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A Contrastive Study of Presupposition in Selected Translated Sayings by Imam Ali (Peace be upon Him) in Nahj Al Balagha

A Thesis

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By

Wea'm Qader Abed

Supervised by

Asst. Prof. Bushra Ni'ma Rashid (Ph.D.)

Asst. Prof. Najm Abd Allah Burhan (Ph.D.)

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”أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ . وَوَضَعْنَا عَنْكَ وِزْرَكَ . الَّذِي
أَنْقَضَ ظَهْرَكَ . وَرَفَعْنَا لَكَ ذِكْرَكَ ”

صَدَقَ اللهُ الْعَلِيِّ الْعَظِيمِ

(الانشراح:1-4)

In the name of Allah, the
Gracious, the Merciful.

*“Have we not opened for thee thy bosom.
And removed from thee thy burden.
Which had well-nigh broken thy back.
And we exalted thy name”*

The Almighty Allah has spoken the
truth

(Al-Inshirah:1-4)

(Ali, 2015:740)

DEDICATION

To the Memory of My Mother ...

*Whose encouraging words are
Still Ringing in My Mind*

To My Kind Father ...

*Whose Prayers Make Me What I
am*

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TRANSCRIPTION NOTES

The transcription of Arabic words has been done to the subsequent system:

1. Arabic Consonants are transcribed as follows:

'	آ	z	ز	q	ق
b	ب	S	س	k	ك
t	ت	sh	ش	l	ل
th	ث	ṣ	ص	m	م
j	ج	ḍ	ض	n	ن
ḥ	ح	ṭ	ط	h	ه
kh	خ	ẓ	ظ	w	و
d	د	ṣ	ع	y	ي
dh	ذ	gh	غ		
r	ر	f	ف		

2. Arabic Vowels are transcribed as follows:

Long Vowel		Short Vowels	
a:	!	a	َ
u:	و	u	ُ
i:	ي	i	ِ

3. The *hamza* (') 'glottal stop' is not indicated in word-initial positions.
4. Case ending are fully indicated in the transcription of the text and the supporting instance, but are dropped in the transcription of Arabic names, book titles, and grammatical terms (as cited in Rashid, 2012).

ABSTRACT

The present study tackles ‘Presupposition’ pragmatically in two translations of Nahj Al-Balagha. Presupposition is an important rhetorical style in pragmatics which is originated within the tradition of philosophy of language and which can be defined as a piece of information or a proposition whose truth is taken for granted in the utterance of a sentence. Presupposition’s main function is to act as a precondition of some sort for the appropriate use of any sentence. This study seeks to discover which types of presuppositions are more often seen in Imam Ali's (PBUH) sayings and why, as well as whether or not the types of presuppositions are comparable between divine and human languages. This is a problem that will need further in-depth pragmatic analysis during the course of this study. Because presuppositions impact interviewees' perceptions of how background information and context affect speech interpretation, an empirical investigation must address the following questions: What are the types of presupposition that are characterized pragmatically in the two selected translations of Nahj Al Balagha? How do presuppositions behave in the two English translated texts in comparison to their Arabic counterpart? Among the equally specific types of presupposition, does the meaning of presupposition in Arabic carry the same concept and meaning as to that of the English ones? How can culture and prior knowledge influence the translator's way of translation?

This study aims to survey types of presupposition and their occurrences pragmatically in the two selected translations of Nahj Al Balagha. It also aims to examine whether presupposition behaves pragmatically in the same way in both texts (the Arabic and the English) under study. Moreover, it aims to find out whether the meaning of presupposition carries the same concept in both Arabic and English translated texts.

Finally, it aims to identify whether or not culture and background knowledge affect the translators' style of Translation.

The study hypothesizes that: There are differences in the types of presupposition expressions in Arabic and English concerning Imam Ali' (PBUH) Sayings; when the translators translate Imam Ali's Sayings , they sometimes deviate the presupposed expressions that are found in the texts under study ; since Arabic and English are two different languages, then, the meaning of presupposition is different in both texts under study ; culture and background knowledge for the translator affect the way of translation .

To achieve the aims and to fulfill the hypotheses of the present study, the researcher follows Yule's (1996) model for analysis for the reason that it is the model which contains all the types of presupposition agreed upon by many linguists. The selected data included sixty-one sayings of Imam Ali (peace be upon him) in the Arabic version of Nahj Al-Balagha and two selected translated versions, one for the Iraqi translator Yassin T. Al-Jibouri (2009) and the other for the Iranian translator Sayyed Ali Reza (2003).

The results have shown that the translation of the Iraqi translator is more close to the original texts than the Iranian one, for the reason that the Iraqi translator and the writer of the original text belong to the same culture ; the most dominant type of presupposition in the Arabic data and the two translations under study is existential presupposition. However, some differences can be observed in the frequencies of using other types of presupposition in the two translations and the Arabic data.

Note/ *Linguists disagreed in how they wrote the term (Nahj Al Balagha); everyone has their own style of writing it, but the researcher stuck to the most prevalent style, which is widely accepted by linguists.*

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A LIST OF ABBREVIATIONS

The Full Form	The Abbreviation
Counterfactual	CF
Counterfactual Presupposition	CFPre
Existential	E
Existential Presupposition	EPre
Factive	F
Factive Presupposition	FPre
Lexical	L
Lexical Presupposition	LPre
Non-Factive	Non-F
Non-Factive Presupposition	Non-FPre
Presupposition	Pre

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CHAPTER ONE

INTRODUCTION

1. Preliminary Remarks

The language of religion is basically persuasive; therefore, all possible means, linguistic or non-linguistic, have been adopted by religious men to serve the purposes and aims of any religion. According to many linguists, Presupposition is a very important issue in linguistics, especially in pragmatics. It is frequently employed in order to enhance the effects of persuasion in religious texts, because these texts have special properties as have been mentioned in (Bloor and Bloor, 2007).

The knowledge that the speaker presumes in order for her/his phrase to be understood in the present context are referred to as the presupposition of an utterance. This wide definition includes anything from fundamental conversational conventions to the specifics of how individual linguistic statements are interpreted. Presupposition refers to a broad range of pragmatic and semantic occurrences that have a significant impact on utterance comprehension. This idea indicates the assumption that truth is assumed in any utterance with a lexical element or specific grammatical traits. Generally, pragmatics is very important in analyzing the extent of rhetorical and sentential meaning.

1.1 The Problem

Religious language takes precedence over daily language. It may be considered prior because of its connection to Divine Beings, as Divine Beings or Super Beings are involved in the formation of religious language words. Writings related with Almighty Allah have been passed

down to us in the shape of realization. It is because of this that these words do not use any language established by humans.

Imam Ali (PBUH) exploits presuppositions in his sayings to refer to something that is presupposed, and to serve as the starting point from which the presuppositions are made, or proposition is expressed. For example, Imam Ali (PBUH) uses a variety of words, phrases, and structures to send the message he is trying to realize, and these presupposition kinds may help people comprehend how these concepts are connected. These language expressions are signs of possible presuppositions, which only become genuine presuppositions in context with the speakers themselves. This study seeks to discover which types of presuppositions are more often seen in Imam Ali's sayings and why, as well as whether or not the types of presuppositions are comparable between divine and human language. This is a problem that will need further in-depth pragmatic analysis in this study. In order to bridge this gap, several questions are presented below which must be answered by the time the current data analysis is completed:

1. What are the types of presupposition that are characterized pragmatically in the two selected translations of Nahj Al Balagha?
2. How do presuppositions behave in two English translated texts in comparison to their Arabic counterpart?
3. Among the equally specific types of presupposition, does the meaning of presupposition in Arabic carry the same concept and meaning as to that of the English ones?
4. How can culture and prior knowledge influence the translator's style of translation?

1.2 The Aims

The present study intends to attain the following aims:

- 1- Surveying the types of presupposition and their occurrences pragmatically in the two selected translations of Nahj Al Balagha.
- 2- Examining whether presupposition behaves pragmatically in the same way in both texts (the Arabic and the English) under study.
- 3- Finding out whether or not the meaning of presupposition carries the same concept in both Arabic and English translated Texts.
- 4- Identifying whether or not culture and background knowledge affect the translators style.

1.3 The Hypotheses

To fulfill the aims of the present study, it is hypothesized that:

1. There are differences in the types of presupposition expressions in Arabic and English concerning Imam Ali' Sayings.
2. When the translators translate Imam Ali's Sayings, they sometimes deviate the presupposed expressions that are found in the texts under study.
3. Since Arabic and English are two different languages, then, the meaning of presupposition is different in both texts under study.
4. Culture and background knowledge for the translator affect the style of Translation.

1.4 The Procedures

The following steps will be followed in this study:

1. Providing a theoretical part of the study including definitions, types, and the pragmatic and semantic criteria of presupposition and its related terms in English and Arabic.
2. Analyzing two selected Translations. One of them is translated by an Iraqi translator Yasin T. Al-Jibouri (2009) and the other one is by an Iranian translator Sayyid Ali Reza (2003).

3. Selecting and analyzing the data with reference to Yule's taxonomy of presupposition (1996).
4. Collecting the arithmetical outcomes of the frequency and the percentage of the types of presupposition in both texts under analysis.
5. Making a comparison between the findings of the Arabic and the English texts.
6. Drawing conclusions in the light of the analysis and putting suggestions and recommendations for further studies.

1.5 The Limits

This study is limited to the pragmatic analysis of presupposition in selected translated sayings by Imam Ali (PBUH) (100 sayings, among which only 61 sayings have been selected for analysis). These Translations are Yasin T. Al-Jibouri (2009) from Iraq, and Sayyid Ali Reza (2003) from Iran. This study analyzes data using a mixed technique approach (qualitative and quantitative methods). Yule's (1996) taxonomy of presupposition is used to analyze the data in this study, which focuses on the pragmatic forms and descriptions of presupposition.

1.6 The Significance

This study is hoped to be valuable for other researchers who are concerned with presupposition particularly, and those who are interested in Translation and linguistics generally. In addition, it is valuable to those who could find this topic a beneficial and interesting guide to detect the ways by which Imam Ali (PBUH) assumes for his utterance to be meaningful in the current context. Ideally, the current study is expected to be critical for college educators, linguists, analysts, and anyone who is fully or partially inspired by the investigation of presupposition.

CHAPTER TWO

A THEORETICAL BACKGROUND

2.1 Preliminary Remarks

This chapter presents a theoretical survey in terms of presupposition (hence forth 'Pre') in both the English and the Arabic languages. It deals with the concept of Pre from many aspects such as the Pre definitions, properties, and its types in English. Moreover, it sheds light on its notion, types, and its purposes in the Arabic language. The relationship of Pre with other related terms of pragmatics and semantics have also been tackled, such as the Pre and the speech acts; Pre and implicatures; and Pre and entailment.

2.2 Pragmatics

Communication is probably the least complex capacity with respect to a language which sets up when individuals need to pass on their implications that are behind their aims. Without a language, it is practically difficult to be associated with others and be the critical piece of a discussion towards requesting to impart alluding to the specific circumstance. It is the investigation of pragmatics that is firmly connected with the field of semantics as these both are concerned towards meaning making and its elaboration. Semantics is the study of the literal meaning towards the speaker or writer that builds up a relationship with etymological structure and is associated with the individual and the external world things (Yule, 1996:89).

Pragmatics is important and considered as a key discipline of linguistics which characterizes a writer's and speaker's hidden meanings in relation to the conjoining exertion of etymological structure. It is expressed in conjunction with its client. The emphasis in pragmatics is

frequently on the context, and specifically on a contextual meaning, in which every other meaning in a given context is referred to by a Speaker or a writer intention who wishes to convey something from that context. As a result, pragmatics aids in dealing with the Speaker's intended meaning. The field of pragmatics encompasses a number of language terminology (Yule, 1996:90).

Crystal (1985:62-5) defines pragmatics as the factors that control language for what one want to choose from a pool of language that can fulfill anytime; it is utilized in a social interaction and its consequences on others . As a result, pragmatic elements, such as ‘sound patterns’ and ‘the meaning’ that one is making by presenting vocabulary through the planned procedure as a way to communicate, influence one’s choice of grammatical construction (Crystal, *ibid*). Therefore, pragmatics tends to be associated with the meaning of words used by people in their social contexts, as well as the choices of words in a context.

Leech (1983:13-4) opines that pragmatics is the study of meaning and it is the way used in order to link that speech with any given situations, side by side with an aspect to create a speech relevant to that situation. Furthermore, it clears an approach to decide a center rule that whether it manages semantic or the pragmatic phenomenon. The more significant parts of pragmatics have shown that it is the investigation of the implying meaning that is connected towards discourse making circumstance. Inside pragmatics, the five crucial perspectives that are primarily engaged have been mentioned below:

- 1) “Addressees or addressers” “hearers and speakers”.
- 2) “An utterance in context”: Leech is with the idea of the contribution of pertinent expression in social and actual setting;

however, he underscored more on the foundation information that is identified with the unique situation.

- 3) Leech characterizes the objectives of an expression just as the importance of aim towards articulating it.
- 4) The utterance is a type of action or a demonstration, inside pragmatics, the verbal expression can likewise be performed like demonstrations to dry necessities of a specific circumstance.
- 5) The utterance that is in a type of encased verbal demonstrations does tends to distinguish between a sentence or a token tagging that in their real sense are not the sentences, but similarly can be the piece of language that is classified as short and long single sentence.

2.3 Presupposition in the English Language

Pre occurs in both verbal and non-verbal languages in everyday conversation; when someone "presupposes" something, he/she means to assume anything true before it is demonstrated (Sandt van der, 1988: 185).

In the 1960s -1970s, Pre was a core of the linguistic issue, because it was used in the philosophy of logic to refer to a certain type of in explicit information. Where a sentence can provide a huge amount of information, and every text contains explicit meanings and implicit meanings .The first one refers to what something is literally said, while the second, means the Speaker's/hearer's suggested meaning. Consequently, it has been stated that Pre occurs in all types of languages, especially the verbal and non-verbal languages in everyday conversation. So, when people "presuppose" something, they mean "to assume anything true before it is demonstrated." (Thornborrow & Wareing, 1998:137)

Stalnaker (1998) states that Pre may be true or false and that its qualities become the basis for the Speaker's convictions and are regularly included in the discussion. It tends to be said that there is a distinction between Pre and the affirmation identified with substance and truth-states of the sentence articulated. Assuming the proposition of the Pre is correct and valid, the statement can have respect for reality. However, if the Pre recommendations are illusory, the declaration lacks an appreciation of the truth. According to Yule (1996:25), a Pre is something implied which becomes the Speaker's supposition during the delivery of expressions.

Prince (1981: 226-231) differentiates three levels of Pre: The first level pinpoints that “the speaker assumes that the hearer can predict or could have predicted that a particular linguistic item will or would occur in a particular position within a sentence”. The second level points that the “speaker assumes that the hearer has or could appropriately have some particular entity in his/her consciousness at the time of hearing the utterance”. While the third level “specifies that the speaker assumes that the hearer knows, assumes, or can infer a particular piece of information, but is not necessarily thinking about it”. For this situation, a common information has a significant influence. The Speaker and the hearer ought to have the common information to ensure that the ‘supposition’ accepted by the Speaker is taken in a correct manner by the hearer/listener. Stalnaker (1973) explains that Pre ought to be something like a foundation conviction of the Speaker and the hearer. Pre is likewise valuable in making correspondence gets proficient, in the light of the fact that the Speaker does not need to absolute the detail data to the audience. Here is a well-known example, which illustrates the nature of Pre and explains its symbol:

1- *“The King of France is bald”*.

There is a Pre in the mind of the speaker that France has a king. Another example of Pre:

2- *“Marys’ daughter is beautiful”*.

The Speaker presupposes that Mary has a daughter (Yule, 1996:25).

Yule (1996:26) and Levinson (1983:181) use the symbol ‘>>’ to refer to the form ‘presuppose’ rather than writing the full form of the word. For example:

3- *Dora’s pussycat is pretty* . (p)

Dora has a pussycat . (q)

So , p >> q = p presupposes q

That is to say, (p) makes a Pre that “Dora has a pussycat” (q) . (Ibid)

The term 'Pre' was coined in 1892 by Frege, the eminent German logician. It was developed out of philosophical discussions about the referential and referring properties of expressions. (Haung, 2007:64). In philosophy, a Pre is a condition that must be satisfied before a particular situation can occur, or (in relation to language), what a speaker expects while articulating a specific sentence as opposed to what is really affirmed. Additionally, it is compared to implication, which is a particular sort of logical connection between proclamations. For example, as indicated by one interpretation of this idea, the sentence 'Where is the salt?' The Speaker, in this example, assumes that there is salt, but he cannot see it or determine its location, and he believes and assumes that someone else may know where the salt is (Crystal, 2008:384-85).

According to Haung (2007:64), Pre in linguistics is concerned with a larger variety of phenomena, with a special emphasis on the entire

debate and discourse about the reaction, as well as the division of labor "between semantics and pragmatics," as the term suggests.

Strawson (1950) raises the issue of Pre in (Kearns, 2011:17), he notes that particular sorts of sentences are considerably hard to be stated as "true or false." The use of a phrase such as "France's king" (i.e., it means a singular noun phrase coming with the prefix "the") presupposes "the referent's existence." To give a statement a truth value, its Pres must be satisfied. If a sentence's Pres fail, which is referred to as "Presupposition's failure," the sentence is incorrect; there is a "truth value gap." Conversely, if the entire statement has a truth value-whether true or false-the Pres are true. As a result, semanticists have embraced Strawson's debate as the most appropriate.

Linguists such as (Kempson, 1975; Lyons, 1981; and Lamarque, 1997), pay considerable attention to Pre. It has been defined as a concept that contains a logical assumption and is governed by the "semantics of conditional truth," which is a method for examining the idea and meaning of any sentence's assumptions and "logical conditions" in order to determine their truth or falsity (Kempson, 1975:168–170). According to Lamarque (1997:438), there is a far and wide concurrence on the meaning of semantic Pre, in which it stays legitimate without the sentence's negation. A basic condition should be fulfilled before a decisive sentence has a reality esteem or can be utilized to demonstrate a statement to be true.

Lyons (1981:171) constructs a differentiation between "the truth value of a proposition and the truth conditions of a sentence". In contrast to sentences, propositions are always true or false. However, in the case of this phrase 'My brother has just reached', it could be uttered by various individuals at various times and locations. As a result, while this sentence cannot be considered true or false, the variant propositions it states may be as such. Thus, a proposition's truth or falsity is quantified

by its truth value. Despite this, sentences without "truth values" may have "truth-conditions" that mark the "truth value" of the suggestions passed on by sentences when they are utilized to offer expressions. In other words, the truth conditions of sentences are dependent on the context in which they are uttered in; i.e., the truth conditions of the uttered sentences should be related to the actual world.

Saeed (2009:103) builds up this idea by utilizing the accompanying truth table: (2.1) to introduce Pre as a truth relation:

Table (2.1). Presuppositional Truth Relation (As Adopted from Saeed, 2009:103)

P	Q
T	T
F	T
T or F	T
T or F	F

Saeed (ibid: 104) proposes that Pre could be tried as follows by applying the up mentioned table to the two sentences (i.e., the presupposing sentence p and the presupposing sentence q):

4- A: *John's sister has just come back from New York.*

B: *John has a sister.*

The premise "John has a sister" must be true in order for "John's sister has just come back from New York" to be true. Similarly, if John's sister has not come back from New York, the presupposing sentence remains valid (if she is still there; for example). Finally, even if John does have a

sister, this sentence says nothing about her whereabouts in New York.
(Ibid)

Additionally, Saeed (ibid:103) examines the success of Pres by demonstrating that negating the presupposing sentence has no effect on the Pre. For instance:

5- *The marshal of Lancashire is not in the city today.*

Still presuppose:

- *There is marshal of Lancashire.*

According to Keenan (1971, cited in Brown and Yule, 1983: 29), semantic Pre is defined as "a sentence S logically presupposes a sentence \dot{S} , just in case S logically implies \dot{S} and the negation of S, $\sim S$, also logically implies \dot{S} " i.e., the truth or falsity of the other sentence is contingent on the truth or falsity of that one.

Moreover, pragmatic Pres are made by a pragmatist, and not a language subject matter expert, depending on Stalnaker (cited in Mey, 2001), who confirms the idea that the pragmatist should have a good knowledge of the setting's meaning, for his interpretation to be adequately translated, taking into consideration, its world of reality or deception (Ibid: 185). As an illustration:

6- *The pussycat is on the doormat.*

However, and despite whether this expression is valid or invalid, this sentence infers that the Speaker accepts that there is some pussycats and some doormats. The context in which the sentence is pronounced could be that the addressee is expressing dissatisfaction with the pussycat's contamination of the doormat. (Ibid)

The Speaker's Pres are those of Stalnaker assumptions about the context's participants. Stalnaker (1974:200, cited in Horn and Ward,

2006:33), employs a Grecian formulation for discussing pragmatic Pres in the presence of another:

A proposition P is a pragmatic presupposition of a speaker in a given context just in case the speaker assumes or believes that P, assumes or believes that his addressee assumes or believes that P, and assumes or believes that his addressee recognizes that he is making these assumptions, or has these beliefs

According to Akmajian et al. (2001: 401), for planned speech work to be appropriate or well-suited to the circumstances, there must be confirmed instances of the sentence's logical assumption being fulfilled.

Tyler (1978: 32) contends that pragmatic Pre (sometimes referred to as Utterance Pre) is contingent on extralinguistic data. He (ibid) divides contextual elements affecting the perception of utterances into two categories: linguistic and extralinguistic components. The former describes the relationship between a sentence and other sentences in a discourse context, as well as the relationship between what a phrase asserts and what it suggests. Extralinguistic context is concerned with facilitating comprehension by considering not only what is said, but also who said it (the addresser) and to whom (the addressee), as well as how, when, where, and why. In other words, it should contain sufficient information about the conversational situation to determine what a sentence expresses as well as sufficient information about what interlocutors in a speech situation commonly assume about the conversation's subject matter to determine whether or not what an addresser says is appropriate. This is illustrated by Keenan (1971: 49, cited in Akmajian et al., 2001: 401):

Many sentences require that certain culturally defined conditions or contexts be satisfied in order for an utterance of

a sentence to be understood. These conditions are naturally called presuppositions of the sentence. . . An utterance of a sentence pragmatically presupposes that its context is appropriate.

