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Difficulties in translating 'l fi'l 'lmudāri' (الفعل المضارع) from Arabic into English Analytical and critical study of the translation of 'Ibaqara by M.A.S Abdel Haleem

Presented by:
- Samia BENYETTOU
- Hassiba BENBARA

Supervised by:
- Kahina TOUAT

Board of Examiners :

Chairwoman: Kahina TALEB, Assistant professor A, University of Mouloud Mammeri of Tizi-Ouzou.

Supervisor: Kahina TOUAT, Assistant professor A, University of Mouloud Mammeri of Tizi-Ouzou.

Examiner: Halima NINE, Assistant professor A, University of Mouloud Mammeri of Tizi-Ouzou.

Class: September 2016

The Master domiciliation laboratory:

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Introduction

Introduction

Translating the meaning of verbs, which are stated in Qur'an, to any foreign language especially English is considered as one of the most difficult and challenging tasks, and this is due to the various differences which exist between both languages at different levels (grammatical, syntactical, lexical, etc.), in addition to the specific features of the language used in the holy Qur'an regarding its style, structure as well as the different uses of verbs and their meanings in its verses. And this is one of the reasons which made us choose the topic of our dissertation that we are going to list below:

First, we chose to focus on verbs and their translations because we wanted to learn more about the differences which exist between Arabic and English regarding the use of verbs and their forms especially when used in the present tense. Second, we chose to analyze the present tense in the holy Qur'an in order to discover the most appropriate strategies to be used when dealing with this tense which differs from English to Arabic.

The objectives we aim to achieve through our study are:

First, to identify the possible difficulties that translators may meet while translating the present tense or *'lfi'l 'lmudāri'* (الفعل المضارع) in the holy Qur'an into English. Second, find

out the most suitable approach and theory which can be applied to such translations and provide some possible solutions which might be useful for translators who deal with the present tense in the holy Qur'an.

That is how we came to the problematics of our dissertation which consists of a principal question from which derived other secondary questions as respectively mentioned below:

What makes translating the holy Qur'an a difficult task for translators, especially while dealing with verbs? What is so special about the language used in the holy Qur'an? What are the differences between verbs, especially those used in the present tense in both languages?

What are the suitable approaches and theories which can be applied to the translation of *fi'l 'ludāri*? Is the dynamic equivalence approach suitable for our study?

And in order to answer these questions, we have to set the following hypotheses:

- The holy Qur'an might have many features such as its stylistic and rhetorical features which make it differ from any other book. That is to say, it is a unique book which requires a great attention from any translator who wants to translate its meaning to any foreign language.

- The Arabic and English languages might be different from one another because each of them has its own specific features in relation with their style, grammar, syntax, etc.

- Verbs might be used differently in both Arabic and English languages, namely in the present tense which has different forms and uses.

- The most suitable approach to apply when dealing with such holy books might be the dynamic equivalence approach of Eugene NIDA and Charles TABER.

This approach which has already been applied to the translation of holy books such as the bible, focuses most on conveying the meaning inferred in the source text (ST) by producing the same expressive and imperative effect in the target text (TT) so that the recipients of the (TT) has the same reaction as those of the (ST).

All these hypotheses helped us to set the plan of our dissertation which consists of two chapters. First comes the first chapter which includes three sections covering the definition of the holy Qur'an (1-1), some stylistic and rhetorical features of the holy Qur'an (1-2) and the concept of time in Qur'an (1-3). Then, we have the second section in which we are going to talk about tenses in English (1-4), the different types of English verbs and their features such as their forms and aspects (1-5), and the present tenses which are used in English to refer to the present time (The present simple, the present continuous, the present perfect simple and continuous) (1-6). Finally we have the third section, in which we are going first to give the definition of verbs in Arabic and their different forms which are classified according to their

time relevance and their features (1-7). After that, we are going to talk about some specific characteristics of *'lfi'l 'lmudāri'* (1-8), and finally we are going to provide an overview on the verbs which are used in *sūrat 'lbaqara* in order to introduce the second chapter (1-9).

Then comes the second chapter which is divided into five sections including the description of the corpus (2-1), the biography of the author (2-2), the description of the translation (2-3), the analysis methodology (2-4) and finally, the analysis of the translation of *'lfi'l 'lmudāri'* in *sūrat 'lbaqara* (2-5) in which we will provide some examples that we will select from *sūrat 'lbaqara*, and that we will analyze according to the dynamic equivalence approach of Nida and Taber (1982).

In order to do successfully and correctly our study we did our best to use reliable references that were carefully selected and some of these references are:

- "*The Qur'an, a new translation*" M.A.S Abdel Haleem" (2005).

- Jstor's articles such as: «*Towards a Rhetorical Criticism of the Qur'an*» Kate Zebiri (2003),

«*The Concept of Time in the Qur'an and Old Testament: a Linguistic Approach*» Mahmoud.

A. Azab (2016).

- Other books such as: “*Theory and Practice of Translation*” Eugene Nida and Charles R. Taber (1982), “*Advanced Learner’s Grammar*” Mark Foley and Diane Hall (2008), “*the Cambridge Encyclopedia of the English language*” David Crystal (1995), and “*’Lfi’l Fi Nahw Ibn Hachem*” Isam Nourredine(2007), etc.

Since we are talking about the fulfilment of a good work as best as we can, it is worth to mention some of the difficulties we encountered while preparing our dissertation and which we are mostly related to the following points:

- Dealing with grammatical words in Arabic and translating grammatical rules that are used for verbs and tenses especially *’lfi’l ’lmudāri’*.
- Collecting and finding reliable references which must be accurate and suitable for our dissertation namely the corpus which was really difficult to find.

In the end, we would like to mention some of the dissertations which were made in the same area of research such as: the students’ approach to the translation of the present perfect from English to Arabic submitted by Hasna KECHOUD and problems in translating tenses from English into Arabic- the present perfect: a case study submitted by Ouided SEKHRI, etc.

Chapter One

Characteristics of the holy Qur ‘an

And the present tense(s) in Arabic and English

This chapter is divided into three sections. The first section includes some important material which allows us to understand better the specificities of the holy Qur'an such as the definition of the holy Qur'an (1-1), some stylistics and rhetorical features of the holy Qur'an (1-2) and finally an overview on the concept of time in Qur'an (1-3) which we will use as an introduction to the following sections that are related to tenses and verbs in English and Arabic.

The second section covers some important information about tenses in (1-4), (1-5) and (1-6), and the different types of verbs and their features in English as well as their use in the present time. Then comes the third section in which we will provide the definition of verbs in Arabic and their different forms which are classified according to their time relevance and their features (1-7). In addition to some specific features of *fi'l 'lmudāri'*(1-8), and a brief summary on verbs in *sūrat 'lbaqara*(1-9) in order to introduce the second chapter in which we will focus on the use of *fi'l 'lmudāri'* in *sūrat 'lbaqara* and its translation in English .

1-1-Definition of the Holy Qur'an

“The Quran is the supreme authority in Islam. It is the fundamental and paramount source of the creed, rituals, ethics, and laws of the Islamic religion.[...]This supreme

status stems from the belief that the Quran is the word of God, revealed to the prophet Muhammed via the archangel Gabriel, and intended for all times and places”. (Oxford world’s classics, 2005: 10). That is to say, the holy Quran is the basis on which all Muslims religious life and theology as well as the Islamic law are built.

1-2-Some important features of the holy Qur’an

There are many features which are peculiar to the holy Qur’an that make it a unique book, but we will focus only on the ones which are relevant to the topic of our dissertation.

1-2-1-Some stylistic features

According to *M.A.S Abel Haleem (2005)*, the Qur’an is a holy book of guidance which has its own and unique style. It has some stylistic features which are used to strengthen the message, and convince or dissuade the readers or the listeners of that message such as presenting in the same *Sūrah* material about unity and grace of God, rules and laws and stories of earlier prophets and nations.

Another significant feature of Qur’anic style which has been carefully studied by scholars is the contrast which is repeated in some patterns with the same number of times as in the following patterns: believers and disbelievers, life and death, angels and devils, etc.

