

**The Translation of the Verbal Noun & the Verbal  
Adjective of –ing Form in Chapter Thirty of the  
Translation of the Quran of  
M. M. Picktall & Mir A. Ali**

ترجمة المصدر الاسمي والمصدر الصفتي  
مع شكل (ing -) في الجزء الثلاثين  
من ترجمتي القرآن (الكريم) لبكتل وعلي

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## Abstract

The verbal **المصدر** in Arabic is one of nine types of nouns that resemble verbs. It is a noun which refers to action in meaning, and has no time. It takes different names in parsing (according to the structure of a sentence). The cognate object is one of them.

The cognate object is a verbal mentioned after its verb either to emphasize its meaning, to show its number, to show its kind, or to substitute the pronunciation of its verb.

The adjective (or the epithet) in Arabic is one of what is called the followers **التوابع**. The adjective is what is mentioned after a noun to show or to clarify some of its states or what connects to it.

The verbal in English is one of the four main grammatical positional classes: nominal, verbal, adjectival, and adverbial. In fact, the verbal of –ing form is a present participle that is used for forming compound tense, nominal, or adjective.

The researcher has tried to find the equivalence of the English verbal noun and the verbal adjective in Arabic in the translation of the Holy Quran of Picktall & Ali. Chapter thirty has been chosen to be studied because of its simple and short Suras, as well as having some of Arabic verbals and adjectives.

At last, conclusions have been drawn out. The most obvious one is that the Arabic verbal, the cognate object, corresponds to the English verbal noun, the cognate object. And Ali did that more than Pickthall. Another conclusion is the correspondence between the adjective in Arabic and the verbal adjective in English. However, most of the equivalence of the verbal nouns and the verbal adjectives are accusative nouns in Arabic.

## Introduction

The verbal in Arabic is a word that refers to action in meaning with no time, and it has the letters of its verb by pronunciation. It could be parsing and unparsing, so it takes different structural forms: فاعل a subject, مفعول به an object, مبتدأ nominal subject, خبر a predicate ...etc.

The adjective in Arabic is one of what is called the followers. It differentiates a noun from other nouns; in addition, it is a noun which is derived from another noun.

The verbal in English is a word class including verbs and adjectives. Those are considered as one class since they have many properties in common.

The nominal –ing clauses take different structural forms in the sentence: subject, direct object, appositives ...etc.

Analysis and discussion are going to be done on the translation of the verbal from Arabic into English of the Holy Quran, concentrating on the –ing form of the English verbal noun & verbal adjective. Chapter 30 is chosen in the translation of Pickthall and Ali of the Quran. Chapter 30 is selected because of its simple and short Suras and because of having some Arabic verbals and adjectives.

Pickthall's and Ali's translations are taken since they are different versions of translation in age and in type of language. Both translators are Muslims but Pickthall's mother language is English and Ali's is not .

## I- The Verbal in Arabic

The verbal noun (infinitive noun) in Arabic is المصدر . It is one of nine types of nouns<sup>1</sup> that resemble verbs, الأسماء المشبهة بالأفعال, semantically, or nouns that connect with verbs, الأسماء المتصلة بالأفعال (الغلاييني، 2000:1:123). Thus, another name of the verbal noun, in Arabic, is اسم فعل or اسم حدث (Cachia, 1973:85)

Al-Glaayni (123:1:2000) defines the verbal as a word that refers to action in meaning; has no time; and implicate the letters of its verb by pronunciation” هو اللفظ الدال على الحدث، مجردا عن الزمان، متضمنا أحرف فعله لفظاً” e.g. سلم تسليماً or قاتل قتالاً , علم علماً . If a noun does not refer to action, it is not a verbal like دهن or كحل (ibid.). Moreover, if it refers to action but does not have all the alphabet of its verb, pronounces or implicated, and has no other noun which comes instead, so it is اسم مصدر, a quasi-infinitive noun, like تكلم كلاماً and توضأ وضوءاً (ibid.).

The verbal could be parsing متصرف or unparsing غير متصرف (ibid.:3:27). The first kind can be an accusative verbal, منصوبا على المصدرية, or can be a subject, فاعل, a nominal subject, مبتدأ, a predicate, خبر, or an object, مفعول به, ...etc. The second kind is parsed only as an accusative verbal, i.e. the cognate object.

The cognate object المفعول المطلق is a verbal mentioned after its verb either to emphasize its meaning (e.g. [النساء 164] “كلم الله موسى تكليماً”), or to show its number (e.g. وقف وقفتين), or to show its kind (e.g. سرت سير العقلاء), or substitute the pronunciation of its verb (e.g. صبراً على الشدائد) (ibid:3:26). As the cognate object is a verbal itself, so al-Anbari (1886:69) has mentioned it in باب المصدر, the Chapter of the Verbal. He says that the verbal is the original and the verb comes from it.

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<sup>1</sup> The nine nouns that resemble verbs are: المصدر the verbal, اسم الفاعل active participle, اسم المفعول passive participle, الصفة المشبهة باسم الفاعل adjective made like to the participles, اسم التفضيل noun of intensiveness, اسم المبالغة noun of preeminence, اسم الزمان noun of time, اسم المكان noun of place, اسم الآلة instrumental noun (see al-Galaayni, 2000:1:173-74)

In fact, the cognate object is one of منصوبات الأسماء , accusative nouns<sup>2</sup>(Al-Galaayni,2000:3:237-39). [See more about المفعول المطلق in (ibid.26-33)].

On the other hand, the probable equivalence of the verbal adjective in English is النعت (الصفة) the epithet (the adjective) in Arabic. The adjective in Arabic is one of what is called التوابع the followers<sup>3</sup>. "هو ما يُذكر بعد الاسم ليبين" "هو ما يُذكر بعد الاسم ليبين" : it is what mentioned after a noun to show or clarify some of its states or what connects to it e.g. جاء التلميذ المجتهد and جاء the student who studied hard (see al-Galaayni: 3:169).

The benefit of adjective in Arabic is to differentiate a noun from other nouns (ibid.). If what is described الموصوف is defined noun معرفة, then the benefit of adjective is to clarify (e.g. جاء علي المجتهد (ibid.). Nevertheless, if what is described is undefined noun نكرة, then the benefit of adjective is specification (e.g. صاحب رجلا عاقلا (ibid.).

Originally, the adjective in Arabic is a noun which comes from another noun like: the active participle اسم الفاعل (e.g. جاء التلميذ المجتهد), passive participle اسم المفعول (e.g. أكرم خالدا /المحبوب), adjective made like participle الصفة المشبهة باسم الفاعل (e.g. هذا رجل حسن خلقه), or the noun of preeminence اسم التفضيل (e.g. سعيد تلميذ أعقل من غيره (ibid: 170).

Moreover, the adjective may come as a noun clause جملة اسمية (e.g. جاء رجل (أبوه كريم) or a verb clause جملة فعلية (e.g. جاء رجل يحمل كتابا (ibid:3:172). Also it comes as a verbal مصدر (e.g. هو رجل ثقة), a demonstrative noun اسم إشارة (e.g. جاء رجل نو (أكرم عليا هذا), or صاحب or صاحبة (e.g. جاء رجل نو (أكرم عليا هذا), or *thu* نو or *that* ذات which means (علم،وامرأة ذات فضل (see more in ibid: 170).

