

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

**Pro. Nawfal SaeedMajeed( ph.D). Sua'adAbdAr-RahmanEltaif**

**Asst. prof. Ahmed Muhammad Salih(Ph.D.) .**

**Abstract**

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:

1- clarifying the cognate object in Arabic and English .

2-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:

1- the adopted realizations are expected to use different approaches to realize the cognate object in the Glorious Qur'an.

2-the structure and the properties of the cognate object in Arabic may not be realized accurately.

3- some realizations may cause misunderstanding for the readers.

There are several problems for the realizations of cognate object into English , which are:

1 - the types of cognate object are various ,so their realizations may not be accurate.

2- in Arabic , there are various representatives for the cognate object. Therefore, their realizations may not be correct.

3- the ignorance of the cognate object in Arabic may cause problems and misunderstanding for the readers of the Glorious Qur'an .

## **1- Introduction**

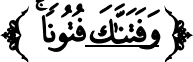
In Arabic , the cognate object (المفعول المطلق) is one of the accusative nouns, that is derived from its verb. The cognate object includes three types and each one performs a specific function. There are elements represent the cognate object and the aim of these representatives is to expand the meaning. 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.

## 2- 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(1962:312) defines the cognate object as an adjunct verbal noun, which is bound by( عامل) a regent and has the same root or same sense, for example.

1- ( طه: ٤٠ ) (  )

(...and tried you with a heavy trial...).

(AL-Hilali&Khan, 1983:416).

Abd -Al Ghani (1997:266) defines the cognate object as an accusative verbal noun that is derived from the phonation of the verb. It should be accusative.

## 2- ﴿وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا﴾ (المزمل:4)

And recite Quran (a loud) in a slow,(pleasant tone and) style).

(AL-Hilali&Khan,1983:797).

Matarchi (2000:332) defines the cognate object as an accusative verbal noun, that does not precede its verb, but it always follows the verb.

## 3- ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ (النساء: ١٦٤) (part of Ayah

[....and to Musa (Moses )Allah spoke directly].

(AL-Hilali& Khan,1983:137).

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.

4- Bill sighed a weary sigh.

(Horita, 1996:242) and(Harrocks&Stavrou, 2006:3).

Crystal (2008:84) 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.

### 3- The Features of the Cognate Object

As-Samirra'e (2000: 149) 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(2001:110) 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 (5) or intransitive, as in example (6).

5- ( عبس : ٢٦ ) ﴿ ثُمَّ سَفَقْنَا الْأَرْضَ شَقًّا ﴾

(And We split the earth in clefts).

(ALHilali&Khan, 1983:820)

6- ( الأحراب: ٣٣ part of Ayah ) ﴿ وَلَا تَرْجِعْ كَدْرُوحًا ﴾

﴿ الْجَنَّةِ الْأُولَى ﴾

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

(AL-Hilali& Khan, 1983:566).

As-Sammak (2012:5) states that cognate object may be indefinite as in example (7) or definite, as in example (8) .

7- (part of Ayah الكهف: ١٠٠) وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ

عَرَضًا

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

(The Cave)(AL-Hilali& Khan, 1983: 400)

8- (part of Ayah النجم: ٤١) ثُمَّ يُعْزِلُهُ الْبُحْرَاءُ الْأَوَّلَىٰ

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

(The Star) AL-Hilali& Khan(1983:724).

#### 4- The Types of the Cognate Object



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

#### **4-1 Emphatic Cognate Object of its Regent**

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

(Wright, 1974:56 and Hassan, 1974: 2:163-165).

9- ( part of Ayah الفرقان: ٢٥ ) ﴿وَنَزَّلْنَا الْمَلَائِكَةَ تَنْزِيلًا﴾

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

(AL-Hilali&Khan, 1983:482).

Harron(1979:11) states that this type is ( مبهم ) undefined cognate object, that does not accept 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(2000: 2151) states that the first type of cognate object compensates the repetition of the verb twice.

Abd-AL-Hameed (2005:136) 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 (9) .

#### **4-2 Type - Identifying Cognate Object**

( المفعول المطلق المبين لنوع الفعل )

Harron (1974: 11) states that this type is the (مختص)(defined) verbal noun and deleting the regent (العامل)of this kind is possible.