One more feature of Qur'anic style is the use of grammatical shifts between personal pronouns such as third to second or singular to plural of majesty as well as shifts in time. This feature is called *'Itifat* in Arabic which means turning from one thing to another as in: *“There is no good in their secret talk, only in commanding charity, or good,[...]. To anyone who does these things, seeking to please God, We shall give a rich reward”*.(M.A.S Abdel Halleem: 61)

We can notice from this verse that God speaks in the first person of plural of majesty “*We*” instead of the third person singular “*He*” to give to the believers who please God the guarantee of the reward promised.

1-2-2-Some rhetorical features

According to Kate ZEBIRI (2003), one of the rhetorical aspects which draw the attention of Western scholars is the oral character of the holy Qur'an not only for being a relevant factor in its effect on Muslims lives, but also in its origins which refer mainly to oral culture, memorization and recitation which are still important up to now even with the widespread of the written copies of the holy Qur'an.

The most important aspect of the Qur'an's orality which makes it more appreciated than the written one is its dramatic character in which direct speech is predominant through the

constant occurrence of dialogues between God and His prophets and their audience which includes all readers and listeners such in:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أُولَٰئِم تُؤْمِنُونَ ۖ قَالَ بَلَىٰ ۖ وَلَٰكِن لِّيَبْتَلِيَئَن قَلْبِي ۖ قَالَ فَخُذْ

أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ ۗ [....] وَاعْلَم أَنَّهُ عَزِيزٌ حَكِيمٌ (سورة البقرة: الآية 260)

“And when Abraham said, ‘Do you not believe, then? ‘Yes, said Abraham, but just to put my chest at rest. ‘So God said, ‘Take four birds and train them to come back to you.[....] know that God is all powerful and wise”. (Abdel Haleem, 2005: 2: 260 verses).

This example illustrates a direct speech between God and His prophet Abraham, which appears in the use of the first person plural of majesty “We” when referring to God the Almighty.

In the end, it is worth to talk about another rhetorical feature which is mentioned by Mustansir MIR (2008). This feature refers to some figures of speech that the holy Qur’an employs for different purposes such as: asyndeton, polysyndeton, parallelism, chiasmus, envelope, personification, ellipsis and zeugma as in: *“ هو الخالق البارئ المصور ” سورة*

الحشر, الآية 44 “God alone is the Creator, Remover of Blemishes, and Designer”(Q

59:24). We can notice from this example that the use of asyndeton in this verse aims to confirm that only God completes the act of creation in all its stages.

1-3- Concept of time in Qur'an

According to Mahmoud A. AZAB (1989), the word time and tense are two concepts that refer to the Arabic word Zaman which is mainly used in the *Talmūd*, prophetic sayings and in the work of Arab lexicographers.

There are many terms which are used in the holy Qur'an to refer to the concept of time such as *hyn* (حين) and *dahr* (دهر), the term *Zamān* (زمان) is used by most Arab grammarians to define the verb; however, the latest linguistics studies have questioned the validity of categorizing verbs in terms of tense and describe the verb according to its different aspects and to its predicative function. This disassociation of verb and time has led to many questions regarding the time relevance and its indication in the Semitic languages i.e in the independent grammatical form or in the contextual order, or in morphology or in syntax, and 'bn Faris (in AZAB, 1989:138), who is an Arab grammarian, thinks that the term time may not correspond to the morphological form of the verb which is the case for verbs that are used in the past tense but refer to present or future.

After studying some of the specific features of the holy Qur'an in this section we came to the conclusion that the holy Qur'an employs different stylistic and rhetorical features which appear clearly in the language used in its verses and which make its translation a difficult task for any translator who is interested in dealing with this holy book. And in order to clarify more the difficulties encountered by the translator while translating the holy Qur'an, we are going to focus in the following sections on another major problem that the translator deals with and which is verbs and tenses in both Arabic and English languages.

1-4-Tenses in English

In this section, we are going to cover tenses and verbs in English as well as the use of the present tense(s).

According to CRYSTAL (1995),the most important function of verbs is to indicate the time at which an action takes place and this term is commonly used to refer to the different forms verbs take when being conjugated. There are only two tenses in English which are the present and past. Though traditional grammars would extend this notion to include various kinds of auxiliary verb usage as well.

1-5-Verbs in English

In this part, we are going to define verbs and their different types as well as the forms they take in different tenses.

1-5-1-Definition of verbs

According to CRYSTAL(1992) and John EASTWOOD (2002),a verb is one of the different eight types of words which exist in English and which are called *parts of speech* or *word classes*. It is commonly defined as a “*doing*” or “*action*” word and formally refers to an element displaying contrasts of tense, aspect, voice, mood, person and number.«*Functionally it is the element which can be used as the minimal predicate of a sentence, co-occurring with a subject (e.g she answered), and generally dictating the number and nature of other elements in the predicate.*” (Ibid: 411).

When talking about verbs we must talk also about a verb phrase (also called a verbal group or verbal cluster), which is identified as a group of verbs that has the same syntactic function as single verbs such in: *she will go / he came*.

1-5-2-Classes of verbs

According to CRYSTAL (1995), a verb can be used as a single verb or cluster of verbs which work together as a verb phrase e.g: *I went to Algiers yesterday* (single verb) or *they will be having lunch at noon* (cluster of verbs). Such kind of sequence also called phrasal verbs includes three classes of verbs which are as follow:

1-5-2-1-Lexical verbs (also called full verbs)

Lexical verbs are verbs which can be meaningful when standing alone in a sentence such as *work, teach, listen*, etc. These verbs which include regular and irregular forms are also used as main verbs.

1-5-2-2-Modal verbs

Modal verbs are verbs which convey a range of judgments about the likelihood events. They act as auxiliary or helping verbs having different meanings which are much less easy to understand and independent than those of lexical verbs. These auxiliaries include nine verbs: *Can, could, may, might, will, would, shall, should and must*. In addition to other verbs which have a similar function such as *dare, need, ought to and used to*.

1-5-2-3-Primary verbs

Primary verbs are verbs which can act as main verbs or auxiliary verbs and they include only three verbs (*be, have, do*) as in: He *is* a doctor (main verb)/ he *is* waiting for his turn at the doctor's (auxiliary).

1-5-3-Verb forms

As Crystal stated (Ibid, 1995), there are two broad types of verb forms which are called finite and nonfinite forms. These forms are based on the kind of contrast in meaning they express. The traditional term used to distinguish between these types is referred to as “finiteness” which means that verbs can be “limited” in some way as what happens when verbs take different endings.

1-5-3-1-Finite forms

Finite forms are forms which limit the verb to a particular number, tense, person, or mood such in the use of *s-form* which refers only to the third person singular (*person, number*) of the present simple (*tense*). When used in verbal groups, the finite verb comes always first as in: the baby *is* being watched by the babysitter.

Finite forms are used to show a contrast in tense and in number as in: she *smiles* at herself whenever she makes a mistake Vs she *smiled* at herself when she remembered her mistake.

1-5-3-2- Nonfinite forms

According to the same author (*ibidem*), nonfinite forms, which include three forms (*ed-form*, *ing-form* and the *base form*), are forms which do not limit the verb as finite forms do such in the use of *ing-form* which refers to any number, tense, person, or mood as in: I am *cooking* dinner (first person, singular, present continuous) / She was *cooking* dinner (third person, singular, past continuous).

After discovering the two broad types of verb forms, we will try now to talk about the sub-groups and their uses in a sentence. These sub-groups refer to regular lexical verb forms, and irregular lexical verb forms.

1-5-3-3- Regular lexical verbs(*ibidem*)

Regular lexical verbs are verbs which can be predictable and they include four forms which differ from one another, not only in terms of form but also in terms of use:

- *The base form* or infinitive without “to” as stated in dictionaries includes verbs like: *work*, *teach*, *help*, *etc.*

-The *s-form* which is made by adding *s*, *es* or *ies* to the base form of the main verb when used with the third person singular in the present simple such in: *she makes, watches, studies*.

These endings depend on the last consonant of the base form and their pronunciation differs according to the preceding sound as in: He *works* /s/, *boxes*/tʒ/, *carries*/z/.

-The *ing-form* also called *ing participle* which is formed by adding *ing* to the base form with some spelling exceptions for verbs which double the last consonant before *ing* or those which drop the “*ie*” and add “*y*” before *ing* such in: *teach(ing), plan(ning), prefer(ring), die(dying)*.

