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Data Analysis and Discussion the Realization of the Cognate Object in the Glorious Qur'an

A B S T R A C T

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Introduction fi
 The Features of the Cognate Object
 Interpretation
 Discussion

This study analyzes and discusses the realizations of the cognate object in English specifically, its types and representatives. The Model adopted in studying the cognate object in Arabic is Fadhel As-Samirra'e 's Maani An-Nahw and the Model selected for analyzing the data is Newmark's Approaches to Translation. This study aims at:

١- clarifying the cognate object in Arabic and English .

٢-determining the realization of cognate object in the six presented realizations of the Glorious Qur'an, and specifying the category of cognate object in the six realizations.

This study hypothesizes that:

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تحليل البيانات ومناقشة إدراك الكائن المشابه في القرآن المجيد

نوفل سعيد عبد المجيد /جامعة تكريت/كلية التربية للعلوم الانسانية
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الخلاصة :

تحلل هذه الدراسة وتناقش إنجازات الكائن باللغة الإنجليزية على وجه التحديد ، وأنواعها وممثليها. النموذج المعتمد في دراسة الكائن المشابه باللغة العربية هو فاضل السميوعي معاني النهو والنموذج المختار لتحليل البيانات هو مقاربات نيومارك في الترجمة تهدف هذه الدراسة إلى:

١ - توضيح العنصر المشابه باللغتين العربية والإنجليزية.
٢ - تحديد مدى إدراك الكائن المشابه في الإنجازات الستة المقدمة للقرآن المجيد ، وتحديد فئة العنصر المشابه في الإنجازات الستة.
تفترض هذه الدراسة أن:

١ - Introduction

In Arabic , the cognate object (is one of the accusative nouns, that is derived from its verb. The cognate object includes three types and each one performs a specific function. There are elements represent the cognate object and the aim of these representatives is to expand the meaning. The regents of the cognate object are either a verb which is the original one, the active participle, passive participle and a quasi adjective. The cognate object appears in different syntactic aspects, such as definite , indefinite, adverbial(adjunct) or a complement and has an important role.

٢- Definitions of the Cognate Object by Arab and English Grammarians

Arab and English Grammarians present different definitions of the cognate object. The definitions of the cognate object in the two languages identically indicate that it is an accusative noun.

Ibn Hisham(١٩٦٢:٣١٢) defines the cognate object as an adjunct verbal noun, which is bound by(a regent and has the same root or same sense, for example.

(١- طه:٤٠) (چ ڈیڈزچ (...and tried you with a heavy trial...)).
(AL-Hilali&Khan, ١٩٨٣:٤١٦).

Abd -Al Ghani (١٩٩٧:٢٦٦) defines the cognate object as an accusative verbal noun that is derived from the phonation of the verb. It should be accusative.

(٤ - ٢- المزمل: (چ ث ت ثِچ And recite Quran (a loud) in a slow,(pleasant tone and) style).

(AL-Hilali&Khan, ١٩٨٣:٧٩٧).

Matarchi (٢٠٠٠:٣٣٢) defines the cognate object as an accusative verbal noun, that does not precede its verb, but it always follows the verb.

(٣- النساء: ١٦٤ (چ ج ج ج ج ج ج ج (part of Ayah [...and to Musa (Moses) Allah spoke directly].
(AL-Hilali& Khan, ١٩٨٣:١٣٧).

Finally, it is concluded that the cognate object is one of the accusative nouns that is derived from the verb, and follows it. The functions of the cognate object are either to emphasize its verb or identify the type and the number of the verb.

Definitions of the Cognate Object by English grammarians

Cognate object is an accusative noun that is derived from the stem of the verb.

Cognate object is a noun that should represent a specific state or event: e.g.
٤- Bill sighed a weary sigh.

(Horita, ١٩٩٦:٢٤٢) and(Harrocks&Stavrou, ٢٠٠٦:٣).

Crystal (٢٠٠٨:٨٤) states that “cognate object is one which has the same historical derivation as the verb which governs it (or, more loosely, is SEMANTICALLY dependent upon the action of the verb), e.g. to run a race, live a good life, ask a question”.

I conclude that the cognate object in English is an accusative noun that is derived from its verb and should represent a specific state or event.