In other words, it alludes to a genuine manifestation of speech through the placement of an expression, which is alluded to by the Speakers caught in the act of discourse. Additionally, it is the material and social environment in which the act of discourse takes place.

Pres are semantic in nature, according to Cruse (2006:139), if they are inherent properties of certain etymological verbalizations; Pres, of course, are intelligent if they are a property of the utterance(s)-insetting.

2.3.1 Definitions of Presupposition

Pre is considered as an important deliberative topic because it focuses on meaning depending on the context in developing discourse and transferring information. It also focuses on the function of this context in achieving certain effects in communication, (Thornborrow, 1998:136).

Levinson (2001:67) characterizes Pre as the shared belief inserted in discourse in which all members in the discourse events underestimate. This incorporates the Speaker/author and the audience/pursuer. Huang (2007:68) defines it as a bit of data or a suggestion in which validity is ignored when delivering a sentence. Hudson (2000:321) adds that “presupposition is something assumed (presupposed) to be true in a sentence which asserts other information.”

According to Richardson (2007:49), Pre, many times, refers to the data coming about because of some linguistic construct that is completely credited to it as an essential truth by those engaged with discourse in a specific setting. Atlas indicates that:

A presupposed proposition is a semantical entailment from the affirmative statement and the content of the conversationally implicated, specific interpretation of the negative statement in a context, an interpretation that is beyond the literal meaning of the semantically nonspecific negative sentence. (Atlas, 2005; 129 in Capone, 2017: 22-37)

Moreover, Yule (1996:25) describes Pre as “something a speaker assumes to be the case prior making an utterance”. According to him, speakers and listeners should recognize or generally accept Pre and the headings of the expressions to be speculated wherever communication might occur. The Pre of the sentence must usually be important for the natural basis of the expression that puts it all together for the sentence to be appropriate. He points out that Pre is related to the use of linguistic forms such as words, phrases, and structures, which are indications of other possible Pres and can become an actual proposition in the context of speakers (Ibid:6)

Peccie (1999:19) depicts Pre as deductions about what is thought to be valid in the expression, instead of straightforwardly stated to be valid. He expresses that the deductions are complicatedly connected to the words and syntactic designs which are utilized in the expressions. However, they come from one’s insight about the manner in which a speaker or a writer generally decodes these words and constructions.

In the same vein, Griffiths (2006:143) sheds light on the fact that there is an exactly accurate impressions which can be built up of what assumptions are shared between people who know each other, and it is exceedingly difficult to know what is presupposed for communication between strangers. He expresses that the normal assumptions are

corresponding to the explicit starting point for a reader or an Ls wondering what the Sp or writer might regard as relevant.

Verschueren (1999 :27) and Fasold and Linton (2006 :158) also express that Pres are portions of meaning that should be presupposed , perceived, and taken for granted for an utterance to make sense.

Cruse (2006:138) clarifies the same idea when states that pre is “ a proposition whose truth is taken for granted by the producer of an utterance and which must be known and taken account for the utterance to make sense to an interpreter” . Meanwhile, Stalanker (1995:48) explains that Pre should be stated in terms of situations in which the statement is created as the intention of the Speaker, listener information, and attitudes in which it is not expressed by the contents of the proposition itself.

According to Allot (2010:148), Pre is considered as a technical term in philosophy of language and pragmatic. Based on these definitions, the researcher concludes that Pre is an assumption based literally on shared knowledge between the Speaker (or writer) and listener (or reader).

2.4 Properties of Presupposition

In discussing the concept of ‘Pre’, Haung (2011: 89) explains that there are “two main properties of presupposition, namely constancy under negation and defeasibility”, in that it occasionally results in what is referred to as the (3) projection problem.

2.4.1 Constancy under Negation

According to Haung (2011:90), when a sentence is denied or cancelled, the Pre does not cause any discrepancy and remains flawless:

“7. John managed to stop in time.

“7.a. John did not manage to stop in time”.

7'. John tried to stop in time.

7''. John stopped in time”.

It seems clearly that, there is a common component (7') between a confirmed sentence (7) and its invalidated variation (7.a.). The statements (7) and (7.a.) do not concur about the validity of (7''). However, the two of them presuppose the validity of (7') .Thus, as indicated by the meaning of Pre, (7') is the pre of (7) and (7.a.). It holds its reality esteem in an affirmative and an invalidated variation of the sentence. The capacity of Pre to endure refutation is characterized as “presuppositional constancy under negation or survival property of presupposition” (Mey, 2001: 28).

Moreover, and according to Yule (1996: 26), one of Pre's properties is what is known as 'constancy under negation.' This means that a negative statement has no effect on the outcome of Pre. In other word, a Pre procreated by the use of a lexical item or a syntactic structure stays the same when the sentence containing that lexical item syntactic structure is negated, (ibid :89). For example:

8- Helen’s hat is not unique >> Helen has a hat.

As a result, the first sentence's Pre remains the same: (Helen has a hat). Another example of this feature is:

9- Helen’s pussycat is cute >> Helen has a pussycat.

However, when one produces the opposite of this sentence by negating it as:

9-a. Helen’s pussycat is not cute, it also presupposes Helen owns a pussycat.

Yule explains this reality especially when he states saying, if one invalidates a sentence containing a specific Pre, it is one of the tests used to show if the Pre stays valid or not (2010:133). For instance, even though the sentences "my house is a new" and "my house is not a new" have opposite meanings, the underlying Pre (I have a house) remains true. Yule asserts at this point that negating a sentence containing a particular Pre is one of the tests used to determine whether the Pre remains true or not (2010:133). For instance, it provides the following logical definition of Pre and its negation: "A sentence S logically presupposes a sentence S' just in case S logically implies S' and the negation of S, also logically implies S."

However, if the first sentence of excerpt (S) is presented and taken in the manner described in (a), it can also be used to demonstrate the negation of (S) in the manner described in (b), and the logical Pre in the manner described in (c) (c). Consider the following:

10- *A: John's brother is coming back from Liverpool.*

B: John's brother is not coming back from Liverpool

C: John has a brother.

According to the example above, (a) logically presupposes (c) due to its constancy under negation.

While it may not be widely known that the Speaker has a brother, Grice (1981: 190) largely confirms this when he mentions the expression 'noncontroversial' information. In addition, since the Speaker decided to say my brother, as opposed to 'John has a brother and I' . . ., one should accept the idea that he did not feel compelled to assert the facts. This is also mentioned by Saeed (1997:104) when he says that negation has no effect on the Pre and may even help it survive.

2.4.2 Defeasibility

Another feature for Pre is defeasibility or cancel ability which indicates that Pres can be dropped out in certain situations. One of these situations is that when Pre disappears “in the face of inconsistency with the background assumptions or real-world knowledge”. Such as:

11- *“John got an assistant professorship before he finished his PhD”.*

>> *“John finished his PhD”.*

12- *“John died before he finished his PhD”.*

~>>” *John finished his PhD”.*

While the predisposition expected that John had completed his Ph. By ideals of the time provision, this Pre does not hold, in light of the fact that the logical inconsistencies between the assumed assumption with our real-world knowledge that after one's death, one can do nothing, (Haung; 2014:91). Consider another illustration provided by Levinson (1983:187; cited in Saeed, 2009:108) where Pres expressed by 'before clauses' are presupposed.

13- *“A: She cried before she finished her thesis.”*

“B: She finished her thesis”.

But:

“C: She died before she finished her thesis.”

In this sentence, the Pre is thwarted or cancelled by common knowledge: it is well established that dead people do not typically complete unfinished theses.

The second important point is that Pre could be cancelled by inconsistent conversational implicatures as in:

14- *“if Tom is organizing a stage night, Mary will be angry that he is doing so”*

“+> *perhaps Tom is organizing a stage night, perhaps he isn't* .
~>> *Tom is organizing a stage night*”.

The third important point in which it is important to shed light on is that presumptions are reversible in context. That is, it dissipates if it contradicts what the context of direct discourse tells anyone. As in the following example:

15- *“There is no king of France .Therefore the king of France isn't bald”*.

“~>> There is a king of France”.

Thus, the utilization of the subsequent sentence presupposes that there is a king of France. The purpose for this is that a particularly putative Pre is conflicting with the previous proposition, effectively settled in the preceding discourse background, in particular, there is no (present) king of France. As a result, the unwanted Pre fails to survive, (Huang, 2000:92-93).

Some of the main instances of Presuppositional phenomena have been demonstrated to be sensitive to presupposition cancellation in certain settings (Levinson (1983:190), namely:

- 1) The speaker is not assumed to be committed to the truth of the presupposition, where it is common knowledge that the presupposition is false.
- 2) The presuppositions are cancelled and are not assumed to be held by the speaker, where what is said, taken together with background assumptions, is inconsistent with what is presupposed.
- 3) Presuppositions can systematically fail to survive in certain kinds of discourse context. For example, there is the presentation of evidence against some possibility or assumption.

In general, Marmaridou (2000:120) states, Pres are not applicable at any point where basic assumptions about the world, or a specific circumstance are not applicable with their substance. Pre may be triggered by semantic expression, except that they last only if the information in the world permits it.

2.4.3 The Projection Problem

According to Yule (2000:30-31), there is a fundamental assumption that the Pre of a basic sentence will, in any case, remain constant when that basic sentence turns out to be essential for a more intricate sentence, so what is known as the projection issue implies that the significance of the entire sentence is a combination of the importance of its parts. Be that as it may, the importance of certain suggestions as a section does not make due to turn into the significance of some unpredictable sentences in general. Such as:

16- A. No one recognized that Sara was sick (=p)

B. Sara was sick (=q)”

C. “P>>q”.

(From the example above, it is clear that the Speaker uttering ‘a’ presupposes ‘b’)

D- Thomas has imagined that Sara was sick “(=r)”

E- Sara was not sick. “(=Not q) f. r >> Not q”

(From the example above, it is clear that the Speaker uttering ‘d’ presupposes ‘e’, which is not the same as ‘b’, but rather the opposite of it)

G- Thomas has imagined that Sara was sick, and no one recognized that she was sick. “(=r & p)”

h. r& p >>NOT

(When one reaches here to this point, it is evident that and after combining 'r & p', the Pre q can presently do not be thought to be valid or true).

The problem of projection has dominated discussions of Pre in a variety of domains, including linguistics and literature. It is an issue in which the relationship between the Pres of complicated sentences and the Pres of their sentential components must be clarified (Stalnaker, 2002:703).

The genesis of the projection problem can be seen in Frege's compositional account of meaning. Frege (1892) claimed that (cited in Marmaridou, 2000:127), "the meaning of an expression is a function of the meanings of its parts which means the truth of the complex sentence primarily depends on the truth of its parts". The issue involves Pres in complex statements, and it arises when the Pre does not continue through the entire sentence. The following example is used to demonstrate this point:

17- John did not stop smoking cigars, because in fact he never started.

The projection problem, which is dealing with the behavior of Pre in complicated sentences, raises the issue of defeasibility.

Levinson (1983:191) says "There are two sides to the projection issue," Pres, on the one hand, survive in linguistic situations where entailments do not (i.e., the Pres of component sentences are inherited by the whole complex phrase, whilst the entailments of these components are not). Pres, on the other hand, vanish in situations where one would expect them to persist, such as when entailments would. He (ibid: 191-3) differentiates two types of settings in which Pres survive but entailments do not: circumstances in which Pres are negated. The second is that Pres

persist in situations where entailments do not. One such example is modal contexts, which entails embedding modal operators such as "possible; there is a possibility that" and so on.

As Levinson (*ibid*) points out, the key point of projection of Pre is that a Pre of a segment of an utterance is sometimes a Pre of the entire speech, and sometimes it is not. According to Marmaridou (2000:153), semantic or pragmatic theories could not give a comprehensive analysis of the projection problem and could only describe rather than explain conditions of cancellation or inheritance of Pres.

2.5 Pragmatics and Presupposition

Stalnaker (1974:65) in a seminal early paper, uses the phrase "pragmatic assumption." Through this paper, he emphasizes the idea that a context is required to appropriately understand a speech in terms of its truth and falsity. There is a certain degree of supposed knowledge in all conversation, regardless of simply semantic information. The amount of presumed knowledge varies depending on the situation. According to him (*ibid*), if one asks a friend 'if he wants a cup of coffee' and receives the response 'It will keep me awake', it is presumed that the addresser is aware of his buddy's desire to stay awake. As a result, this background Pre cannot be recovered from the form of the response itself, but it must be there in order for a suitable response to be given (Finch, 2000: 175).

Keenan invents the expression 'Pragmatic Pre' and identifies it as "a relation between the utterance of a sentence and the context in which it is uttered". He refers to an actual act of speaking by an utterance of a sentence, and he refers to the interlocutors involved in the speech act, as well as the physical and cultural surroundings of a speech act, by the context of an utterance. The addresser, the addressee if any, the audience

if any, the physical surroundings of the speech, and the cultural environment of the utterance, are all made up the context of an utterance (Keenan, 1971:49).

The pragmatic Pre (also known as Utterance Pre) is based on extra linguistic data. Tyler divides the contextual elements that influence utterance interpretation into two categories: linguistic and extra-linguistic. The former describes a sentence's relationship to other sentences in a conversation, as well as the relationship between what a sentence says and what it implies. Extra-linguistic context refers to how understanding is aided by considering not only what is said, but also who said it (the addresser) and to whom (the addressee), as well as how, when, where, and why it is stated (Tyler ,1978: 32).

2.5.1 Pragmatic Theories and Presupposition

2.5.1.1 Presupposition and Speech Acts

Communication has consistently been a need in human life. Through communication, the exchange of thought among individuals, which straightforwardly adds to the improvement of the personal satisfaction itself, can be performed. The ability to observe speech in communication can necessitate the activities involved. Communication can be transmitted through verbal and nonverbal communication, (Buck, 2002: 90). Verbal and nonverbal communication are the two modes of interaction. The use of words as elements in verbal communication is a method of conveying messages. Nonverbal communication is a method of conveying messages through the use of gestures, bodily movements, eye contact, facial expressions, and general appearances (Yule ,1996:90).

Bach and Harnish (1979:86) state that a 'speech act' is an investigation of how the Speakers and Listeners use language. They (ibid) consider 'a speech act' as a way to establish a variety of verbal communication and as a subdivision of pragmatics, frequently happens in verbal and nonverbal communication. In verbal communication, an action has its own meaning, thus communication is not just about language but also about action (Ibid).

2.5.1.1.1 Direct and Indirect Speech Acts

Direct and indirect speech acts are distinguishable on the basis of structure. The criterion is the correspondence between the three fundamental sentence types "(declarative, interrogative, and imperative) and the three general communicative functions (statement, question, and command/request)" (Yule, 2000:54). For instance:

- 20- a. *You wear a seat belt.* (Declarative)
- b. *Do you wear a seat belt?* (Interrogative)
- c. *Wear a seat belt.* (Imperative)

The meaning of the statement being stated does not always dictate the substance of a locutionary act (what is said). Humans can conduct a speech act both directly and indirectly through the use of another speech act. The relation between the utterance and the speech act(s) is shown through the act of performing one illocutionary act in order to perform another, (Austin, 1962:17). It is a request or a grant of permission when someone says things like "I am feeling thirsty" or "It doesn't matter to me." As an example, when someone asks "Will the sun rise tomorrow?" or "Can you clean up your room?" they are expressing a request rather than posing a question (Ibid)

When an illocutionary act is performed indirectly, it is accomplished through the direct performance of another act. According to Searle (1975:60), indirect speech acts are "cases in which one illocutionary act is performed indirectly by way of performing another". Usually, the indirect speech act carries meaning in the utterance, but the speech act's intended force also has a secondary meaning. As stated by the classic example "Can you pass the salt?" which is clearly a case for indirect speech act. The following example's literal meaning pertains to the hearer's physical ability to pass the salt, yet, the intended meaning or perlocutionary consequence of the utterance is for the hearer to pass the salt.

2.5.1.2 Presupposition and Implicatures

The concept of Pre originated in philosophical discussions about the nature of 'reference' and 'referring expressions'. However, it quickly became clear that Pres come in a variety of forms and originate from a variety of lexical and syntactic sources. The linguistic items that generate Pres are referred to as Pre triggers or implicature (Tyler, 1978: 32).

When speaking in a discussion, the Speaker occasionally uses the language properly and semantically so that the meaning may be understood immediately; nevertheless, owing to certain causes or background, he 'implies' the meaning. This is referred to as 'implicatures.' Grice (1967) coined the term 'implicatures,' which Hough (2002) defines fundamentally as "what is conveyed less what is stated," in other words, in implicature "anything is transmitted that is not part of what is uttered by a speaker." According to Kreidler (1998: 301), implicature is "a meaning generated not from what is stated but from the essential means of comprehending what is spoken."

2.5.1.3 Presupposition and Grice's Maxims

The philosopher H. Paul Grice in 1967, is considered the first one who coined the term implicature in his series of Harvard lectures. He has said that implicature indicates either the demonstration of meaning, inferring, or recommending one thing by saying something different, or by stating the object of that act. Implicatures can be crucial for sentence meaning or conversational context, and they can be conventional (in several senses) or unusual. The term implicature refers to what a Speaker implies (as opposed to what he actually says) and how the hearer approximates it through the use of some inference mechanism. Grice distinguishes three categories of meaning in order to distinguish implicatures: (i) what is said, (ii) what is conventionally implicated, and (iii) what is non-conventionally implicated.

(Grice in , 1989:25) distinguishes two types of implicatures: conventional implicatures and conversational implicatures. What is implicated in a conventional implicature is determined by the conventional meaning of the words used.

When a Speaker states, for example, 'He is an Englishman; thus, he is brave,' he implies that 'his being brave is a result of his being an Englishman'. This implicature appears to arise from the conventional interpretation of the word 'therefore.' However, conventional implicatures are a rather uninteresting category. Indeed, Grice's analysis is primarily concerned with identifying and explaining conversational implicatures, which fall under the category of non-conventional implicatures. This is the category in which people are interested. Thus, unless otherwise specified, one will refer to implicatures as 'conversational implicatures' (Ibid)

In the Gricean framework, implicature is regarded as a distinct type of inference from 'entailment and pre'. As previously stated, entailment is a purely semantic relation known as logical consequence, whereas implicatures were created to account for the additional meaning attached to utterances in interactional situations. Implicatures share some of the properties of Pres (particularly those concerning defeasibility), but they are significantly different in other ways. For example, Pres are inferences about the underlying assumptions against which the main point of utterance is asserted (Ibid)

2.6 Semantics and Presupposition

Semantic Pre, also known as conventional, sentence, or statement Pre, can be defined as a link between sentences or statements. Semantic Pre is commonly credited to British philosopher Peter Strawson, while it is possible that notion can be traced back to Frege (1892) (Huang, 2000: 85).

In the sense that applying Pre triggers is an ideal technique to achieve the Speaker action of presupposing, semantic explanations are theoretically consistent with pragmatic accounts. The semantic perspective, on the other hand, allows for the possibility that a Speaker's utterance might imply a preposition. Even so, the Speaker did not intend to presume, but in an account based solely on Speaker intention, this is impossible, (Ambarwati, 2019:11).

According to Lyons (1977:80), one of the requirements that a semantic theory must meet is the ability to characterize and explain the systematic relationships that exist between words and sentences. The term "semantic presupposition" refers to a relationship between sentences. It is frequently defined in terms of entailment along the lines of the following. Entailment is a relationship between two statements in which the truth of

the second is inextricably linked to the truth of the first. One cannot assert one's truth while denying the others. To put it another way, the first sentence entails the second sentence semantically if and only if any condition that makes the first sentence true also makes the second sentence true (Kempson, 1975:60). However, if the second sentence is false, the first sentence must be false. On the other hand, first sentence semantically presupposes second sentence if and only if in all situations in which first sentence is true, second sentence is true, and in all situations where the first sentence is false, the second sentence is true. Negation is a useful test to draw the distinction between entailment and Pre Consider (1)

21- (1) *Bill managed to come on time*

(2) *Bill came on time.*

(3) *Bill tried to come on time* (Levinson, 1983:86).

2.6.1 Presupposition and Entailment

The relation between 'Pre and entailment' has been investigated by many linguists. Crystal (1998:136) defines entailment as "a term refers to a relation between a pair of sentences such that the truth of the second sentence necessarily follows from the truth of the first, e.g. I can see a dog entails 'I can see an animal'. One cannot both assert the first and deny the second".

Akmajian et al (1977:231) and Saeed (2003:98) also agree with this definition and add that the falsity of the second sentence follows from the falsity of the first one .For example:

22- A: *The earth goes round the sun.*

B: *The earth moves.*

According to Allot (2010: 69), semantics and pragmatics rely heavily on implication. Additionally, Finch (2000:163) defines entailment as a logical relationship between two sentences in which the truth of the second sentence is inextricably linked to the truth of the first. Thus, in the following example, sentence (a) implies sentence (b):

23-A. *John killed Bob.*

B. *Bob died.*

Entailment here is a consequence of the semantic relationship between kill and die, as it is known that there are many ways to die and that being killed is one of them. Lyons (1977: 85) calls the attention to entailment especially when he says:

A connection that holds among P and Q where P and Q are factors representing recommendations with the end goal that if the reality of Q fundamentally follows from the reality of P (and the lie of Q essentially follows from the lie of P), at that point P involves Q

Subsequently, Lyons treats entailment from a sensible and a logic perspective.

Entailment is a term that is originated in formal logic and is now commonly used in the study of semantics to refer to a relationship between two propositions. This relationship between two propositions is as follows: the truth of the second proposition is inextricably linked to the truth of the first, as in: ‘He can see a cat’ – ‘He can see an animal’. One cannot confirm one thing while denying another (Crystal, 2008:169). Pre and entailment behave differently in negation, and as a result, they have become contrasted in negation (Crystal, 2008:170; Cruse, 2006: 138-139).