-The *ed-form* which is made by adding *ed* to the base form with some spelling changes as in: *stop (ped), admit (ted), stu(ied) and close(d)*. This form refers to past forms, which are used in past tense, and *ed-participle* forms, which are used in perfect tenses, passive voice, at the beginning of certain types of subordinate clause and as adjectives as in: He *closed* the door. (past simple)/ He *has* just *closed* the door. (perfect tense)/The door *has been closed*. (Passive voice)/ Having *finished* my homework; I could finally take some rest. (Subordinate clause) / The *closed* door is blue. (Adjective).

1-5-3-4-Irregular lexical verbs

They make their *s-form* and *ing-form* as regular verbs do, but they have either an unpredictable past tense or an unpredictable *ed-participle* form and sometimes both of them

are unpredictable, therefore most of irregular verbs take five forms unlike regular ones which take only four such in: I'd like to *spea*k to... /she *spoke*.../she has *spoken*.../she is *speaking*.

Most of irregular verbs change the vowel of the base form in the past tense or in *ed-participle* form and this process is called “*vowel gradation*” such in *feed- fed*.

1-5-4-Transitivity

According to Crystal (Ibidem), the choice of the verb determines which elements can be used in the clause. If we pick the verb “*sit-down*”, we do not need to carry on with another element to make the clause meaningful which is grammatically correct, and this happens with verbs that can be used without an object and which are called *intransitive verbs*. However, this cannot be true for *transitive verbs* which need another element to complete their meaning such in: “*I like...*”. This verb has to be used as follow “I like something/ someone” because this type of verbs requires another element (object) to become meaningful.

1-5-5-Aspects of aspects

As mentioned by Crystal (Ibidem), aspects of aspects denote the use of time for actions in a sentence. They describe the actions as complete or progress actions and sometimes they are used to express duration. There are two types of aspectual contrasts in English which can be

identified through auxiliary verbs. These types which were called tenses in traditional grammar are called in modern grammar the perfective and progressive aspects.

1-5-5-1-The perfective aspect

The perfective aspect is formed with the auxiliary have and includes the present perfective which is mainly used to refer to “*current relevance*” (actions continuing up to the present time), and the past perfective which refers to “*anterior time*” but in earlier time frame.

We can use the perfective aspect to refer to specific events, states, and habitual actions such in: He *has / had designed* a helicopter. (event) / She *has or had become* a doctor. (state)

1-5-5-2-The progressive aspect also called continuous

The progressive aspect is constructed with the verb “be” and the ing-form of the main verb to describe an ongoing action at a given time. The progressive feature consists in the temporary relevance and the incompleteness of the action. This feature contrasts with the simple aspect also called non-progressive which tends to stress the unity or completeness of the action as: I work in hospital (simple)/ I have been working very hard today (progressive).

1-6-The present tenses in English

According to M.FOLEY and D.HALL (2008), there are three present tenses in English which differ from one another in regard with their forms and uses.

1-6-1-The present simple

The present simple is the first tense we are going to talk about.

1-6-1-1- The present simple forms

The form of the present simple is the same with all pronouns except with the third person singular which takes “s” (with some spelling changes) as in: *I / you/ we / they work* and *she/he/it works/ studies/watches*.

The auxiliary *do/does* is used with the base form of the main verb to form the negative and the interrogative forms (except for *to be* and *have got*) as in: *She does not work / Does she work? /She is not at home. / Has she got a dog?*

1-6-1-2-The present simple uses

The present simple is used to state truths, to describe facts or permanent situations, to describe things happening on a regular basis and to talk about schedules and timetables as in: *The Sun rises in the east (fact)/ she plays volleyball twice a week (habit)*.

1-6-2-The present continuous also called progressive

The present continuous is the second tense which we are going to discover below.

1-6-2-1-The present continuous forms

The present continuous is formed with the present simple of the verb *be* and the *ing- form* of the main verb. In the negative form we just use *not* after the verb *be*, whereas in the interrogative form we invert the subject with the verb *be* as in: She is cooking dinner/ She is not cooking .../ Is she cooking...?

1-6-2-2-The present continuous uses

We use the present continuous with actions in progress at or around the moment of speaking, with repeated events occurring more often than normal, in sports commentaries and for future plans as in: *they are having a party next week (future plans)*.

1-6-3-The present perfect

This tense includes two aspects (simple and continuous) as explained below:

1-6-3-1-The present perfect forms

The simple present perfect is formed with *has/ have* and the *ed-participle (past participle)* of the main verb, and the present perfect continuous is constructed with *has / have+ been +*

the *ing-form* of the main verb as in: *She has just arrived (present perfect simple) / I have been teaching English for twelve years. (present perfect continuous)*, and the negative form of both aspects can simply be formed by adding *not* after *have/has* whereas the interrogative form is formed by inverting the subject with *have/has* as in: *Have you done your homework? What has she been doing all this time?*

1-6-3-2-The present perfect uses

The present perfect is used to talk about actions which start in the past and still continue till now or may happen again in future and when referring to one's experience in life as in: *I have been to France twice.* (experience in one's life)

1-7-Verbs in Arabic

This section deals with verbs in Arabic and their forms and uses as well as the use of the present tense (*Fi'l Mudāri'*) in Arabic and its forms.

1-7-1-Definition of verbs in Arabic:

According to Ibn Hachem(cited in NOUREDDINE, 2007:111), a verb is a word which has a meaning by itself and is connected to one of the three tenses (*present, past, imperative*). In other words, it is all what refers to a particular action and a specific time.

1-7-2- Types of verbs in Arabic

Ibn HACHEM (Ibid: 124,125) divided Arabic verbs into seven groups according to their time relevance and to their aspects and features. These groups are as follow:

1-7-2-1-According to their forms (mutasarif/متصرف/ġamid/جامد)

This group includes two types of verbs. *Mutasarif*(the origin) which takes different forms as in قام – يقوم- قم ,and *ġamid* which takes only one form because it cannot be conjugated in all tenses as in: 'asa عسى and laysa ليس which are used only in imperative.

1-7-2-2-According to 'lbina'البناء'and 'rāb'إعراب

This group includes two types of verbs which are called *Mabni* مبني and *Mu'rab* معرب. The first one (*fi'l mabni*) takes the same form wherever it is in a sentence and includes *Fi'lmadi*(فعل ماضي) , *Fi'l'mr* (فعل أمر) and *Fi'l mudāri*'(فعل مضارع), and is connected to *nūntawkīd* (نون التوكيد) *nūn 'l'nator*(نون الإناث) such in :

الطالبان نجحاً (ماضي) / اضربوا و قوموا (أمر) / كلا لينبذن في الحطمة. (نون التوكيد)

And the second one *fi'l Mu'rab* which is different from the first in terms of pronunciation of the last letter (الحركات), depends on the element by which it is affected such in:

مررت بمحمدٍ جاء محمدٌ رأيت محمدًا.

1-7-2-3- According to completeness and incompleteness (التمام و النقصان)

There are two types in this group. The first one is the full verb or *'lfi'l 'ltam* which needs only *marfū'ihī* (مرفوعه) (فاعل \ اسم كان \ نائب فاعل) to complete its meaning as in: قام عمرٌ

The second one is *'lfi'l'lnaqis*, which is called so as Malek BEN NABI cited (BEN NABI in Nouredine,2007:361), because it does not only require *marfū'ihī* but also *mansūbihi* (منصوبه) (مفعول به \ خير كان) and because it refers to both of time and action as in:

كان محمد نائمًا.

These verbs include *kān wa 'hawātuhā* (كان و أخواتها) and *kāda wa 'hawātuhā* (كاد و أخواتها) but the most common ones are, according to *'bn Hašim*, are these thirteen verbs :

كان , أمسى , أصبح , ظل , بات , صار و ليس , زال (ماضي ي زال) , برح , فتى , انفك , دام .

1-7-2-4-According to active and passive forms (معلوم و مجهول)

There are two types of verbs; 'lmabni lilma'lūm (المبني للمعلوم) which is a verb whose subject is known as in: *زرع الفلاح الأرض* And 'lmabni lilmaġhūl (المبني للمجهول) whose subject is unknown. The unknown subject is dropped and replaced by either an object (مفعول به) or an adverb (جار ومجرور) *garwa maġrūr* or *Masdr* (مصدر) as in: *كُتِبَ الدرس* In this example the subject who did the action is missing and was replaced by the object.