10-

﴿وَالنَّارِعَاتِ غَرَقًا﴾ (النازعات: ١)

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

(AL-Hilali& Khan, 1983:815).

Abu-Haltam, et al.(2003:99) state that this type can be post modified by (an adjective) ,as in example (11) or a genitive noun , as in example (12).

11-

(الفتح : 3) ﴿وَيَنْصُرْكَ اللَّهُ نَصْرًا عَظِيمًا﴾

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

(AL-Hilali&Khan,1983:696).

12 – (الفتح : ٦) ﴿الظَّالِمِينَ بِاللَّهِ ظَنَنَ السَّوْءِ﴾

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

(AL-Hilali&Khan, 1983: 696).

### 4-3 Number - Identifying Cognate Object

(المفعول المطلق المبين للعدد)

Hassan (1974:165) states that cognate object may emphasize its mentioned regent and indicate its

number in one sentence, but the second state has priority.

13- (قرأت الكتاب قراءتين)

- I read the book twice .

Abd-AL-Hameed (2005: 136) states that the second and third type of cognate object can be in dual as in example(14) and plural forms as in example (15).

14- (part of Ayah 11 غافر)

قَالُوا رَبَّنَا أَمَتْنَا اثْنَيْنِ وَأَحْيَيْتَنَا اثْنَيْنِ ﴿

[They will say: “ Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and you have given us life twice (i.e. life when we were born and life when we are Resurrected...)].

(AL-Hilali&Khan ,1983:633).

(انتصر الجيش انتصارات عظيمة ) (15)

- The army has achieved great victories.

Muhammad (2011:420) states that number-identifying cognate object indicates the number of times that the event took place.

## **DATA:**

Data are collected from the realizations of the Glorious Qur'an. This study depends upon the realizations of Pickthall (1970), AL-Hilali & Khan (1983), Tantawi et al (1999), Arberry (2003), Unal (2013) and Ali (2014). The interpreters for this study are Ibn-Ashur and As-Sabuni. Nine samples from different suras of the Glorious Qur'an are specified to be the data of this study. These samples include the types and the representatives of the cognate object.

## **6- Analysis**

### **6-1 The Types of the Cognate Object**

**There are three types of the cognate object and each type will be analyzed in the following Ayahs**

## 6-1-1 Emphatic Cognate Object of its Regent

### SL. Text:(1 )

﴿ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴾ [ عبس : ٢٥ ]

### TL. Texts

1-( How We pour water in showers).

(Picktahl,1970:791).

2 We pour forth water in abundance.

(AL-Hilali& Khan,1983:820).

3- For that we pour water in abundance .

(Tantawi et al ,1999:585).

4- We poured out the rains abundantly.

(Arberry,2003:357).

5-That we pour down that water in abundance.

(Unal ,2013:1208).

6- For which we pour forth water in abundance .

(Ali,2014:467).

### **Interpretation**

In this Ayah the word (صبا) is an accusative cognate object, which functions to emphasize its regent. This expression is for magnifying and wonder. (Ibn-Ashur,1984:131).

### **Discussion**

The Glorious Qur'an is distinguished for its emphatic style. Emphasis is part and parcel of meaning. The cognate object is one of these styles.(صبا) is an example of the first type of cognate object . This type is used to emphasize its regent , and does not accept any addition, such as a noun or an adjective. All the realizations of this type are identical to this rule. They realize it without any addition. Picktahl, AL-Hilali&Khan, Tantawi et al, Unal and Ali substitute the cognate object(صبا) to a prepositional

phrase. Picktahll realizes it ( in showers), AL-Hilali& Khan, Tantawi , Unal, and Ali realize it (in abundance), while Arberry substitutes 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:(2)**

( part of Ayah الإسراء: ١١١ )

﴿وَكَبَّرَهُ تَكْبِيرًا﴾

### **TL. Texts**

1- .....And magnify Him with all magnificence .

(Picktahll,1970:378).

2- .....And magnify Him with all magnificence.

( AL-Hilali&Khan,1983:385).



3- .....yea, magnify Him for His greatness and glory.

