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 الإسمي 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 followersالتوابع. 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 the مصدر. It is one of nine
types of nouns that resemble verbs, thewords مشبهة بالأفعال, semantically, or
nouns that connect with verbs, اسماء متشابهة بالأفعال (الغلائيني, 2000:1:123). Thus, another name of the verbal noun, in Arabic, is اسمقد (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 اللغظ الدال على الحدث، مجرد عن الزمان، متضمنا أحرف فعله لفظاً” e.g. علم شيء or قاتل قتالاً, علم علماً. If a noun does not refer to action, it is not a
verbal like كحلى or دهان (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
توضئ ووضاءاً (ibid.).

The verbal could be parsing متصرف or unparsing غير متصرف (ibid.:3:27).
The first kind can be an accusative verbal، منصوبة على المصدرية, or can be a
subject، فعل، فاعل، a nominal subject، مبتدأ، 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. كلم الله موسى تكلماً، “النساء”, 164), 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. صيراً على الشداد). 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.

1 The nine nouns that resemble verbs are: اسم الفاعل active participle، اسم الفاعل passive participle، اسم المفعول adjective made like to
the participles، اسم المفعول noun of intensiveness،noun of preeminence، اسم التفضيل، اسم المكان، noun of place، اسم الزمان، instrumental noun (see al-
Galaayni, 2000:1:173-74)
In fact, the cognate object is one of accusative nouns\(^2\) (Al-Galaayni, 2000:3:237-39). [See more about the muftal al-mu‘aqqal in (ibid.26-33)].

On the other hand, the probable equivalence of the verbal adjective in English is the epithet (the adjective) in Arabic. The adjective in Arabic is one of what is called the followers.\(^3\) "هو ما يذكر بعد الاسم لبين : بعض أحواله أو أحوال ما يتعلق به." Jaa جاء التلميذ المتجه and جاء والرفيل واللميذ/المتجه غلامه (see al-Galaayni: 3:169).

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

Originally, the adjective in Arabic is a noun which comes from another noun like: the active participle اسم الفاعل, passive participle اسم المفعول, adjective made like participle اسم المفعول, the noun of preeminence اسم متقدم, or the noun of state condition الحالة (ibid: 170).

Moreover, the adjective may come as a noun clause جملة اسمية or a verb clause جملة فعلية (ibid:3:172). Also it comes as a verbal مصدر اسم إشارة, a demonstrative noun اسم تحديد, or thu نور or that ذات which means صاحب (e.g. جاء رجل نور or that which means ( علم، امارة ذات فضل (see more in ibid: 170).

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\(^2\) 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, the vocative المندى, the specification التمييز, the exception الاستثناء, and the state condition الحال (ibid:3:237-39).

\(^3\) The followers are: the epithet المتعت, the coboration التوكيد, the substitution البديل, the syndetic explicative عطف البيان, the syndetic serial (copulative) المعطوف بالحرف (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 phases, 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 etal., 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 sited 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, sited in Sledd, 1959:195). This kind of object is semantically dependent upon the action of the verb (ibid. sited 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

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 للنبأ 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 الذي. Both have connected function. The same is with saving in v.38 which is translated from the particle of exception إلا (أداة الاستثناء).
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 كاذبا. 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 معاشأ (a second object), in v.21 waiting مرصادا (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 is an object, وهجاء is an adjective, مستثنى and وفاقة are excepted, and وفقا is an adjective.

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 (مفعول فيه ظرف زمان) (عشيًا أو ضحاها) as well.

Ali’s has verbal nouns in the verses 6 & 40 and Pick. has in v.12 (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*. 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 *the deafening* into verbal adjective *the deeaning*. He also translated properly the cognate objects in the verses 25 & 26 (شفقة... شقنا... صبا) into cognate objects in English (*poured... pouring & cleft... cleaving*).
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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 (الخُنس). V.16 has a counterparting in the translation of the running and gliding ones: both are adjectives.

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

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) is a genitive noun that is connected to ما غرك (الكرباسي, 2001:557); thus, Pick. has translated 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.

THE OVERTHROWING (Pick.,1959:431)

THE CLEAVING (Pick.,1959:432)
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. (on the weigh التفعيل). In Ali’s we have in the translation of the genitive noun المتطففين (v.1) a verbal noun (an object of preposition) i.e. in measuring. Ali has added this phrase to clarify the meaning of المتطففين. 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 إن into the verbal adjective 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 الآبرار, an adverbial, which is related to the meaning of the verb return.