٣- The Features of the Cognate Object

As-Samirra'e (٢٠٠٠: ١٤٩) claims that cognate object is unlike the other four objects .It is free of any restrictions, and it is unrestricted of any preposition.

IbnYa'eesh(٢٠٠١:١١٠) points out that the cognate object has a precedence among the other objects ; this precedence of cognate object is morphologically justified because it is derived from the root of the verb. All verbs can take cognate object, whether these verbs are transitive, as in example (٥) or intransitive, as in example (٦).

(عيس) :٢٦٥- (چ و و و و و و و)

(And We split the earth in clefts).

(ALHilali&Khan, ١٩٨٣:٨٢٠)

٣٣٦-الأحزاب (part of Ayah)

(...and do not display yourselves that of ignorance...).

(AL-Hilali& Khan, ١٩٨٣:٥٦٦).

As-Sammak (٢٠١٢:٥) states that cognate object may be indefinite as in example (٧) or definite, as in example (٨) .

١٠٠٧-الكهف (part of Ayah)

(And on that Day we shall present Hell to the disbelievers, plain to view).

(The Cave)(AL-Hilali& Khan, ١٩٨٣: ٤٠٠)

٤١٨-النجم (part of Ayah)

(Then he will be recompensed with a full and the best recompense).

(The Star) AL-Hilali& Khan(١٩٨٣:٧٢٤).

٤- The Types of the Cognate Object

There are three types of the cognate object and each one performs a specific function.

٤-١ Emphatic Cognate Object of its Regent

The function of this type is only one, which is emphasizing its regent.

(Wright, ١٩٧٤:٥٦ and Hassan, ١٩٧٤: ٢:١٦٣-١٦٥).

٢٥٩-الفرقان (part of Ayah)

...and the angels will be sent down , with a grand descending).(

(AL-Hilali&Khan, ١٩٨٣:٤٨٢).

) undefined cognate object, that does not accept **مبهم** Harron(١٩٧٩:١١) states that this type is (any additional meaning, such as (an adjective, a genitive noun, definite article or number). There is no additional meaning to the meaning of its verb. The regent of this type should not be deleted.

As-Samirra'e(٢٠٠٠: ٢١٥١) states that the first type of cognate object compensates the repetition of the verb twice.

Abd-AL-Hameed (٢٠٠٥:١٣٦) states that the first type of cognate object cannot be in dual or plural form , but in singular form only (as in the previous example (٩)) .

٤-٢ Type - Identifying Cognate Object

(المفعول المطلق المبين لنوع الفعل)

(defined) verbal noun and deleting the **مختص** Harron (١٩٧٤: ١١) states that this type is the (of this kind is possible. regent (

١٠-

١٠- (النازعات:١)

(By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence) .

(AL-Hilali& Khan, ١٩٨٣:٨١٥).

Abu-Haltam, et al.(٢٠٠٣:٩٩) state that this type can be post modified by (an adjective) ,as in example (١١) or a genitive noun , as in example (١٢).

١١-

١١- (الفتح)

١١- (الفتح)

١١- (الفتح)

١١- (الفتح)

(الفتح)

(And that Allah may help you with strong help).

(AL-Hilali&Khan, ١٩٨٣:٦٩٦).

١٢-الفتح (٦) (part of Ayah)

(...who think evil thoughts about Allah...).

(AL-Hilali&Khan, ١٩٨٣: ٦٩٦).

٤-٣ Number - Identifying Cognate Object

(المفعول المطلق المبين للعدد)

Hassan (١٩٧٤:١٦٥) states that cognate object may emphasize its mentioned regent and indicate its number in one sentence, but the second state has priority.

it to adverb of manner(abundantly). The regent of the cognate object is realized separately of its object by the six realizations. They realize it as (pour). They vary the category of this cognate object. There is a formal equivalent. They are loyal to the original text, so they follow the semantic approach .