<sup>2</sup> The accusative nouns in Arabic are : the direct object المفعول به, unrestrictive object المفعول المطلق, causative object المفعول له, accusative of time and place (vessel) المفعول فيه, object of concomitant المفعول معه, the vocative المنادى, the specification التمييز, the exception الاستثناء, and the state condition الحال (ibid:3:237-39).

<sup>3</sup> The followers are: the epithet النعت, the coboration التوكيد, the substitution البديل, the syndetic explicative عطف البيان, the syndetic serial (copulative) عطف النسق (المعطوف (عطف النسق) (ibid.:3:169).

## II- The Verbal in English

A verbal is “a word or group of words functioning as the verb in a sentence.” (Hartman and Stork, 1972:249) Another definition is that “non-finite verb elements such as infinitives, gerund and participial constructions.”(Ibid.)

Traditionally, the verbal is one of the four main positional classes – nominal, verbal, adjectival, and adverbial (Sledd,1959:110). Sledd (ibid.) defines positional classes (of the parts of speech) as “a different set of classes on the basis of positions which words, phrases, and clauses occupy in sentences”.

A verbal phrase means “a sequence of words which, in certain positions, can replace a single verbal” (ibid.:122). A verbal can include within itself adverbial, adverbial phrases, nominal, nominal phrases, adjectival, adjectival phrases, and subordinate clauses (ibid.:139).

In fact, there are certain verbs (like: *sit, come, go ...etc.*) take an obligatory adverbial in the form of an –ing clause, “with consequent weakening of the primary meaning of the main verb”(Quirk et al., 1985:506). For example:

He stood *waiting (patiently)*.

She sat *reading (to the children)*.(ibid.)

The verbal in generative grammar is a word class including verbs and adjectives (Richards & Schmidt, 2002:578). They are considered as one class since they have many properties in common (ibid.).

A verbal noun is “a nominal which is closely related in form and/or meaning to a verb, e.g. *foundation* or such forms as the English –*ing* forms used as nouns, e.g. *crying* in *the crying of the child*.”(Hartman and Stork, 1972:249).

The verbal noun is also called a gerund; “a verb form which ends in –*ing*, but which is used in a sentence like a noun.” (Richards & Schmidt, 2002:225) See those two examples (ibid.): *Swimming is good for you*, and *I don't like smoking*.

Nominal –ing clauses (or – ing participle clauses) have the following functions as Quirk et al. (1985:1063) mentions:

**subject:** *Watching television* keeps them out of mischief.

**direct object:** He enjoys *playing practical jokes*.

**subject complement:** Her first job had been *selling computers*.

**appositive:** His current research, *investigating attitudes to racial stereotypes*, takes up most of his time.

**adjectival complement:** They are busy *preparing a barbecue*.

**prepositional complement:** I'm responsible for *drawing up the budget*.

In addition, **an object complement** function the –ing clauses can take, for instance: I imagined him *eating* (al-'Utbi, 2008:20 cited in Stagerberg, 1971:188).

Consider how Hartmann and Stork (1972:183) define *the present participle*:

A non-finite form of the verb in English ending in *–ing* used for forming compound tenses, e.g. *I was reading*, or as nominal, e.g. *a meeting of great minds*, or adjectives, e.g. *the crying baby*.

Despite of all what is mentioned, there is what is called **cognate object** in English language. It is a noun “whose meaning is derived from the meaning of its verb” (al-'Utbi, 2008: 21, cited in Sledd, 1959:195). This kind of object is semantically dependent upon the action of the verb (ibid. cited in Crystal, 1985: s.v. *cognate*). For example: “*to die a painful death, to dream a dream, to sing a song*” (Sledd, 1959:195).

### III-Analysis & Discussion of the Translation of Verbal Noun & Verbal Adjective of the –ing form in Chapter 30 of the Translation of the Quran of Pickthall (Pick.) & Ali

#### سورة النبأ

بسم الله الرحمن الرحيم عم يتسألون 1 عن النبأ العظيم 2 الذي هم فيه مختلفون 3 ... 10 وجعلنا الليل لباسا 11 وجعلنا النهار معاشا 12 وبنينا فوقكم سبعا شدادا 13 وجعلنا سراجا وهاجا 14 وأنزلنا من المعصرات ماء ثجاجا 15 لنخرج به حبا ونباتا ... 21 إن جهنم كانت مرصادا 22 للطاغين مآبا 23 لا بشئ فيها أحقابا 24 لا يذوقون فيها بردا ولا شرابا 25 إلا حميما وغساقا 26 جزاء وفاقا 27 إنهم كانوا لا يرجون حسابا ... 35 لا يسمعون فيها لغوا ولا كذابا 36 جزاء من ربك عطاء حسابا 37 رب السماوات والأرض وما بينهما الرحمن لا يملكون منه خطابا 38 يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا .

#### THE TIDINGS (Pick., 1959:426)

2. (It is) of the awful tidings, 3. Concerning which there are in disagreement. ... 13. And have appointed a dazzling lamp, ... 24. Therein taste they neither coolness nor (any) drink 25. Save boiling water and paralysing cold: ... 27 For! They looked not for a reckoning ... 35. There hear they never vain discourse, nor lying – ... 36. Requital from thy Lord – a gift in payment – ... 38. On the day when angels ... , they speak not, saving him whom the Beneficent alloweth and who speaketh right.

#### The Great News (Ali, 1988:1797)

10. And caused the night a covering 11. And caused the day for (your) seeking livelihood, 13. And We made therein a lamp burning, ... 15. That We may bring forth by it, corn and herbs, ... 21. Verily (*they will find*) the hell in waiting 22. (*Being*) for the transgressors the destination, 25. Save boiling water and running pus, 26. A recompense fitting (*their evils*)! 27. Verily they looked not forward to their reckoning, ... 36. A recompense from thy Lord, on award according to the reckoning, 37. ..., they shall possess not from Him the right of addressing, ... .

*Tidings* in Pick.'s translation is a verbal noun and the plural 's' refers to that. However, the Arabic noun النبأ is not plural; it is a noun in the genitive اسم مجرور in v.1. In Pick.'s v.3 has the conjunction *concerning*, which is translated from the conjunct الاسم الموصول (الذي). Both have connected function. The same is with *saving* (in v.38) which is translated from the particle of exception أداة الاستثناء (إلا).



The verbal nouns in Pick.'s are found in v.27 *a reckoning*, in v.35 *lying*; both are translated from the Arabic accusative nouns *حسابا* and *كذابا*. The first noun is *مفعول به* an object and the second is *مفعول مطلق* a cognate object.

On the other hand, the verbal nouns in Ali's are in v.10 *a covering* *لباسا* (a second object), in v.11 seeking *معاشا* (a second object), in v.21 *waiting* *مرصدا* (a predicate of *كان*), in v.22 an added word *being*, in v.27 (an object) & 36 *reckoning* *حسابا* (an adjective), and in v.36 *addressing* *خطابا* (an object). All of these verbal nouns are translated from accusative nouns except *being*, which has no counterpart in Arabic.