To illustrate the difference, Cruse (ibid) presents the following example:

24- *Pete killed the bug and the bug died.*

First, if the entailing statement is negated, the entailment fails: "Pete did not kill the bug" entails neither "The bug died" nor "The bug did not die." However, both: '*Pete has not stopped smoking*' and '*Has Pete stopped smoking?*' carry the same presumption as the affirmative version, (Ibid)

Second, when the entailment is denied, a contradiction occurs: "Pete killed the bug, but it did not die." A Pre, on the other hand, can be refuted (though with care): 'Pete HASN'T stopped smoking since he never DID smoke.' Pres are all around us (Ibid).

At the point when cancellation occurs, communication is at risk of being deviated. Expanded pitch on the stressed syllable of the Pre trigger, such as the get-syllable of forget, usually serves as a warning concerning the effect of such deviation (Ibid).

Finally, it is worth emphasizing that Pre is possessed by the Speakers, not the sentences, and that entailment is possessed by the sentences, not the Speakers.

2.7 Types of Presupposition

Prior to delivering a statement, a Pre is what the Speaker believes to be the case (Yule, 1996:25). According to him, the employment of many words, phrases, and structures has been linked to Pre (Yule, 1996: 27). Because linguists have uncovered so many different sorts of Pres, this study focuses on the categories of Pre suggested by Yule. These language expressions serve as markers of possible Pres, which only become genuine Pres in the context of the Speaker's conversation.

As Yule (2000: 27) states, Pre has been associated with the use of a large number of words, phrase and structure. These linguistic forms are considered “as indicators of potential presupposition which can only become actual presupposition in context with speaker”. They are existential presupposition (hence forth EPre), Factive presupposition (hence forth ‘FPre’), Lexical presupposition (hence forth ‘LPre’), Structural presupposition (hence forth ‘SPre’), Non-Factive presupposition (hence forth ‘Non-FPre’), and Counterfactual presupposition (hence forth ‘CFPre’).

1-Existential Presupposition

It is the premise that the Speaker is committed to the existence of entities, names, and that they are present in a noun phrase. For examples:

25- *‘Your car’* (>> *you have a car*)

26- *‘My mother’s dress is dirty’* (>> *my mother exists and that she has a dress*)

The EPre is considered to be present in possessive constructions (e.g., your cars presupposes (») that you have a car) or in any specific noun phrase (e.g., the King of Sweden, the cat, etc.) in which the speaker presupposes the entities or objects' existence (Yule, 1996:27).

Leech (1981:289) characterizes definite expressions as “(for example, noun phrases beginning with ‘the, this, your, etc.’, as well as personal pronouns)” that depends on an agreement that their reference can be unusually distinguished through shared data about the Speaker and the listener. In this manner, the distinct expression's referent might be thought of as an EPre. Consider the following example:

27- *Have you had a copy of the Agatha Christie’s biography?*

By referring to Agatha Christie as 'the,' the Speaker of this question implies the existence of a biography of her.

On the other hand, indefinite expressions have never had their referents identified. As a result, indefinite expressions, such as those in the following example, belong under the assertion area of the sentence rather than the Pre section (ibid.)

28-There was a bottle on the table.

2-Factive Presupposition

It is the assumption that is indicated by certain verbs such as “know, 'realize', 'regret', 'be', 'aware', 'odd', and 'glad’”. These verbs indicate that something is a fact. This is referred to as FPre because certain words are used to denote facts in sentences. (Yule, 1996:27), for example;

29-Everyone here knows that Tom is sick (presupposes that Tom is sick)

30-Marry doesn't know that Sara was mistaken (>> Sara was mistaken)

31-Sara was sorry about telling us (>>Sara has told us)

32-Dina is happy that it is finished (>> it is finished), these verbs demonstrate that something is a fact.

Leech (1981:303–304) distinguishes two types of FPre:

1) “Pure factives are predicates” such as “recognize', 'be sorry for', 'know', 'amuse', 'regret', 'remember', and 'appreciate’”. These predicates are frequently combined with the 'that-clause' or the '-ing' clause. Consider the following examples:

33-I'm so sorry that she has lost her job >> She has lost her job

34- Lawmakers perceive that the conflict will decide the result of the political race. The conflict will decide the result of the political race.

Conditional factives are a class of predicates that include the terms 'cause', 'become', and 'have'. to', 'force', 'see', and 'hear' that are most frequently used in conjunction “with infinitive constructions and nominalizations”. For instance:

*35- Police at the airport coerced the hijacker into
surrendering >> The hijacker was apprehended.*

*36- I witnessed Aunt Helen drunk three cups of coffee.
>> Aunt Helen drank three cups of coffee.*

Both types behave symmetrically, and attribute realistic reality to secondary expectation when the factual predicate is positive; However, when every sentence containing a factual predicate is rejected, the included attribution retains its factualism only when the factual predicate is "pure factive" (Ibid)

Haug (2014:88) demonstrates that proper names, possessives, and certain "wh-expressions" may be contained in the class of specific description.

The indicators of the Pres are “the factive verbs”, and both Pres are known as “factive presuppositions”. FPres can be categorized into two subtypes: The first one includes those that are represented by the utilization of epistemic or intellectual factives like know (which concern information on reality), and the second type includes those delivered by "enthusiastic factives" like sorrow and pity (which are concerned with emotional attitude towards fact). Incidentally, FPres may emerge from the utilization of factive NPs like the fact/knowledge, the realization, and the regret (Haug, 2014:88)

3-Lexical Presupposition

LPre alludes to utilizing single word, the Speaker can go about as though another importance will be perceived. For this situation, the utilization of word “stop”, “start”, “again” presuppose another (unstated/implicit) idea (Ibid) e.g.,

37-He gave up smoking >> he used to smoke (Ibid:28)

Other examples involving the LPre are: ‘stop, start, again’

38- She invited me again (>> She invited me before)

39-He starts protesting (>> He wasn't protesting before)

40-She is crying again (>>She cried before) (Haung, 2014:89)

There are some structures that can be seen as sources of LPre, including “manage, stop, and start”. For this situation, the utilization of one structure with its asserted meaning is customarily interpreted with the comprehension of another (non-asserted) meaning. When someone says ‘he/she succeeds at something’, the implied meaning is that he/she attempted and succeeded in some way. Nonetheless, somebody is said to have failed to manage something, the implied meaning is that this individual did not succeed. In both cases, however, there is a proposed (anyway not communicated) presumption that the individual attempted to do that thing. Consequently, “managed” is often interpreted as an assertion of “succeeded” and implying “tried” (Yule, 1996:28).

On account of ‘LPre’ , the Speaker's utilization of a specific expression is taken to presuppose another (unstated) idea or concept, though on account of 'FPre ' , the Speaker's utilization of a specific expression is taken to presuppose the truth of the information stated after it (Ibid) .

4-Structural Presupposition

‘SPre’ points out to the assumption regarding the use of specific structures. The listener understands that the information presented is fundamentally correct and not just a prior assumption of the person asking the question, for example: The construction of the WH question is interpreted conventionally in English with the assumption that the information after the WH-form is already known (Yule, 2000: 29).

For examples:

41- When did she come? (>> she came)

42-When did she buy the house? (>> she bought the house), (Ibid)

One could say that Speakers can utilize such structures to treat the information and the data given as presupposed (presumed to be correct) and, thus, to be accepted as true by the listeners. For example, the WH structures (for example, when, where, etc.) can be used in this type, as in "When did she come?" it presupposes that 'she came'. Acadian et al. (1997: 384) state that "the pragmatic presupposition of a sentence is the set of conditions that have to be satisfied in order for the intended speech act to be appropriate in the circumstances or to be felicitous".

5. Non-factive Presupposition

This kind of assumption is assumed not to be true, and which is identified by the presence of some verbs such as ‘dream’, ‘image’, ‘pretend’. For examples: (Yule; 1996:29).

43-I dream that I was a doctor (>> I was not a doctor)

44-She imagines that she was in New York (>> she is not in New York)

45-I pretend to be sick (>> I'm not sick)

Moreover, Palmer (1976: 67) uses the word 'likely' to refer to Non-F Pres, as in :

46-It is likely that John came early

'Believe' and 'think' are also passive verbs, as in 'she believes the cat in the garden'. These constructions impose no obligation on the Speaker to believe the complement clause's proposition is true, (Crystal, 2008:184).

6-Counter-Factual Presupposition

CFPre is the notion that what is assumed is not only false, but also the polar opposite of what is true, or factually incorrect. For example, some conditional structures, known as CF conditionals, assume that the information in the if-clause is not available at the time of utterances (Yule, 2000: 30). For example:

47-If she is my sister, she would live with me in the same house (>> she is not my sister) (Ibid)

48-If she hasn't been my sister, I wouldn't have helped her. (>> she is my sister).

In this case, 'the complement clause's falsity' is presupposed, as specified by certain counterfactual constructions. Verbs such as 'wish' as in "she wishes the cat is in the garden" and 'pretend,' as in "I pretended the cat was in the garden," are examples of such type (Crystal, 2008:184).

The terms 'F', 'Non-F', and 'CF' do not need to be in conflict, as certain predicates may have a place with more than one of them. For instance, "Be nice" can be true or false (Leech, 1982: 302).

Finally, it can be concluded that Pres are considered as a pragmatic issue rather than a semantic issue because they are unreliable and have

This property is called (الثبات عند النفي) *alṭhabāt ʕnd alnafy*) property, assuming this is ‘constancy under the negation’. It basically assumes that the assumption of the saying is what remains constant (remains true) even when the saying is denied. To mention another example, take a case in which it differs (through negation) with a person who uttered a certain saying: (Ibid)

52- a. *Everyone knows that Ibrahim is happy (X)* (*kul wāḥid yʕaref ann ibrāhi:m ʕʕai:d*)
 - كل واحد يعرف ان ابراهيم سعيد

b. *no one knows that Ibrahim is happy (not X)* (*Lā aḥad yʕarf ann ibrāhi:m ʕʕai:d*)
 - لا أحد يعرف

Ibrahim is happy (y) (*ibrāhi:m ʕʕai:d*)
 ان ابراهيم سعيد

d. *X >> y and not x*
 - ابراهيم سعيد

On the other hand, د. صحراوي (2005:30-31) states: in every communication, the partners start from data and assumptions that are recognized and agreed upon between them. These assumptions form the necessary communicative background to investigate success in the communication process.

In the phrase (1), for example:

53- *Close the window .* (*aghqlq alnāfidha*)
 - أغلق النافذة

And in the sentence (2) :

Do not close the window . (*Lā taghlq anāfidha*)
 - لا تغلق النافذة

Both sentences contain the background or “a prior assumption that their content is that” ‘the window is open’. Moreover, there is another example (translated from German): In a certain communicative context, partner (A) says in the dialogue to partner (B):

54- *How are your wife and children?*

-كيف حال زوجتك وأولادك؟ (Keyf ḥāl zawjatak w awlādak?)

In the “presumption of the word (how) is that partner (B) is married and has children, and that partners (A) and (B) have some relationship that allows this question to be asked”. Partner (B) answers by saying:

55- *she is fine And the children are on vacation, thanks .*

-أنها بخير والأولاد في عطلة شكرا (ennhā bkhyr w l awlād fy ʕuṭlah, shukran)

But if the communicative background is not shared between the two partners, then partner (B) rejects the question or ignores it, then responds with one of the following statements:

56- *I do not know you.* (*Lā aʕrafak*) لا أعرفك

57- *I am not married* (*Last mutazawij*) لست متزوج

58- *I have divorced my wife (Ibid :32)* (*lqd ṭalaqt zawjaty*) لقد طلقت زوجتي

The deliberative viewers believe that “presuppositions are of utmost importance in the communication and reporting process.” In (التعليميات) (Didactique) , the role of “Pres” was recognized long ago, so, a child cannot be taught new information except on the assumption that there is a previous basis from which to start and build on. Misunderstanding, which falls under the name of bad communication, has a common root cause, which is the weakness of the basis of "preconceptions" necessary for the success of all verbal communication (Ibid :32).

In the Pre: the speaker directs his speech to the listener on the basis of what he presupposes that he is known to, and this is related to the context

of the case, and the relationship of the Speaker to the addressee (محمود نحلة, 2002 :26). Many prosecutors and lawyers continue to question this feature of the accused and witnesses, so if the prosecutor asks the accused:

59- *Where were you selling cocaine ? (w ayn tabi:ça al-kwkâi:n?) – وأين تبيع الكوكائين؟*

The accused answered by mentioning a place, and the accusation is proven against him, because determining a place to sell it includes an assumption previously that he will trade in it and in European and American courts, it is forbidden to ask a question in the manner:

60- *Have you stopped beating your wife? (hal tawaqaft çan ðarb zawjatak?) – هل توقفت عن ضرب زوجتك؟*

Because it includes a previous assumption that the court permits wife beating (محمود نحلة, 2002 28).

Some researchers have distinguished since two types of previous borrowing: logical (المنطقي) or semantic (الدلالي), and deliberative (التداولي). The first is conditional on truthfulness between two issues. If (a) is sincere, then (b) must be honest, for example:

61- *The woman Zaid married was a widow. (enn l-marah alty tzwjhã zayd kãnat armalah) – ان المرأة التي تزوجها زيد كانت أرملة*

So, if this sentence was true, the saying: Zaid married a sincere widow is also true. As for the previous deliberative assumption, it has nothing to do with truthfulness and lies, as the basic issue can be denied without affecting that in Pre (Ibid 28).

Some researchers have also made a distinction between Pre (الأفتراض) and Entailment (الأستلزام). The entailment (الأستلزام) is a relationship between two sentences or two judgments, which requires the genuineness of the first of them the genuineness of the second (Ibid:29).

On the basis that the falsehood of one of the two sentences leads to a different result, if your statement " *I see a horse* " (أرى حصانا) is false , then the concept of entailment must be that your saying " *I see an animal* " (أرى حيوانا) is either true or false, but the concept of the previous semantic assumption implies that, if the first sentence is false, then, the second must be truthful, as your saying :

62- *Zaid stops hitting Omro* (*tawaqaf Zayd ʕan ɗarb ʕumro*) - توقف زيد
عن ضرب عمرو

presupposes that Zaid was hitting Omro, and so on. In Addition, it seems that the confusion between the two concepts is only found in proven assertive statements (الجمل الخبرية), for the entailment is restricted to them, while the previous proposition is not bound by that, (محمود نحلة, 2002:30).

2.9 The Etymological Background of Presupposition in Arabic

The ancient Arab scholars have dealt with the concept of Pre through rhetorical concepts, such as: (indication) الأشارة (sufficient) الاكتفاء (separation) الانفصال (transgression) التجاوز (allusion) التلميح (and the courage of eloquence) شجاعة الفصاحة. These concepts are mentioned below where all the definitions have been taken from (د. عاصم شحادة و د. : عثمان جميل 2015:49-46):

1. Indication (al- eshārah) الأشارة : Where it means the sign that a little speech contains many meanings: and those meanings are given by what

the speech includes of a gesture or an indicative glimpse. Moreover, when the Speaker resorts to the sign to convey the many meanings with little speech and short speech; he depends on the listener's Pre which enables him to understand the intended meanings without lengthening, but if that signal is not sufficient to convey the meaning, then he falls into the misunderstanding that may have occurred. It pushes him to ask and inquire, or to arrive at another meaning than what is intended.

2. Sufficiency (al- iktifāa) **الاكتفاء** : It is one among the rhetorical concepts in the linguistic thought of the ancient Arabs which indicates the Pre of what they call sufficiency, which is “that the context requires two things be mentioned”, and “the two are connected”, so that, the speaker is satisfied with one of them from the other, relying on what is in the conscience of the recipient, with what he provides by his Pre that completes the meaning.

3. Separation (alinfisāl) **الانفصال** : It is a concept of Pre in which the Speaker depends on the listener to fill in the spaces of the text and complete the meaning, by relying on a prior assumption he has.

4. Transgression (altajāwiz) **التجاوز** : In transgression, the Speaker overrides mentioning the thing and mentions what follows and necessitates it, relying on the Pres of the listener that enable him to reach the intention of the speech.

5. Hinting (altalmi:h) **التلميح** : In “hinting”, the Speaker is pointing to a known story, a famous joke, or to an example running through his speech on the side of representation, bearing in mind that the listener knows that hint .

6. The courage of eloquence) shajāʿat al fasāḥa): شجاعة الفصاحة: In “the courage of eloquence”, the Speaker must delete something from the articles of speech and trust with knowledge.

2.10 Types of Presupposition in Arabic

Assuming that the name has been paired with a significant number of words, phrases, and structures, the researcher will regard all formulae as markers for prospective Pres that will be real assumptions in situations involving Speakers. In the instances above, it is clear that ownership arrangements are linked to the premise of existence. The assumption of existence does not appear only in (تراكيب الملكية) “possessive structures”. (*Your office is you have an office*), but in the nominative expression (العبارة الأسمية) also defined and in the use of any of the structures in this sentence (مجيد الماشطة وأمجد الركابي) (2018 :78).

The Speaker assumes his belief in the existence of the entities named:

63- * *the King of Sweden, the cat and the girl in the neighboring house, and the prince of rhymes.*

ملك السويد والقطعة والفتاة في الدار المجاورة وأمير القوافي

This is a special kind of rhyme. A Pre is also mentioned in the following example:

64- *Everyone knows* (*kul wāḥid yaʿrif*) كل واحد -
يعرف

No one knows (*lā aḥad yaʿrif*) لا أحد يعرف

What is usually presented after verb (يعرف) (Know) is known as (الافتراض) (يؤسف له) (notice) and (يلاحظ) (الحقيقي) FPre (and also the other verbs as : (regret)) :

<p>65-<i>You did not notice that he was sick</i> << <i>He was sick.</i></p>	<p>لم تلاحظ أنه مريض >> أنه مريض (Lam tulāḥẓ annhu: Mari:ḍ >> annhu: Mari:ḍ)</p>
<p>66-<i>We regret telling him that</i> << <i>we told</i> <i>him that</i></p>	<p>يؤسفنا أخباره >> أننا أخبرناه (yu'sefunā ekhbārah >> annenā akhbernāh)</p>
<p>67-<i>He did not realize that she was</i> <i>married</i> << <i>she was married (Ibid)</i></p>	<p>لم يدرك انها متزوجة >> أنها متزوجة (Lem yudrik annhā mutazwījah >> annhā mutazwījah)</p>

The other type of Pre is (الافتراض المفردى) LPre, the use of one formula with declared meaning, gives an assumption that an undeclared second meaning is the intended one. Whenever one says that someone has accomplished something, the declared meaning says that he has succeeded in a certain action. Moreover, when one says that he did not reach ... the declared meaning is that he did not succeed (Ibid: 68).

Thus, the word (يتوصل) "reaches" is usually interpreted as declaring (ينجح) "succeed" and assuming (يحاول) "he is trying." These are other examples:

68- *Stop smoking* << *He smoked* (*tawaqaf ṣan altadkhi:n* << *kān yudakhin*)
 توقف عن التدخين >> كان
 يدخن

69- *You are late today too* << *You have been late in the past*

—انت متأخر اليوم ايضا << لقد تأخرت سابقا.

(*ant muta'khir al-yawm ayḍan* << *laqad ta'khrt sābqan*)

The LPre differs from the FPre in that the speaker usage of a particular expression is assuming another unspoken concept. While in the FPre, the use of a particular expression is assuming the correctness of the information mentioned after it.

There is also (الافتراض البنوي) the SPre, which means that the speaker uses these structures for the purpose of assuming information and accepting it from the listener of accurate information, and the speaker utilizes these structures for the purpose of assuming information and accepting it from the listener of correct information. In a question like:

70-When did Sahar leave ? << Sahar left (matā ghādarat Saḥar << ghādret Saḥar) متى غادرت سحر؟ << غادرت سحر

The Speaker assumes that the information after “when”, is known to the listener and is necessarily correct. The other example is that when “you were standing at the crossing lights in the evening. You did not notice whether or not the traffic lights had turned red before the car entered the crossing, the car immediately hit a barrier, you were witness and the policeman asked you this question” :

<p>71- How fast was the car when you chose the red light? (Ibid)</p>	<p>كم كانت سرعة السيارة عندما أخترت الضوء الأحمر؟ (kam kānat surḥat alSayārah ḡendamā ikhtart a ḍawa al-aḥmar?)</p>
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2.11 Purpose of Presupposition in Arabic

To use language effectively and to fulfill the pragmatic functions, Arabic speakers use or resort to Pre among other devices. They make use of Pre to make language convey a lot of information to listeners but

assumed by speakers. Speakers sometimes utilize Pre to conceal or hide certain information to achieve a certain effect on listeners (Wang, 2007:97).

A concise language means using very few words or expressions which exclude unnecessary or superfluous information. Speakers tend to use this strategy to make propositions more effective. Using Pre, speakers sometimes want to share knowledge or assumptions with listeners or hearers (Wang, 2007: 57). Interlocutors make assumptions about one another in order to communicate or converse intelligibly. The speaker assumes that the listener understands what s/he is saying, and the listener also assumes that the speaker gives sufficient information for her/him to understand the intended message.

Assumption is anything the speaker expects the listener understands about the conversation's topic. Lyons (1977: 509) claims that a Pre denotes statements that offer information that speaker presents as given or unstressed, and that this information can thus be recovered from the context. Also, "A presupposition is something the speaker assumes to be the case prior to making an utterance. Speakers, not sentences, have presuppositions", (Yule, 1996: 25). A Pre is an element of the meaning that the listener should take seriously in order to understand the meaning of the speech (Verschueren, 1999: 27).

The speaker does not declare some introductions to the speech, relying on what is in the conscience of the listener and what the speaker considers it as presupposes that he is known to the listener, and among the reasons that may lead the speaker to resort to the presumption are the following, (د.عاصم شحادة و د.عثمان جميل), (2015:46).

1. Bewaring of Prolongation (الاحتراز من التطويل):

Being prolonged in speech and delving into details may bring toxicity

and boredom to the listener's soul, especially if those details are something that can be hidden by the listener's prior knowledge.