(Tantawi et al,1999:293).

4- .....And magnify Him with repeated magnificats. .

(Arberry,2003:173).

5- ....And exalt Him in His immeasurable greatness.

( Unal,2013:597).

6-..... yea magnify Him for His greatness and glory!

( Ali,2014:233).

### **Interpretation**

In this Ayah (تكبيرا) is an emphatic cognate object, that is mentioned after its verb for emphasis.(Ibn-Ashur, 1984:240).

### **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.

### **6-1-2 Type – Identifying Cognate Object**

#### **SL .Texts: (3)**

[ part of Ayah 29: التوبة ﴿ وَلَا يَدِينُونَ دِينَ الْحَقِّ ﴾ ]

### **TL. Texts**

1- ....follow not the Religious of Truth.....

(Picktahl, 1970:244).

2- ....and those who acknowledge not the religion of truth.....

(AL-Hilali& Khan,1983:248).

3-...nor acknowledge the religion of Truth...

(Tantawi et al,1999:191).

4- ...such men as practise not the religion of truth...

(Arberry,2003:117).

5-.. and do not adopt and follow the religion of truth...

(Unal,2013:391).

6-.. nor acknowledge the Religion of Truth.....

(Ali,2014:151).

## **Interpretation**

(دين الحق) is an illustrative expression, which is used to emphasize the fore- mentioned speech. It is one of the properties of the disbelievers. (Ibn-Ashur,1984:164).

## **Discussion**

In this ayah (دين) is an example of the type - identifying cognate object. This type is added to a noun ,that is (الحق). The six realizations substitute the cognate object (دين) to a noun phrase( the religion). (الحق) is substituted by a prepositional phrase( of truth). All the realizations render the 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 (4)**

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴾ [الفتح: ١ ]

### **TL. Texts**

1-Lo! we have given thee (O Muhammad)a single victory. (Pickthall,1970:793).

2-. Verily , We had given you (O )Muhammad(□) a manifest victory.

(AL-Hilali&Khan,1983:696).

3- Verily we have granted thee a manifest victory.

(Tantawi et al,1999:511).

4-Surely We have given thee a manifest victory.

(Arberry ,2003:306).

5- We have surely granted you a manifest victory.

(Unal,2013:1038).

6- Verily We have granted thee a manifest victory.

( Ali,2014:407).

### **Interpretation**

The selected term ( فتحا ) is a cognate object for emphasizing the meaning of the sentence. (Ibn-Ashur, 1984:146).

### **Discussion**

The cognate object in this Ayah is ( فتحا ) , that is described by an adjective ( مبينا ). The six renderings successfully reflect the general meaning of this ayah. They substitute ( فتحا ) to a noun 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 .

### **6-1-3 Number - Identifying Cognate Object**

#### **SL. Text (5)**

[part of Ayah الحاقّة: ١٤ ] ﴿ فَذُكِّيْهِمْ وَجِدْءٌ ﴾

#### **TL. Texts**

1-...and crushed with one crash.

(Pickthall,1970:761).

2-.. and crushed with a single crushing.

(AL-Hilali& Khan,1983:785).

3- ..and they are crushed to powder at one stroke.

(Tantawi et al,1999: 567).

4-.. and crushed with a single blow.

(Arberry ,2003:343).

5- ..and crushed with a single crushing.

(Unal,2013:1167).

6- ..and they are crushed at one stroke.

(Ali,2014:452).

### **Interpretation**

In this Ayah (دكة) is one of the Quranic terms , that is used as a verbal emphasis. (Ibn-Ashur, 1984:125).

### **Discussion**

In this Ayah the cognate object (دكة), that is the number- identifying cognate object , which is 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.

## 6-2 The Representative of Cognate Object

- The pronoun refers to the verbal noun.

### SL. Text (6)

[ المائدة : ١١٥ part of Ayah ] فَأَيُّ آعَذِبُهُ عَذَابًا لَّا

آعَذِبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴿

## **TL. Texts**

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

(Picktahl,1970: 159).

2-..( 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,1983:167).

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

(M (Tantawi et al,1999:159).

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

(Arberry,2003:83).