SL. Text:(٢)

(الإسراء: ١١١)

چ و ف چ (part of Ayah

TL. Texts

- ١-And magnify Him with all magnificence .
(Picktahll, ١٩٧٠:٣٧٨).
- ٢-And magnify Him with all magnificence.
(AL-Hilali&Khan, ١٩٨٣:٣٨٥).
- ٣-yea, magnify Him for His greatness and glory.
(Tantawi et al, ١٩٩٩:٢٩٣).
- ٤-And magnify Him with repeated magnificats. .
(Arberry, ٢٠٠٣:١٧٣).
- ٥-And exalt Him in His immeasurable greatness.
(Unal, ٢٠١٣:٥٩٧).
- ٦-..... yea magnify Him for His greatness and glory!
(Ali, ٢٠١٤:٢٣٣).

Interpretation

) is an emphatic cognate object, that is mentioned after its verb for تكبيرا In this Ayah (emphasis.(Ibn- Ashur, ١٩٨٤:٢٤٠).

Discussion

This ayah includes an imperative form. This form is one of the features of the religious texts. The six renderings substitute the cognate object to a prepositional phrase. Picktahll, AL-Hilali, &Khan choose the phrase identically (with all magnificence). Tantawi et al and Ali also realize it similarly(for His greatness and glory) . Arberry and Unal substitute it to different prepositional phrases . They add modifiers to clarify the meaning, though the original text does not have modifiers. Tantawi et al, Unal and Ali do not derive the cognate object from its regent (the verb), while Picktahll, AL-Hilali, &Khan, Arberry derive the cognate object from its regent . They realize the verb (magnify) and the cognate object as (magnificence, and magnificats).The translators capture the SL form. So, there are formal equivalents by the six realizations. They try to render the SL. form and the meaning of the original texts as accurate as the semantic and syntactic structure of the original text. They depend on the semantic approach.

٢-١-٢ Type – Identifying Cognate Object

SL .Texts: (٣)

التوبة: [چ د ژ ژ ک چ] [part of Ayah ٢٩

TL. Texts

- ١-follow not the Religious of Truth.....
(Picktahll, ١٩٧٠:٢٤٤).
- ٢-and those who acknowledge not the religion of truth.....
(AL-Hilali& Khan, ١٩٨٣:٢٤٨).
- ٣-...nor acknowledge the religion of Truth...
(Tantawi et al, ١٩٩٩:١٩١).
- ٤- ...such men as practise not the religion of truth...
(Arberry, ٢٠٠٣:١١٧).
- ٥-.. and do not adopt and follow the religion of truth...
(Unal, ٢٠١٣:٢٩١).
- ٦-.. nor acknowledge the Religion of Truth....
(Ali, ٢٠١٤:١٥١).

Interpretation

) is an illustrative expression, which is used to emphasize the fore- mentioned الحق دين (دين الحق) speech. It is one of the properties of the disbelievers. (Ibn- Ashur, ١٩٨٤:١٦٤).

Discussion

) is an example of the type -identifying cognate object. This type is added to a دين In this ayah (دين) to a noun phrase (the دين). The six realizations substitute the cognate object (الحق noun, that is (الحق) is substituted by a prepositional phrase (of truth). All the realizations render the الحق religion). (regent of the cognate object separately of its object. They pay attention to a grammatical style . There is a correspondence between the two languages in terms of semantic and structure. They follow the negative form as the original as (nor, not, and do not) .So, they render the sentence according to a formal equivalence . The six renderings do not render freely .The translators follow the semantic approach . They recognize the priority of the original text and its power on the realized text.

SL. Text (٤)

[الفتح: ١] أَجَا ب ب ب ب ب ب

TL. Texts

- ١-Lo! we have given thee (O Muhammad) a single victory. (Pickthall, ١٩٧٠:٧٩٣).
-) a manifest victory. (Verily , We had given you (O)Muhammad (AL-Hilali&Khan, ١٩٨٣:٦٩٦).
- ٣- Verily we have granted thee a manifest victory. (Tantawi et al, ١٩٩٩:٥١١).
- ٤-Surely We have given thee a manifest victory. (Arberry , ٢٠٠٣:٣٠٦).
- ٥- We have surely granted you a manifest victory. (Unal, ٢٠١٣:١٠٣٨).
- ٦- Verily We have granted thee a manifest victory. (Ali, ٢٠١٤:٤٠٧).

Interpretation

) is a cognate object for emphasizing the meaning of the sentence. فتحا The selected term (فتحا) (Ibn-Ashur, ١٩٨٤:١٤٦).