As for the verbal adjectives in Pick.'s, they are a *dazzling* lamp (v.13) and *boiling* water & *paralyzing* cold (v.25), whereas the verbal adjectives in Ali's are: a lamp *burning* (v.13), *boiling* water and *running* pus (v.25), and a recompense *fitting* (v.26). In v.13 and 26 the verbal adjectives are formed from a reduction clause (i.e. a lamp which is burning, and a recompense which is fitting). Pick. has translated the previous verbal adjectives into accusative nouns like the verbal nouns above. See *سراجا* is an object, *وهاجا* is an adjective, *مستثنى* and *وفاقا* are excepted *حميما* and *وغساقا* are excepted.

#### سورة النازعات

بسم الله الرحمن الرحيم 1 والنازعات غرقا 2 والناشطات نشطا 3 والسابحات سبحا 4 فالسابقات  
سبقا 5 فالمدبرات أمرا 6 يوم ترجف الراجفة 7 تتبعها الرادفة ... 10 يقولون أعنا لمردودون في  
الحافرة 11 أءذا كنا عظاما نخرة 12 قالوا تلك إذا كرة خاسرة 13 فإنما هي زجرة واحدة 14  
فإذا هم بالساهرة ... 17 اذهب إلى فرعون أنه طغى ... 40 وأما من خاف مقام ربه ونهى النفس  
عن الهوى 41 فإن الجنة هي المأوى ... 46 كأنهم يوم يرونها لم يلبثوا إلا عشية أو ضحاها

#### THOSE WHO DRAG FORTH (Pick., 1959:428)

2. By the meteors rushing, 3. By the lone stars floating, 4. By the angels hasting,... 10. (Now) they are saying: shall we really be restored to our first state. 12. They say: Then that would be a vain proceeding. ...17. (Saying:) Go thou un to Pharaoh – Lo! He hath rebelled.

#### The Draggers (Ali,1988:1803)

6. On the day on which shall quake the quaking ... 17. (Saying): “Go thou (*O’ Moses* !) unto Pharaoh! verily he hath transgressed the bounds!” ... 40. And as for him who fearth the standing of his Lord, and forbiddeth (*his*) self from (following) his inclinations, ... 46. ... but a (single) evening, or the following morning.

At the verses 2,3 and 4 we have cognate objects i.e. accusative nouns. Pick. has translated them into verbal adjectives. In fact, they are reduction clauses that have present participle: *the meteors which is rushing, the lone stars which is floating, and the angels which is hasting*. We have a participle clause also in v.10 of Pick.'s, but there is another reduction in v.17 of Pick. and Ali's where they add *saying*. Ali's has one verbal adjective in v.46 wherein translated from accusative noun of time (إلا (مفعول فيه، ظرف زمان) (عشية أو ضحاها) as well.

Ali's has verbal nouns in the verses 6 & 40 and Pick. has in v.12. الراجعة (a subject in v.6) is translated into a cognate object *quake the quaking*. Ali has translated the Arabic accusative object مقام (v.40) into the verbal noun *the standing*. كربة خاسرة a vain proceeding (v.12), here the predicate الخبر is translated into a verbal noun in Pick.'s.

سورة عبس  
بسم الله الرحمن الرحيم 8 وأما من جاءك يسعى ... 25 أنا صببنا الماء صبا 26 ثم شققنا الأرض شققا ... 33 فإذا جاءت الصاخة 34 يوم يفر المرء من أخيه ... 38 وجوه يومئذ مسفرة 39 ضاحكة مستبشرة ...

HE FROWNED (Pick., 1959:429-30)

38. On that day faces will be bright as dawn, 39. Laughing, rejoicing at good news;

Abasa (Ali, 1988:1812-15)

8. But as him who cometh unto thee striving in earnest, ... 25. That it was We Who poured down water in an abundant pouring 26. Then We cleft the earth, with a (necessary) cleaving, (p.1813) ... 33. But when cometh the deafening Trumpet Blust, ... 38. (there shall be) faces on that day radiant, 39. Laughing, joyous.

In v.8 we have جملة فعلية verbal clause in a place of the state condition حال. Ali has translated it into adverbial i.e. *striving* (see II above, Quirk et al., 1985:506). The adjectival complement *laughing* in Pick.'s & Ali (v.39) and *rejoicing* in Pick's are translated from the Arabic epithets ضاحكة مستبشرة. In v.33, Ali has translated the subject الصاخة into verbal adjective *the deafening*. He also translated properly the cognate objects in the verses 25&26 (شققنا... شققا & صببنا... صبا) into cognate objects in English (poured...pouring & cleft...cleaving).

سورة التكويد  
بسم الله الرحمن الرحيم 15 فلا أقسم بالخنس 16 الجوار الكنس ...  
THE OVERTHROWING (Pick.,1959:431)

At-takwir (The Folded up) (Ali,1988:1816-18)

15. And I swear by the (turning) planets 16. The running and gliding ones.

Pick. has translated only the verbal تكوير of the Sura's title into a verbal noun (on the weigh تفعيل) (see al-Galaayni, 2000:1:128-29).

In v.15 Ali added the verbal adjective *turning* between brackets to clarify the meaning of the genitive noun (الاسم المجرور) الخنس. V.16 has a counterparting in the translation of الجوار الكنس *the running and gliding ones*: both are adjectives.

سورة الانفطار  
بسم الله الرحمن الرحيم 3 وإذا البحار فجرت 4 وإذا القبور بعثرت 5 علمت نفس ما قدمت وأخرت  
6 يا أيها الإنسان ما غرك ربك الكريم ... 9 كلا بل تكذبون بالدين ... 14 وإن الفجار لفي جحيم.

THE CLEAVING (Pick.,1959:432)

... 6. O man! What hath made thee careless concerning thy Lord, the Bountiful, ... .

Al-Infitar (The Cleaving) (Ali,1988:1820-23)

... 3. And When the seas be coming led ... 9. Nay, but ye belie the Reckoning, 14. And verily the wicked shall be in the flaming fire,

Firstly, the translation of the Sura's name in Pick.'s & Ali is a verbal noun (on the weigh انفعال) (see al-Galaayni,2000:1:128-29). بربك is a genitive noun that is connected to ما غرك (see الكرباسي, 2001:557); thus, Pick. has translated الباء into the conjunction *concerning* in v.6 above.

*Coming* in Ali's (v.3) is a present participle. Ali has translated the genitive noun الدين in v.9 into the verbal noun *the Reckoning*. Finally, he added the verbal adjective *flaming* in v.14 to clarify the meaning of the Arabic noun جحيم.

سورة المطففين (التطفيف)  
بسم الله الرحمن الرحيم 1 ويل للمطففين ... 16 ثم إنهم لصالوا الجحيم ... 22 إن الأبرار لفي نعيم  
23 على الأرائك ينظرون 24 تعرف في وجوههم نضرة النعيم ... 31 وإذا انقلبوا إلى أهلهم انقلبوا  
فكهيئ 32 وإذا رأوهم قالوا إن هؤلاء لضالون ... 35 على الأرائك ينظرون ... .

### DEFRAUDING (Pick.,1959:433)

22. Lo! The righteous verily are in delight, 23. On couches, gazing, 24. Thou wilt know in their faces the radiance of delight. ... 35. On high couches, gazing.

At-Tatfif (The Deceivers in Measuring) (Ali,1988:1825-29)

1. Woe unto the defrauders in measuring ... 16. Verily, they shall be committed to the flaming fire, ... 31. And when return they unto their people, return they jesting. 32. And when they see them, say they: “Verily these are the straying ones.” ... 35. On couches (exalted they shall be) seeing (the delightful sights) ... .