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: a striving حسابا: reckoning. Moreover, there is an added verbal noun in v.24 (the tidings) of Ali’s to clarify the meaning of فبشرهم.

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 الذين فتنوا المؤمنين والمؤمنات ثم لم يتوبوا فلهم عذاب جهنم ولهام عذاب الحريق ... 14 وهو الغفور الودود ... 20 والله من ورانهم محيط ...

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,….

… 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 البرزوج. 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 والودود 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 الطوارق
بسم الله الرحمن الرحيم 1 والسماء والطوارق 2 وما أدرك ما الطارق 3 النجم الثاقب … 6 خلق 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, … .

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 endued 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 (endued splitting) that is translated from the epithet ذات الصلب. 
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 fearth (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 متعلق, 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.

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) into boiling& gushing and into boiling& flowing.

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

**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 ﻓُﺤِﯾَّة جَمِّاء into an object of preposition with its adjective as well, i.e. abounding love & exceeding love, respectively.

Ali has translated the nominative noun ﺍﻟﺬﻛﺮﻯ (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 where Ali translates it into a phrase containing the verbal noun being (see above).

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 ﺛِﻘَﺎم. Ali also translates the predicate noun ﻓَﻠَدٌ in v.13 into the verbal noun the freeing. And he translates the copulative noun 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 ذَﻛِّى ﻣُﻘَرَّبَة and being near of kin in v.15 of Ali’s; and between ذَﻛِّى ﻣُﺘَرَّبَة and lying in the dust in v. 16 of Ali’s as well. Finally, the epithet ﻣُؤَصِّدَة of Pick.’s v.20 is translated into the verbal noun an awning.
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.

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.


4. Verily, your striving is (unto) diverse (ends)! … 13. And verily Ours is the Hereafter 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 your striving. He also translates the copulative noun الأولى into the verbal noun the beginning in v.13.
4. And verily the end is better for thee than the beginning (of life)!

Ali translates the genitive noun الأولي 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.

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).

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 (v.16). It is translated into the verbal adjective lying.

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.

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 البئرة into the verbal nouns *beings*.

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

**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.


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, ….
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.

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.

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 فالمغیرات. On the following verse we have another participial cleaving that is translated from the object جمعًا in Pick. as well.

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

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 of the calamity. He also adds a burning abyss in v.9 to clarify the meaning of the verse. Pick. & Ali have translated the second predicative of the calamity in v.11 into the verbal adjective raging.

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 the takathur (v.1) to clarify its meaning. On the other hand, Pick. translates the genitive particle of in v.8 into the conjunction concerning.

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 the age.
THE TRADUCER (Pick., 1959:450)
1 Woe unto very 
aslanderer, … 4. Nay, but verily he will be flung to the Consuming One. 5. Ah, what will convey unto thee what the Consuming One is!


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

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 طيرًا (v.3) into the verbal adjective flying; however, آبَابْيل is an epithet in Arabic. ترميهم (v.4) is the second adjective (as a clause) of طيرًا. 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.

“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 إِبَابَيل (v.1) into the object of preposition the taming. The second verbal إِبَابَيل in v.2 is parsing as a substitution for the first إِبَابَيل. 
SMALL KINDNESSES (Pick., 1959:451)
3. And urgeth not the feeding of the needy … .
4. And woe unto those praying ones, … .

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

SUCCOUR (Pick.,1959:453)
2. And thou seest mankind entering the religion of Allah in troops, … .
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 *-entering* 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 *-praying* into the verbal noun *Oft-Turning*.