Discussion

).The six (مبيناً) , that is described by an adjective (فتحا)The cognate object in this Ayah is (فتحا) to a noun (فتحا) renderings successfully reflect the general meaning of this ayah. They substitute (phrase (victory). They only change the adjective . All the presented renderings do not derive the cognate object from its verb. They only render one modifier as the SL. The six renderings render according to a formal equivalence. The translators render the cognate object without any repetition or try to clarify the obscurities. So, they follow the semantic approach .

٦-١-٣ Number - Identifying Cognate Object

SL. Text (٥)

[part of Ayah الحاقة: ٤] أَجَا ج ج ج ج ج ج

TL. Texts

- ١-...and crushed with one crash. (Pickthall, ١٩٧٠:٧٦١).
- ٢-.. and crushed with a single crushing. (AL-Hilali& Khan, ١٩٨٣:٧٨٥).
- ٣- ..and they are crushed to powder at one stroke. (Tantawi et al, ١٩٩٩: ٥٦٧).
- ٤-.. and crushed with a single blow. (Arberry , ٢٠٠٣:٣٤٣).
- ٥- ..and crushed with a single crushing. (Unal, ٢٠١٣:١١٦٧).
- ٦- ..and they are crushed at one stroke.

(Ali, ٢٠١٤: ٤٥٢).

Interpretation

) is one of the Quranic terms , that is used as a verbal emphasis. (Ibn-Ashur, دكة In this Ayah (١٩٨٤:١٢٥).

Discussion

), that is the number- identifying cognate object , which is دكةIn this Ayah the cognate object (substituted by a prepositional phrase by Picktahll, AL-Hilali, &Khan,Tantawi et al, Arberry, Unal, and Ali . The renderings of AL-Hilali& Khan and Unal are similar. Tantawi et al and Ali also realize similarly. The modifier of the cognate object is rendered differently. Different languages use different means to fulfill their ends. This is why one may find a lexical item in one language to be equivalent of a grammatical category in another .Only Picktahll, AL-Hilali,& khan, and Unal derive the cognate object from its verb. They select different lexical items, which perform approximately the same function in the TT. as they do in the ST. Tantawi et al render it with a semi exegetic one. they render it by saying (then they are crushed to powder). All them render the cognate object according to formal equivalents. They depend upon the semantic approach. These examples confirm the translator's commitment to the Arabic original text as accurately and closely as they can.

٦-٢ The Representative of Cognate Object**- The pronoun refers to the verbal noun.****SL. Text (٦)**

﴿ ج ج ج ج ج ج ﴾ المائدة: ١١٥ [part of Ayah

TL. Texts

١-(surely will I punish with a punishment where with I have not punished any of (My creatures).

(Picktahll, ١٩٧٠: ١٥٩).

٢-..(I will punish him with a punishment such as I have not inflicted on any one among (all the Alamin(mankind and jin)).

(AL-Hilali&Khan, ١٩٨٣: ١٦٧).

٣-.. I will punish him with a penalty such as I have not inflicted on any one among all the people.

(M (Tantawi et al, ١٩٩٩: ١٥٩).

٤-..I shall chastise him with a chastisement wherewith I chastise no other being.

(Arberry, ٢٠٠٣: ٨٣).

٥-Surely I inflict on him a punishment that I never inflict on anyone in the worlds.

(Unal , ٢٠١٣: ٢٦٥).

٦- ...I will punish him with a chastisement such as I have not inflicted on any one among all the people .

(Ali , ٢٠١٤: ١٠٠).

Interpretation

) is the pronoun of the verbal noun , that is in the cognate object لا ا عذبه The pronoun in (position, which functions as its representative. (Ibn- Ashur (١٩٨٤: ١١١).

Discussion

According to the Arabic language, the representative of the cognate object in this Ayah is the). This sentence has two (عذابا)pronoun .This pronoun returns to the verbal noun (). The six (لا ا عذبه). The pronoun that represents the cognate object)is in (لا ا عذبه and ا عذبه)pronouns (renderings delete it. They render the first pronoun and neglect the second. The second pronoun represents the cognate object. There is always a context in which the receptor depends upon. This syntactic feature is not found in the English language. They render the negative form as the original text and use various forms like(have not , no, never). There is non equivalence for this representative, and there is no specific way or approach for the realization of it.