In Pick.’s translation of the title of the Sura we have an equivalence, since both of them are verbal nouns, i.e. التطفيف (on the weigh تفعيل).

In Ali’s we have in the translation of the genitive noun للمطففين (v.1) a verbal noun (an object of preposition) i.e. *in measuring*. Ali has added this phrase to clarify the meaning of المطففين. In v.16 there is verbal adjective *the flaming*; he has added it to clarify the meaning of the Arabic nouns الجحيم. However, he’s translated the predicate of إن into the verbal adjective بضالون: *the straying* v.32.

Moreover, the verbal clause ينظرون is describing the state of *the righteous* in the verses 23&35 ; it is a state condition حال in Arabic. The same is in English, since Pick. & Ali have translated it into a reduction clause in the position of adjective.

Finally, Ali has translated the verbal clause فاكهين (v.31), which describes the state of الابرار, an adverbial, which is related to the meaning of the verb *return*.

### سورة الأنشاق

بسم الله الرحمن الرحيم 6 يا أيها الإنسان إنك كادح إلى ربك كدحاً فمُلاقية 7 فأما من أُوتِي كتابه بيمينه 8 فسوف يُحاسب حساباً يسيراً ... 12 ويصلى سعيراً ... 15 بلى إن ربه كان به بصيراً ... 23 والله أعلم بما يوعون 24 فبشرهم بعذاب أليم 25 إلا الذين آمنوا وعملوا الصالحات لهم أجرٌ غيرُ ممنون.

### THE SUNDERING (Pick.,1959:434)

8. He truly will receive an easy reckoning ... 12. And be thrown to scorching fire. ... 15. Nay, but lo! His Lord is ever looking on him! ... 23. And Allah knoweth best what they are hiding. ... 25. Save those who believe and do good works, for theirs is a reward unfailing ....

Al-Inshiqaq (The Rending Asunder) (Ali,1988:1831-33)

SECTION I The Day of Reckoning

6. O' man! Verily thou art in strive unto thy Lord, (with) a striving, and thus thou art meeting Him! ... 8. Soon shall he be reckoned (with) an easy reckoning, ... 12. And shall be committed to the flaming fire. ... 24. So announce thou unto them the tidings of a painful chastisement! 25. Save those who believe and do good deeds, for them shall be a recompense unending.

The Sura's Arabic title is a verbal noun (on the weigh انفعال) (see al-Galaayni,2000:1:128-29). There is a counterparting in the translation of Pick., i.e. *the Sundering*. However, Ali adds a verbal adjective *rending* to clarify the meaning of the verbal انشقاق. Moreover, Ali breaks the text of the Sura into entitled sections; thus, we have in the title of the first section of this Sura an added verbal noun *Reckoning*.

We have a conterparting in the translation of the verbal noun حسابا: *reckoning* in v.8 of Pick.'s . The same is in v.6 and 8 of Ali's, i.e. the translation of the verbal nouns (cognate objects) in both languages: كدحا: *a striving* & حسابا: *reckoning*. Moreover, there is an added verbal noun in v.24 (*the tidings*) of Ali's to clarify the meaning of فيبشروهم.

Another counterparting in v.25 of Pick.&Ali's, that is in the translation of the Arabic epithet غير (with the genitive ممنون), which is translated into the adjectives *unfailing* & *unending*.

At last, we have a present participle in the verses 15&23 of Pick.'s and in v.6 of Ali's, which have no relation with the verbal noun or verbal adjective.

سورة البروج

بسم الله الرحمن الرحيم 1 والسماء ذات البروج 2 واليوم الموعود ... 6 إذ هم عليها قعود ... 10 إن الدين فتنوا المؤمنين والمؤمنات ثم لم يتوبوا فلهم عذاب جهنم ولهم عذاب الحريق ... 14 وهو الغفور الودود ... 20 والله من ورائهم محيط ...

THE MANSIONS OF THE STARS (Pick., 1959:435-36)

1. By the heaven, holding mansions of the stars, ... 10. Lo! They who persecute believing men and believing women and repent not, theirs verily will be the doom of hell, and theirs the doom of burning. ... 14. And He is the Forgiving, the Loving,...

Al-Buruj (The Celestial Stations) (Ali, 1988:1834-36)

... 6. When facing it sat they, ... 10. Verily, those who persecute the believer men and the believer women, and yet they repent not, for them shall

be the chastisement of the hell and for them is a burning torture. ... 14. He is the Oft-Forgiver, the Most Loving One ... 20. While God is the Encompassing One, over them.

At the beginning there is a kind of counterparting of the translation of the epithet (with its genitive noun) ذات البروج. It is translated by Pick. into the adjectival clause *holding mansions of the stars*. There are other verbal adjectives in Pick.'s, i.e. the two *believing(s)* in v.10, which are added to clarify the meaning of المؤمنين والمؤمنات. In v.10 as well there is the genitive noun الحريق, which is translated into a verbal noun (an object of preposition) in Pick.'s and a verbal adjective in Ali's.

V. 14 the two predictive nouns الغفور الودود are translated into verbal nouns in Pick.'s, but one of the two nouns is translated into verbal adjective by Ali. Moreover, there is another verbal adjective *encompassing* in v.20 of Ali's that is translated from the predicative noun محيط.

#### سورة الطارق

بسم الله الرحمن الرحيم 1 والسماء والطارق 2 وما أدراك ما الطارق 3 النجم الثاقب ... 6 خُلِقَ من ماء دافق 7 يخرج من بين الصلب والترائب ... 11 والسماء ذات الرجع 12 والأرض ذات الصدع .

#### THE MORNING STAR (Pick., 1959:437)

6. He is created from a gushing fluid ... 11. By the heaven which giveth the returning rain, ... .

#### At-Tariq (The Nightly Visitant)(Ali,1988:1838-40)

3. (*It is*) the Star of piercing radiance, (p.1839) ... 7.Coming forth from between the backbone and the ribs. ... 12. And by the earth ended splitting.

There are a counterparting of adjectives in Arabic & English in v.3 of Ali's, i.e. الثاقب: *piercing*, in v.6 of Pick.'s, i.e. دافق: *gushing*, and in v.11 of Pick.'s, i.e. ذات الرجع: *the returning rain*.

Ali has translated the verbal clause يخرج into an adjectival clause *coming...*(v.7). The only verbal noun is found in v.12 of Ali (ended *splitting*) that is translated from the epithet ذات الصدع.

### سورة الأعلى

بسم الله الرحمن الرحيم 9 فذكر إن نفعت الذكرى 10 سيذكر من يخشى ... 17 والآخرة خير وأبقى.

#### THE MOST HIGH (Pick.,1959:437)

17. Although the Hereafter is better and more lasting.

#### Al-A'la (The Most High) (Ali,1988:1844-45)

9. And thou go on reminding, for it profiteth (*mankind*) reminding it, 10. He that feareth (*God*) will mind the warning, ... 17. Although the hereafter is better and more lasting.

Pick. has only one verbal (verbal adjective), i.e. *lasting* (v.17). Ali has the same translation at the same verse. Moreover, in Arabic أبقى is copulative , but the counterparting is in the comparative adjective (in English) and اسم التفضيل (in Arabic). It is a verbal noun in Arabic (see footnote no. 1)

In v.9. Ali has translated the command verb فذكر into an adverbial *reminding*, and the subject الذكرى into the verbal noun. At last Ali adds the verbal noun *the warning* in v.10 to clarify the meaning of من يخشى .