1-7-2-5- According to the verb construction (إعلال 'l'la / صحّة Seha)

This group includes *fi'l Sahih* (فعل صحيح) whose root does not include any of 'l'la letters (حروف العلة) which are 'lwaw (الواو), 'lya' (الياء) and 'lif (ألف) as in the verb *زرع*, and *fi'lmu'tal* (فعل معتل) whose root includes one of the 'la letters as in the verbs: *بيس, طار, وصل*

1-7-2-6- According to the verb's root حروف أصوله

This group also includes two types of verbs which are 'lfi'l 'ltulātī (الفعل الثلاثي) whose root is made up of three letters as in the verb *فتح*, and 'lfi'l 'rubā'ī (الفعل الرباعي) whose root is made up of four letters as in the verb *ثرت*

1-7-2-7-According to tenses (أزمنة)

This group includes three types of verbs which refer to present, past and imperative tenses.

1-7-2-7-1-The Past tense ('Lfi'l 'lmadi)

It refers to past time and it is identified either by the use of *tā' 'ta'nyl* (تاء التانيث) at the end of the verb such in the verbs *قعدت, قامت* or by the use of *tā' 'fā' 'il* (تاء الفاعل) as in the verb *تبارك*

If the word does not take any of these endings, we call it then a noun (even if it refers to past time) as in: *شنتان, هيهات* which are nouns.

1-7-2-7-2-The imperative (Fi'l 'l'mr)

It refers to any verb which expresses an order or a request and can be used with *yā' 'lmühtab* (ياء المخاطب) as in the verb *قم قومي*

1-7-2-7-3-The present tense ('Lfi'l 'lmudāri')

It is identified by being used with *lam* «لم» as in *لم يلد و لم يولد*, and by starting with one of these letters (نأيت) as in: *نقوم, أقوم, يقوم, تقوم*. These letters refer to the following subjects:

- 'lhamza (أ) refers to the pronoun « I » / *nūn* (ن) refers to the pronoun « We » /

Tā' 'lmuhātab (تاء المخاطب) refers to the pronouns أنتن, أنتما, أنتِ, أنتَ « She / you » /

Ya' 'lgā'b (ياء الغائب) refers to the pronouns هو, هما, هن, هم « He, They ».

1-8- Some specific features of 'lfi'l 'lmudāri'

There are some specific features peculiar to 'lfi'l 'lmudāri' that we are going to list below:

1-8-1-Harakat *hurūf'lfi'l 'lmudāri'* (حركات حروف الفعل المضارع)

The pronunciation of the beginning of the present tense or *Mudāri'* letters is as follow:

-The first letter takes *Dama*(ضمة) if the root of the past tense is formed with four letters ('lfi'l

'rubā'ī) as in: **يُدرج** - **يُخرج**.

- The first letter takes *Fatha*(فتحة) if the root of the past tense is formed with less or more than

four letters as in the verbs: **انطلق** - **ينطلق** | **ضرب** - **يضرب**.

1-8-2-Conjugation of 'lfi'l 'lmudāri' (علامات الإعراب)

According to Ibn Hachem(Ibid,2007: 207-212), 'lfi'l 'lmudāri' is:

l-Marfū' (مرفوع) when it is not preceded by any element of 'lnāsib or 'lgāzim(أدوات النصب و

تقرأ فاطمة الدرس: **الجزم** as in

أدوات) *Nasb* (أدوات) 2-*Mansüb* (منصوب) when it is used with one of the four letters that are used for

بن تقرأ فاطمة الدرس : أن as in , ان , دن , كي , لان which are: *lan* (النصب)

لم (لم) 3-*Mağzüm* with *sukün* (مجزوم بالسكون) when it is preceded by one of these elements: *lam*

فليستجيبوا لي و ليؤمنوا بي) *Lām 'l'amr* , (عصى إبليس ربه و لما يندم) *Lamā* , (يذ و لم يولد

قل) (الطلب Request , (لا تشرك بالله إن الشرك لظلم عظيم) لا الناهية *Lā 'lnahaya* , (لعلهم يرشدون)

(تعالوا أتل ما حرم ربكم عليكم).

1-8-3-'Lfi'l 'lmudāri' with other time relevance

We can use 'lfi'l 'lmudāri' to refer to tenses such as past or future.

المضارع للاستقبال 1-8-3-1-'Lfi'l 'lmudāri' with future relevance

'Lfi'l 'lmudāri' can sometimes refer to future when it is connected with some elements in a sentence, and we are going to mention below the most important ones:

- When it is preceded by one of these letters (سوف- سين) which are called *Hurūf*

الزمخشري *'lزامahšari* or as named by *'lzanfīs* (حروف التنفيس) or *Hurūf 'ltanfīs* or حروف التسوية *'ltaswif*

و لسوف يعطيك (ZAMAKHESHARI, 2003: 435) as in: حروف الاستقبال *Hurūf 'listiqbāl*

ربك... "سورة الضحى- الآية 5

-When it is preceded by *'dā* إذا as in: أزورك إذا تزورني

-When it expresses a request as in: " والأُمَّلَقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ..... " سورة البقرة – الآية 228

-When it is used for promises as in: " يعذب من يشاء و يغفر لمن يشاء " سورة المائدة – الآية 40

-When it is connected to *Lām 'lqasam* القسم as in: و الله لأضربن

-When it is connected to *Hurūf 'lnasb* (إذن, كي, لن, أن) as in: لن أذهب معك غدا :

1-8-3-2- '*Lfi'l 'lmudāri*' with past relevance (انصراف الفعل المضارع إلى الماضي)

'Lfi'l 'lmudāri' can sometimes refer to past time when it is connected with some elements

in a sentence, and we are going to mention below the most important ones:

-When it is preceded by *Hurūf 'lgazm* (*Lamā* and *Lam*) as in: ولما يحضر أخى لم أبارخ مكاني

-When it is connected to *Law šartaya* (لو الشرطية) as in: " و لو يؤاخذ الله الناس بما كسبوا " سورة

فطر- الآية 45

-When it is connected to 'da as in: الآية 37 – سورة الأحزاب – " وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ " سورة الأحزاب – الآية 37

-When it is connected as *habar Kāna* كان خبر as in: كان زيد يقوم

1-9-Verbs in *Sūrat 'Ibaqara*

According to Amine BOUKHARI (2011-2012), there are 233 verbs in *sūrat' Ibaqara* which are used in different forms and different tenses, but we are going to focus on the next chapter only on some examples which are used in the present tense (*'lfi'l 'lmudāri'*) and analyze how they were translated by M.A.S Abdel Haleem in his translation named “The Qur’an, a New translation by M.A.S Abdel Haleem”.

1-10-Analysis methodology

The aspect that we chose to focus on requires great attention and carefulness because it can be studied from different sides. Therefore, we selected a theoretical approach to be applied to the corpus of our thesis which is named the dynamic equivalence approach of Nida and Taber (1982) since what matters first is to render the meaning inferred in the verses of Qur’an and not the stylistic aspect which is due to the Qur’an specific features a hard task to do.

Nida and Taber's dynamic equivalence approach (ABU MILHA, 2003:119-120) is one of the approaches which is widely used in religious translations namely the translation of the bible. Therefore, it has been applied to the translation of some aspects of the holy Qur'an especially in handling difficulties in rendering the meaning conveyed in the source text since this approach's prime concern is to convey the message of the source text (ST) into the target text (TT) with the proviso that the TT recipients' reaction is exactly the same as the ST recipients towards the original text even if it happens at the expense of semantic accuracy. i.e. The ST effect on its audience should be then similar to the TT effect on its audience. Hence the prominent priority for dynamic equivalence intends to strengthen the TT recipients to react exactly the same as the ST recipients towards the original message, even if that message requires some changes relevant to the specificities of the TT language.

According to Gentzler (Ibid:121-122), Nida's primary concern is not with the meaning any sign has but with how that sign operates in any given society.