-The Tool used to convey the meaning**SL :Text (٧)**

[الفجر: ١٣] ﴿ ج ج ج ج ج ج ﴾

TL .Texts

- ١-(Therefore thy Lord poured on them the disaster of His punishment).
(Pickthall, ١٩٧٠:٨٠٥).
- ٢-(So your Lord poured on them different kinds of severe torment).
(AL-Hilali&Khan, ١٩٨٣:٨٣٨).
- ٣-Therefore did thy Lord pour on them a scourge of diverse chastisements:
(Tanatawi et al , ١٩٩٩:٥٩٣).
- ٤- Thy Lord unloosed on them a scourge of chastisement.)
(Arberry , ٢٠٠٣:٣٦٣).
- ٥- Therefore your Lord let loose on them a scourge of punishment (coming in different forms).
(Unal, ٢٠١٣:١٢٢٦).
- ٦- Therefore ,did thy Lord pour on them a scourge of divers torments.
(Ali, ٢٠١٤:٤٧٤).

Interpretation

) does not mean a tool as a literal meaning, it means different kinds of torment. In this Ayah the word (سوط) to describe the intended meaning. (As-Sabuni, ١٩٨٨: ٥٥٧).

Discussion

)represents the cognate object . There is a way of describing the torment by (سوط) The word (سوط) is a metaphorical comparison it to something else which has the same qualities. The word (سوط) is implied rather than directly expressed. All the renderings substitute the cognate object by a noun phrase. Tantawi et al, Arberry, Unal and Ali render it as (scourage). Picktahll renders it as(the disaster). AL-Hilali, &Khan render it to (different kinds of severe torment). Their rendering conveys the intended meaning. There is no equivalence, except AL-Hilali& Khan render it according to the formal equivalence. All them render it literally believing that it is the most suitable approach and to catch something of the grandeur of its originality . They render according to a semantic approach, AL-Hilali&Khan contradictorily render according to the communicative approach.

-(Some) is the representative of the identifying-type cognate object

SL. Text (٨)

٧٤: part of Ayah [لاسرءا] چ نؤ نؤ نؤ نؤ نؤ نؤ

TL. Texts

- ١-.. And If We had not made thee wholly firm thou mightest almost have inclined unto them a little.
(Picktahll, ١٩٧٠: ٣٧٣).
- ٢-.. And had We not made you stand firm, you would nearly have inclined to them a little.
(AL-Hilali& Khan, ١٩٨٣: ٣٧٩).
- ٣- ..And had We not given thee strength, thou wouldst nearly have inclined to them a little.
(Tantawi et al , ١٩٩٩:).
- ٤-..Surely thou wert near to inclining unto them a very little .
(Arberry , ٢٠٠٣: ١٧١).
- ٥-.. And had We not made you wholly firm (in what We reveal to you), you might just have inclined to them a little bit.
(Unal, ٢٠١٣:٥٨٨).
- ٦-... And had We not given thee strength, thou wouldst nearly have inclined to them a little.
(Ali, ٢٠١٤: ٢٣٠).

Interpretation

) . It is used to express (شينا) is an accusative cognate object for the verb (ترك) In this Ayah (سويتا) about very little thing. (Ibn- Ashur, ١٩٨٤: ١٧٥).

Discussion

) , which means(some). All (سويتا) The representative of the type –Identifying cognate object is (سويتا) (a little) but they explain it implicitly, according to the context (سويتا قليلا)the translators render (سويتا) of the sentence. While Unal substitutes it by a noun phrase. He renders it according to a

formal equivalence. He renders it according to a semantic approach.

- **Another representative is the manner of the cognate object**

SL . Text (٩)

چ پ پ پ پ پ پ]٨[التحريم:]٨[

TL. Texts

- ١- ..Turn unto Allah with sincere repentance...
(Picktahll , ١٩٧٠:٧٥١).
- ٢- ..Turn to Allah with sincere repentance...
(AL-Hilali& Khan, ١٩٨٣:٧٧٣).
- ٣-...Turn to Allah with sincere repentance...
(Tantawi et al , ١٩٩٩:٥٦١).
- ٤-..turn to God in sincere repentance...
(Arberry , ٢٠٠٣:٣٣٩).
- ٥- ..Turn to God in sincere and reforming repentance... (Unal, ٢٠١٣:١١٥٣).
- ٦- ..Turn to Allah with sincere repentance...
(Ali, ٢٠١٤:٤٤٧).