### سورة الغاشية

بسم الله الرحمن الرحيم 1 هل أتاك حديث الغاشية 2 وجوه يومئذ خاشعة 3 عاملة ناصبة 4 تصلى ناراً حامية 5 تسقى من عين أنية ... 12 فيها عين جارية ... 21 فذكر إنما أنت مذكر ... 26 ثم إن علينا حسابهم...

#### THE OVERWHELMING (Pick., 1959:438-39)

1.... 2. On that day (many) faces will be downcast, 3. Toiling, weary 4. Scorched by burning fire, 5. Drinking from a boiling spring, ... 12. wherein is a gushing spring, ... 26. And Ours their reckoning.

#### Al-Ghashiaah (The Overwhelming Event) (Ali, 1988:1847-48)

1. Hath not come unto thee the tidings of the Overwhelming Event?... 3. Toiling, weary ... 4. Entering into the fire, blazing, 5. Made to drink from a spring (*fiercely*) boiling, ... 12. Therein a spring flowing. ... 21. So thou (*go on*) reminding; Thou art only a Reminder.

The Sura's name is translated into a verbal noun by Pick. and into a verbal adjective by Ali. Ali has translated the object حديث into a verbal noun *the tidings*. V.3 has two predicates عاملة ناصبة . Pick. & Ali have translated them into verbal adjectives.

However, there is a counterparting in the translation of *حامية* (v.4) that is translated into the verbal adjectives in Pick.'s (*burning*) and Ali's (*blazing*). Before that and at the same verse there is the present verb *تُسقى*, which Pick. translates into an adjectival clause *drinking...* and Ali does the same, i.e. *entering*. Another counterparting of adjectives in Arabic and English. Pick. and Ali have respectively translated *جارية* (v.12) & *آنية* (v.5) into *boiling&gushing* and into *boiling&flowing*.

Finally, Pick. has translated the noun of *إن حسابهم* (v.26) into a verbal noun *reckoning*. On the other hand, Ali has translated the command verb *فذكر* in v.21 into an adverbial *reminding*.

#### سورة الفجر

بسم الله الرحمن الرحيم 5 هل في ذلك قسم لذي حجر... 16 وأما إذا ما ابتلاه فقدر عليه رزقه فيقول ربي أهانن 17 كلا بل لا تكرمون اليقيم 18 ولا تحاضون على طعام المسكين 19 وتأكلون الثراث أكلاً لما 20 وتحبون المال حُباً جما ... 23 وجاء يومئذ بجهنم يومئذ يتذكر الإنسان وأنى له الذكرى ... 26 ولا يوثق وثاقه أحد 27 يأتيتها النفس المطمئنة 28 ارجعي إلى ربك راضية مرضية.

#### THE DAWN (Pick.,1959:439-40)

5. There surely is an oath for thinking man. ... 16 But whenever He trieth him by straitening his means of life, he saith: My Lord despiseth me ... 18. And urge not on the feeding of the poor, ... 20. And love wealth with abounding love.

#### Al-Fajr (The Daybreak) (Ali,1988:1851-55)

5. Verily there is in this an oath for those who possess understanding ... 20. And ye love wealth with exceeding love. ... 23. ..., but of what avail unto him shall be the awakening? ... 26. And shall bind not any one like unto Him binding ... 28. "Return thou unto thy Lord! Well – pleased (with Him), (and) His being well – pleased with thee"

V.5 we have a preposition and its genitive noun *لذي حجر*. Pick. has translated it into a preposition with a verbal adjective and an object of preposition: *for thinking man*; whereas Ali translates it into a clause having a verbal noun: *for those who possess understanding*. Pick.'s translation is more counterparting.

Pick. has translated the past verb *قدر* (v.16) into a verbal noun (as an object of preposition): *straining*. The same is in Pick.'s translation of the genitive noun *طعام* (v.18), i.e. *the feeding*.



Pick.& Ali have translated the cognate object with its adjective حُباً جماً into an object of preposition with its adjective as well, i.e. *abounding love* & *exceeding love*, respectively.

Ali has translated the nominative noun النكري (v.23) into the verbal noun *the awakening*. He also translates the object وثاقه (v.26) into a verbal noun (as a cognate object): *binding*. At last we have the state condition مرضية where Ali translates it into a phrase containing the verbal noun *being* (see above).

#### سورة البلد

بسم الله الرحمن الرحيم 10 وهدينا النجدين 11 فلا اقتحم العقبة 12 وما أدراك ما العقبة 13 فك رقبة 14 أو إطعام في يوم ذي مسغبة 15 يتيماً ذا مقربة 16 أو مسكيناً ذا متربة 17 ثم كان من الذين آمنوا وتواصوا بالصبر وتواصوا بالمرحمة 18 أولئك أصحاب الميمنة 19 والذين كفروا بآياتنا هم أصحاب المشأمة 20 عليهم نارٌ مؤصدة.

#### THE CITY (Pick.,1959:440-41)

10. And guide him to the parting of the mountain ways? ... 20. Fire will be an awning over them.

#### Al-Balad (The City) (Ali,1988:1856-59)

11. But he strove not unto (*crossing over*) the Ascent steep, ... 13. (*It is*) the freeing a slave or a captive, 14. Or feeding in the day of hunger, 15. To an Orphan, being near of kin, 16. Or to the poor one lying in the dust.

Firstly, Pick. has translated the second object النجدين (v.10) into a verbal noun with a prepositional phrase *the paring of the mountain ways*. Ali adds the verbal noun *crossing over* (v.11) to clarify the meaning of the verb اقتحم. Ali also translates the predicate noun فُك in v.13 into the verbal noun *the freeing*. And he translates the copulative noun الاسم المعطوف the verbal اطعام (v.14) into the verbal noun *feeding*. Here, in the previous sentence, we have a counterparting in translation between Arabic & English.

Another counterparting between adjectives in the translation of ذا مقربة and *being near of kin* in v.15 of Ali's; and between ذا متربة and *lying in the dust* in v. 16 of Ali's as well. Finally, the epithet مؤصدة of Pick.'s v.20 is translated into the verbal noun *an awning*.

### سورة الشمس

بسم الله الرحمن الرحيم 14 فكذبوه فعقروها فدمدم عليهم ربهم بذنبهم فسواها.

#### THE SUN (Pick., 1959:441)

14. ... , so Allah doomed them for their sin and raised (their dwellings).

#### Ash-shams (The Sun) (Ali, 1988:1861)

Pick. has added the verbal noun *dwellings* to clarify the meaning of this verse, whereas Ali has no *-ing* form in this Sura.

### سورة الليل

بسم الله الرحمن الرحيم 1 والليل اذا يغشى 2 والنهار اذا تجلى 3 وما خلق الذكر والأنثى 4 إن سعيكم لشتى. وإن لنا للآخرة والأولى 14 فأنذرتكم نارا تلظى 15 لا يصلاها إلا الاشقى ... 19 و ما لأحد عنده من نعمة تجزى 20 إلا ابتغاء وجه ربه الأعلى .