2. Intention to Brevity (al qasd ela al i;jāz القصد الى الأيجاز) : Sometimes the brevity of speech and metaphor for the intended may have more effect on the listener's soul than if the speaker intends to simplify the speech and detail it
3. The Listener's Participation (mushāarakat al mustemça مشاركة المستمع) hides some of the speech and leaves the matter of appreciating what was omitted to the listener, makes him participate in the speaker's construction of the intention of the speech.
4. Knowledge Necessarily by Implicit (al ʕelm bl ʕilm bl ʕarwrah bl muḍmar العلم بالضرورة بالمضمر) : The speaker sometimes mentions in his speech only what the listener may need to know, relying on him to evoke the omitted: because of the clarity and recognition of the omitted, there is no need to be mentioned .
5. The Listener's Fallacy (mughālḩat alsāmçe مغالطة السامع) : The speaker may deliberately not declare some of the introductions of his speech until the listener falls into confusion and it leads him to misunderstanding unless the listener objects to his words and asks him to restate and clarify.

2.12 Translation and Culture

In this section, the researcher is going to give an idea about translation, although she did not translate the texts under study herself but rather, she is going to deal with translated texts to see how the translator him/herself has dealt with Pre when he/she processes this concept from the Arabic text to the English one. Therefore, the researcher

thinks that it is necessary to give an idea about translation in this section since the study has dealt with translated texts.

It is also vital to talk about culture as an important factor in the translation process. When a translator translates a text from one language to another, he/she is dealing with two different cultures at the same time. Thus, some knowledge about culture is relevant here.

2.12.1 Language and Culture

According to Charteris-Black (2004:90), language and culture are inextricably linked in an infinite number of ways. There are many areas of language study that deal with some clear links between culture and language; for example: proverbs, politeness, linguistic relativity, the cooperative principle, metaphor, metonymy, context, semantic change, discourse, ideology, print culture, oral culture, literacy, sociolinguistics, and speech acts, to name but a few. Numerous disciplines within the language sciences try to analyze, describe, and explain the intricate interrelationships between the two broad categories.

Musolff (2004:85) observes that language is made up of a collection of linguistic signs, or pairings of form and meaning (which can range from simple morphemes to complex syntactic constructions). Learning a language entails becoming familiar with these linguistic signs. Thus, language can be viewed as a repository of meaning that is shared among members of culture via linguistic signs. This demonstrates the historical significance of language in stabilizing and preserving a culture. Such function becomes even more critical in the case of endangered languages, which frequently explains why minorities are so stubborn about preserving their language rights. Members of a culture interact with one another for a variety of reasons. They create distinct discourses in order to accomplish their objectives. These discourses are gatherings of meanings attach to specific subject matters. When such discourses provide a

conceptual framework within which significant cultural issues are discussed and acted as latent norms of behavior, they can be considered as ideologies. In this sense, discourse is another way for cultures to make sense. A significant portion of socialization entails learning how to make meaning in culture (Go Aatly, 2007:50).

2.12.2 The Concept of Translation

According to Catford (1965: 20), "translation is the process of substituting equivalent textual material in one language for textual material in another." Whereas Levy (1967:148) asserts that "translation is a process of communication whose purpose is to impart knowledge about the original to the foreign reader."

The translation estimates show the entire process by which a translator converts a book or portions of a book into another vernacular. The translation cycle can be thought of as unraveling the source text's meaning and re-encoding or deciphering it in the target language (TL). Behind this apparent cycle are numerous activities such as checking the source language's sentence structure, accentuation, adages, semantics, and so on, as well as the lifestyle of its speakers. The mediator requires a large amount of data to decode and then re-encode the significance in the target language. When in doubt, it is critical that the mediator's knowledge of the target language takes precedence over his knowledge of the source language (Nida and Taber, 2003:178).

The translation interaction did not depend on the significance of the word reference alone, but on the setting of the content-based circumstance in which that word occurred or appeared. The translation interaction likewise alludes to the programmed utilization of the interpreter's information on the design of his local language that he is converting into the objective language (Ibid).

From a contemporary point of view, Sager (1994:293) defines translation as: "Translation is an externally motivated industrial activity, supported by information technology, which is diversified in response to the particular needs of this form of communication", by doing so, Sager (ibid) proposes broadening earlier definitions by describing the idea of translation to reflect the milieu in which much professional translation activity occurs.

The translator's aim, as Gutt (1991:99) points out, is one of "communication", instead of "equivalence" of form or meaning. He "produces a receptor language text ... with the intention of communicating to the receptors the same assumptions that the original communicator intended to convey to the original audience". There are several steps that a translator must take before beginning to translate, and they are: (Landers, 2001:45).

(1) Scrutinize the entire work in any occasion twice. A negligent understanding makes a vulnerable translation, and the word "neglectful" infers powerlessness to get an indisputable and certifiable appreciation of the significance of the work, whether or not at the shallow level (words, phrases, verbalizations, culture).

(2) Creator of the iron voice. This will influence basically every selection of thousands of words to translate. It ought to likewise be seen that the tone contrasts all through the content starting with one section then onto the next.

(3) Make a first draft, checking subtle regions with square sections and/or a striking face for added interest. At this stage, there is generally less accentuation on perfection and familiarity and more on assuming the semantic significance of the content.

(4) Counsel a learned language specialist to explain any focuses that stay questionable. On the off chance that conceivable, counsel the creator.

(5) Review the draft once more, zeroing in on articulations, familiarity, and effortlessness. Now, it should be as close to the reading experience as possible, as if it were originally written in English.

(6) Audit the blueprint and point out the parts that are humiliating or futile.

Furthermore, roll out the fundamental improvements.

(7) Read the draft text line by line with the help of a local English speaker who talks familiar English. Recite it for all to hear while the other individual follows it in SL content. To stop at wrong interpretations just as incidental erasure

One of the significant instruments translators can have is tone insight. By emphasizing tone, the translator keeps a strategic distance from the strict implying that would twist the author's intention. Tone can likewise assist with quips, circuitous inferences, proclaims, and slang. Tone is the overall inclination passed on by discourse, syllable, or whole activity, including both conscious and unconscious reverberation. While the tone is distinct from style, the two are frequently connected. Without altering his or her style, an essayist's style can change dramatically within a few lines. Tone can encompass levity, mockery, sincerity, naiveté, or virtually any emotion. While the tone has its own solidarity, this does not preclude the creator from changing the tone in the section on occasion, there is still a combination of the tone within what I refer to as the solidarity of tone—the content between tone changes. The infringement of tone happens when the interpreter overlooks the necessities of the tone, regardless of whether in Dialog or portrayal (Landers, 2001:67).

Literal and free translation is two fundamental abilities to practice as possible translation strategies. Literal translation attempts to accurately

decipher the original content while preserving the original message's shape and design, including word requests, images used in the representation, and others. While a free translation should prioritize an accurate representation of the original messages, with an emphasis on structure and design, it should also result in a familiar and natural duplicate. However, a free translation does not imply the erasure or addition of anything superfluous to the original. Translations are evaluated on the basis of their probability of occurring between the two extremes of literal and free understanding. The probabilities of chance are immeasurably important. Literal translation is said to have a bias toward the source language, whereas free translation has a bias toward the target language (Dickins et al 2002: 17). Communicative translation is an example of free translation. The fact that the Standard English equivalent of "شرطة مكافحة الشغب" is 'riot police' (rather than 'anti-riot police', 'riot combat police,' etc.) is an excellent example of communicative translation. Religious formula such as "نعيمًا", which can be translated as 'nice haircut,' is an example of communicative translation. The meaning of the term "ان شاء الله" relies on how it is translated in the situation. It can indicate "I'm hoping," "I'm promising," or "I'm not sure." (Hassan, 2014:12).

2.12.3 The Effect of Culture on Translation

All human activities occur within the context of culture. It is the vast instrument by which man accomplishes his goals, both as an animal who must eat, rest, and produce and as a spiritual being, who wishes to expand his mental horizons, create works of art, and develop systems of faith." (Malinowski, 1962:169).

Culture can be defined as "a set of rules and standards which when acted upon by the members of a society produce behavior that falls within

a range of variance that readers consider proper or acceptable", (Havilland (1975:12). Through ones use of language, the fabric of society operates and becomes visible. This fabric encompasses the social context in which language is used, which logically presupposes the existence of a specific society. Society has implicit and explicit values, norms, and laws, as well as unique economic, social, political, and cultural conditions of life (Davis, 1977: 21-57).

Moreover, Aziz and Muftah (2000:85) define culture as a collection of shared beliefs that govern a society's behavioral patterns. Religion, economics, politics, literature, and language are all examples of these beliefs. Moreover, Toury (2000:200) defines translation as "a kind of activity which inevitably involves at least two languages and two cultural translations", as this remark implies, translators are constantly confronted with the challenge of how to approach the cultural features hidden in a source text (ST) and how to correctly transmit these aspects in the target language using the most appropriate technique (TL).

Thus, language is an integral part of culture, and translation entails two cultures: the source language's culture (source culture which "involves understanding of all aspects of a culture, the social, structure, the values and beliefs of the people and the things are assumed to be done" (Velazquez , Dulce Itzel (2014).Net) and the target language's culture (target culture which means "the culture in which the translated documents are intended, this is something a translator and a company must keep in mind before entering the translation process" (The Role of the Target Language.2013.Net).

2.12.4 The Function and Meaning of Presupposition Perspectives

Pre assumes a significant part for specialists to comprehend the interpretation or the process of translation, work out the ramifications of translated texts, and disclose different issues identified with translation. About the Pres in translation, ideas have been moved forward: At first, the translator may not actually share the data that the author is pushing to obtain. This requires translators to conduct unusual research in order to obtain such data. Regardless of a significant portion of the time, translators simply complete comprehension tasks according to their preconceptions about goal perception and goal setting. Likewise, translators should check how much the target peruses are presumably going to share their Pres, which is "an inconvenient judgment to make and incorporates a touchy troublesome exercise", (Fawcett, 1997:125).

The translator has two options: either to belittle the objective peruses by regarding them as though they know nothing and do not have the way to discover, or to keep them "in the dark" by failing to provide critical data necessary to sort the content, (Ibid).

To summarize, in order to translate a text appropriately, the translator must understand which Pre data are deficient in the objective culture, as well as which Pres exist in that culture that may influence the translation's gathering (Fawcett 1997: 126).

In this manner, Pres assume a fundamental part in translator ' dynamic cycles regarding what data to give and how to give it. Indeed, the Pre examined here covers substantially more than the previous definition, as the previous may have included whatever could be identified with T or interaction, for example, information controlled by target peruser, and data that is divided among translators and target reader. Nonetheless, the conversation here (in this study) is limited to the textualization standards

found in the Arabic texts and the translators' requirements with their communication standards; adding to that, their understanding of the context and its co-text.

2.13 Review of Previous Studies

This part discusses some of the researches that are related to the topic under study:

1. Hiskia Manurung (2015)

Hiskia in his research "*Presupposition in Television Cosmetic Advertisements*" aims to identify the types of Pre and information content in addition to the advertisement message appeals contained in the claims of television cosmetic advertisements, as well as to explain why Pre is used in these claims. The data was analyzed using Yule's Theory of Pre, Resnik and Stern's Framework for measuring the information content of commercials, and Pollay's framework for message appeals analysis. The data sample analysis revealed that just three types of Pres were used: E, S, and L Pres, with no other Pres appearing. Finally, the sorts of information content and advertisement message appeal, as well as the reasons for utilizing Pre, are discovered in this study.

2. Emad Khalili (2017)

Khalili in his paper "*An Analysis of Presupposition Used in Oedipus Rex*" discusses Pre in pragmatic studies, where Pre resides in one's mind about everything that occurs in the universe, in this study. The researcher wants to know what kinds of Pres are employed frequently in Oedipus Rex. The data is gathered from the talks of the characters in the play, and it is then evaluated using Yule's theory (1996). The study discovered five different types of assumption in Oedipus Rex, the most common of which is SPre.

3. Savaş Gençtürk (2018)

In the Savas' research "*Analysis of Presupposition Triggers in English Reading Textbooks: Learners' Familiarity*" **Reading** texts were analyzed based on Yule (2006) classification of Pre stimuli consisting of six different categories: E, L, S, F, Non-F, and CF (p. 30). Students were given a questionnaire consisting of six randomly selected sentences from the readings representing each of the categories of Pres and asked to choose "yes" if they were familiar with the assumptions or "no" if they were not familiar with the assumptions.

It aimed to investigate the use of presumptions in reading textbooks in English and what students' knowledge of them. Fourteen reading texts in the reading book were analyzed to find out how much presumption stimuli were used, and thirty-four middle-level students were included in the study to find out assumptions used in the reading book. The results clearly showed that Pres are not widely used in reading texts. The L and E proposition stimuli are the most commonly used of all stimuli. The results also indicated that students' familiarity with the content and the assumptions would help them better understand the content.

4. Sabah Sulaiman Haji and Fakhir Omar Mohammed (2019)

Sabah and Fakhir in their research "*The Use of Presuppositions in the Short Story of Zilke Sixate (Matchstick)*" have explored the use of Pres in the Kurdish short story, Zilkê Şixatê (The Matchstick) is written in Northern Kurmanji dialect (hence, NK) by Isma'il Hajani. It was sought to figure out which

type of Pre appears most frequently in the short narrative and why. The study's data was analyzed both descriptively and qualitatively. E, F, Non-F, L, S, and CF Pres were used, according to Yule's (2006) classification. The data of the research are sentences which contain Pre triggers (i.e. linguistic forms to mark Pres). Applying the formula presented by Oktoma and Mardiyono (2013: 79), the results that have been obtained throughout this study show that different types of Pres have different percentages from the total number of Pres. They are (94) in number. The EPre, which manifests specific statements of facts about real life, is the most frequent type of Pre utilized in short stories, whereas SPre have the lowest percentage. This demonstrates that much of the story text is produced to accurately depict the main theme, characters, and events. Finally, this research is significant because no previous studies on the usage of Pres in literary works in NK have been done.

5. Emad Khalili (2020)

Khalili in this paper “*An analysis of presupposition used in Heart of Darkness*” is more concerned with the topic of Pre in pragmatic studies, where Pre is in one's mind regarding everything that exists in the world, Because all of the data in this work comes from the novel and is reviewed using the theory of Pre, the researcher used the descriptive research approach. Pres, in the Heart of Darkness novel, have been taken from the conversations of characters in the novel, and then analyzed by the theory proposed by Yule (1996), about the type of Pres to find out what types are often used in the Heart of Darkness. Finally, the researcher has found that all six types of Pre have been applied in the novel the Heart of Darkness; they are 13 E (16%), 11 L (14%), 20 S (25%), 18 F (22%), 16 CF (20%), and 4 Non-F (5%). Based on this study, the researcher also

expects that this work will be useful in learning, as an additional science in learning pragmatics, particularly Pre.

6. نهضة ستار عبید (2013)

Nahda Sattar Obaid , the hypothesis of her research *(اسلوبية الافتراض التداولي المسبق في قصص المنامات والكرامات الصوفية)* is based on the idea that when the speaker creates the discourse, the listener already knows some special information for that discourse; that is, this theory belongs to the speaker before the addressee. Therefore, the Pre was defined as (it is that thing that the speaker assumes before uttering the words) and accordingly, it can be said that the Pre is based primarily on the speaker except that (Bellman) gives the receiver the most important role as the receiver of the discourse and its producer at the same time, and it is one of the basic principles in every dialogue or communication process. Accordingly, the Sufis employed this theory to achieve religious, social, or even personal goals by the merits, also benefiting from the suggestive energy of the language used and what it possesses.

7. مهدي مشته (2016)

Mehdi Meshta in his study *(الافتراض المسبق في ديوان "الكبريت في يدي" ، دويلاتكم من ورق" لنزار قباني)* is faced with two types of Pres. Pre-production assumptions are a set of processes that precede the production process. That is before the poetic act is achieved and the goal of these assumptions is to achieve the effect on the listener. He seeks through this act-the assumptions of interpretation- to deduce the creator's intentions or goals that the creator intends to achieve. In addition, the recipient proceeds to formulate his assumptions through the structure that adopts the principle of similarity by forming an image of creative production in a context.

8. د. هديل حسن عباس (2020)

Dr. Hadeel Hasan Abbas, in her study *(الافتراض المسبق دراسة في نماذج من القصص القرآني)* has dealt with a branch of pragmatics, which is (pre), because of the lack of applied studies that have studied it. The researcher chose the Quranic texts over other texts, because the Quranic texts, especially the stories, were characterized by the abundance of dialogues between the parties. It is certain that every dialogue between two parties always includes a pre, and this leads to a successful dialogue process between the two parties or the interlocutors. As there must be a Pre of the interlocutors in every dialogue.

2.14 The Current Study

Pre was discussed in the previous studies. Even though this study also discusses Pres, the researcher discovers parallels and distinctions between these studies. The previous studies have focused on a narrower subjects. Meanwhile, this study will analyze more generic objects. They are the various types of Pre, the distinction between the English and Arabic concepts of Pre, and how Pre affects the T of texts. The data for the present study has been chosen from Imam Ali's Nahj Al-Balagha. The researcher asserts that this study, which is entitled **A Contrastive Study of Presupposition in Selected Translated Sayings of Imam Ali**, is unique in the research literature because for the first time, a study like this one has been observed and analyzed.

As seen above, the current study is similar to Hiskia Manurnng (2015), Emad Khalili (2017), (2020) and Sabah Sulaiman Haji (2019) studies, in that they all have adopted Yule's model and examined the types of Pre , but it is different from them in that, the current study examines Pre in religious texts, unlike the previous ones which examine it in different genre.

The previous studies have analyzed data taken from a single culture (i.e., English), unlike the current study, which has used data taken from two different cultures (i.e., Iraqi and Iranian culture). In addition to that, all these researches are pragmatic in nature, whereas the current is a contrastive one.

Finally, in the Arabic researches of (Nahda Sattar 2013) , (Mehdi Meshta 2016) and (Hadeel Hasan 2020), the system of writing an abstract in an Arabic text is somehow different from that applied to the English text. It seems clearly that the style followed in writing an Arabic Academic writings is completely different from the way of writing the English theses or dissertations. In English theses and dissertations, the abstracts should contain the problem, the aims, procedures, the model adopted, the data selected, and some of the major results and conclusions, while in the Arabic ones, one sometimes could not find such a systematic way of writing. So, it is interesting to have knowledge about the different systems of both languages.

CHAPTER THREE

METHODOLOGY

3.1 Preliminary Remarks

After providing an overview of the underlying theoretical background of the present study in chapter two, this chapter gives information about the data chosen, the data description, techniques of analysis, and the model used to analyze the data. A summary of the two chosen translations is given using Yule's (1996) model to assess the two versions of translations.

3.2 Data Collection and Description

It is necessary to provide a brief summary of the material included in the 'Sayings of Imam Ali' (peace be upon him) in 'Nahj Al-Balagha' as a text to be investigated in this study. The study seeks to explore and analyze the types of Pre and their purposes in 'Imam Ali's sayings.' As a result, the researcher gathers (61) samples of sayings from the original text that includes Pres, and compares them to the two selected translations. One of them is translated by an Iraqi translator Yasin T. Al-Jibouri (2009) and the other one is by an Iranian translator Sayyid Ali Reza (2003). There are also other processes involved in data collection. First, the researcher has reviewed all of the sayings in order to identify the Pre and its variants. The researcher then has highlighted the 'saying' in Nahj Al-Balagha that includes Pre. Following that, the data will be examined using Yule's (1996) model. The selected Nahj Al-Balagha sayings have been chosen to provide a sufficient grasp of the nature of Pre in religious writings.

3.3 Methods for Analysis

Each research must contain a clear, disciplined, systematic (planned, coordinated, and public)'methodology' in order to get the most appropriate results. Many individuals are ignorant of the differences between 'qualitative and quantitative' research methodologies before embarking on a research study. The researcher in qualitative research typically examines meanings and insights in a specific scenario (Strauss & Corbin, 2008:45; Levitt et al., 2017:2-22). It refers to a variety of data collecting and analysis methods that include purposive sampling and semi-structured, open-ended interviews (Dudwick et al., 2006:44; Gopaldas, 2016:115-121).

Qualitative studies are interested in the beliefs, experiences, and meaning systems of individuals from their viewpoint. Qualitative research is not quantitative in nature (Brink, 1993:35-38). Qualitative research has its origins in fields such as social and cultural anthropology, philosophy, psychology, history, and sociology. The objective of qualitative research is to systematize the description and interpretation of situations or events from the perspective of the person or population under study, as well as to produce new ideas and theories. The approach used is determined by the research questions (Viswambharan & Priya, 2016: 43–59).

To collect qualitative data, unstructured and semi-structured techniques are used. Common methods include focus groups (group discussions), and engagement/feeding. Typically, the sample size is limited, and responses are chosen to meet a predetermined quota (Viswambharan & Priya, 2016: 60).

A 'quantitative method,' on the other hand, produces data for analysis and gives a systematic overview of the issue under investigation as well as comparisons across large groups of individuals. 'Statistical' methods are employed in 'quantitative research' to objectively quantify items that can be shown using graphs or charts. Measurable data is utilized in quantitative research to create facts and find trends (Stephan and Lydia, 2014: 405–17). Quantitative data collection methods include online surveys, print surveys, mobile surveys, face-to-face interviews, telephone interviews, longitudinal studies, website interceptors, online polls, and systematic observations (Ibid:61).

This study follows a sequential explanatory mixed - method approach, which consists of two various “methods”, namely *qualitative* and *quantitative*, to answer the study questions and prove or disprove its hypotheses, since they supplement each other and provide a clear picture of the study problem.

The model adopted in this study is the main tool used for the qualitative analysis of the chosen text. Johnson and Onwuegbuzie (2004: 123) describe “a mixed method technique as one in which the researcher uses both quantitative and qualitative methods (the use of qualitative and quantitative perspectives, data collection, analysis, and inference techniques) for broad purposes of breadth and depth of understanding and endorsement”. The data is statistically examined, with the results calculated using a statistical tool. As a result, “a mixed method” will be used to improve the value of the analysis' results. Furthermore, it is critical to obtain deeper and broader insights into the research questions in order to gain advantages over employing just one.

3.4 The Adopted Model

In this study, the model selected is used to conduct the Pre analysis. The model is adopted from Yule's (1996) theory of Presuppositional Types. This model is divided into the following categories (Yule; 1998: 27–29):

1. **Existential Presupposition:** Refers to the assumption of the existence of entities. The employment of noun phrases and possessive construction is used to sign it. E.g.,

72- The nurse treated the patient >> there is a nurse.