Interpretation

) to give the complete and (نصوحا) is described by the adjective توبة In this Ayah the word (is a metaphorical device. (As-توبة sincere meaning of repentance. The adjective ,that follows (Sabuni, ١٩٨٨:٤١٠).

Discussion

One of the features of the religious texts is the use of the imperative form. This feature is applied by all the renderings. All them follow this grammatical style. The manner of the). The six renderings substitute it by a توبة cognate object is one of its representatives , which is (prepositional phrase(in sincere repentance, with sincere repentance) . Picktahll, AL-Hilali&Khan, Tantawi et al, Arberry and Ali add one modifier as (sincere), whereas Unal adds). He adds two modifiers as (in sincere and reforming repentance).The two modifiers refer to (adds something to make the text readable, understandable, and compatible with the SL style. All the renderings successfully reflect the general meaning of the ST. There is formal equivalent. They render it according the semantic approach.

Conclusions

- ١) The cognate object is rendered by different syntactic categories, such as a noun phrase, prepositional phrase, verb phrase, adverbial phrase, and adjectival phrase.
- ٢) The emphatic features are translated, but they are not as expressive or effective as the original. For example, the cognate object in Arabic is only one word, with one grammatical form for all verbs, whereas in English it is translated into several words.
- ٣) Some renderings of the cognate object included additional element, while sometimes the cognate object is deleted totally.
- ٤) The cognate object and some of its properties are lost in translation, because the two languages are different and the speech of the Glorious Qur'an is peculiar, rhetorical and unlike the familiar speech.
- ٥- Some features of the Glorious Qur'an are untranslatable. This seems, that most of the translators focus on the rendition of the meaning where they have succeed only partly , because the translation of the Glorious Qur'an is completely and perfectly beyond their means.
- ٦- The wide gap between the SL. and TL. Cultures in the translation of the Glorious Qur'an may bring the translators face to face with serious problems.
- ٧- The translators do not completely success in renderings the cognate object in Glorious Qur'an. So it may cause misunderstanding for those who are interested in the religious studies and non Arab Muslims.

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الملخص باللغة العربية

هذه الدراسة تحلل وتناقش ترجمة المفعول المطلق في اللغة الأنكليزية، وبشكل اساسي انواعه ونائبه. تعتمد هذه الدراسة على تراجم بعض المترجمين مثل بكتال (١٩٧٠) والهاللي وخان (١٩٨٣) وطنطاوي واخرون (١٩٩٩) واربري (٢٠٠٣) واونال (٢٠١٣) وعلي (٢٠١٤) , واثنين من المفسرين هما ابن عاشور والصابوني. ان النموذج الذي اعتمد عليه في دراسة المفعول المطلق في اللغة العربية هو الدكتور فاضل السامرائي، اما النموذج الذي اعتمد عليه في تحليل البيانات هو نيومارك. تهدف هذه الدراسة الى: ١- توضيح المفعول المطلق في اللغة العربية والأنكليزية. ٢- تحديد تراجم المفعول المطلق في القرآن الكريم من قبل ست تراجم. وتفترض هذه الدراسة ما يلي: ١- ان التراجم المقدمة قد تستخدم طرق مختلفة في ترجمة المفعول المطلق. ٢- قد لا تترجم تركيبية ومميزات المفعول المطلق بشكل دقيق. ٣- بعض التراجم ربما تسبب سوء فهم للقراء. وقد تواجه ترجمة المفعول المطلق الى اللغة الأنكليزية مشكلات عديدة ومنها: ١- ان انواع المفعول المطلق متنوعة لذلك فإن ترجماته قد لا تكون دقيقة. ٢- نظرا لتنوع نائبي للمفعول المطلق فإن ترجماته قد لا تكون صحيحة. ٣- ان الجهل في معرفة

المفعول المطلق في اللغة العربية ربما يسبب مشكلات وسوء فهم لقراء القرآن الكريم.