#### THE NIGHT (Pick.,1959:442)

1. By the night enshrouding ... 14. Therefore have I warned you of the flaming fire 20 Except as seeking (to fulfil) the purpose of his Lord Most High.

#### Al-Lail (The Night) (Ali, 1988:1864-67)

4. Verily, your striving is (unto) diverse (ends)! ... 13. And verily Ours is the Here after and the Beginning. ... 20. Save the seeking of the pleasure of his Lord, the Most High, ... .

Pick. has translated the verbal clause in v.1 into a reduction clause containing the verbal adjective *enshrouding*. He also translates the adjective clause *تلظى* in v.14 into a verbal adjective *flaming*. He finally translates the causative object *ابتغاء* into the verbal noun *the seeking* , and so Ali does in v.20.

Ali has translated the causative noun of *إن سعيكم* : *إن* into the verbal noun *your striving*. He also translates the copulative noun *الأولى* into the verbal noun *the beginning* in v.13.

### سورة الضحى

بسم الله الرحمن الرحيم 4 وللآخرة خيرٌ لك من الأولى ... 7 ووجدك ضالاً فهدى.

#### THE MORNING HOURS (Pick.,1959:443)

7. Did He not find thee wandering and direct (thee)?

Al-Duha (The Brightness) (Ali, 1988:868-69)

4. And verily the end is better for thee than the beginning (*of life*)!

Ali translates the genitive noun *الأولى* into the verbal noun *the beginning* (v.4). On the other hand, Pick. translates the second object ضالاً (v.7) into the (predicative) verbal adjective *wandering*.

سورة التين

بسم الله الرحمن الرحيم 6 إلا الذي آمنوا وعملوا الصالحات فلهم أجر غير ممنون.

THE FIG (Pick., 1959:444)

6. Save those who believe and do good works, and theirs is a reward unfailing.

At-Tin (The Fig) (Ali,1988:1877-78)

Only Pick. has translated the epithet *غير* and its genitive *ممنون* (v.6) into the verbal adjective *unfailing* (a reduction clause).

سورة العلق

بسم الله الرحمن الرحيم 16 ناصية كاذبة خاطئة.

THE CLOT (Pick.,1959:445)

16. The lying, sinful forelock –

Al-Alaq (The Clot) (Ali, 1988:1884)

16. A forelock, lying, sinful!

In Pick.'s & Ali's there is only one counterparting of the translation of the adjective *كاذبة* in v.16. It is translated into the verbal adjective *lying*.

سورة القدر

بسم الله الرحمن الرحيم ... 5 سلام هي حتى مطلع الفجر.

POWER (Pick.,1959:446)

5. (That night is) Peace until the rising of the dawn.

Al-Qadr (The Grandeur) (Ali,1988:1885-87)

5. Peace is (the whole Night)! till the breaking of the dawn!

In this Sura as well there is only one *ing*-form's translation, i.e. the genitive noun *مطلع* (v.5). It is translated into the verbal nouns *the rising* in Pick.'s and *the breaking* in Ali's.

#### سورة البينة

بسم الله الرحمن الرحيم 1 لم يكن الذين كفروا من أهل الكتاب والمشركين منفكين حتى تأتيهم البينة 2 رسولٌ من الله يتلوا صُحُفًا مطهرة 3 فيها كُتِبَ قِيَمَةٌ 4 وما تفرق الذين أوتوا الكتاب إلا من بعد ما جاءتهم البينة 5 وما أمروا إلا ليعبدوا الله مخلصين له الدين حُنفاء ويُقيموا الصلاة ويُؤتوا الزكاة وذلك دين القِيَمَةِ 6 إن الذين كفروا من أهل الكتاب والمشركين في نار جهنم خالدين فيها أولئك هم شر البرية 7 إن الذين آمنوا وعملوا الصالحات أولئك هم خير البرية 8 جزاؤهم عند ربهم جنات عدن تجري من تحتها الأنهار خالدين فيها أبداً رضي الله عنهم ورضوا عنه ذلك لمن خشي ربه.

#### THE CLEAR PROOF (Pick., 1959:446-47)

1. ... and the idolaters could not have left off (erring) till the clear proof come unto them. 2. A messenger from Allah, reading purified pages. 3. Containing correct scriptures. ... 5. And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright, ... 6. ... They are the worst of created beings. 7. (And) lo! those who believe and do good works are the best of created beings.

#### Al-Bayyinah (The Clear Evidence) (Ali, 1988:1888-89)

2. (*In the*) Apostle from God reciting (*unto them*) the purified Scripture. ... 8. Their recompense unto their Lord shall be gardens everlasting, 'neath which flow rivers, ... .

First, Pick. has added the verbal noun *erring* (v.1) to clarify the meaning of the verse. In v.2 Pick. & Ali translate the present verb with its implicit subject *يتلوا* into an adjectival clause beginning in a participle that are *reading* in Pick.'s & *reciting* in Ali's. In v.3 Pick. translates the preposition *فيها* into the reduction participial clause *containing correct scriptures*.

The state condition *مخلصين* (v.5) is translated by Pick. into the participial *keeping* (in an adjectival clause). In the verses 6 & 7 Pick. translates the genitive nouns *البرية* into the verbal nouns *beings*.

At last, Ali has translated the state condition *خالدين* (v.8) into the verbal adjective *everlasting*.

سورة الزلزال  
بسم الله الرحمن الرحيم 1 إذا زُلزِلت الأرض زلزالها ... .

#### THE EARTH QUAKE (Pick., 1959:447)

Al-Zilzal (The Quaking) (Ali,1988-1891-92)

1. When the earth shall quake with her (*terrible*) quaking, ... .

In this Sura Ali only has two verbal nouns *quaking* (in the title &v.1). The verbal in v.1 is corresponded in parsing with the Arabic noun *زلزالها*, both are cognate objects.

سورة العاديات  
بسم الله الرحمن الرحيم 1 والعاديات ضبحا 2 فالموريات قدحا 3 فالمغيرات صبحا 4 فأثرن به نفعاً 5 فوسطن به جمعا ... 11 إن ربهم بهم يومئذ لخبير.

#### THE COURSES (Pick.,1959:447-48)

1. By the snoring courses, 2. Striking sparks of fire 3. And scouring to the raid at dawn, ...5. Cleaving, as one, the centre (of the foe), ... 11. On that day will their Lord be perfectly informed concerning them.

Al-Adiyat (The Chargers)(Ali,1988:1894:95)

1. By the snorting charges! 2. And those that dash off (their hoofs) striking fire, ... 11. Verily, their Lord, that day concerning them, will be fully aware!

In v.1&2 there are two Arabic verbals (cognate objects) that are *ضبحاً* & *قدحاً*. They are translated into verbal adjectives *snoring* by Pick. & *snorting* by Ali in v.1, and *striking* by Pick. & Ali in v.2.

In Pick.'s v.3 there is the reduction clause of participial *scouring* that is translated from the copulative genitive noun *فالمغيرات*. On the following verse we have another participial *cleaving* that is translated from the object *جمعا* in Pick. as well.

Finally, Pick.& Ali have translated the genitive pronoun with its particle *بهم* (v.11) into the conjunction *concerning*.

سورة القارعة  
بسم الله الرحمن الرحيم 1 القارعة 2 ما القارعة 3 وما أدراك ما القارعة ... 9 فأمه هاوية 10 وما  
أدراك ما هي 11 نار حامية.