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

(Unal ,2013: 265).

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

(Ali ,2014:100).

### **Interpretation**

The pronoun in (لا ا عذبه) is the pronoun of the verbal noun , that is in the cognate object position, which functions as its representative. ( Ibn- Ashur (1984:111).

### **Discussion**

According to the Arabic language, the representative of the cognate object in this Ayah is the pronoun .This pronoun returns to the verbal noun (عذابا)(المصدر) (اعذبه) and (لااعذبه). The pronoun that represents the cognate object)is in (لااعذبه). The six 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 (7 )**

﴿ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴾ [ الفجر: ١٣ ]

#### **TL .Texts**

1-(Therefore thy Lord poured on them the disaster of His punishment).

(Pickthall,1970:805).

2-(So your Lord poured on them different kinds of severe torment).

(AL-Hilali&Khan,1983:838).

3-Therefore did thy Lord pour on them a scourge of diverse chastisements:

(Tanatawi et al ,1999:593).

4- Thy Lord unloosed on them a scorge of chastisement. ).

(Arberry ,2003:363).

5- Therefore your Lord let loose on them a scourge of punishment (coming in different forms ).

( Unal, 2013:1226).

6- Therefore ,did thy Lord pour on them a scourge of divers torments.

(Ali,2014:474).

### **Interpretation**

In this Ayah the word (سوط) does not mean a tool as a literal meaning, it means different kinds of torment. It

is associated with the verb (صب) to describe the intended meaning. (As-Sabuni, 1988: 557).

## **Discussion**

The word (سوط) represents the cognate object . There is a way of describing the torment by comparison it to something else which has the same qualities. The word (سوط) is a metaphorical expression. This lexical item 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 (8)

لَقَدْ كِدْتُمْ تَرَكَنُّ إِلَيْهِمْ ] الاسواء: 74: part of Ayah

شَيْئًا قَلِيلًا

### TL. Texts

1-.. And If We had not made thee wholly firm thou mightest almost have inclined unto them a little.

(Picktahl,1970: 373).

2-.. And had We not made you stand firm, you would nearly have inclined to them a little.

(AL-Hilali& Khan,1983: 379).

3- ..And had We not given thee strength, thou wouldst nearly have inclined to them a little.

( Tantawi et al ,1999:).

4-..Surely thou wert near to inclining unto them a very little .

(Arberry ,2003: 171).

5-.. 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,2013:588).

6-... And had We not given thee strength, thou wouldst nearly have inclined to them a little.

(Ali,2014: 230).

### **Interpretation**

In this Ayah ( شينا ) is an accusative cognate object for the verb (ترك). It is used to express about very little thing. (Ibn- Ashur, 1984:175).



## Discussion

The representative of the type –Identifying cognate object is (شيئا), which means (some). All the translators render (شيئا قليلا) (a little) but they explain it implicitly, according to the context 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 (9)

[ part of Ayah التحريم: ٨ ] ﴿ تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ﴾

### TL. Texts

1- ..Turn unto Allah with sincere repentance...

(Picktahl, 1970:751).

2- ..Turn to Allah with sincere repentance...

( AL-Hilali& Khan,1983:773).

3-...Turn to Allah with sincere repentance...

( Tantawi et al , 1999:561).

4-..turn to God in sincere repentance...

(Arberry ,2003:339).

5- ..Turn to God in sincere and reforming repentance... (Unal,2013:1153).

6- ..Turn to Allah with sincere repentance...

(Ali,2014:447).

### **Interpretation**

In this Ayah the word ( توبة ) is described by the adjective ( نصوحا ) to give the complete and sincere meaning of repentance. The adjective ,that follows (توبة) is a metaphorical device. (As-Sabuni, 1988:410).

### **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 cognate object is one of its representatives , which is (توبة). The six renderings substitute it by a 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 two modifiers as (in sincere and reforming repentance).The two modifiers refer to (نصوحا). He 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**

1. The cognate object is rendered by different syntactic categories, such as a noun phrase,

prepositional phrase, verb phrase, adverbial phrase, and adjectival phrase.

2. 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.

3. Some renderings of the cognate object included additional element, while sometimes the cognate object is deleted totally.