2. **Factive Presupposition:** Is the assumption that something is true because it is identified by some verbs which are to be present in the text. These verbs include “know, realize, be glad, be sorry, regret, aware, odd, etc.”. E.g.,

73- He did not perceive she was sick>> she was sick.

74- They didn't know that she was hitched>> she was hitched

3. **Non-Factive Presupposition:** Is the assumption about something that it is hypothetical and not true. E.g.,

75- She imagined that she was a queen >> she was not a queen.

4. **Lexical Presupposition:** It is the use of a single word which allows the speaker to act as though another meaning will be comprehended. Words like stop, start, and again imply another implicit concept. E.g.,

76- He fails in the exam again >> he failed in the exam before

5. **Structural Presupposition:** It is a speculation about how structures are used. Instead of only the Pre of the person

asking the question, the listener believes that the information offered is necessarily true. E.g.,

77- When did he join us? >> he joined.

6. **Counterfactual Presuppositions:** These assumptions refer to the supposition that 'What' is accepted is not simply incorrect but additionally contrary to the truth or opposed to the facts. E.g.,

78- If she was here, she would have helped me >> She is not here.

In general, figure (3.1) states the categories of the Model as adopted from (Yule; 1996), which identifies the types: E, F, Non-F, L, S, and CFPre .

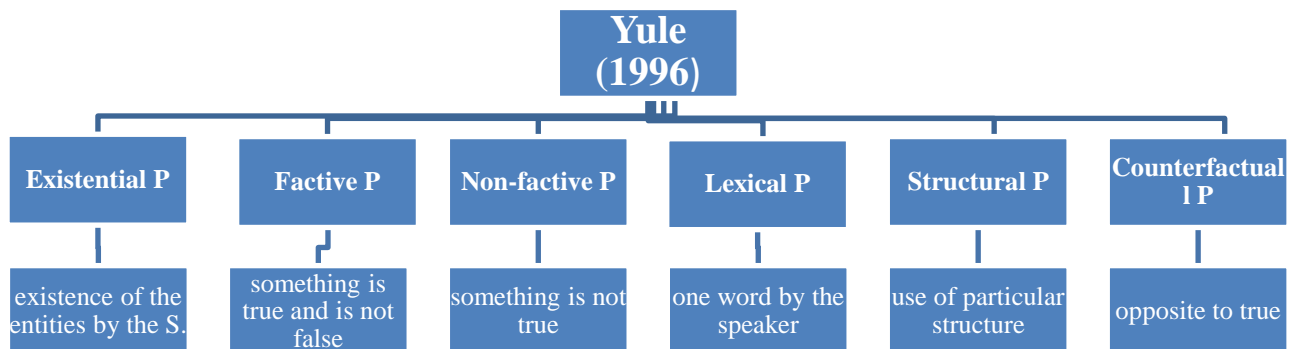


Figure (3.1). The Categories of the Model as Adopted from (Yule; 1996)

3.5 Features of Religious Texts

The language of religion is vastly different from that of normal life language. It is a language in which certain characteristics of everyday speech are changed or suspended. Religious language is inextricably linked to basic ideas about human subjects and divine creatures, as well as the ways in which their capacities and agencies differ. Religious belief encourages diversity in which all

components of structure are considered. Some religious circumstances rely on linguistic predictability and consistency to maintain their identities (Burke, 1970:102)

It is vital to understand that the terms "Islam" and related terms are widely used in English and other Western languages nowadays. Individual human spirits who are completely devoted to Allah and aligned with the divine will are described as Muslims (Ibid).

Because writing is an excellent means of conserving and conveying sacred knowledge, religious ties with written language are fairly great. A body of sacred writing, treasured by worshippers, is at the heart of all of the world's major faiths (Crystal, 2006: 471).

Words are essential elements in religious texts. Nonetheless, words are the only means by which Muslims can express their belief, share their mystical experiences, inspire and educate one another, and pass on their traditions to others. However, further than these pragmatic purposes, Islamic religious language does more than explain their spirituality; it influences it in a very meaningful way. Religious language is hard to be mastered since it contains implicit assumptions, but it is crucial to remember that "Islam" and related terms are often used these days all around the world. Islamic religious texts are full of Pres within its types as E, F, Non-F, L, S, and CF (Gates, 1999: 1)

3.5.1 Imam Ali Ibn Abi-Taleb (Peace be upon him) as Caliph

Imam Ali Ibn Abi-Taleb (PBUH) is the Prophet Muhammad's cousin and his son-in-law, and he is Islam's fourth caliph. From 656 to 661, are the years of his reign. Shiite Muslims regard him as the true successor of the Prophet Muhammad as an imam, and he is one of the Shiites' most important personalities (Redha and Mohammad, 1999: 118).

Imam Ali (PBUH) was born in the holiest place in Islam, which is the honorable Kaaba in Mecca. Abu Talib is his father, while Fatima Bint Asad is his mother. He married Muhammad's daughter Fatima after immigrating to Medina. By 656, Muhammad's followers nominated him caliphate. After the assassination of 'Caliph Uthman Ibn Affan'. Ali's reign also witnessed civil wars and in 661, he was killed by Kharijites while worshiping at Kufa's Great Mosque (Hamidullah, (1988: 22-8)

Ali's (PBUH) importance is evident to both Shiites and Sunnis, politically and spiritually. Despite the fact that many biographical accounts concerning Ali (PBUH) are sectarian in nature, many people from both sides (Shiites and Sunnis) all agree that he was a devout Muslim who was faithful to Islam and a righteous ruler according to the Qur'an and Sunnah. Ali (PBUH) has lived with Muhammad and his wife Khadija since he was five years old. When the Prophet Muhammad declared Islam, Ali (PBUH) was nine years old, the first man to declare his conversion to Islam in the presence of Prophet Muhammad, and the second person after Khadija (Ibid).

There is no person in Islamic history who has written so much about him in Islamic languages as he has written about Ali (PBUH), because he is respected in Islamic culture for his courage, knowledge, faith, sincerity, unlimited dedication to Islam, deep loyalty to Prophet Muhammad, equal treatment of all Muslims, and generosity in forgiving his defeated enemies (Madelung, 1997: 111)

It is worth noting that Sunni and Shiite scholars agree that the verse of guardianship was revealed in honor of Ali (PBUH), but they differed in the interpretation of guardianship and the imamate. Sunni scholars believe that the verse talks about Ali (PBUH), but they do not recognize him as an Imam, while in the Shiite viewpoint, God chose Ali (PBUH) to succeed Prophet Muhammad (Ibid).

The prophet Muhammad, (May Allah bless him and his Family) has said: "I am the city of knowledge and Ali is its gate" (Ibn al-Athir, 606AH:473).

3.5.1.1 The Greatness of Nahj Al-Balagha and The Sayings of Imam Ali (Peace be upon Him)

To begin, it is vital to offer a short introduction to the Nahj Al-Balaghah since it is the data of analysis. As some people are aware, Nahj Al-Balaghah is a compilation of Sermons, Letters, and other Sayings left as a monument by the Master of the Pious, the Commander of the Faithful, (All Peace Be upon Them). This book is organized into three sections: Sermons, Letters, and brief Sayings, or 'wise Sayings' (hikam), which have been picked from the Sermons and Letters (Sayid Khadim. 1997:4)

Nahj Al-Balaghah dates from around one thousand years ago, when the late Seyyid Radi composed these Letters and

Sermons at the end of the third century (400A.H.) and shortly after the Hejra. As a result, it is a 1,000-year-old book. It is worth noting, however, that prior to Seyyid Radi's attempts to compile Ali's Sermons and Sayings, they were strewn across the books of tradition and history. Other academics attempted to achieve this goal in other ways, but none came close to Sayyid Radi's accomplishments. As a result, we owe thanks to the efforts and initiatives of this great scholar who bequeathed us the Nahj Al-Balagha. Additionally to the contents of the Nahj Al-Balaghah, a number of Sermons, Letters, and brief Sayings of Ali, peace be upon him, may be found in several publications that subsequent academics have attempted to assemble and present as appendices to the Nahj Al-Balaghah. It is true that many of the explanations were written on Nahj Al-Balaghah, but this book is still unknown, Yusri, 1985:265-314). This book attracted many scholars, both Sunni and Shi'ite, Muslims and non-Muslims, and in what follows some of the statements of these scholars are presented here:

Allameh al-Shahrestani (1999:16) has said:

Nahj al-Balagha is the junior brother of the Holy Quran, wondering whether it were possible for anyone to bring the like of this junior brother which brings us the unique opportunity to wisely ponder its senior brother, the Holy Quran.

The contemporary researcher from Lebanon Sobhi (1974: 15) has said:

If we put aside the sermons and letters of Imam Ali and go on to selections of his wisdom, we realize that the miraculous and convincing sense of Imam Ali, reveals vast knowledge, right experience, and deep understanding of reality and truth.

Zaeri (2010:103) also has mentioned that:

Whoever studies Nahj al-Balagha and studies it, they will see the signs of Allah as this book contains and displays all the necessities of connecting heaven and earth, all ties and relations required to create a bond between a servant and their creator, and all instruments needed for the perfection of mankind. The general theme of this book is not directed at a specific religion, but it is a comprehensive work that addresses all men while speaking with them. Thus, Nahj al-Balagha can be used as a common book on interfaith dialogue between Islam and Christianity for the presence of such concepts in it as God, creation, this world, the hereafter, man, heaven, hell, and virtue all as absolute concepts without any narrow religious identity.

Hafezian (2006: 11) also has said that:

Nahj al-Balagha is an encyclopedia of Islamic culture, and after the words of the holy Quran and Prophet Muhammad's tradition, it is considered the widest recognized and accredited Islamic resource of such unique religious value, originating from divine essence as learnt by Imam Ali, and as such it is a unique rosary from which divine revelation's perfume and the sweet breeze of Prophet Muhammad's speeches can be intuited and perceived. This marvelous book includes exalted philosophies, luminous sermons, codes of divine conduct, a cultural-system, a grand plan for just government, and ideal-yet practical-guidelines for a historical and mystical practice

About Imam Ali's words and sermons, a Lebanese philosopher and a linguist al-Fakhoury (2001:325) has remarked that :

These words are the most truthful image of Imam Ali's spirit. These perfumed words contain the divine virtue that existed in his heart. Such virtue that originates from faith in God, wonder at divine perfection in creation, and an avoidance from unsteady joys.

3.5.2 First Translation

“Imam Ali Ibn Abi-Taleb’s Sermons, Letters and Sayings as compiled by Sayyid Shareef ar-Razi in Nahjol-Balaagha Peak of Eloquence ,translated by Sayyid Ali Reza (2003)”

About the translator: **SAYYID ALI REZA** is a former secretary of the Pakistani Ministry of Foreign Affairs. His translation was printed by Bir Muhammad Ibrahim in Karaji in 1973 in three volumes. It was printed by the International Organization for Islamic Services in Tehran in the year 1401 = 1980, in 816 pages, and reprinted in 1407= 1987, and printed by the Islamic Research Center in Qum.

3.5.3 Second Translation

“Peak of Eloquence, Nahjul-Balagha by Imam Ali Ibn Abu Talib, with commentary by Martyr Ayatollah Murtada Mutahhari, edited by Yasin T. Al-Jibouri (2009)”.

The translator's biography: **YASIN T. AL-JIBOURI** was born in Baghdad, Iraq, in 1946. He earned a B.A. in English from Baghdad University's College of Arts on June 30, 1969, and an M.A. in English from Atlanta University (now known as Clark-Atlanta University) on December 20, 1978. He is a writer, compiled author, editor, simultaneous interpreter, and translator of 68 works, including a three-volume Ts of Nahj Al-Balagha and the first two Suras of the Holy Qur'an (a list of these works is available upon request), and he recently completed the T of three volumes of the Holy Qur'an (Arabic text and English translation) نهج البلاغة Nahj Al-Balagha book (ISBN ISBN: 978-1-4817-1265-1 (softcover), 978-1-4817-1263-7 (hardcover) and 978-1-4817-1264-4 (electronic). This was published in full color by Dar al-Mamoon, Iraqi

Ministry of Culture, and was published in the United States by Author House of Bloomington, Indiana (al-Jibouri, Yasin: 2015:98).

It is worth mentioning that the researcher has chosen these two translations in which they belong to different cultures to see if the culture has its own effect on both translators concerning meanings, and types of Pre.

CHAPTER FOUR

DATA ANALYSIS AND ASSESSMENT OF THE RESULTS

4.1 Preliminary Remarks

This chapter presents the practical side of the work, by analyzing two translations according to the model adopted for the analysis of Pre. This model is Yule's (1996). A thorough description of this model and the data chosen is presented in chapter four. After analyzing the data, the researcher will provide assessments and discussions of the results for the analyzed two translations as compared to original Arabic version.

4.2 Data Analysis of the Arabic Version of Nahj Al-Balagha and the First Translation done by Sayyed Ali Reza (2003)

The following table (4.1) shows details of the analysis that include the numbers of the sayings and the numbers of the pages of these sayings in the original Arabic copy of Nahj Al-Balagha. The analysis will be supported by statistical and percentage tables to show the frequency of each type of Pre in Arabic and the translated copy.

Note: *'Numbers' and 'bold form of writing' are used in the text of the tables below to shed light on the many types of Pre*

Table (4.1) Data Analysis of the Arabic and the First Translation of Nahj Al-Balagha (2003)

N o.	The Original Text in Arabic		Type of presupposition	The 1 st Translation	Type of presupposition	Explanation
	Page No./ Saying No.	Text				
1	472/22	"(1)لنا حق فان اعطيناه والا ركبنا اعجاز (2) الابل وان طال (3) السرى"	(1)E (nominative expression) (2)E (definite article) (3)E (definite article)	"We have a right ,(1)if it is allowed to us well and good, otherwise, we will ride on (2)the hind of the camel even though (3)the night journey may be long".	(1)CF (if-clause) (2)E (definite article) (3)E (definite article)	According to Yule, CFPre is triggered by if clauses which it is not found in the original text of the Arabic version, so, there is a difference in the types of pre .
2	474/35	"(1) من اسرع الى الناس بما يكرهون قالوا فيه بما لا يعلمون"	(1)E (nominative expression) (2)F	"(1)If someone is quick in saying about people what they dislike, they speak about him that about which they have no knowledge".	(1)CF (if-clause)	There is a difference in all the types of the two texts because of their different triggers.
3	477/50	"(1)قلوب الرجال وحشية فمن تالفها اقبلت عليه"	(1)E (nominative expression)	"(1)The hearts of the people are like wild beasts. Whoever takes them, they would pounce upon him".	(1)E (definite article)	The types of pre are the same in the two texts.
4	482/82	"اوصيكم بخمس (1)لو ضربتم لها اباط (2) الابل لكانت لذلك اهلا..."	(1)CF (لو) (2)E (definite article)	"I impart to you five things which, (1)if you ride (2)your camels fast in search of them, you will find them worth it ..."	(1)CF (if-clause) (2)E (possessive)	The types of pre are the same in the two texts.
5	483/91	"ان (1)هذه (2)القلوب تمل كما تمل (3)الابدان فابتغوا لها طرائف (4)الحكم"	(1)E (demonstrative) (2)E (definite article) (3)E (definite article) (4)E (definite article)	"(1)The hearts get disgusted (2)as bodies get disgusted, so look for beautiful wise saying for them"	(1)E (definite article) (2)CF (temporal clause: as)	-The number of the EPre in the Arabic text is different from the translated text because the definite article is a feature of the Arab speech, which is associated with the existence of

						the entities. -CF in translated text is triggered by temporal clause which is not found in the Arabic text.
6	485/100	"اللهم انك (1)اعلم بي من (2)نفسي وانا (3)اعلم(4)بنفسي منهم..."	(1)F (2)E (possessive) (3)F (4)E (possessive)	"... you (1) know me better than (2) myself , and I (3) know (4) myself more than they (5) know"	(1)F (factive verb 'know') (2)E (possessive) (3)F (factive verb 'know') (4)E (possessive) (5)F (factive verb 'know')	-The E type of pre is the same in the two texts. -The factive verbs in the translated text is more than that in the Arabic. so, the F type appears more than in the original text.
7	106/487	"لا يترك (1)الناس شيئا من امر (2) دينهم لاستصلاح (3)دنياهم الا فتح الله عليهم ما هو اضر منه"	(1)E (definite article) (2)E (possessive) (3)E (possessive)	"(1) If people give up something relating to religion to set right (2) their worldly affairs ,Allah will inflict upon them something more harmful than that".	(1)CF (if- clause) (2)E (possessive)	-According to Yule, CFPRe is triggered by if clause which it is not found in the original text of the Arabic version. -The E type in the original text appears more than that in the translated one because of its triggers.
8	489/115	"(1)كيف نجدك يا (2)امير المؤمنين؟ فقال (2)كيف حال من يفنى (3)ببقائه ويسقم (4)بصحته"	(1)S (2)E (popular name) (3)S (4)E (possessive) (5)E (possessive)	"... (1) how are you ,O (2) Ameer al-Momineen ? (3) How can he be whom life is driving towards death, whose state of healthiness can change into sickness ..."	(1)S (wh- question) (2)E (popular name) (3)S (wh- question)	-According to Yule, SPre is triggered by Wh- question , which appears equal in the two texts. -The E type in the original text appears more than that in the translated one because of its triggers.
9	124/491	"(1)غيرة المرأة كفر و(2)غيرة الرجل ايمان"	(1)E (nominal expression) (2)E (nominal expression)	"(1) The jealousy of a woman is heresy ,(2) while (3) the jealousy of a man is a part of belief".	(1)E (definite) (2) CF (temporal clause: while) (2)E (definite article)	-The type of EPre is the same in the two texts. -The CF type in the translated text which triggered by temporal clause is not found in the Arabic one.
10	128/491	"توقوا (1)البرد في (2)اوله وتلقوه في (3)اخره فانه يفعل"	(1)E (definite article) (2)E	"Guard against cold in (1) its (seasonal)	(1)E (possessive) (2)E	-The number of the EPre in Arabic is different from

		في(4) الابدان "...".	(possessive) (3)E (possessive) (4)E (definite article)	beginning and welcome it towards (2) its end because it affects bodies ...”	(possessive)	the translated text because, the definite article is a feature of the Arab speech, which is associated with the existence of the entities referred to that.
11	496/146	"سوسوا(1) ايمانكم بالصدقة وحصنوا(2) امموالكم بالزكاة وادفعوا امواج(3)السيلاء بالدعاء"	(1)E (possessive) (2)E (possessive) (3)E (definite article)	“Protect (1) your belief by charity ,guard (2) your wealth by paying ..., and ward off (3) the waves of calamity by praying”.	(1)E (possessive) (2)E (possessive) (3)E (definite article)	The types of pre are the same in the two texts.
12	171/501	"كم من اكلة منعت اكلات"	(1)E (nominal expression)	“Many a single eating prevents several eatings”	_____	The Arabic text is a nominal sentence, so, it is considered as an E type because the Arabic language is characterized by the presence of the two types of sentences; nominal and verbal, unlike the English language, where the sentence is composed of only one type, so, it is not an existential.
13	172/501	"(1)الناس اعداء ما جهلوا"	(1)E (nominal expression)	“People are enemies of what they do not (1) know ”	(1)F (factive verb 'know')	-The types of Pre are different in the two texts because of their triggers.
14	501/173	"(1)من استقبل وجوه الآراء عرف مواقع(2)الخطأ"	(1)E (nominal expression) (2)F (3)E (definite article)	“He who has several opinions understands (1) the pitfalls ”	(1)E (definite article)	-F is triggered by the word ‘know’ which is not found in the translated text. -Moreover, the number of the E is different because of its triggers.
15	502/181	"(1)ثمرة التفريط و(2)ثمرة الندامة الحزم السلامة"	(1)E (nominative expression)	“(1) The result of neglect is shame ,(2) while (3) the	(1)E (definite article)	-The types of EPre are the same in the two texts.

			(2)E (nominal expression)	result of far-sightedness is safety”	(2)CF (temporal clause: while) (3)E (definite article)	-CF is triggered by the temporal clause in the translated text which is not found in Arabic.
16	503/194	"(1)متى أشفي (2) غيظي إذا غضبت؟ (4) أ (5) حين أعجز عن الانتقام فيقال لي (6) لو صبرت؟ ..."	(1)S (2)E (possessive) (3)CF (إذا) (4)S (5)CF (حين) (6)C (لو)	“(1) If I am angry (2) when shall I vent (3) my anger – (4) when I am unable to take revenge and it be said to me ‘better forgive’?” ...	(1)CF (if-clause) (2)S (wh-question) (3)E (possessive) (4)S (wh-question)	-The two texts are different concerning the CF type only, the reason is that the CF is triggered by temporal clauses which are not found in translated text.
17	508/222	"من أشرف أعمال (1)الكريم (2) غفلته عما (3) يعلم"	(1)E (definite article) (2)E (possessive) (3)F	“(1) The highest act of a noble person is to ignore what he (2) knows ”	(1)E (definite article) (2)F (factive verb ‘know’)	-The difference is only in the second type of Pre which does not appear in the translated text.
18	508/226	"(1)الطامع في وثاق الذل"	(1)E (nominal expression)	“(1) The greedy is in (2) the shackles of disgrace ”	(1)E (definite) (2)E (definite)	-The Arabic text is a nominal sentence, so, it is considered as a one E type, unlike the translated text which doesn’t consider a nominal sentence, so there is a difference in the number of E type.
19	509/232	"(1)من يعط باليد القصيرة يعطى باليد الطويلة"	(1)E (nominal expression)	“He who gives with (1) his short hand is given by a long hand”	(1)E (possessive)	The types of Pre are the same in the two texts.
20	234/509	"(1)خير خصال النساء ... ف (2) إذا كانت (3) المرأة مزهوة لم تمكن من (4) نفسها وإذا كانت بخيلة حفظت (5) مالها ومال (6) بعلمها وإذا كانت جبانة فرقت من كل شيء يعرض لها"	(1)E (nominal expression) (2)CF (إذا) (3)E (definite article) (4)E (possessive) (5)E (possessive) (6)E (possessive)	“(1) The best traits of women are ... since (2) the woman is vain ,she will not allow anyone access to (3) herself since she is miserly, she will preserve he own property and (4) the property of her husband , all since she is weak hearted ,she will be frightened with everything that befalls her”.	(1)E (definite) (2)E (definite article) (3)E (possessive) (4)E (possessive)	-CFPre is triggered by if clause in the model chosen, where the translated text does not have it. -The number of E in the original text is more than the translated one because of a much use of possessives in the Arabic language.