#### THE CALAMITY (Pick.,1959:448)

##### 11. Raging fire.

Al-Qari'ah (The Calamity) (Ali,1988:1897-98)

1. The Striking calamity! ... 3. What maketh thee know what the Striking calamity is? ... 9. His home shall be 'Haviah (a burning abyss). ... 11. It is a Raging Fire.

Ali has added the verbal adjective *striking* in v.1&3 to clarify the meaning *القارعة*. He also adds *a burning abyss* in v.9 to clarify the meaning of the verse. Pick.& Ali have translated the second predicative *حامية* in v.11 into the verbal adjective *raging*.

سورة التكاثر  
بسم الله الرحمن الرحيم 1 ألهم التكاثر ... 8 ثم لئسألن يومئذ عن النعيم.

#### RIVALRY IN WORLD INCREASE (Pick.,1959:449)

8. Then, on that day, ye will be asked concerning pleasure.

At-Takathur (Vying in Exuberance) (Ali, 1988:1898-1900)

1. Engageth you (your) vying in exuberance,

Ali adds the verbal noun *vying* in the translation of *التكاثر* (v.1) to clarify its meaning. On the other hand, Pick. translates the genitive particle *عن* (v.8) into the conjunction *concerning*.

سورة العصر

بسم الله الرحمن الرحيم 1 والعصر.

#### THE DECLINING DAY (Pick, 1959:449)

1. By the declining day, ... .

Al-A'sr (The Age) (Ali,1988: 1909-03)

Pick. has added the verbal adjective *declining* (at the title &v.1) to clarify the meaning of *العصر*.

سورة الهُمزة  
بسم الله الرحمن الرحيم 1 ويلٌ لكل هُمزة لُمزة ... 4 كلا لينبذن في الحُطمة 5 وما ادراك ما الحُطمة ...

THE TRADUCER (Pick., 1959:450)

1 Woe unto very slandering traducer, ... 4. Nay, but verily he will be flung to the Consuming One. 5. Ah, what will convey unto thee what the Consuming One is !

Al-Humazah (The Slanderer) (Ali,1988:1905)

Pick. has translated the genitive noun هُمزة (v.1) into the verbal adjective *slandering*. He also translates the genitive noun الحُطمة (v.4) & the predicative noun الحطمة into an adjectival phrase beginning with the verbal adjective *Consuming*.

سورة الفيل  
بسم الله الرحمن الرحيم ... 3 وأرسل عليهم طيراً أبابيل 4 ترميهم بحجارة من سجيل.

THE ELEPHANT (Pick.,1959:450-51)

3. And send against them swarms of flying creatures, ... .

Al-Feel (The Elephant) (Ali,1988:1907-08)

4. Pelting them with stones of baked clay, ... .

Pick. has translated the object طيراً (v.3) into the verbal adjective *flying*; however, أبابيل is an epithet in Arabic. ترميهم (v.4) is the second adjective (as a clause) of طيراً. Here we have a correspondence in the translation of Ali since he translates the previous adjectival clause into an adjectival reduction clause beginning with a participial *pelting*.

سورة قريش  
بسم الله الرحمن الرحيم 1 لإلف قريش إيلافهم 2 رحلة الشتاء والصيف ...

“WINTER” OR “Qureysh” ( Pick.,1959:451)

1. For the taming of Qureysh 2. For their taming (We cause) the caravans to set forth in winter and summer.

Al-Qoreish (The Qoreish) (Ali, 1988:1909-10)

Pick. has translated the genitive noun the verbal لإلف (v.1) into the object of preposition *the taming*. The second verbal لإلف in v.2 is parsing as بدل a substitution for the first لإلف.

سورة الماعون  
بسم الله الرحمن الرحيم ... 3 ولا يحض على طعام المسكين 4 فويل للمصلين 5 الذين هم عن صلاتهم ساهون.

#### SMALL KINDNESSES (Pick., 1959:451)

3. And urgeth not the feeding of the needy ... .

Al-Ma'un (Alms) (Ali,1988:1909-10)

4. And woe unto those praying ones, ... .

Pick. has translated the genitive noun *طعام* into the verbal noun *the feeding*. On the other hand, Ali translates the other genitive noun *المصلين* into a verbal adjective *praying* and the nominal substitution: m. *ones*.

سورة النصر  
بسم الله الرحمن الرحيم 1 إذا جاء نصر الله والفتح 2 ورأيت الناس يدخلون في دين الله أفواجا 3 فسبح بحمد ربك واستغفره 4 انه كان توابا.

#### SUCCOUR (Pick.,1959:453)

2. And thou seest mankind entering the religion of Allah in troops, ... .

An-Nasr (The Help) (Ali,1988:1918)

3. And thou seest people entering the religion of God in multitudes, 3. Celebrate then the praise of thy Lord and seek thou His protection, (for) verily He is Oft-Turning (merciful)!

The verbal clause *يدخلون* is parsing as a second object at the whole sentence. Pick.& Ali have translated it into the adverbial adjunct *entering* (v.2). Ali translates the predicate noun of *كان توابا* : *كان* into the verbal noun *Oft-Turning*.

سورة المسد(الهب)  
بسم الله الرحمن الرحيم ... 3 سيصلى ناراً ذات لهب.

#### PALM FIBRE (Pick.,1959:454)

3. He will be plunged in flaming fire.

Al-Lahab (The Flame)(Ali,1988:1919)

3. Soon shall he burn in the flaming fire,



Here in this Sura in Pick.'s & Ali's we have a correspondence in the translation of the adjective and its genitive ذَاتُ لَهَبٍ (v.3). It is translated into the verbal adjective *flaming*.

سورة الناس  
بسم الله الرحمن الرحيم ... 4 من شر الوسواس الخناس ...

MANKIND (Pick., 1959:455)

4. From the evil of the sneaking whisperer,

An-Nas (The People) (Al9,1988:1926)

4. From the evil of the slinking whisperer,

In this Sura as well we have another correspondence in the translation of the adjective الخناس (v.4); it is translated into the verbal adjectives: *sneaking* (in Pick.'s) and *slinking* (in Ali's).

## Conclusions

1. There is a complete equivalence in the translation of the Arabic verbal: المفعول المطلق the cognate object and the verbal noun in the form of a cognate object as well. See سورة النازعات v.6 of Ali's, سورة عبس v.25&v.26 of Ali's, سورة الانشقاق v.6 & v.8 of Ali's, and سورة الزلزلة v.1 of Ali. The reader can realize that only Ali has used the cognate object in English as it is found in Arabic.

2. There is a complete equivalence in the translation of the verbal as genitive nouns (at the Suras' title) or accusative nouns in Arabic that are translated into verbal nouns in English. See the titles of the Suras: الانفطار, الانشقاق, التكوير, and التطفيف. See also سورة النبأ v.35 of Pick.'s, سورة البلد v.14 of Ali's, and سورة قريش v.1 of Pick.'s.