4. 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.

5- 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.

6-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.

7- 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.

## **BIBLIOGRAPHY**

### **Arabic References**

Ibn-Asur, A. 1404.A-H-1984 .A.D. At-Tahreerwa At-Tanweer. Ad-Dar At-Tunisia.

As-Sabuni, M.A. 1408 A-H. 1988 A-D.Safwat At-Tfasir.DarAr-Rashad. Beirut.

Ibn-Ya'esh, M.1406-A.H. 1985.A-D. Shareh Al-Mufasal.Dar AL-Kutub.AL-aalamiah- Beirut.

Ibn-Hisham, J.1372 A-H. 1962-A-D.Awdah al-MasaliklealfiatIbn-Malik. Dar Ihyaa At-Turath .Beirut.

As-Samirra'e, F. S. 1420.A.H. 2000.A.D. Maa'ni An-Nahw. Dar al-FikerLiltibaaaWanasher. Beirut.

Muhammad, A. F.1431.A.H. 2011.A.D. Dar Al-Masara.Amman.

Mtarchi, M. 1428.A.H.2008.A.D.FI An-NahwWaTatbiqatah. Dar An-Nahdha Al-Arabiah.Beirut.

Harron, A.M.1399.A.H. 1979.A.D. Al-Asaleeb Al-Inshaiah fi An-Nahw Al-Arabi. Dar Aj-JEEL .Beirut.

Abbas, H .1391.A.H.1974.A.D.An-Nahw Al-Wafi.Dar Al- Mujtabi.Beirut.

Abd Al-Hameed, M. 1425.A.H.2005.A.D.  
SharikhIbnAqeelAlaAlfiatIbn Malik. V2. Dar At-  
Turath. Beirut.

Abd Al-Ghani, A.1408.A.H.1997.A.D. An-Nahw Al-  
Kafi. Ayn Shams. Qairo.

### **Qur'anic Translations**

AL-Hilali, M.T.& Khan, M.M. (1983). **The Noble  
Qur'an: English Translation of the  
Meaning and Commentary** .King  
Fahad complex for printing of the  
Holy Qur'an.

Arberry, A.J. (2003).**The Koran interpreted**. Oxford.  
Oxford.

Ali, A. A. (2014). **The Holy Qur'an: English  
Translation of the Meaning and  
Commentary**. DAR IBN  
KATHEER .Damascus.

Picktahl, M. M .(1970).**The Meaning of the Glorious Qur'an.** DAR ALKITAB AL MASRI.CAIRO.

Tantawi , M.A.-Abd Al-Hameed, S.A.-Zahran, A.& Marwa K. J. (1999). **Tajweed Qur'an : with meaning Translation in English.** Dar Al -Maa'rif. Damascus.

Unal, A. (2013). **The Quran : with Annotated interpretation in Modern English.** Cagllayan A-s. , Izmir Turkey.

### **English References**

As-Sammak, M.(2012). **Cognate Object with UnaccusativeandUnergative Verbs In Arabic Language.** ( Unpublished M.A. Thesis). California State University.



Crystal, D. (2008). **A Dictionary of Linguistics & Phonetics.** Oxford: Blackwell Publishing.

Harrocks ,G. &Starvou, M.(2006).**The role and status of cognate objects across languages.** University of Autonomia de Barcelona.

Horita, Y. (1996).**English Cognate Object Construction and Their Transitivity.** English Linguistics.

Wright, W. (1996).**A Grammar of the Arabic Language.** Libraries Du Liban. Beirut.

### **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) والهالي وخان (١٩٨٣) ووطنطاوي

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 والانكليزية. ٢- تحديد تراجم المفعول المطلق في القران 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 الانكليزية مشكلات عديدة ومنها: ١- ان انواع المفعول  
المطلق متنوعة لذلك فان ترجماته قد لا تكون دقيقة. ٢- نظرا لتنوع نائبي  
للمفعول المطلق فان ترجماته قد لا تكون صحيحة. ٣- ان الجهل في  
معرفة المفعول المطلق في اللغة العربية ربما يسبب مشكلات وسوء فهم  
لقراء القران الكريم.