21	510/236	"والله (1) لــــدنياكم (2) هذه في (3) عيني أصغر من ..."	(1)E (possessive) (2)E (demonstrative) (3)E (possessive)	"By Allah, (1) this world of yours is more lowly in (2) my view than ..."	(1)E (demonstrative) (2)E (possessive)	-The number of E in the original text is more than the translated one because of the frequent use of possessives in the Arabic language.
22	511/250	"(1)عرفت الله سبحانه بفسخ (2)العزائم وحل (3)العقود ونقض (4)الهمم"	(1)F (2)E (definite article) (3)E (definite article) (4)E (definite article)	"I came to (1) know Allah, (2) the glorified , through the breaking of determinations, change of intentions and losing of courage".	(1)F (know) (2)E (definite article)	The number of the EPre in Arabic is different from that of the translated text because the definite article is a feature of the Arab speech.
23	512/251	"(1)مرارة الدنيا وحلاوة الآخرة و ..."	(1)E (nominal expression)	"(1) The sourness of this world is (2) the sweetness of the next world ..."	(1)E (definite) (2)E (definite)	-The number of E is different because of its triggers between the two texts.
24	263/521	"(1)صاحب السلطان كراكب الأسد يغبط ب(2)موقعه وهو (3)أعلم ب(4)موضعه"	(1)E (nominal expression) (2)E (possessive) (3)F (4)E (possessive)	"(1) The holder of authority is like (2) the rider on a lion, he is envied for (3) his position but he well (4) knows (5) his position "	(1)E (definite) (2)E (definite article) (3)E (possessive) (4)F (know) (5)E (possessive)	-The Arabic text is a nominal sentence, so, it is considered as a one E type, unlike the translated text which doesn't consider a nominal sentence, so there is a difference in the number of E type.
25	522/268	"أحبب (1)حبيبك هونا ما عسى أن يكون (2)بغضك يوماً ما وابغض (3)بغضك هونا ما عسى أن يكون (4)حبيبك يوماً ما"	(1)E (possessive) (2)E (possessive) (3)E (possessive) (4)E (possessive)	"Have love for (1) your friend up to a limit ,for it is possible that he may turn into (2) your enemy someday. And hate (3) your enemy up to a limit, for it is possible that he may turn into (4) your friend someday".	(1)E (possessive) (2)E (possessive) (3)E (possessive) (4)E (possessive)	-The types of Pre are the same in the two texts.
26	272/523	"(1)لو قد استوت (2)قداي من (3)هذه (4)المداحض لغيرت أشياء"	(1)CF (لو) (2)E (possessive) (3)E (demonstrative) (4)E (definite)	"(1) If (2) my steps acquire firmness out of (3) these slippery places , I will alter several things"	(1)CF (if-clause) (2)E (possessive) (3)E (demonstrative)	-CF type is the same in the two texts. -The number of the EPre in Arabic is different from that in the

			article)			translated text because of the word "المداحض" which is definite by the article 'the'.
27	274/524	"لا تجعلوا (1) علمكم جهلا و(2) يفتينكم شكرا"	(1)E (possessive) (2)E (possessive)	"Do not turn (1) your knowledge into ignorance or (2) your conviction into doubt"	(1)E (possessive) (2)E (possessive)	-The types of Pre are the same in the two texts.
28	287/526	"(1) طريق مظلم فلا تسلكوه و(2) بحر عميق فلا تلجوه ..."	(1)E (nominal expression) (2)E (nominal expression)	"It is (1) a dark path ; do not tread upon it. It is (2) a deep ocean ; do not dive in it".	(1)E (noun phrase) (2)E (noun phrase)	-The types of Pre are the same in the two texts.
29	290/527	"(1) لو لم يتوعد الله على (2) معصيته لكان يجب ألا يعصى شكرا ل(3) نعمه"	(1)CF (لو) (2)E (possessive) (3)E (possessive)	"Even (1) if Allah had not warned of chastisement on those who are disobedient to Him, it would be obligatory by way of gratefulness for (2) his favors that he should not be disobeyed".	(1)CF (if-clause) (2)E (possessive)	-The two texts are only different in the number of the E type because of the frequent use of possessives in the Arabic language.
30	295/527	"(1) أصدقاؤك ثلاثة و(2) أعداؤك ثلاثة ..."	(1)E (nominal expression) (2)E (nominal expression)	"(1) Your friends are three and (2) your enemies are (also) three..."	(1)E (possessive) (2)E (possessive)	The types of Pre are the same in the two texts.
31	300/528	"(1) كيف يحاسب الله (2) الخلق على (3) كثرتهم؟ فقال كما يرزقهم على (4) كثرتهم فقيل (5) كيف يحاسبهم ولا يرونه؟"	(1)S (2)E (definite article) (3)E (possessive) (4)E (possessive) (5)S	"(1) How Allah would conduct the accounting of all persons despite (2) their large number. Just as he provides them livelihood despite (3) their large number. Then it was said to him (4) how will he conduct ..."	(1)S (wh-question) (2)E (possessive) (3)E (possessive) (4)S (wh-question)	-The difference is only in the number of the E type, because of the nature of the two languages.
32	301/528	"(1) رسولك ترجمان عقلك و(2) كتابك أبلغ ما ينطق عنك"	(1)E (nominal expression) (2)E (nominal expression)	"(1) Your messenger is the interpreter of (2) your intelligence (3) while (4) your letter is more eloquent ..."	(1)E (possessive) (2)E (possessive) (3)CF (temporal clause: while) (4)E	-CF is triggered by a temporal clause in the translated text which is not found in the Arabic one. -E type in the translated text is more because of

					(possessive)	its triggers.
33	302/528	"(1) ما المبتلى الذي قد اشتد به البلاء بأحوج الى ..."	(1)E (nominal expression)	"(1)The person who is afflicted with hardship is not in a greater need for".	(1)E (definite article)	-The type of Pre is the same in the two texts.
34	304/529	"(1) ان المسكين رسول الله فمن منعه فقد منع الله ومن اعطاه فقد اعطى الله"	(1)E (nominal expression)	"(1)The destitute person is a messenger of Allah. Whoever denies him denies Allah, ..."	(1)E (definite)	-The type of Pre is the same in the two texts.
35	309/529	"اتقوا ظنون (1) المؤمنين فان الله تعالى جعل (2) الحق على (3) السنتهم"	(1)E (definite article) (2)E (definite article) (3)E (possessive)	"Be afraid of (1)the ideas of believers because Allah (2)the sublime, has put truth on (3)their tongues".	(1)E (definite article) (2)E (definite article) (3)E (possessive)	-The types of Pre are the same in the two texts.
36	530/311	"... (1) ان كنت كاذبا فضربك الله بها بيضاء لامة ..."	(1)E (nominal expression)	"(1)If you are speaking a lie Allah may afflict you with white spots"	(1)CF (if-clause)	_The type of Pre is different in the two texts: CF which triggered by if clause, is not found in the Arabic text and the E type is not found in the translated one.
37	530/312	"(1) ان للقلوب اقبالا" وادبارا" ف (2) اذا اقبلت فاحملوها على (3) النوافل و ..."	(1)E (nominal expression) (2)CF (اذا) (3)E (definite article)	"Sometimes (1)the hearts move forward and sometimes they move backward. (2)When they move forward get them to perform (3)the optional ..."	(1)E (definite article) (2)CF (temporal clause: when) (3)E (definite article)	The type of Pre is the same in the two texts.
38	312/530	"(1) وفي القرآن نبا ما (2) قبلكم وخبر ما (3) بعدكم"	(1)E (nominal expression) (2)CF (قبل) (3)CF (بعد)	"(1)The Quraan contains news about the past, foretelling about the future and commandments for the present".	(1)E (definite article)	-CF is triggered by the temporal clause which does not appear in the translated text.
39	530/315	"اللق (1) دواتك وأطل جلفة (2) قلمك وفرج بين (3) السطور و ..."	(1)E (possessive) (2)E (possessive) (3)E (definite article)	"Put cotton flake in (1)the ink pot, keep the nib of (2)your pen long, leave some space between (3)the lines and ..."	(1)E (definite article) (2)E (possessive) (3)E (definite)	-The types of Pre are the same in the two texts.

40	316/530	"(1)أنا يعسوب المؤمنين و(2)المال يعسوب الفجار"	(1)E (nominal expression) (2)E (nominal expression)	"I am (1) the ya'sub (leader) of the believers , (2) while wealth is (3) the leader of the wicked ".	(1)E (definite article) (2)CF (temporal clause: while) (3)E (definite article)	-The type of EPre is the same in the two texts. -CF is triggered by the temporal clause is not found in the Arabic text.
41	531/317	"ما دفنتم (1)نبيكم حتى اختلفتم فيه .."	(1)E (possessive)	"You had not buried (1) your prophet (2) when you picked up differences about him ..."	(1)E (possessive) (2) CF (temporal clause: when)	-The difference is in CF type which is not mentioned in the original text.
42	532/323	"(1)من غرهم يا (2)أمير المؤمنين؟ فقال: (3)الشيطان المضل و (5)الأنفوس (6) الأماراة بالسوء ..."	(1)S (2)E (popular name) (3)E (definite article) (4)E (definite article) (5)E (definite article)	"O (1) Ameer al- Momineen , (2) who deceived them? Then, he replied: (3) Shaytan , (4) the deceiver and (5) the inner spirit that ..."	(1)E (popular name) (2)S (wh- question) (3)E (popular name) (4)E (definite article) (5)E (definite article)	The types of Pre are the same in the two texts.
43	532/324	"اتقوا معاصي الله في (1)الخلوات فان (2)الشاهد هو (3)الحاكم"	(1)E (definite article) (2)E (definite article) (3)E (definite article)	"(1) Beware of disobeying Allah in solitude because (2) the Witness (of that situation) is also (3) the Judge ".	(1)F (factive verb 'beware') (2)E (definite article) (3)E (definite article)	-E is triggered by the definite article in "الخلوات" which is not found in its T. -F type is triggered by factive verb "beware" which is not considered a F in the Arabic text.
44	532/326	"(1)العمر الذي أعذر الله فيه الى ابن آدم ستون سنة"	(1)E (nominal expression)	"(1) The age up to which Allah accepts any excuse for a human being is sixty years".	(1)E (definite article)	The type of Pre is the same in the two texts.
45	330/533	"أقل ما يلزمكم الله ألا تستعينوا (1) بنعمه على (2)معاصيه"	(1)E (possessive) (2)E (possessive)	"(1) The least right of Allah on you is that you should not make use of (2) His favors in committing (3) His sins "	(1)E (definite article) (2)E (possessive) (3)E (possessive)	-E type in the translated text is more because of the definite article in " the least right " word which is not found in the Arabic text.

46	332/533	"(1)السلطان وزعة الله في (2) أرضه"	(1)E (nominal expression) (2)E (possessive)	"(1) The sovereign is (2) the watchman of Allah on earth"	(1)E (definite) (2)E (definite)	The types of Pre are the same in the two texts.
47	334/534	"(1)لورأى (2) العبد (3)الأجل و(4)مصيره لأبغض (5)الأمتل و(6)غروره"	(1)CF (لو) (2)E (definite article) (3)E (definite article) (4)E (possessive) (5)E (definite article) (6)E (possessive)	"(1) If a man happens to see the end of (his) life and (2) his final fate, he will begin hating desires and (3) their deception".	(1)CF (if) (2)E (possessive) (3)E (possessive)	-The two texts are only different in the number of the E type because of a frequent use of the definite article in the Arabic text which refers to the background knowledge between the Speaker and his audience in the religious texts.
48	336/534	"(1)المسؤول حر حتى يعد"	(1)E (nominal expression)	"(1) The person who is approached with a request is free till he promises"	(1)E (definite article)	The type of Pre is the same in the two texts.
49	340/534	"(1)العفاف زينة الفقر و(2)الشكر زينة الغنى"	(1)E (nominal expression) (2)E (nominal)	"(1) The beauty of destitution is chastity and (2) the beauty of riches is gratefulness"	(1)E (definite article) (2)E (definite article)	The types of Pre are the same in the two texts.
50	341/534	"(1)يوم العدل على الظالم أشد من يوم الجزور على (3)المظلوم"	(1)E (nominal expression) (2)E (definite article) (3)E (definite article)	"(1) The day of justice will be severer on (2) the oppressor than the day of the oppression on (3) the oppressed "	(1)E (definite article) (2)E (definite article) (3)E (definite article)	The types of Pre are the same in the two texts.
51	342/534	"(1)الغنى الأكبر اليأس عما في أيدي (2)الناس"	(1)E (nominal expression) (2)E (definite article)	"(1) The biggest wealth is that one should not have an eye on what others possess".	(1)E (definite article)	-EPre is triggered by the definite article in the word "الناس" which is not mentioned in the translated text.
52	352/536	"لا تجعلن أكثر (1)شغلك ب(2)أهلك و(3)ولدك فان يكن (4)أهلك و(5)ولدك أولياء الله فان الله لا يضيع (6)أوليائه. ..."	(1)E (possessive) (2)E (possessive) (3)E (possessive) (4)E (possessive) (5)E (possessive) (6)E	"Do not devote much of (1) your activity to (2) your wife and children because (3) if (4)your wife and children are lovers of Allah, then He will not leave (5) His lovers uncared for	(1)E (possessive) (2)E (possessive) (3)CF (if) (4)E (possessive) (5)E (possessive)	-The number of the EPre in the Arabic version is more than that in the translated text, the E is triggered by the definite article which is associated with the existence of

			(possessive)	. And ...”		the entities because of the background knowledge between Imam Ali and the people. -CF is triggered by if-clause in the translated text which is not found in the Arabic text.
53	353/536	"(1) أكبر العيب أن تعيب ما فيك (2) مثله"	(1)E (nominal expression) (2)E (possessive)	"(1)The greatest defect is to regard (2)that defect (in others) which is present in (3)yourself” .	(1)E (definite article) (2)E (demonstrative) (3)E (possessive)	-E is triggered by demonstrative in “that” which is not found in the Arabic text.
54	356/537	"(1)لو سد على رجل باب (2)بيته وترك فيه من (3)أين كان يأتيه (4)رزقه؟ فقال (ع) من حيث يأتيه أجله"	(1)CF (لو) (2)E (possessive) (3)S (4)E (possessive) (5)E (possessive)	"(1)If a man is left in (2)his house and (3)the door is closed, from (4)where will (5)his livelihood reach him?"	(1)CF (if-clause) (2)E (possessive) (3)E (definite article) (4)S (wh-question) (5)E (possessive)	The types of Pre are the same in the two texts.
55	357/537	"ان (1)هذا (2)الأمر ليس لكم بدأ ولا اليكم انتهى وقد كان (3)صاحبكم (4)هذا يسافر ..."	(1)E (demonstrative) (2)E (definite article) (3)E (possessive) (4)E (demonstrative)	"(1)This thing has not (2)started with you nor does it end with you. (3)this fellow of yours was used to journeying”...	(1)E (demonstrative) (2)L (the word: start) (3)E (demonstrative)	-LPre is triggered by the word ‘start’ in the English Pre, which is different from the Arabic version. -E type in the Arabic text is more because of its triggers.
56	366/539	"(1)العلم مقرون بالعمل فمن (2)علم عمل و(3)العلم يهتف بالعمل فان أجابه والا ارتحل"	(1)E (nominal) (2)F (3)E (nominal)	"Knowledge is associated with action. Therefore, he who (1)knows should act because knowledge calls for action...”	(1)F (the word: know)	-There is a difference in the E type because, the Arabic language is characterized by the presence of the two types of sentences; nominal and verbal, unlike the English language, where the sentence is composed of only

						one type .
57	372/541	"(1)قوام الدين والدنيا بأربعة: عالم مستعمل (2)علمه وجاهل لا يستتف أن يتعلم وجواد لا يبخل ب(3)معروفه..."	(1)E (nominal) (2)E (possessive) (3)E (possessive)	"(1) The mainstay of religion and the world are four persons: (2) The scholar who acts on (3) his knowledge , (4) the ignorant who does not feel ashamed of learning, (5) the generous who is not niggardly in (6) his favors... "	(1)E (definite article) (2)E (definite article) (3)E (possessive) (4)E (definite) (5)E (definite article) (6)E (possessive)	-The number of E type in translated text is more than in Arabic because of its triggers.
58	382/544	"لا تقل ما لا (1)تعلم بل لا تقل كل ما (2)تعلم فان الله فرض على (3)جوارحك كلها فرائض يحتج بها عليك يوم (4)القيامة"	(1) F (2) F (3)E (possessive) (4)E (definite article)	"Do not say what you do not (1) know ; rather, do not say all that you (2) know because Allah has laid down some obligations for all (3) your limbs by means of which he will put forth arguments against you on (4) the day of judgment ".	(1)F (the factive verb 'know') (2)F (the factive verb 'know') (3)E (possessive) (4)E (definite article)	-The types of F and EPre are the same in the two texts.
59	455/555	"سئل (1) من أشعر (2)الشعراء؟ فقال عليه السلام : ان (3)القوم لم يجروا في حلبة (4) تعرف الغاية عند (5)قصبها فان كان ولا بد ف (6)الملك (7)الضليل"	(1)S (2)E (definite article) (3)E (definite article) (4)F (5)E (possessive) (6)E (definite article) (7)E (definite article)	"(1) When asked about (1) the greatest poet The whole group of them did not proceed on the same lines in such a way that we can (2) know the height of (3) their glory , but (4) if it has to be done then it is the "al- Malik az-zilleel" (5) the mislead king "	(1)CF (temporal clause: when) (2)E (definite article) (3)F (the word: know) (4)E (possessive) (5)CF (if- clause) (6)E (definite article)	-There is a difference in all the types of the two texts because of their different triggers .
60	477/559	"(1)أشد الذنوب ما استخف به (2)صاحبه"	(1)E (nominal expression) (2)E (possessive)	"(1) The worst sin in that which (2) the committer takes lightly".	(1)E (definite article) (2)E (definite article)	-The types of Pre are the same in the two texts.
61	480/559	"(1)إذا احتشيم (2)المؤمن (3)أخاه فقد فارقه"	(1)CF (إذا) (2)E (definite article) (3)E (possessive)	"(1) If a believer enrages (2) his brother , it means that he leaves him".	(1)CF (if- clause) (2)E (possessive)	-The number of E type in the Arabic text is more than that in the translated one because of the

						existence of definite article in the word 'المؤمن'
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4.3 Results of the First Analysis

Based on the data analyzed, certain types of Pre are found in the two copies. Those types are 'EPre', 'FPre', 'LPre', 'SPre' and 'CFPre', except the 'Non-F' type which is not found in the data under analysis. Table (4.2) below illustrates the overall data of Pre in the Arabic texts along with the types, frequencies, and percentages of Pre.

Table (4.2) Types, Frequencies, and Percentages of Presupposition in the Arabic Copy

No.	Type of Presupposition	Frequency	Percentage
1	Existential Presupposition	144	81.3%
2	Counterfactual Presupposition	13	7.3%
3	Factive Presupposition	11	6.2%
4	Structural Presupposition	9	5.2%
5	Lexical Presupposition	0	0%
6	Non-Factive Presupposition	0	0%
Total		177	100%

As indicated by table (4.2), the total number of Pres in the original Arabic version is (177). 'EPre' is higher than the other types of Pre in this version. It shapes 144 frequencies from the total 177. This reads (81.3 %), it is attempted to show how EPre operates in Islamic/ religious texts, because almost all of the Pres used in these sayings were truly exist. The use of the definite article is a feature in Islamic texts, which is associated with the existence of the entities referred to. Definite descriptions are determined by the possessives. Sayings of Imam Ali reflect a high use of

possessives. It is observed that the use of a name or a definite description gives rise to a Pre of existence. The way definite descriptions work is to provide sufficient information to distinguish the referent from all other referents, that is, to render it unique.

Then it is followed by 'CFPre', it occurs 13 times from the total 177 and reads (7.3 %), CFPre is a type in which 'what is presupposed' is not only not true but it is the opposite of what is true or contrary to the facts, so, it can be said that the religious texts present a few information that contrary to the facts through CF conditional which is realized in the Sayings of Imam Ali.

The frequent occurrence of 'FPre' is 11 times from the total number 177. This marks (6.2 %) which shows that the speaker or the writer makes the hearer trust the information of the sayings and consider these information as a fact. Furthermore, 'SPre' occurs 9 times from the total number 177 and reads (5.2%). This shows that the writer treats certain structures as presupposed information and are accepted to be true by the readers.

The non-used type of Pres in this analysis is the 'LPre' which shows that the use of one form with its asserted meaning is conventionally interpreted with the Pre that this meaning is understood. So, it can be said that the religious text presents no such assumptions, as it is seen in the Sayings of Imam Ali. In addition, 'Non-FPre' does not occur at any time, which shows that the religious text does not present any information which is assumed not to be true through Non-F verbs which is not realized in the Sayings of Imam Ali (PBUH).

Table (4.3): Types, Frequencies and Percentages of Presupposition in the First Translation (2003)

No.	Type of Presupposition	Frequency	Percentage
1	Existential Presupposition	117	73.5%
2	Counterfactual Presupposition	21	13.2%
3	Factive Presupposition	12	7.5%
4	Structural Presupposition	8	5.2%
5	Lexical Presupposition	1	0.6%
6	Non-Factive Presupposition	0	0
Total		159	100%

As indicated by table (4.3), the total number of Pres appeared in the first T is 159 times. ‘EPre’ is higher than all other types of Pre in this analyzed text. It occurs 117 times from the total 159 and reads (73.5 %), because different items or concepts can represent EPre in Islamic/religious texts.

‘CFPre’ is the second type of Pre with 21 times from the total 159. It rates (13.2%), which shows that the translator presents more information that is contrary to the facts through CF conditional type in comparison to the original texts which are realized in the Sayings of Imam Ali (PBUH).