Nida and Taber's approach (1982) focuses on dynamic equivalence rather than on formal correspondence and on dynamic equivalence rather than literal meaning. He emphasized how language communicates and not what language communicates. That is why Nida, (ibid, 1982: 24) said that "*it would be wrong to think how that response of the receptors in the second*

language is merely in terms of comprehension of the information, for communication is not merely information, it must also be expressive and imperative..”.

That is to say, the translator should produce in the TT the same effect which is carried in the ST, otherwise he will not fulfill his task in rendering the meaning.

Another point which is worth to be mentioned is Nida’s opinion regarding Kernel structures. According to Nida and Taber (*Ibid, 1982*) all languages employ half of a dozen to a dozen basic structures also called kernels by many linguists to refer to the basic structural elements which are used in any language to build the elaborate surface structures. They think that languages agree far more on the level of the kernels than on the level of the more elaborate structures. That is why Nida said, “..That *if one can reduce grammatical structures to the kernel level, they can be transferred more readily and with the minimum of distortion”.* (*Ibid, 1982:39*)

Regarding grammatical analysis which is used in translation, Nida and Taber claim that there are two different systems of translation that we are going to explain below:

The first system is based on rules which are set to be applied strictly in terms of order and intend to state exactly what should be done with each item or combination of items in the

language. Some theoreticians think that this automatic selection process can be successfully achieved by working through an intermediate, neutral, universal linguistic structure to which any language can be related for more economic transfer as it is displayed in the following diagram.

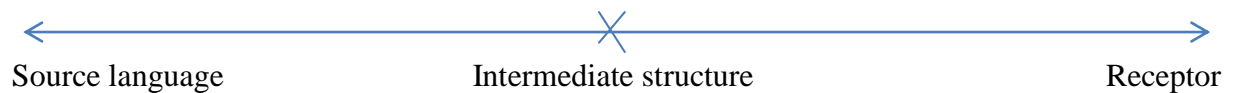


Figure1: Nida, 1982: 33

The second system of translation is mainly based on a more elaborate procedure including three steps:

- Analysis: In which the message carried in the source language also called surface structure is analyzed in terms of the grammatical relationships, the signification of the words and their combination.

-Transfer: In which the result of the analysis is transferred from ST to TT in the translator's brain (mind).

- Restructuring: Which consists in restructuring the transferred material in the ST, so that the final message can be entirely accepted in the receptor language. This process is displayed in the following diagram:

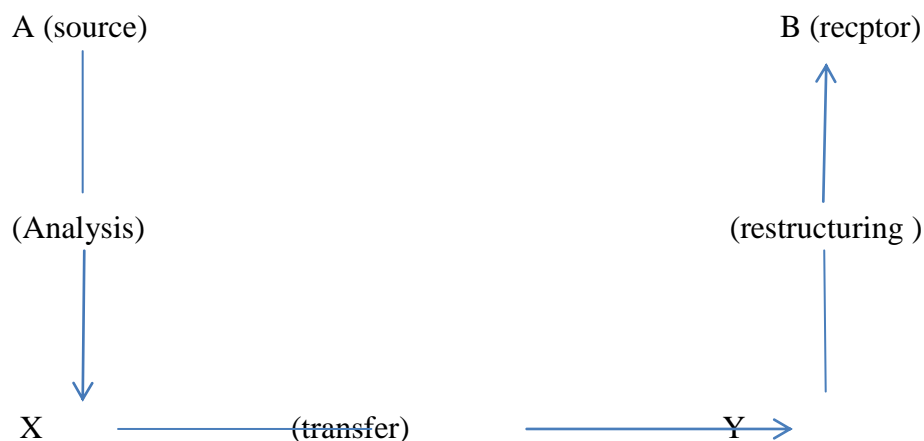


Figure2: Nida, 1982: 33

According to Nida and Taber, the second system is more efficient and their opinion on it was clearly expressed in their book which was as follow: *“The seemingly roundabout route actually reflects much more accurately what happens in good translation and represents a much more efficient method for the mastery of translation technique than the first system”*. (Ibid, 1982: 34).

As a conclusion and after studying verbs and the present tenses in both languages, we can notice that there are many differences between them in terms of forms, uses and aspects too. And this is the purpose of our study which aims to identify the possible difficulties that we can meet while translating verbs especially those which are conjugated in the present tense from Arabic to English in the holy Quran before moving to the second chapter in which we

are going to state some examples of verbs that are used in the present tense from the Arabic version of the holy Quran and analyze their translation in English.

Chapter two

Critical Analysis of translation

Of 'lfi'l 'lmudāri' in sūrat 'lbaqara

This chapter is divided into three different sections that we are going to explain below:

First comes the first section which includes the description of the corpus (*Sūrat 'Ibaqara*) and some of its background (2.1). Then we will talk about the author that we chose for our corpus and his translation "*Qur'an, a new translation by M.A.S Abdel Haleem*" in the second section (2.2). After that, we will move to the third section which includes the analysis methodology (2.4) that covers the dynamic equivalence approach of Eugene NIDA and Charles.R.TABER (1982), which we chose to apply to some examples that we took from our corpus, and which we are going to analyze in the second part of this section entitled analysis of the translation of *'lfi'l 'Imudāri'* taken from *sūrat 'Ibaqara*(2.5).

2.1-Description of the corpus (*Sūrat 'Ibaqara*)

In these following lines, we will focus on defining the subject of our study from many different angles.

2.2.1-The origin of *sūrat' Ibaqara's* name

According to Ibn KATHEER (Tr.Ali-As Sayed Al- Halawani, 2012),*sūrat 'Ibaqara* was named after the story of the cow which was stated in verses 67 to 73 of the holy Qur'an.

According to Abdulah IBN ABAS, Ubaidah AS-SALMANI(cited in Ibn KATHEER,1994), and other earlier scholars; there was an Israelites old man who was wealthy and had some

nephews who wished he would die soon in order to inherit him. So one day, one of his nephews murdered him on purpose at night and threw him on the road or at the door of one of his brothers and the following day he was found by some people who disputed over him, but they were asked to go to Allah's prophet Moses (Peace Be Upon Him) in order to find the real murderer. When Moses asked Allah about the murderer, he was commanded to order them to sacrifice a cow “...” *God commands you to sacrifice a cow...*” verse 67. And as the Israelites tried to make this task difficult for themselves by asking Moses many questions, Allah the Almighty made it difficult for them to find the desired cow by setting some conditions including the cow's description and its color and age, so they couldn't find a cow with all these features. They tried vainly to find the right cow but they could not, until they saw it with a good man who refused to buy them his cow. They kept trying to convince him by offering him ten-times the same amount of gold until he accepted. Thereof, they were ordered to sacrifice it and instructed to bring the dead body of the murdered man and hit him with a piece of the cow, so Allah the Almighty would resurrect him and enable him to answer to Moses' questions regarding his murderer. When Moses asked the resurrected man, that one revealed the name of his nephew then he died again.

2-1-2-Time of revelation

After being oppressed and persecuted for thirteen years in Mecca, the Prophet Mohammed (PBUH) and his companions were allowed by Allah to migrate to the city of Madina in Saudi Arabia where they were welcomed and supported by the *'lansar* (the early Muslims of Madina who provided support and safety to the Prophet Mohammed (PBUH)). When they arrived at Mecca, Allah sent them many verses of *sūrat 'lbaqara* as a gift. It was the operating system on which all the business of Muslims of Madina was founded. These verses operate as software which set the basic rules for the hardware of Madina.

The rest of *sūrat 'lbaqara* was not revealed at the same time, but kept open for revelation for more than eight years. (Hamed GHAZALI, 2012)

2-1-3-The structure and the content of *sūrat 'lbaqara*

According to GHAZALI, *sūrat 'lbaqara* can be divided in the following four sections:

2-1-3-1-The introduction (the beginning of *sūrat 'lbaqara*)

The introduction is an introduction of the holy Qur'an. It includes 39 verses (1-39) with 12 % of *sūrat 'lbaqara* which can be divided into three parts that are mentioned below:

- The first part (2-20 verses) includes different categories of people which are the believers, non-believers, and hypocrites.

- The second part (21-33 verses) is a presentation of the Muslim vision and the human beings mission on earth which were both set in the story of Adam and Eve, especially in verses (30-33).

-The third part (34-39 verses) denotes a preparation of Adam and Eve for life on earth through a divine training by which they were taught how to deal with sins and mistakes (34-37 verses), and the results of this training were extended to the rest of the mankind in verses 38-39.