PALM FIBRE (Pick.,1959:454)
3. He will be plunged in flaming fire.
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 ذات لهب (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: the cognate object and the verbal noun in the form of a cognate object as well. See سورة عيسى v.6 of Ali’s, سورة النازعات 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: الانقطاع, الانشقاق, التكوير. See also v.35 of سورة البلد in Pick.’s, v.14 of سورة البلد in Ali’s, and v.1 of سورة فرح in 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 النبا v.13 of Pick. & Ali’s, سورة عيسى v.39 of Pick. & Ali, سورة الطرق v.3 of Ali’s, v.11 of Pick.’s, 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 التكوين v.16 of Ali’s, and v.20 of Pick.’s, سورة البلد v.6 of Pick.’s, سورة المسبح 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 النبا 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.26 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 النبا v.7 of Pick.’s, سورة النبا 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 v.25 of Pick. & Ali’s, سورة النازعات the verses 2, 3, & 4 of Pick.’s, المصطفين v.23 of Pick.’s and v.35 of Pick.’s & Ali’s, البيئة v.8 of Ali’s and v.5 of Pick.’s, النصر v.1 & 2 of Pick’s, العاليدات v.1 of Pick’s, and النبرة 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 \( \text{سورة النازعات} \) v.12 of Pick, \( \text{عيس} \) v.14 of Pick, \( \text{البروج} \) v.14 of Pick, \( \text{المطففين} \) v.32 of Ali’s, \( \text{الغاشية} \) v.1 of Ali’s and v.3 of Pick, \( \text{النور} \) v.7 of Pick, \( \text{الاعلى} \) v.1 of Ali’s and v.3 of Pick. &Ali’s, \( \text{البدر} \) v.13 of Ali’s, \( \text{الفارعة} \) v.11 of Pick., &Ali’s, and \( \text{الليل} \) v.13 of Ali’s.

7. Few times genitive nouns in Arabic (either مضاف إليه 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 \( \text{النبأ} \) v.2 of Pick, \( \text{الانشقاق} \) v.9 & 14 of Ali’s, \( \text{البروج} \) v.10 of Pick. & Ali’s, \( \text{المطففين} \) v.16 of Ali’s, \( \text{الغاشية} \) v.1 of Pick’s & the title of the Sura of Ali’s, \( \text{الفجر} \) v.5 of Pick. & Ali’s and v.18 of Pick.’s, \( \text{النور} \) v.4 of Ali’s, \( \text{القدر} \) v.5 of Pick. & Ali’s, \( \text{البدر} \) v.6-7 of Pick.’s &v.3 of Ali’s, \( \text{العذابات} \) v.3 of Pick.’s, \( \text{العصر} \) v.1 of Pick.’s, \( \text{الميدة} \) v.4 of Pick.’s, and \( \text{المؤمنون} \) 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 \( \text{النزاعات} \) v.10 of Pick.’s, \( \text{الانشقاق} \) v.23 of Pick’s, \( \text{الطارق} \) v.7 of Ali’s, \( \text{الغاشية} \) v.4 of Ali’s & v.5 of Pick’s, \( \text{البدر} \) v.2 of Pick. & Ali’s, and \( \text{الفيل} \) v.4 of Ali’s. However, the English participle tense is translated into a predicative noun as in v.6 of \( \text{الانشقاق} \) 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 \( \text{المطففين} \) in Pick.& Ali’s, and v.1 of \( \text{المؤمنون} \) 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 \( \text{سورة النازعات} \) v.8 of Ali’s, \( \text{سورة المطففين} \) v.31 of Ali’s, \( \text{سورة النصر} \) v.9 of Ali’s, \( \text{سورة الغاشية} \) v.21 in Ali’s, and \( \text{سورة النور} \) v.2 of Pick.& Ali’s. On the other side, the use of –ing form as a conjunct is found in \( \text{سورة النازعات} \) v.3 of Pick.&Ali’s & v.38 of Ali’s, \( \text{سورة الانشقاق} \) v.6 of Ali’s, \( \text{سورة النور} \) v.11 of Pick. & Ali’s, and \( \text{سورة التكاثر} \) 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 \( \text{سورة النازعات} \) v.22 of Ali’s, \( \text{الانشقاق} \) v.17 of Pick& Ali’s and v.40 of Ali’s, \( \text{التكوير} \) v.15 of Ali’s, \( \text{الانشقاق} \) v.14 of Ali’s, and \( \text{الانشقاق} \) v.12 of Pick’s.

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المستخلص

إن المصدر في العربية واحد من تسعة أنواع من الأسماء المشابهة 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 المطلقعبارة عن مصدر يذكر بعد فعله أما لتؤكد معناه أو ليبيان 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 ليبيا أو توضيح بعض حالاته أو ما يرتبط به.

أما المصدر في الإنجليزية هو واحد من أربعة مراتب نحوية مكانية رئيسة هي:
- اسمية وفعلية ووصفية (نعتية) وظرفية. 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 الإنجليزي الاسمي والصفتي في العربية في ترجمة القرآن الكريم (المترجمان) بكتل وعلي. وقد اختير الجزء الثلاثين للدراسة لبساطته وقصر سوره إضافة إلى أنه يحوي جمع من المصادر العربية والصفات.

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