‘FPre’ shapes 12 frequencies from the total 159, and it constitutes (7.5 %), which shows that this Islamic text is depending on facts. The frequent occurrence of ‘SPre’ is 8 times from the total 159. This reads (5.2 %.) ,it may be because the translator treats certain sentence structures as presupposed information and are accepted to be true by the readers.

The occurrence of ‘LPre’ is only one time from the total 159 which reads (0.6 %) , it can be said that the translator presents one assumption that by using one particular type of a word, this word might act as if

another meaning will be understood. ‘Non-FPre’ reads (0) from the total number of 159, and it constitutes nothing, because the religious text never says untrue things.

4.4 Data Analysis of the Arabic Version of Nahj Al-Balagha and the Second Translation done by Yassin T. Al-Jibori (2009)

The following table (4.4) shows details of the analysis that include the numbers of the sayings and the numbers of the pages of these sayings in the original Arabic copy of Nahj Al-Balagha. The analysis will be supported by statistical and percentage tables to show the frequency of each type of Pre in Arabic and the translated copy

Table (4.4) Data Analysis of the Arabic Version of Nahj Al-Balagha and the Second Translation by Yassin T. Al-Jibori (2009)

N o.	The Original Text in Arabic		Type of Presupposition	The 2 nd Translation	Type of Presupposition	Explanation
	Page No./Line No.	Text				
1	22/472	"(1)لناحقفان اعطيناه والاركبنا اعجاز(2) الابل وان طال(3)السرى"	(1)E (nominative expression) (2)E (definite article) (3)E (definite article)	"We have a right, (1)if it is granted to us that is good, otherwise, we will ride on (2)the hind of the camel even though (3)the night journey may be long".	(1)CF (if-clause) (2)E (definite article) (3)E (definite article)	-According to the model chosen, CF is triggered by if clauses which it is not found in the original text of the Arabic version, so, there is a difference in the types of pre between the two texts .
2	35/474	"(1)من اسرع الى الناس بما يكرهون قالوا فيه بما لا يعلمون"	(1)E (nominative expression) (2)F	"(1)If someone is quick in saying about ... they will speak about him that with which they have no knowledge".	(1)CF (if-clause)	There is a difference in all types of the two texts because of their different triggers.
3	50/477	"(1)قلوب الرجال وحشية فمن تالفها اقبلت عليه"	(1)E (nominative expression)	"(1)The hearts of the people are like wild beasts.	(1)E (definite article)	CFPre is triggered by if clauses which is not found in the

				(2) If someone tries to tame them, they will pounce back ...”	(2)CF (if-clause)	original text of the Arabic version.
4	82/482	"اووصيكم بخمس (1) لو ضربتم لها اباط (2) الابل لكانت لذلك اهلا...".	(1)CF (لو) (2)E (definite article)	“I impart to you five things which, (1) if you ride (2) your camels fast in search of them, you will find them worth (3) the effort ... ”	(1)CF (if-clause) (2)E (possessive) (3)E (definite article)	E is triggered by definite article in the word ‘the effort’ which is not mentioned in the Arabic text.
5	91/483	"ان (1) هذه (2) القلوب تمل كما تمل (3) الابدان فابتغوا لها طرائف (4) الحكم"	(1)E (demonstrative) (2)E (definite article) (3)E (definite article) (4)E (definite article)	“(1) The hearts get disgusted (2) as bodies get disgusted, so look for beautiful wise saying for them”	(1)E (definite) (2)CF (temporal clause: as)	-The number of the EPre in the Arabic is different from the translated text because the definite article is a feature of the Arab speech, -CFPre in the translated text is triggered by the temporal clause which is not found in Arabic text.
6	485/100	"اللهم انك (1) اعلم بي من (2) نفسي واننا (3) اعلم (4) بنفسي منهم...".	(1)F (2)E (possessive) (3)F (4)E (possessive)	“... you (1) know me better than (2) myself , and I (3) know (4) myself more than they (5) know ... ”	(1)F (the word: know) (2)E (possessive) (3)F (factive verb ‘know’) (4)E (possessive) (5)F (the word: know)	-The E type of Pre is the same in the two texts. -The factive verbs in the translated text is more than that in the Arabic text, so the factive type appears more than in original text.
7	106/487	"لا يترك (1) الناس شيئا من امر (2) دينهم لاستصلاح (3) دنياهم الا فتح الله عليهم ما هو اضر منه"	(1)E (definite article) (2)E (possessive) (3)E (possessive)	“(1) If people give up something relevant to religion to set right (2) their worldly affairs ,Allah will inflict upon them...”	(1)CF (if-clause) (2)E (possessive)	-According to the model of analysis, CFPre is triggered by if clauses which is not found in the original text of Arabic. - The E type in the original text appears more than that in the translated one because of its triggers.
8	489/115	"(1) كيف نجدك يا (2) امير المؤمنين؟"	(1)S	“... (1) how are you ,O imam	(1)S (wh-question)	-Generally, SPre is triggered by Wh-

		فقال (2) كيف حال من يفنى (3) ببقائه ويسقم (4) بصحته"	(2)E (popular name) (3)S (4)E (possessive) (5)E (possessive)	(2)Ali ibn Abu Talib? He replied:(3) How can he be whom life is driving towards death, whose state of health can change into sickness any moment and who is to be caught (by death) from (4) his place of safety ".	(2)E (proper noun) (3)S (wh- question) (4)E (possessive)	question, which appears equal in the two texts. - The E type in the original text appears more than that in the translated one because of its triggers.
9	124/49 1	"(1)غيرة المرأة كفر و(2)غيرة الرجل ايمان"	(1)E (nominal expression) (2)E (nominal expression)	"(1) The jealousy of a woman is heresy ,(2) while (3) the jealousy of a man is a part of belief".	(1)E (definite) (2)CF (temporal clause: while) (3)E (definite article)	-The type of EPre is the same in the two texts. -The CF type in the translated text which is triggered by temporal clause is not found in the Arabic one.
10	128/49 1/	"توقوا (1)البرد في (2)اوله وتلقوه في (3)اخره فانه يفعل في(4) الأبدان ..."	(1)E (definite article) (2)E (possessive) (3)E (possessive) (4)E (definite article)	"Guard (1) yourselves against cold in (2) its (seasonal) beginning and welcome it towards (3) its end because it affects bodies ..."	(1)E (possessive) (2)E (possessive) (3)E (possessive)	-The fourth type of Pre in the Arabic text is triggered by the definite article in the word "الأبدان" which does not appear in the translated text.
11	496/14 6	"سوسوا (1) ايمانكم بالصدق وحصنوا (2) اموالكم بالزكاة وادفعوا امواج (3) السبلاء بالدعاء"	(1)E (possessive) (2)E (possessive) (3)E (definite article)	"Protect (1) your belief by charity ,guard (2) your wealth by paying ... and ward off (3) the waves of calamity by praying".	(1)E (possessive) (2)E (possessive) (3)E (definite article)	The types of Pre are the same in the two texts.
12	171/50 1/	"كم من اكلة منعت اكلات"	(1)E (nominal expression)	"(1) How often one meal blocks many"	(1)S (wh- question)	-The two types of Pre in the two texts are different according to their triggers.
13	172/50 1	"(1)الناس اعداء ما جهلوا"	(1)E (nominal expression)	"People are enemies of what they do not (1) know "	(1)F (factive verb 'know')	-F is triggered by the word ' know ' which is not found in the original text. -E is triggered by the nominal phrase

						which is not considered as such in the translated text.
14	501/17 3	"(1)من استقبل وجوه الأراء عرف مواقع (2)الخطأ"	(1)E (nominal expression) (2)F (3)E (definite article)	"One who welcomes various views gets to (1)know (2)where error lies"	(1)F (factive verb 'know') (2)S (wh-question)	- The two types of Pre in the two texts are different according to their triggers.
15	502/18 1	"(1)ثمرة التفريط الندامة و (2)ثمرة الحزم السلامة"	(1)E (nominal expression) (2)E (nominal expression)	"(1)The fruit of carelessness is (2)regret ,whereas (3)the fruit of determination is safety"	(1)E (definite) (2)F (the word 'regret') (3)E (definite)	-The types of EPre are the same in the two texts. -F type is triggered by factive verb 'regret' which is not found in the Arabic text.
16	503/19 4	"(1)متى أشفي (2)عظي (3)إذا غضبت؟ (4)أ حين أعجز عن الانتقام فيقال لي (6)لو صبرت؟ ..."	(1)S (2)E (possessive) (3)CF (إذا) (4)S (5)CF (حين) (6)CF (لو)	"(1)What shall I satisfy (2)my anger (3)when I am enraged ?(4)is it (5)when I am unable to seek revenge ,so it will be said to me: (6)why did you not have patience? ..."	(1)S (wh-question) (2)E (possessive) (3)CF (temporal clause: when) (4)S (yes-no question) (5)S (wh-question) (6)S (wh - question)	-The Pres in the two texts are different concerning the CF type, the reason is that the CF is triggered by the temporal clauses in the Arabic text which are not found in the translated text. -S type in the translated text is more than that in the Arabic of wh-questions 'when and why'.
17	508/22 2	"من أشرف أعمال (1)الكريم (2)غفاته عما (3)يعلم"	(1)E (definite article) (2)E (possessive) (3)F	"(1)The very best of a generous man's acts of generosity is that he is mindless of what he (2) knows "	(1)E (definite) (2)F (factive verb: know)	_E type is triggered by possessives, as in the word 'غفاته' which is not found in the translated text.
18	508/22 6	"(1)الطماع في وثاق الذل"	(1)E (nominal expression)	"(1)A covetous person is tied with (2)the ropes of humiliation"	(1)E (noun phrase) (2)E (definite article)	-The difference in the types of Pre between the two texts occurs according to their triggers.
19	509/23 2	"(1)من يعط باليد القصيرة يعطى باليد الطويلة"	(1)E (nominal expression)	"(1)If one gives with (2)the short hand, he will be given with (3)the long one"	(1)CF (if clause) (2)E (definite article)	-The types are different because of the difference of the triggers in two texts.

					(3)E (definite article)	
20	234/50 9	"(1)خيار خصال النساء... ف (2) إذا كانت (3)المرأة مزهوة لم تمكن من (4)نفسها وإذا كانت بخيلة حفظت (5)مالها ومال (6)يعلمها وإذا كانت جبانة فرقت من كل شيء يعرض لها"	(1)E (nominal expression) (2)CF (إذا) (3)E (definite article) (4)E (possessive) (5)E (possessive) (6)E (possessive)	"(1) The best of women's attributes are ... so (2) if a woman is self-conceit, she will not let one approach her(in bed). (3) If she is miser, she safeguards (4) her wealth and that of (5) her husband . And (6) if she is a coward, she is scared of anything displayed before her".	(1)E (definite) (2)CF (if clause) (3)CF (if clause) (4)E (possessive) (5)E (possessive) (6)CF (if- clause)	-CFPre is triggered by if clause in the model of analysis, and the translated text has a higher number of it. -The number of E in the original text is more than that in the translated one because of a frequent use of possessives in the Arabic text.
21	510/23 6	"والله (1) لـدنياكم (2)هذه في (3)عيني أصغر من ..."	(1)E (possessive) (2)E (demonstrative) (3)E (possessive)	"By Allah, (1) your world is cheaper in (2) my eyes than ..."	(1)E (possessive) (2)E (possessive)	EPre is triggered by the demonstrative 'هذه' which is not found in the translated text.
22	511/25 0	"(1)عرفت الله سبحانه بقسوخ (2)العزائم وحل (3)العقود ونقض (4)الهمم"	(1)F (2)E (definite article) (3)E (definite article) (4)E (definite article)	"I came to (1) know Allah, (2) the glorified one , through breaking determination , a change of intentions and (3) the loss of courage ".	(1)F (factive verb: 'know') (2)E (definite article) (3)E (definite article)	-The number of the EPre in the Arabic text is higher than that in the translated text because of a frequent use of the definite article.
23	512/25 1	"(1)مرارة الدنيا حلاوة الآخرة و ..."	(1)E (nominal expression)	"(1) The sourness of this world is (2) the sweetness of the next ... "	(1)E (definite) (2)E (definite)	-The number of E is different because of its triggers between the two texts.
24	263/52 1	"(1)صاحب السلطان كراكب الأسد يغبط ب(2)موقعه وهو أعلم ب(4)موضعه"	(1)E (nominal expression) (2)E (possessive) (3)F (4)E (possessive)	"(1) The one who holds of authority is like (2) the rider on a lion, he is envied for (3) his status but he well (4) knows it"	(1)E (definite) (2)E (definite article) (3)E (possessive) (4)F (factive verb 'know')	The types of Pre are the same in the two texts.

25	522/26 8	"أحبب (1) حبيبك هوناما عسى أن يكون (2) بغيضك يوماما وابغض (3) بغيضك هوناما عسى أن يكون (4) حبيبك يوماما"	(1)E (possessive) (2)E (possessive) (3)E (possessive) (4)E (possessive)	"Have love for (1) your friend up to a limit ,for it is possible that he may turn into (2) your enemy someday. And hate (3) your enemy up to a limit, for it is possible that he may turn into (4) your friend someday".	(1)E (possessive) (2)E (possessive) (3)E (possessive) (4)E (possessive)	The types of Pre are the same in the two texts.
26	272/52 3	"(1)لو قد استوت (2)قداي من (3)هذه (4) المـداحض لغيرت أشياء"	(1)CF (لو) (2)E (possessive) (3)E (demonstrative) (4)E (definite article)	"(1) If (2) my steps acquire firmness out of (3) these slippery places, I will alter several things"	(1)CF (if- clause) (2)E (possessive) (3)E (demonstrative)	-CF type is the same in the two texts. -The number of the EPre in the Arabic text is different from the translated text because of the word "المـداحض" which is definite by the article 'the', which is associated with the existence of the entities referred to that.
27	274/52 4	"لا تجعلوا (1)علمكم جهلا و(2)يقينكم شكاً"	(1)E (possessive) (2)E (possessive)	"Do not turn (1) your knowledge into ignorance or (2) your conviction into doubt"	(1)E (possessive) (2)E (possessive)	The types of Pre are the same in the two texts
28	287/52 6	"(1)طريق مظلم فلا تسلكوه و(2)بحر عميق فلا تلجوه ..."	(1)E (nominal expression) (2)E (nominal expression)	"It is (1) a dark path; do not tread upon it. It is (2) a deep ocean; do not dive in it".	(1)E (noun phrase) (2)E (noun phrase)	The types of Pre are the same in the two texts
29	290/52 7	"(1)لو لم يتوعد الله على (2)معصيته لكان يجب ألا يعصى شكراً ل(3)نعمه"	(1)CF (لو) (2)E (possessive) (3)E (possessive)	"Even (1) if Allah had not warned of chastisement on those who are disobedient to Him, it will be obligatory by ..."	(1)CF (if- clause)	-The two texts are different in the E type of Pre because of the frequent use of possessives in the Arabic text.
30	295/52 7	"(1)أصدقاؤك ثلاثة و(2)أعداؤك ثلاثة ..."	(1)E (nominal expression) (2)E (nominal expression)	"(1) Your friends are three and (2) your enemies are (also) three ..."	(1)E (possessive) (2)E (possessive)	The types of Pre are the same in the two texts
31	300/52 8	"(1)كيف يحاسب الله (2)الخلق على (3)كثرتهم؟ فقال كما	(1)S (2)E (definite	"(1) How will Allah conduct the accounting of all	(1)S (wh- question)	-The S type which is triggered by 'wh- questions' in the

		يرزقهم على (4) كثرتهم فليل (5) كيف يحاسبهم ولا يرونه؟"	article) (3)E (possessive) (4)E (possessive) (5)S	persons despite (2) their large numbers " He replied: "Just as He provides them livelihood despite (3) their large number ." Then it was said to Him: "(4) How will He conduct their accounting without their seeing Him?" He replied: "Just as He provides them with livelihood although they do not see Him."	(2)E (possessive) (3)E (possessive) (4)S (wh-question)	model chosen for analysis, is equal in the two texts. While the E in the Arabic text is more than that in the translated text because of the definite article in the word 'الخلق'
32	301/52 8	"(1)رسولك ترجمان عقل و(2)كتابك أبلغ ما ينطق عنك"	(1)E (nominal expression) (2)E (nominal expression)	"(1) Your messenger is the interpreter of (2) your intelligence (3) while (4) your letter is more eloquent in expressing your true self ..."	(1)E (possessive) (2)E (possessive) (3)CF (temporal clause: while) (4)E (possessive)	-CF is triggered by the temporal clause in the translated text which is not found in the Arabic one. -E type in the translated text appears more because of its triggers.
33	302/52 8	"(1)ما المبتلى الذي قد اشتد به البلاء بأحوج الي ..."	(1)E (nominal expression)	"(1) The person who is afflicted with hardship is not in a greater need for praying ..."	(1)E (definite)	-The type of Pre is the same in the two texts.
34	304/52 9	"(1)ان المسكين رسول الله فمن منعه فقد منع الله ومن اعطاه فقد أعطى الله"	(1)E (nominal expression)	"(1) The destitute person is a messenger of Allah. Whoever denies him denies Allah, and ..."	(1)E (definite)	-The types of Pre are the same in the two texts.
35	309/52 9	"اتقوا ظنون المؤمنين فان الله تعالى جعل (2)الحق على (3)السنتم"	(1)E (definite article) (2)E (definite article) (3)E (possessive)	"Be afraid of (1) the thoughts of believers because Allah, (2) the most Exalted One , has placed the truth on (3) their tongues ".	(1)E (definite article) (2)E (definite article) (3)E (possessive)	-The types of Pre are the same in the two texts.
36	530/31 1	"... (1)ان كنت كاذبا فضربك الله بها"	(1)E (nominal expression)	"(1) If you are speaking a lie,	(1)CF (if- clause)	_The type of Pre is different in the two

		بيضاء لامعة ..".		Allah will afflict you with white spots (leucoderm)"		texts: CF which is triggered by if clause, is not found in the Arabic text and the E type is not found in the translated text.
37	530/31 2	"(1)ان للقلوب اقبالا" وادبارا" ف (2)اذا اقبالت فاحملوها على (3) النوافل و ..".	(1)E (nominal expression) (2)CF (اذا) (3)E (definite article)	"Sometimes (1)the hearts advance [towards (2)their Creator] and sometimes they retreat, (3)When they advance, get them to perform (4)the optional [acts of worship] (as well). "...	(1)E (definite) (2)E (possessive) (3)CF (temporal clause: when) (4)E (definite article)	-The E type in the translated text appears more than that in the Arabic text because of the existence of the possessive in the word 'their creator'
38	312/53 0	"(1)وفي القرآن نبأ ما (2)قبلكم وخبر ما(3) بعدكم"	(1)E (nominal expression) (2)CF (قبل) (3)CF (بعد)	"(1)The Quran contains news about the past, foretelling about the future and commandments for the present".	(1)E (definite article)	-The CFPre is triggered by the temporal phrase in the 'قبل' and 'بعد' which is not found in the translated text.
39	530/31 5	"ألق (1) دواتك وأطل جلفة (2) قلمك وفرج بين (3) السطور و ..".	(1)E (possessive) (2)E (possessive) (3)E (definite article)	"Put cotton flake in (1)the ink pot, keep the nib of (2)your pen long, leave some space between (3)the lines and close up the ..."	(1)E (definite article) (2)E (possessive) (3)E (definite article)	-The types of Pre are the same in the two texts.
40	316/53 0	"(1)أنا يعسوب المؤمنين و(2)المال يعسوب الفجار"	(1)E (nominal expression) (2)E (nominal expression)	"I am (1)the ya'sub (leader) of the believers, (2)while wealth is (3)the leader of the wicked".	(1)E (definite) (2)CF (temporal clause: while) (3)E (definite article)	-CF is triggered by the temporal clause in the translated text which is not found in the Arabic text.
41	531/31 7	"ما دفتم (1)نبيكم حتى اختلفتم فيه ..".	(1)E (possessive)	"You did not bury (1)your Prophet (2)when you picked up differences about him ..."	(1)E (possessive) (2)CF (temporal clause: when)	-CF is triggered by the temporal clause in the translated text which is not found in the Arabic one.