2-1-3-2-Case study

This section takes 35% of the Holy Qur'an with 110 verses (40-150 verses). In the first part of this section, Allah wanted the Muslims to learn from people who are supposed to be the closest to Muslims in terms of faith. And obviously these people are the Israelites and the Christians who were given the same message and ordered to follow the same rules and underwent the same difficulties, etc. Therefore, this part reveals the story of Moses (PBUH) 26 times since he received the same message as the Prophet Mohammed (PBUH) and both of them were sent a holy book, they were both ordered to apply a law and also both of them were oppressed and persecuted by the Israelites who were chosen by Allah for this message.

In the second part of this the case study, the Prophet Mohammed (PBUH) was directed about the Jews and the Christians regarding his prophethood in Madina. It also treats some of the theological issues which were brought up then by some of the learned Jews and Christians in Madina such as the authenticity of revelation sent by Angel Gabriel as well as the issue of the changing of *Qibla* (the direction to which all Muslims should turn their faces while doing their prayers), which was mentioned in the story of Abraham and his son Ismail in verses 15-16 and verses 43-150.

2-1-3-3-Building of the Muslim community

This section takes 51% of the Holy Qur'an (151-283 verses). It deals mainly with building the foundation of the Muslim community which was at that time a newly-born community since *sūrat 'lbaqara* includes many issues and several new principles and rules which make it seem as bylaws of this community such as setting the directions and rules for Hajj, fasting, Jihad, divorce, stages of the prohibition of alcohol, *halāl* food and usury (Reba), etc.

2-1-3-4-The conclusion (the end of *sūrat 'lbaqara*)

This section takes only 2% with few verses starting from 284 to 286 verses and includes a beautiful *du'a'* (دعاء) that denotes a closing conclusion of the lessons stated in the previous

sections of *sūrat 'Ibaqara*. It reflects also the limitless power of Allah and His forgiveness for those who asked for his mercy and non-forgiveness for those who do not deserve his mercy.

In addition, it states the right attitude which is based on the absolute obedience that all Muslims should follow whenever Allah or the Prophet Mohammed (PBUH) makes an order or a request.

2.2-Biography of the author

Muhammad A.S ABDEL HALEEM was born in Egypt and memorized the Holy Qur'an from the traditional Egyptian training he did when he was a child. He was educated at *'Lazhar* University in Cairo (Egypt) where he had his BA Degree in Arabic and Islamic Studies, then he followed his studies at the University of Cambridge in the United Kingdom where he obtained his PhD. He has been teaching Arabic as well as other courses in advanced translation and Qur'an at Cambridge and London University since 1966 and currently he is a Professor of Islamic Studies at the School of Oriental and African Studies in the University of London and the editor of the Journal of Qur'anic Studies.

As a leading expert in the study of the Qur'an, M.A.S Abdel Haleem has published several significant works relevant to Arabic and Islamic Studies including seven books in these areas and two books which he has edited such as *“Understanding the Qur'an: a Study of Theme*

and Style”, “*Keys to Qur’anic exegesis*”, “*Grammatical Shift for Rhetorical Purposes: Itifat and related features in the Qur’an*”, “*Qur’anic Orthography and English translation of the Qur’an: the Making of an Image*”. In addition to the “*Qur’an: a New Translation*” which is used for our thesis.(Muhammed SULTAN SHAH, 2010)

M.A.S ABDELHALEEM has also published some research papers in the Journal of Qur’anic Studies, Bulletin of the School of Oriental and African Studies, Islamic Quarterly and Journal of Islam and Christian –Muslim Relations. (Ibid, 2010)

2-3- Description of the translation of “*The Qur’an, a New Translation*”

According to SULTAN SHAH (2010), *the Qur’an, a New Translation* is one of the most recent twenty-first century attempts which transcended the previous translations. It is the fruit of a seven-year effort made by *M.A.S Abdel Haleem* which was first published in 2004 and reissued in 2005 by Oxford World’s Classics.

2-3-1-Content and methodology used by the translator

The list of content established by the translator includes the titles of the chapters in English and Arabic (written between brackets). The chapters are correctly numbered in order to make it easy for Muslim and Non-Muslim readers to consult them. And to make it also easy and

clear for readers, the verses are numbered differently from the footnotes which are marked by English alphabets.

The content of this translation is divided into different parts. The first one is an introduction which covers many topics that are relevant to the Holy Qur'an and its translation such as the life of the Prophet Mohammad (PBUH) and historical background as well as the revelation, the compilation, the structure and stylistic features of the Holy Qur'an. In addition to the issues of the interpretations, a short history of some significant translations and characteristics of his translation under various sub-headings.

The second part contains a chronology of the Qur'an, select biography (including two translations done by Abdulah Yousuf Ali and Mohammad Asad) and the map of Arabia at the time of revelation.

After that, comes the list of *sūrats* of the Holy Qur'an and finally the index written in eighteen pages including further information for researchers.

It is important to note down that at the beginning of each *sūrah* there is an introduction which contains a contextual sense allowing the readers to have an overview on the *sūrah* he intends to read.

2-3-2-The language used

M.A.S ABDEL HALEEM explained the purpose of this translation which is not accompanied by an Arabic text as follow:

“This translation is intended to go further than previous works in accuracy, clarity, flow, and currency of the language. It is written in modern, easy style, avoiding where possible the use of cryptic language of archaism that tend to obscure meaning”(cited in SULTAN SHAH, 2010: 5). Therefore, he used clear and simplified modern English in order to make the Qur’an accessible to Muslims and Non-Muslims all over the world. That is why the language in this translation is considered as one of the greatest accomplishments of ABDEL HALEEM.

One of the main features of this translation is the brevity which is used when adding the footnotes that are used only where there is an extreme need of clarification or further explanation.

3-4-Analysis of the translation of *’lfi’l ’lmudāri’* taken from *sūrat ’lbaqara*

We are going in the following section to mention some examples which illustrate the different uses *’lfi’l ’lmudāri’* and analyze them according to the dynamic equivalence approach of Nida and Taber (Ibidem).

Fi'l 'Imudāri' with future relevance

" وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّمَ الرِّضَاعَةَ.... " (سورة البقرة: الآية 233)

"Mothers *suckle* their children for two whole years" . (ABDEL HALEEM, 2005: 52)

We can notice from this example that the translator analyzed the use of the verb "يُرْضِعْنَ" and transferred the analyzed material which was finally restructured in the TT by the use of the present simple "suckle", but this choice does not really convey the same message as stated in the ST, since he kept the same present tense even if he knows that the verb "يُرْضِعْنَ" refers to the future and includes a progressive aspect in this context. He would rather say "Mothers **keep suckling (feeding)** their children for **the next** two years".

Fi'l 'Imudāri' with lam and lan

"فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ" (سورة

البقرة: الآية 24)

"If you *cannot do this* –and you *never will*- then beware of the fire prepared for the disbelievers, whose fuel is men and stone".(Ibid, 2005:32)

We can notice from the translation of this verse that the translator used the same kernel structure with the same word order. Not only he cares about choosing the right tense but also the right verb which can truly render the meaning by using the modal verb “can” in the present tense for the verb “تَفَعَّلُوا” which refers in this context to disability with the elements *lan* and *lam*.

Fi'l 'lmudāri' with past relevance:

"وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ" (سورة البقرة :

(الآية 127)

"As Abraham and Ismael *built up* the foundation of the house [they prayed], “Our Lord, accept [this]from us. You are All Hearing, the All Knowing"(Ibid, 2005: 41)

In this example we can notice that the translator followed the second system of translation process when he made a grammatical analysis even if the kernel structures of both verses (Arabic and English) are different from one another and this appears clearly in the use of the past simple with the verb “built up” to refer to the verb “يَرْفَعُ” which is used in the present

tense but refers to past time so that the TT recipients receive the same message as stated in the ST.

Fi'l 'Imudāri' in the negative form

” إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا... ” (سورة البقرة: الآية 26)

“God *does not* shy from drawing comparisons even with something as small as a gnat”.(Ibid, 2005:32)

In this verse, the translator uses the second system of translation with its three steps and the result of this process of translation appears clearly in the use of the present simple in the negative form with the verb “shy” for the verb “لَا يَسْتَحْيِي” since it refers to a fact which is always true and this is one of the uses of the present simple as explained in the first chapter.