3. There is an equivalence in the translation of the adjective (or the epithet) in Arabic and the verbal adjective in English. See سورة النبأ v.13 of Pick. & Ali's, سورة عبس v.39 of Pick. & Ali's, سورة الطارق v.3 of Ali's, سورة الفجر v.11 of Pick.'s, سورة الليل v.12 of Ali's, سورة الفجر v.20 of Pick.&Ali's, سورة الليل v.14 of Pick.'s, سورة الغاشية v.4 of Pick.& Ali's, سورة الانشقاق v.25 of Pick.& Ali's, سورة البروج v.1 of Pick.'s, سورة التكوير v.16 of Ali's, سورة البلد v.15&v.16 of Ali's and سورة التين v.20 of Pick.'s, سورة المسد v.3 of Pick.&Ali's, and سورة الناس v.4 of Pick.&Ali's.

4. Many accusative nouns in Arabic are translated into verbal nouns in English. See سورة النبأ v.27 of Pick.'s and the verses 10, 11, 21, 27, 36, & 37 of Ali's, سورة النازعات v.40 of Ali's, سورة الانشقاق v.8 of Pick's, سورة الغاشية v.26 of Pick.'s, سورة البلد v.10 of Pick.'s, سورة الليل v.20 of Pick.& Ali's, سورة الضحى v.7 of Pick.'s, سورة البينة v.5 of Pick.'s, and سورة الفجر v.26 of Ali's. One can realize from the previous lines that the Arabic accusatives that Pick. has translated into verbal nouns are more than the accusatives translated into verbal nouns in Ali's.

5. There are few accusative nouns that are translated into verbal adjectives. See سورة النبأ v.25 of Pick.& Ali's, سورة النازعات the verses 2,3,&4 of Pick.'s, سورة المطففين v.23 of Pick.'s and سورة البينة v.35 of Pick.'s & Ali's, سورة البينة v.8 of Ali's and سورة النصر v.5 of Pick.'s, سورة العاديات v.1&2 of Pick's, سورة الهزيمة v.1 of Pick's, and سورة النصر v.4 of Ali's.

6. There are few nominal nouns in Arabic that are translated into verbal nouns or verbal adjectives in English. See النازعات v.12 of Pick, عيس v.14 of Pick. & Ali's and v.33 of Ali's, المطففين v.32 of Ali's, البروج v.14 of Pick.'s and v.20 of Ali's, الغاشية v. 1 of Ali's and v.3 of Pick. & Ali's, الأعلى v.7 of Pick.& Ali's and v.9 of Ali's, البلد v.13 of Ali's, القارعة v.11 of Pick.& Ali's, and الليل v.13 of Ali's.

7. Few times genitive nouns in Arabic (either مضاف اليه or اسم مجرور) are translated into verbal nouns or even verbal adjectives. We can say that there is a kind of corresponding because some times the verbal noun or adjective comes as an object of preposition or preposition complement. See النبأ v.2 of Pick.'s, الانفطار v.9 & 14 of Ali's, البروج v.10 of Pick. & Ali's, المطففين v.16 of Ali's, الغاشية v.1 of Pick's & the title of the Sura of Ali's, الفجر v.5 of Pick. & Ali's and v.18 of Pick.'s, الضحى v.4 of Ali's, القدر v.5 of Pick. & Ali's, البينة v.6-7 of Pick.'s & v.3 of Ali's, العاديات v.3 of Pick.'s, العصر v.1 of Pick.'s, الهزمة v.4 of Pick.'s, and الماعون v.3 of Pick.'s & v.4 of Ali's.

8. There are Arabic verbs in present tense زمن مضارع which are compounded to the present participle tense in English. See النازعات v. 10 of Pick.'s, الانشقاق v.23 of Pick's, الطارق v.7 of Ali's, الغاشية v.4 of Ali's & v.5 of Pick's, البينة v.2 of Pick. & Ali's, and الفيل v.4 of Ali's. However, the English participle tense is translated into a predicative noun as in v.6 of الانشقاق in Ali's. It is translated into an accusative noun as in v.15 of the same Sura in Pick's. It is translated into an adjectival reduction clause as in v.23 of المطففين in Pick.& Ali's, and v.1 of الليل in Pick.'s.

9. Additionally, *-ing form* is used as an adverbial and as a conjunct in the translated text of Chapter 30 of the Quran, but ,as it is compared to the use of the verbal noun & verbal adjective, it is a few in numbers. The use of *-ing* as an adverbial is found in سورة عبس v.8 of Ali's, سورة المطففين v.31 of Ali's, سورة الأعلى v.9 of Ali's, سورة الغاشية v.21 in Ali's, and سورة النصر v.2 of Pick.& Ali's. On the other side, the use of *-ing form* as a conjunct is found in سورة النبأ v.3 of Pick.& Ali's & v.38 of Ali's, سورة الانفطار v.6 of Ali's, سورة العاديات v.11 of Pick. & Ali's, and سورة التكاثر v.8 of Pick.'s.

10. Finally, many verbal nouns & verbal adjectives, and a few present participle tenses are added in the translation of some Suras in Chapter 30 of the Quran. However, Ali's addition of verbal nouns & verbal adjectives is more than Pick.'s. See النبأ v.22 of Ali's, النازعات v.17 of Pick.& Ali's and v.40 of Ali's, التكوير v.15 of Ali's, الانفطار v.14 of Ali's, الانشقاق v.12 of Pick's

and v.24 of Ali's, المطفين v.16 & 32 of Ali's, الطارق v.3 of Ali's, الأعلى v.10 of Ali's, الفجر v.28 of Ali's, البلد v.11 of Ali's, الشمس v.14 of Pick.'s, البيئة v.1 of Pick.'s, القارعة v.1 & 9 of Ali's, and التكاثر v.1 of Ali's.

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## المستخلص

إن المصدر في العربية واحد من تسعة أنواع من الأسماء المشبهة بالأفعال فهو اسم يشير إلى حدث في المعنى ولا زمن له. ويأخذ عدة أشكال في الإعراب (طبقا لبناء الجملة) والمفعول المطلق هو واحد منها.

إن المفعول المطلق عبارة عن مصدر يذكر بعد فعله أما لتأكيد معناه ، أو لبيان عدده ، أو لبيان نوعه ، أو بدلا من لفظ فعله.

إن الصفة (أو النعت) في العربية هي اسم من ما يدعى بالتوابع. إذ إن الصفة هي ما يذكر بعد الاسم لبيان أو توضيح بعض حالاته أو ما يرتبط به.

أما المصدر في الانجليزية هو واحد من أربعة مراتب نحوية مكانية رئيسية هي : اسمية وفعلية ووصفية (نعتية) و ظرفية. وفي الحقيقة إن شكل المصدر مع ing – هو مضارع مستمر يستخدم لتشكيل زمن مركب أو اسم أو صفة.

حاول الباحث أن يجد ما يقابل المصدر الانجليزي الاسمي والصفتي في العربية في ترجمة القرآن الكريم (للمترجمان) بكتل وعلي. وقد أختير الجزء الثلاثين للدراسة لبساطته وقصر سوره إضافة إلى انه يحوي جمع من المصادر العربية والصفات.

وأخيرا أستخرجت استنتاجات كان أوضحها أن المصدر العربي وهو المفعول المطلق يتطابق مع المصدر الاسمي الانجليزي (بشكل المفعول المطلق). وان علي ترجم هذا التطابق أكثر من بكتل. واستنتاج آخر هو التطابق بين الصفة في العربية والمصدر الصفتي في الانجليزية . رغم هذا فإن اغلب ما قابل المصدر الاسمي أو المصدر الصفتي كانت أسماء منصوبة في العربية.