42	532/32 3	"(1)من غرهم يا المؤمنين؟ (2)أمير فقال: (3)الشيطان المضلل و (5)الأنفـس (6) الأمرأة بالسوء ..."	(1)S (2)E (popular name) (3)E (definite article) (4)E (definite article) (5)E (definite article)	"O Imam (1)Ali ibn Abu Talib (□)! (2) Who deceived them?" He replied: "Satan, (3) the deceiver , and (4) the inner self [nafs] that leads one to ..."	(1)E (proper noun) (2)S (wh- question) (3)E (definite) (4)E (definite article)	-The two texts are only different in the number of the E type of Pre because of a frequent use of the definite article in the Arabic text which refers to the background knowledge between the speaker and his audience in the religious texts.
43	532/32 4	"اتقوا معاصي الله في (1)الخلوات فان (2)الشاهد هو (3)الحاكم"	(1)E (definite article) (2)E (definite article) (3)E (definite article)	" (1)Beware of disobeying Allah in solitude because (2) the Witness (of that situation) is also (3) the Judge ".	(1)F (the word: beware) (2)E (definite article) (3)E (definite)	-E is triggered by the definite article in "الخلوات" which is not found in its T text. -F type is triggered by the factive verb "beware" which is not considered as a F in the Arabic text.
44	532/32 6	"(1)العمر الذي أعذر الله فيه الى ابن آدم ستون سنة"	(1)E (nominal expression)	" (1)The age up to which Allah accepts any excuse for a human being is sixty years".	(1)E (definite)	-The type of Pre is the same in the two texts.
45	330/53 3	"أقل ما يلزمكم الله ألا تتسرعينوا (1) بنعمه على (2)معاصيه"	(1)E (possessive) (2)E (possessive)	" (1)The least right of Allah on you is that you should not make use of (2) His favors in committing (3) His sins "	(1)E (definite) (2)E (possessive) (3)E (possessive)	-E type in the translated text appears more because of the definite article in " the least right " word which is not found in Arabic text.
46	332/53 3	"(1)السلطان وزعة الله في (2) أرضه"	(1)E (nominal expression) (2)E (possessive)	" (1)The sovereign is (2) the watchman of Allah on earth"	(1)E (definite) (2)E (definite)	-The types of Pre are the same in the two texts.
47	334/53 4	"(1)لورأى (2) العبد (3)الأجل و(4)مصيره لأبغض (5)الأممـل و(6)غروره"	(1)CF (لو) (2)E (definite article) (3)E (definite article) (4)E (possessive) (5)E (definite	" (1)If a man happens to see (2) the end of (his) life and (3) his final fate , he will begin hating desires and (4) their deception ".	(1)CF (if- clause) (2)E (definite article) (3)E (possessive) (4)E	-The two texts are only different in the number of the E type of Pre because of a frequent use of the definite article in the Arabic text which refers to the background knowledge between the speaker and his audience in the

			article) (6)E (possessive)		(possessive)	religious texts.
48	336/53 4	"(1)المسؤول حر حتى يعد"	(1)E (nominal expression)	"(1) The person who is approached with a request is free till he makes a promise"	(1)E (definite)	-The type of Pre is the same in the two texts.
49	340/53 4	"(1)العفاف زينة الفقر و(2)الشكر زينة الغنى"	(1)E (nominal expression) (2)E (nominal)	"(1) The beauty of destitution is chastity and (2) the beauty of riches is gratitude".	(1)E (definite) (2)E (definite article)	-The types of Pre are the same in the two texts.
50	341/53 4	"(1)يوم العدل على الظالم أشد من يوم (2) الجور على (3)المظلوم"	(1)E (nominal expression) (2)E (definite article) (3)E (definite article)	"(1) The day of justice will be more severe on (2) the oppressor than the day of oppression on (4) the oppressed "	(1)E (definite article) (2)E (definite a) (3)E (definite)	-The types of Pre are the same in the two texts.
51	342/53 4	"(1)الغنى الأكبر اليأس عما في أيدي (2)الناس"	(1)E (nominal expression) (2)E (definite article)	"(1) The biggest wealth is that one should not have an eye on what others possess"	(1)E (definite article)	-E type is triggered by the definite article in ' الناس ' which is not found in the translated text.
52	352/53 6	"لا تجعلن أكثر (1)شغلك ب(2)أهلك و(3)ولدك فان يكن (4)أهلك و(5)ولدك أولياء الله فان الله لا يضيق (6)أوليائه. .."	(1)E (possessive) (2)E (possessive) (3)E (possessive) (4)E (possessive) (5)E (possessive) (6)E (possessive)	"Do not devote much of (1) your activity to (2) your wife and children because (3) if (4) your wife and children are lovers of Allah, then He will not leave (5) His lovers without caring for them. And ..."	(1)E (possessive) (2)E (possessive) (3)CF (if- clause) (4)E (possessive) (5)E (possessive)	-The number of the in the Arabic text is more than that in the translated text, the E is triggered by the definite article which is associated with the existence of the entities because of the background knowledge between Imam Ali and the people. -CF is triggered by if-clause in the translated text which is not found in the Arabic text.
53	353/53 6	"(1)أكبر العيب أن تعيب ما فيك (2)مثله"	(1)E (nominal expression) (2)E (possessive)	"(1) The greatest defect is (2) when you are concerned about (3) the defect (in others) which is	(1)E (definite) (2)CF (temporal clause:	-CFPre is triggered by the temporal clause which is not found in the original text. -E type in the

				already present in (4) yourself "	when) (3)E (definite article) (4)E (possessive)	translated text appears more because of its triggers.
54	356/53 7	"(1)لوسد على رجل باب (2)بيته وترك فيه من (3)أين كان يأتيه (4)رؤقه؟ فقال (ع) من حيث يأتيه (5)أجله"	(1)CF (لو) (2)E (possessive) (3)S (4)E (possessive) (5)E (possessive)	"(1) If a man is left in (2) his house and (3) the door is closed, from (4) where will (5) his livelihood reach him? He replied: "From whatever way (6) his death reaches him." "	(1)CF (if-clause) (2)E (possessive) (3)E (definite article) (4)S (wh-question) (5)E (possessive) (6)E (possessive)	-The difference between the two texts is in the number of the E type, because of the definite article in ' the door ' which is not found in the original text.
55	357/53 7	"ان (1)هـذا (2)الأمر ليس لكم بدأ ولا اليكم انتهى وقد كان (3)صاحبكم (4)هذا يسافر ..."	(1)E (demonstrative) (2)E (definite article) (3)E (possessive) (4)E (demonstrative)	"(1) This thing has not (2) started with you nor does it end with you ..(3) This fellow of yours was used to journeying and ..."	(1)E (demonstrative) (2)L (the word 'start') (3)E (demonstrative)	-LPre is triggered by the word 'start' in the English Pre, which is different from the Arabic text. -E type in the Arabic text is more than that in the translated text because of its triggers.
56	366/53 9	"(1)العلم مقرون بالعمل فمن (2)علم عمل و(3)العلم يهتف بالعمل فان أجابه والا ارتحل"	(1)E (nominal) (2)F (3)E (nominal)	"Knowledge is associated with action. Therefore, whoever (1) knows should act [upon it] because knowledge calls for action ,. (2) If there is a response, well and good; otherwise, it (i.e. knowledge) departs from him".	(1)F (factive verb 'know') (2)CF (if-clause)	-There is a difference in the E type because, the Arabic text is characterized by the presence of the two types of sentences; nominal and verbal, unlike the English translated text, in which the sentence is composed of only one type . -CF is triggered by if clause in the translated text, but it is not found in the

						Arabic text.
57	372/54 1	"(1)قوام السدين والدنيا بأربعة: عالم مستعمل (2) علمه وجاهل لا يستتكمف أن يتعلم وجواد لا يخبل ب(3)معروفه ..."	(1)E (nominal) (2)E (possessive) (3)E (possessive)	"(1) The mainstay of religion and the world are four persons: (2) The scholar who acts upon (3) his knowledge , (4) the ignorant person who does not feel ashamed of learning, (5) the generous person who is not niggardly in (6) his favor " ...	(1)E (definite) (2)E (definite article) (3)E (possessive) (4)E (definite article) (5)E (definite) (6)E (possessive)	-The E type in translated text is more than in the Arabic because of its triggers in this text.
58	382/54 4	"لا تقل ما لا (1)تعلم بل لا تقل كل ما (2)تعلم فان الله فرض على (3)جوارحك كلها فرائض يحتج بها عليك يوم (4)القيامة"	(1)F (2)F (3)E (possessive) (4)E (definite article)	"Do not say what you do not (1) know ; rather, do not say all that you (2) know because Allah has laid down some obligations for all (3) your limbs by means of which He will put forth arguments against you on (4) the Day of Judgment ".	(1)F (factive verb: know) (2)F (factive verb: know) (3)E (possessive) (4)E (definite article)	-The types of Pre are the same in the two texts.
59	455/55 5	"سئل (1) من أشعر (2)ال شعراء؟ فقال عليه السلام: ان (3)القوم لم يجروا في حلبة (4) تعرف الغاية عند (5)قصبتها فان كان ولا بد ف (6)الملك (7)الضليل"	(1)S (2)E (definite article) (3)E (definite article) (4)F (5)E (possessive) (6)E (definite article) (7)E (definite article)	"Imam (1) Ali was asked (2) who (3) the greatest poet was. He said: "Any group of them that did not proceed on the same lines in such a way that we can (4) know the height of (5) their glory , but (6) if it has to be done, then it is 'al-Malik ad- Dillil'..."	(1)E (proper noun) (2)S (wh- question) (3)E (definite article) (4)F (factive verb: know) (5)E (possessive) (6)CF (if- clause)	-There is a difference in all the types of Pre between the two texts because of their different triggers.
60	477/55 9	"(1)أشد الذنوب ما استخف به (2)صاحبه"	(1)E (nominal expression) (2)E	"(1) The worst sin is that which the one who commits it takes	(1)E (definite)	-The difference is in the word 'صاحبه' which is not considered a

			(possessive)	it lightly”.		possessive in the translated text.
61	480/55 9	"(1)إذا احتشم (2)المؤمن (3)أخاه فقد فارقه"	(1)CF (إذا) (2)E (definite article) (3)E (possessive)	“(1)If a believer enrages (ihtashama) (2)his brother, it means that he will leave him”	(1)CF (if-clause) (2)E (possessive)	-The number of E type in the Arabic text is more than that in the translated one because of the definite article in the word ‘المؤمن’.

4.5 Results of the Second Analysis

Based on the data analyzed, certain types of Pre are found in the second translation which are five only. Those types are ‘EPre’, ‘CFPre’, ‘FPre’, ‘SPre’ and ‘LPre’. Table (4.5) below, illustrates the overall data of Pre in the second translation along with the types, frequencies, and percentages of Pre.

Table (4.5) Types, Frequencies, and Percentages of Presupposition in the Second Translation

No.	Types of Presupposition	Frequency	Percentage
1	Existential Presupposition	119	68.8%
2	Counterfactual Presupposition	26	15.1%
3	Factive Presupposition	14	8.1%
4	Structural Presupposition	13	7.5%
5	Lexical Presupposition	1	0.5%
6	Non-Factive Presupposition	0	0
	Total	173	100%

As indicated by table (4.5), the total number of Pres appeared in the second T is 173 times. ‘EPre’ is higher than all other types of Pre in this analysis. It occurs 119 times from the total 173, and reads (68.8 %), which shows that EPre works as a distinctive feature due to the frequency of occurrence in the Islamic/ religious texts. ‘CFPre’ is the

second type of Pre with 26 times from the total 173. It rates (15.1 %), which shows how the translator presents his information which is contrary to the facts more than it appears in the Arabic text.

‘FPre’ appears 14 times from the total 173, and it constitutes (8.1 %), to show that religious texts present facts. The frequent occurrence of ‘SPre’ is 13 times from the total 173. This reads (7.5 %), which clarifies that the translator treats information as presupposed and he assumes it to be true by the reader.

The least frequently used type of Pre is ‘LPre’ , it occurs one time only from the total 173, this rates (0.5 %). Similar to the first translator , the second translator also presents one assumption that is by using one word, this word can act as if another meaning will be understood.

4.6 The Assessment and Discussion of the Results of the Original Data of Nahj Al-Balagha and the Two Translations

Table (4.6) below summarizes the results obtained from the whole data under analysis:

Table (4.6)The Results of the whole Analyzed Data

Types of presupposition	Arabic Text		1 st Translation		2 nd Translation	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Existential	144	81.3%	117	73%	119	68.8%
Counterfactual	13	7.3%	21	13%	26	15.1%
Factive	11	6.2%	12	7.5%	14	8.1%
Structural	9	5.2%	8	5.2%	13	7.5%
Lexical	—	—	1	0.5%	1	0.5%
Non-Factive	—	—	—	—	—	—
Total Result	177	100%	159	100%	173	100%

After analyzing the sayings of Imam Ali (PBUH) in Nahj Al-Balagha, the researcher finds out that there are only four types of Pre that are found in Arabic data, they are E, CF, F and SPre , while there are five types found in the two translations; they are E, CF, F, S and LPre.

As it is obvious from the frequencies of analyzed sixty one sayings above, the researcher finds that the original version of Arabic texts contains (177 times, 100 %) of Pre, while the first translation of the Iranian translator contains (159 times, 100%) and the second translation of the Iraqi translator contains (173 times, 100%) of Pre. So, it can be noticed that the translation of the Iraqi translator is more close to the original texts than the Iranian one, for the reason that the Iraqi translator and the original writer belong to the same culture, so, he is more successful in transmitting the proper information as they are introduced by the original text.

On the other hand, the two English translations have (117 times, 73.5%) and (119 times, 68.8 %) occurrences of the EPre , while the Arabic text includes only (144 times, 81.3%) occurrences. Thus, EPre in Arabic is higher than that in the two translated texts because of the intensive use of the definite article “*The*” which is realized more frequently in the Arabic language than that in English. Moreover, the use of ‘*possessives*’ which is also a type of EPre, as it is clear from the table of analysis , has a higher frequency of occurrences in the Arabic text than that in the English translations . It is possible that Arab writers are more detail-oriented than English writers. In doing so, Arab writers seem to be more concerned with avoiding ambiguity than their English counterparts.

The most dominant type of Pre in the Arabic data and the two translations under study is ‘*EPre*’ which is one of the main types of Pre,

because different items or concepts can represent EPre in the Islamic/religious texts. In comparison to the other sorts of Pre, EPre comes in a variety of shapes and sizes. The phrases of this type are, on the whole easy and simple. It is explored through the use of “proper nouns” and “person names”, which serve as distinguishing features in Islamic/religious texts due to their frequency of occurrence. The use of the definite article in Islamic texts is also a trait liked with the presence of the entities mentioned in the text under analysis. Definite descriptions are determined by the “possessives”. It has been observed that using a “name” or “definite description” causes a Pre of existence. The purpose of definite description is to provide enough information to differentiate the referent from all other referents, making it unique.

As for *CFPre*, the analysis exposes a difference of frequencies in using this type in the two translations and the Arabic data; its frequency in the two translations was higher than that in the Arabic one, so, these differences in the frequencies that are observed by the researcher, can be related to the different attitudes of the two translators toward certain linguistic constructions according to their culture.

For *FPre* which is explored through the use of ‘factive verbs’ and their assumption or Pre, it becomes noticeable, in the Arabic data and the two translations under analysis, that, though there is a slight difference in the frequency of it, the use of ‘factive verbs’ presupposes that something is true due to the using of verbs such as ‘know and regret’. It can be said that ‘factive verbs’ are used in the Islamic texts because Islamic texts are not depended on hypothetical concepts, but rather, they are based on facts. Similar to FPre, there is a slight difference in the frequency of SPre in all the data.

For *LPre*, the analysis shows no usage of LPre in the two translations or even the Arabic data. One of the best ways to convey proposition implicitly is with LPre. Because of the undeclared meaning, listeners must know what speakers truly intend. Thus, religious texts in general present no such assumptions as it is clear from the analysis, neither in Arabic data nor in its two translations.

CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS FOR FURTHER STUDIES

5.1 Preliminary Remarks

This chapter tackles three main sections. The first section is the conclusions that the researcher realizes from the study's analysis and the results. The second one sheds light on some recommendations, while the third gives a number of suggestions for further studies.

5.2 Conclusions

The researcher would enlighten the most essential conclusions with reference to the questions and the hypotheses of the study. According to question No.1 ‘ *What are the types of presupposition that are characterized pragmatically in the two selected translations of Nahj Al Balagha?*’ The researcher realizes that both English and Arabic texts share the same types of Pre though there is one other type which is a Non-F. However, this type does not appear in the analysis of the data. Moreover, E and CF appear high in both the original and the translated texts. This will reject hypothesis No.1 which claims that ‘*There are differences in the types of presupposition expressions in Arabic and English concerning Imam Ali’ Sayings.* .

Concerning question No.2 ‘*How do presuppositions behave in the two English translated texts in comparison to their Arabic counterpart?*’ The researcher discovers that certain types of Pres such as F and S, in the English text, behave in the same way as their equivalents in the Arabic text. However, there are some types such as E and CF in which they behave differently in the analysis of the data of both texts. This result proves hypothesis No.2 which claims that ‘*When the translators translate*

Imam Ali's Sayings, they sometimes deviate the presupposed expressions that are found in the texts under study'.

When coming to question No.3 '*Among the equally specific types of presupposition, does the meaning of presupposition in Arabic carry the same concept and meaning as to that of the English ones?*' The researcher discovers that the types of Pre in English which are F and S have the same meaning as the types in the Arabic texts which are F and S, and this rejects hypothesis No.3 which reads '*Since Arabic and English are two different languages, then, the meaning of presupposition is different in both texts under study*'.

Concerning question No.4 of the problem which states '*How can culture and prior knowledge influence the translator's way of translation?*' The researcher notices, through the analysis and the discussion of the data, that the Arabic translation is however very much close to the meaning of the Arabic text, because the translator is of the same culture and of the same background knowledge of the original text, while the other translated text, since it is from a different culture, it is somehow far away from the original meaning, and this proves hypothesis No.4 which claims that '*Culture and background knowledge for the translator affect the way of Translation.*

There are other minor conclusions which are found throughout the analysis of the data and the theoretical background of this study. It is true that 'Pre' is a new phenomenon adopted by the Arab writers from the English language, but it is not totally a new one. It is taken by ancient Arabs with rhetorical concepts, such as 'indication' and 'allusion', but their modern concept of 'Pre' has been taken from the English linguists; Fredge and Strawson. To use the language effectively and to fulfill a semantic, syntactic and even a pragmatic functions efficiently, Arabic

speakers use or resort to Pre among other devices. They make use of Pre to make language convey a lot of information to listener but assumed by speaker. Religious texts (in English and Arabic) mostly utilize E type of Pre which functions to convince and acknowledge the listener about something that is already exist to deliver and attract their intentions.

5.3 Recommendations

Depending on the above conclusions, the subsequent recommendations are put forward:

1. This linguistic phenomenon, 'Pre' in Arabic, has not been so far investigated syntactically and semantically. The researcher could not get any research examining it in related literature. Therefore, it will be informative in the sense that it will broaden other researchers' knowledge of this significant aspect of language. Moreover, this study will motivate other linguists to further look upon Pre in Arabic.
2. Speakers and writers should take the shared knowledge into consideration when writing or translating a foreign text, because no successful interpretation for 'Pre' without having such shared knowledge between the speakers and listeners.
3. The translators should pay attention not only to the structure and the meaning of the target language but also to its culture in order to transmit the true goal of the speech to the other people in the translation process.

5.4 Suggestions for Further Studies

It is essential to take into consideration the following suggestions for further studies:

1. A Contrastive Study of 'Presupposition' in more than two Translations could be done.

2. A Contrastive Study of ‘Presupposition’ in selected translated sermons or letters of Imam Ali (PBUH) in Nahj Al-Balaagha could be conducted.
3. A Pragmatic Study of ‘Presupposition Triggers’ in selected translated sayings of Imam Ali (PBUH) in Nahj Al-Balagha could be investigated.

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المستخلص

تتناول الدراسة الحالية "الافتراض المسبق" تداوليا في ترجمتين لنهج البلاغة. فالافتراض المسبق موضوع مهم في التداولية والذي ينشأ ضمن تقليد فلسفة اللغة، إذ يمكن تعريفه على أنه جزء من المعلومات أو الاقتراحات التي يتم اعتبار حقيقتها أمراً مفروغاً منه عند نطق الجملة. وتتمثل الوظيفة الرئيسية للافتراض المسبق في العمل كشرط مسبق من نوع ما للاستخدام المناسب لتلك الجملة.

تسعى هذه الدراسة إلى اكتشاف أنواع الافتراضات التي غالباً ما تُرى في أقوال الإمام علي (ع) ولماذا؟ ، وكذلك ما إذا كانت أنواع الافتراضات قابلة للمقارنة بين اللغة الإلهية واللغة المشتركة أم لا. هذه مشكلة ستحتاج إلى مزيد من التحليل البراغماتي المتعمق أثناء هذه الدراسة. لأن الافتراضات المسبقة تؤثر على تصورات الأشخاص الذين تمت مقابلتهم عن كيفية تأثير المعلومات الخلفية والسياق على تفسير الكلام ، يجب أن يعالج التحقيق التجريبي الأسئلة التالية: ما هي أنواع الافتراضات التي يتم وصفها بشكل عملي في الترجمتين المختارتين لنهج البلاغة؟ كيف تتصرف الافتراضات في النصين المترجمين إلى اللغة الإنجليزية مقارنة بنظيرتها العربية؟ من بين أنواع الافتراضات المحددة على قدم المساواة ، هل يحمل معنى الافتراض في اللغة العربية نفس المفهوم والمعنى؟ كيف يمكن للثقافة والمعرفة السابقة أن تؤثر على أسلوب المترجم في الترجمة؟

تهدف هذه الدراسة إلى استقصاء أنواع الافتراضات ومدى حدوثها بشكل عملي في الترجمتين المختارتين لنهج البلاغة. كما تهدف إلى فحص ما إذا كان الافتراض المسبق يعمل بطريقة عملية بنفس الطريقة في كل من النصين (العربي والإنجليزي) قيد الدراسة. علاوة على ذلك ، يهدف إلى معرفة ما إذا كان معنى الافتراض يحمل نفس المفهوم باللغتين العربية والإنجليزية في النصوص المترجمة. أخيراً ، يهدف إلى تحديد ما إذا كانت الثقافة والمعرفة الخلفية تؤثران على أسلوب المترجمين في الترجمة أم لا.

افتترضت الدراسة أن: - هناك اختلافات في أنواع التعبيرات المسبقة باللغتين العربية والإنجليزية فيما يتعلق بأقوال الإمام علي (ع). وعندما يترجم المترجمون أقوال الإمام علي (ع) ، فإنهم يحرفون أحياناً عن التعبيرات المفترضة الموجودة في النصوص قيد الدراسة ؛ وبما أن العربية والإنجليزية لغتان مختلفتان ، فإن معنى الافتراض

المسبق يختلف في كلا النصين قيد الدراسة ؛ تؤثر الثقافة والمعرفة الخلفية للمترجم على أسلوب الترجمة.

لتحقيق أهداف الدراسة الحالية وتحقيق فرضياتها ، يتبع الباحث نموذج (Yule's 1996) للتحليل لكونه النموذج الذي يحتوي على جميع أنواع الافتراضات المتفق عليها من قبل العديد من اللغويين. البيانات المختارة تضمنت واحد وستون قولاً " للأمام علي (ع) من النسخة العربية لنهج البلاغة ونسختين مختاريتين مترجمتين، أحدهما للمترجم العراقي ياسين الجبوري (2009) والأخرى للمترجم الإيراني سيد علي رضا (2003).

وأظهرت النتائج أن ترجمة المترجم العراقي أقرب إلى النصوص الأصلية من الترجمة الإيرانية ، لأن المترجم العراقي وكاتب النص الأصلي ينتميان إلى نفس الثقافة. وإن أكثر أنواع الافتراضات السائدة في البيانات العربية والترجمتان قيد الدراسة هو الافتراض الوجودي. ومع ذلك ، يمكن ملاحظة بعض الاختلافات في ترددات استخدام أنواع أخرى من الافتراضات في الترجمتين والبيانات العربية.