Fi'l 'Imudāri' in the interrogative form

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ (سورة

البقرة: الآية 13)

“When it is said to them, ‘believe as the others believe’, they say, ‘*should we believe* as the fools do? ‘but they are the fools, though they do not know it’(Ibid, 2005:13)

We can notice also in this example that the translator followed the same process of the second translation system but the message conveyed in the TT does not really have the same expressive effect as the one expressed in the ST. That is to say the choice of the modal verb “should” does not really refer to the meaning of the verb “النُّؤْمِنُ” in this context. The alternative translation that we suggest for this translation would be as follow: “**Do you want us to believe** as the fools do?”

Fi'l 'Imudāri' with elements of confirmation and addition "أدوات التوكيد و التعقيب 'فحاء و الام"

"قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا "سورة البقرة: الآية 144

"Many a time We have seen you [Prophet] turn your face towards Heaven, so We are turning you towards a prayer direction that pleases you" (Ibid, 2005: 42)

In this example the translator uses different kernel structures in both verses since it is a more elaborate structure which needs a different procedure in translation as Nida explained but the translation of the verb "فَلَنُوَلِّيَنَّكَ" into "so We are turning you ..." shows again that the translator didn't really use the equivalent meaning when he restructured the message he transferred from the ST. The alternative translation we suggest for this verb would be as

follow: “so we **will turn** you...” as it refers to a decision made at the moment of speaking made by Allah the Almighty.

***Fi'l 'Imudāri'* with past relevance**

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بَابِلَ هَارُوتَ وَمَارُوتَ....."سورة البقرة : الآية 102

" and followed what the evil ones *had fabricated* about the Kingdom of Solomon instead. Not that Solomon himself was a disbeliever; it was the evil ones who were disbelievers. They taught people witchcraft and what was revealed in Babylon to the two angels Harut and Marut...." (Ibid, 2005: 12)

In this example the translator followed the analysis explained above by Nida and Taber (Ibidem) and could transfer the right message inferred in the verb “تَتْلُوا” which was restructured into the verb “had fabricated” which refers to past time.

It is worth to mention that this example proved that we cannot avoid changing the kernel structure when the original structure is an elaborated structure as it appears in the translation of this verse.

Fi'l 'Imudāri' in the positive from

"وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ

عَلَيْكُمْ فِيهَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ" سورة البقرة: الآية 234

" If any of you die and leave widows, the widows *should wait* for four months and ten nights before remarrying"(Ibid, 2005: 53)

The first thing we noticed in this example is the English kernel structure which is different from the one used in the Arabic verse. Another thing is that the restructured message of the verb “يَذَرُونَ” into the modal verb “should wait” is not properly conveyed in the TT since the meaning inferred in the ST refers more to an obligation. Therefore, the use of “should” is not the appropriate equivalent to the verb “يَذَرُونَ”. The alternative translation we suggest for this translation would be: “the widows **must wait** for four.....”

Fi'l 'Imudāri' with lam 'nāhya (لا الناهية) to refer to future

" مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ "

سورة البقرة: الآية 17

“They are like people who [labour to] kindle a fire: when it lights up everything around them, God takes away all their light, leaving them in utter darkness, *unable to see*”(Ibid, 2005: 5)

We can notice two things from this example. First, both verses display different kernel structures which justify the use of a more elaborated kernel structure, as it was explained by NIDA in the previous section. Second, the translator did not refer to the tense which was meant in the ST when he translated the verb “لَا يُبْصِرُونَ” which refers to future as it is request which is preceded by “*lam ’nāhya*” , and the alternative translation which we suggest for this verb is as follow: “...so they **will not be able to see**”

Fi'l 'Imudāri' with law (لو) to refer to future

“وَلْتَجِدْنَهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزَجِهِ

مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ” سورة البقرة : الآية 96

“[Prophet], you are sure to find them clinging to life more eagerly than any other people, even the polytheists. Any of them *would wish to be given a life* of a thousand years, though even such a long life would not save them from the torment: God sees everything they do”(Ibid, 2005: 12)

We can notice from this example that the Arabic verse uses an elaborated kernel structure which made the translator use a different kernel structure in the TT. Moreover, the translator could not find the right equivalence for the verb “لَوْ يُعَمَّرُ” which refers to future in this context as it is used with *law* “لو”. Therefore, it would be better to use a different verb which refers to a progressive state in future such as the verb “stay” which would be used as follow: “..they want to stay alive for a thousand years”.

Fi'l 'Imudāri' with kad(قد) to refer to past time

” قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ”

سورة البقرة : الآية 144

“Many a time *We have seen* you [Prophet] turn your face towards Heaven, so We are turning you towards a prayer direction that pleases you. Turn your face in the direction of the Sacred Mosque: wherever you [believers] may be, turn your faces to it. Those who were given the Scripture know with certainty that this is the Truth from their Lord: God is not unaware of what they do”(Ibid, 2005: 16-17)

This example proved again that with elaborated kernel structures translators use different kernel structures in the TT which appears clearly in the translation of this verse. Something else which is worth to mention is that the translator failed again in finding the right equivalent for the verb "نَرَى" which is used with *kad* which makes it refer to the past, and the alternative translation that we think would better render the meaning according to the dynamic equivalence is as follow: "Many a time **We saw** you [Prophet] turn your face towards"

Fi'l 'Imudāri' with lam to refer to past time

" وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ

أُكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ" سورة البقرة: الآية 265

*"But those who spend their wealth in order to gain God's approval, and as an affirmation of their own faith, are like a garden on a hill: heavy rain falls and it produces double its normal yield; even if **no heavy rain falls**, it will still be watered by the dew. God sees all that you do"*(Ibid, 2005: 31)

This example shows again that the translator did not refer to the meaning inferred in the ST when he restructured the message implied in the verb (يُصِبْهَا), and used a completely different kernel structure in the TT. Therefore, he used an equivalent which does not render the meaning as stated in the ST. The alternative translation we suggest for the translation should

refer to the past time since it is connected with *lam*, and it is as follow: “even if **no heavy rain fell...**”

We can conclude from the analysis we conducted regarding the “The Qur’an, a New translation by M.A.S Abdel Haleem and by applying the theory of dynamic equivalence of Nida and Taber (1982), that the translation of the meaning of Qur’an from Arabic to English is a hard task for any translator even if that translator has a good mastery of both languages (English and Arabic) that is why the translator Abdel Haleem could not avoid making some mistakes such as those mentioned in the analyzed examples, though he made a great and noticeable effort to render the same meaning conveyed in the ST with the same expressive and imperative effect in the TT. This means that the translation of the meaning of the holy Qur’an remains a difficult task for translators especially when dealing with verbs, namely the present tense which appears a complicated part of speech for the translator and this is due to many reasons that we are going to list in the results we deduced from our analysis below:

- The present tense in Arabic can take a present form, but refers to past or future time. So it is really important to discover the time relevance of the verb before trying to find its equivalent in English.

-The kernel structures of both languages are usually different because of the grammatical and syntactical differences they have, especially when used in holy books which have several features that make them differ from other kinds of books.

-There are some elements which can change the meaning or the time relevance of the verbs used in the present tense such as *lam*, *lan*, *law*, etc.

Conclusion

Conclusion

The conclusion we drew from this dissertation, whose aspect requires great attention and carefulness since it deals with verbs namely the present tense and its translation from Arabic to English is that translating the meaning of Qur'an denotes one of the most difficult challenges that translators may face and this is due to many reasons which we found out while trying to find the appropriate answers for the hypotheses we set in our problematics to which we chose to apply the dynamic equivalence theory of Nida and Taber.

We can sum up these answers to the following points:

- The language used in the holy Qur'an has some stylistic and rhetorical features which appear in the kernel structures that differ from one verse to another and which make the translation of these verses more difficult to translate than any other structures.
- There are many differences between Arabic and English which we can notice clearly from their stylistic, grammatical and syntactical features, etc.
- The use and the form of verbs differ from Arabic to English, namely when used in the present tense which is the core of our dissertation.

-The dynamic equivalence approach we chose to apply to the examples we selected in our thesis seems to be a suitable approach since it cares more about rendering the meaning with the same expressive and imperative effects even if it is done at the expense of the stylistic aspect which is used in the holy Qur'an and which appears the most difficult thing the translator can encounter when trying to translate this holy book to any other foreign language.

- Translating the meaning of Qur'an requires a good religious background and mastery of the source language as well as the target one.

These results led us to draw some recommendations which may enable the translators to overcome the difficulties they might encounter while dealing with the holy Qur'an especially when trying to translate the present tense and we are going to suggest in the following points:

-The First thing we recommend to the translators who want to deal with this kind of translation is to have a very good mastery of the Arabic grammar and English grammar in order to be able to know the real meaning which is inferred in the ST and render that meaning with the same informative and imperative effect in the TT.

-The second thing is to have a good religious background which allows the translator to be aware of the specific features that are used in the holy Qur'an and which he must take into

consideration while trying to translate the meaning of this holy book, especially when translating verbs which may differ from one verse to another according to the context.

-The last thing the translator must take into account is using reliable references in order to provide as much as possible an accurate translated version of the holy Qur'an.

Before ending our conclusion, we would like to talk about our perspectives which we set throughout our research and which attract our attention since they are one of the most important aspects that affect the meaning of the words used in the verses of the holy Qur'an and which are a challenging task for the translators. These perspectives consist in the difficulties that the translator may encounter while dealing with some figures of speech used in the holy Qur'an.

The second perspective consists on the punctuation used in the translations of the Holy Qur'an and which we can not find in the Arabic version.

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Analysis	تحليل
Completeness	تمام
Contrast	تضاد
Dynamic equivalence	تكافؤ ديناميكي
Distortion	تحريف
Functional equivalence	تكافؤ وظيفي
Intermediate structure	تركيب وسط
Personification	تشخيص
Recitation	ترتيل
Translation	ترجمة
Transitivity	تعدي
ج	
Kernel	جمل بسيطة
Subordinate clause	جملة تابعة
ح	

Zeugma	حذف مربوط
Verb's root	حروف أصلية للفعل
Present letter / present prefexes	حروف المضارع
Present continuous	حاضر مستمر
Last letter	حركات
Letter	حرف
Envelope	حذف
Asyndenton	حذف أدوات الربط
Prohpetic saying	حديث نبوي
Memorization	حفظ
خ	
Direct speech	خطاب مباشر
Rhetorical feature	خاصية بلاغية
Stylistic feature	خاصية أسلوبية
س	
Verse	سورة
Fool	سفيه
ش	
Diagram	شكل
ص	
Present participale	صيغة اسم الفاعل
Past tense	صيغة الماضي
Present tense	صيغة الحاضر
Figures of speech	صور بيانية
ط	
Ritual	طقوس
ع	
Syntax	علم الصرف

Morphology	علم التشكل
Conjugation	علامات الإعراب
Creed	عقيدة
غ	
Blemishes	غفار الذنوب
ف	
Regular verb	فعل قياسي
Prophethood	فترة النبوة
Modal verb	فعل مساعد
Intransitive verb	فعل لازم
Irregular verb	فعل غير قياسي
Full verb	فعل التام
Cluster of verb	فعل اصطلاحي
ق	
Chiasmus	قلب العبارة
Traditional grammar	قواعد تقليدية
ل	
Source language	لغة مصدر
Semitic language	لغة سامية
Cryptic language	لغة مبهمة
م	
Active voice	مبني للمعلوم
Formal correspondence	مقابل شكلي
Hypocrite	منافق
Literal meaning	معنى حرفي
Lexicographer	مؤلف المعاجم
Object	مفعول به
Predicate	مسند

Passive voice	مبني للمجهول
Parallelism	موازاة
Receptor	متلقي
Finiteness	محدودية
ن	
Transfer	نقل
Target text	نص هدف
Source text	نص مصدر
Revelation	نزول
Incompleteness	نقصان
Theory	نظرية
و	
Turn	ولّى
Polysyndeton	وصل

Annex: Arabica system symbols

- الهمزة : (')	- ع : (ʿ)
- ب : (b)	- غ : (ğ)
- ت : (t)	- ف : (f)
- ث : (t)	- ق : (q)
- ج : (ğ)	- ك : (k)
- ح : (h)	- ل : (l)
- خ : (h)	- م : (m)
- د : (d)	- ن : (n)
- ذ : (d)	- ه : (h)
- ر : (r)	- و : (w)
- ز : (z)	- ي : (y)
- س : (s)	الضمة - ُ - (u)
- ش : (š)	الفتحة - َ - (a)
- ص : (s)	الكسرة - ِ - (i)
- ض : (d)	الضمة الممدودة - ُو - (ũ)
- ط : (t)	الفتحة الممدودة - آ - (ā)
- ظ : (z)	الكسرة الممدودة - ى - (ĩ)

English Abstract

Our dissertation, whose problematics discusses the difficulties encountered in translating *'lfi'l 'lmudāri'* from Arabic to English in *sūrat 'lbaqara*, aims to cover some of the difficulties met by the translators while translating *'lfi'l 'lmudāri'* and provide some possible solutions which might be useful in overcoming these difficulties after applying the dynamic equivalence approach of Nida and Taber which cares more about conveying the meaning implied in the ST and producing the same expressive and imperative effects in the TT.

We will try through our dissertation, which is divided into two chapters (theoretical and practical), to confirm the hypotheses that are all about the specific features of the holy Qur'an, the differences which exist between Arabic and English namely the ones related to the uses and forms of the present tense and the application of Nida and Taber's dynamic equivalence approach to the translation of *'lfi'l 'lmudāri'* from Arabic to English in the holy Qur'an.

The conclusions we came to after conducting this research proved that the Qur'an as well as English and Arabic have some particular features which make them differ from one another; Nida and Taber's dynamic equivalence approach seems to be the most appropriate approach for such kind of translations, namely when dealing with the present tense.

ملخص المذكرة باللغة العربية

لقد ارتأينا من خلال بحثنا المطروح هذا ضمن إشكالية ترجمة الفعل المضارع من العربية إلى الإنجليزية وفقا لدراسة تحليلية نقدية لترجمة محمد أ.س عبد الحليم، سورة البقرة أنموذجا، أن نحلل بعض النماذج للأفعال المضارعة و المترجمة وفقا لنظرية التكافؤ الديناميكي لنيدا و تاير (1982)، باعتبارها نظرية تتادي بإيصال المعنى على حساب الأسلوب اللغوي، و التي سنعمل على تطبيقها لنستخلص بعض الصعوبات التي يواجهها المترجم أثناء ترجمته لهذا النوع من الأفعال في القرآن الكريم و لنقدم بعضا من الحلول التي من شأنها أن تسهل الأمر على كل مترجم يرغب في ترجمة معاني القرآن الكريم إلى اللغة الإنجليزية.

و قد تفرعت من الإشكالية الأساسية تساؤلات فرعية أخرى على غرار تساؤلنا عن خصوصية الفعل الوارد في القرآن الكريم بصيغة المضارع و كذلك الصعوبات التي قد تعترض المترجم أثناء ترجمته للأفعال الواردة في القرآن الكريم إضافة إلى تساؤلنا عن الاختلافات القواعدية الموجودة بين اللغتين العربية و الانجليزية.

و كإجابات مسبقة لهذه التساؤلات، قدمنا مجموعة من الحلول المسبقة فافتراضنا أن عملية ترجمة الفعل المضارع الوارد في القرآن الكريم، تستلزم الإلمام بقواعد اللغة المصدر و الهدف، و أنه هنالك دلالات مختلفة لزمن الفعل المضارع بين اللغة العربية و الانجليزية، إضافة إلى الخلفية الدينية التي يجب أن يكتسبها المترجم لفهم دلالة الفعل المضارع.

و بعد استعراض فصلي البحث، بجانبه التطبيقي و النظري توصلنا إلى نتائج عدة أهمها، أن هنالك عدة دلالات لزمن الفعل المضارع الوارد في القرآن الكريم، باعتبار خصائصه اللغوية و القواعدية و الصرفية إضافة إلى الاختلافات العديدة بين اللغتين العربية و الإنجليزية، فيما يتعلق بالفعل المضارع.