Adab Al-Rafidayn Journal

Refereed Scientific Journal

Issued by

The College of Arts

Issue No : seventy Five

Year: Forty Eight

Mosul
2018A.D. / 1440A.H.

Advisory Board

The opinions presented in this journal are those of the authors, and do not necessarily reflect the opinions of the editorial staff or the policy of the College of Arts

All correspondence to be addressed in the name of the Editor-in-Chief

College of Arts – University of Mosul – Republic of Iraq

E-mail: adabarafidayn@gmail.com

Adab Al-Rafidayn Journal

A refereed journal concerned with the publishing of scientific researches in the field of arts and humanities both in Arabic and English

Vol. Seventy Four **Year: Forty Eight**

CONTENTS

Translating Adversative Particles in the Glorious Qur'an

Lect. Safwan Mudhaffar Kharofa*

تأريخ التقديم: ٢٠١٧/١٠/٢٩ تأريخ القبول: ٢٠١٧/١٢/٢٠

1. Introduction:

In any text, the text producer usually employs conjunctives to indicate the progression of the content of the text and to signal how the parts of the text are connected, i.e., the way the writer wants the reader to relate

what is about to be said to what has been said before (Baker 1992:190). She (ibid) adds that it should be borne in mind that the same conjunction may be used to signal different relations, depending on the context.

Speakers of Arabic, as well as English, have at their disposal a system of conjunctions with which they can join simple sentences to make complex or compound sentences. Nevertheless, Arabic seems to adopt different stylistic methods of establishing cohesion by means of employing different types of conjunctions and other cohesive devices. Arab grammarians divide parts of speech into three categories: verbals, nominals, and particles. Arabic cohesive devices fall mainly in the third category. This study explores the translation from Arabic into English of three Arabic cohesive particles namely; "بل", "لكنْ" and "لَكِنَّ" as an under-researched linguistic observable feature, with particular reference to Qur'anic examples. Due to the lack of studies in this area, and because this phenomenon has not been treated sufficiently in Qur'anic discourses, 7 chosen Qur'anic verses illustrating the point are analyzed and discussed so as to uncover the difficulties and to suggest translation solutions. A handful of authentic and authoritative Qur'anic exegeses are consulted, in addition to 9 prominent translations of the Qur'an, in an attempt to investigate the role such interpretations can play in rendering the possible meanings into English. This makes it possible to provide a solid translational ground for assigning semantic and associative value to the

*College of Al Imam Aladham .

adversatives in the selected examples. This study demonstrates that adversatives in the Qur'an present a challenge for the translator that requires great effort to render appropriately in the target language. The study illustrate also that translators tend usually to use equivalents that most readily occur to mind, or the first among the list of dictionary meanings (usually 'but'), when rendering the chosen Arabic particles. The study also suggests how contexts can guide the translator in giving priority to one interpretation over another. To fulfill this goal this study tackles the concepts of cohesion and coherence, translation, meaning and the subject of translating religious text, especially the Glorious Qur'an.

2.Cohesion and coherence:

Cohesion is a surface relation; it connects together the actual words and expressions that we can see or hear. Baker (1992:180) says: " Cohesion is the network of lexical, grammatical, and other relations which provide links between various parts of a text. These relations or ties organize and, to some extent create a text, for instance by requiring the reader to interpret words and expressions by reference to other words and expressions in the surrounding sentences and paragraphs". Halliday and Hassan (1976:4) also state that the concept of cohesion is semantically based as it refers to relations of meaning that exist within the text. coherence is a network of relations which organizes and creates a text: in other words cohesion is the network of surface relations which link words and expressions to other words and expressions in a text, and coherence is the network of conceptual relations which underlie the surface text. Both concern the way stretches of language are connected to each other. In the case of cohesion, stretches of language are connected to each other by virtue of lexical and grammatical dependencies. In the case of coherence, they are connected by virtue of conceptual or meaning dependencies as perceived by language users. (Baker, 1992: 218). In this research we are mostly interested in cohesion since adversatives fall in the realm of conjunctives, which in their turn are classified as cohesive devices (see Halliday and Hassan 1976:226).

2.1 Conjunction in Arabic:

According to Yahya (1993:22) the role of Arabic conjunctives can be categorized under three main headings:

1- Stylistic Conjunctives: This type is used for maintaining the conventional way of presenting content and the flow of discourse. Thus, we scarcely find a new sentence or paragraph in an Arabic text without being linked to the preceding one by a conjunctive, e.g. 'wa' (and).

2- Structural conjunctives: Structural divisions are marked across clause and sentence boundaries through the use of this type of conjunctives. The occurrence of one conjunctive is entailed by the occurrence of another one in the same sentence, e.g the use of 'itha'…'fa' (if…then).

3- Cohesive conjunctives: This heading is what we are interested in mostly in this research. Here conjunctives are used to bring the underlying semantic relations to the surface. Hence our analysis of the data will take into consideration the context bound value of the cohesive conjunctives by perceiving their interaction with the meaning of conjoined propositions to manifest the communicative function of the text. In this research we'll focus on three cohesive adversative particles, namely بل لكن، لكنّ since they are the most common adversatives in the Glorious Qur'an:

-**"بل"**: Used to indicate disavowal of what precede it whether negative or affirmative (Ibn Ya'eesh:8, 80), (Al Samurra'ee:2008: 224), (Al Muradee 1992:235) it is also used as a coordinating particle provided that coordination should be between two words, and the coordinated item should not be a sentence, example:

(ما سافر جيرانك بل خادمهم)and **(ماجاءني زيد بل عمر) .** If **"بل"** came after negation or interdiction, it signifies confirming negation or interdiction and stating the opposite to what follows it; in the last sentence, we negated the travel of our neighbors and stated it to what follows (بل) that is, their servant . When comes after an affirmative or an imperative sentence, it signifies taking the role from the previous expression and validating it to the second expression, example: **(ليشهد سليم بل معاذ)**, here we deleted our command to (سليم) and passed it to (معاذ). If (بل) was followed by a sentence it will be no longer regarded as a coordination particle and

it becomes an initiative particle, if we want to rebut what precede it it is treated as signifying abolishment as in:

and{**أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جاءَهُمْ بِالْحَقِّ**}(المؤمنون:٧٠)

{ **وقالوا اتخذ الرحمن ولدا سبحانه بل عباد مكرمون** } (الأنبياء:٢٦). Sometimes it signifies transference from one proposition to another as in:

{أَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمّا يَذُوقُوا عَذابِ}(ص:٨).

And **{قد أفلح من تزكى وذكر إسم ربه فصلى بل تؤثرون الحياة الدنيا والآخرة خير وأبقى}** **(الاعلى:١٦).** (ibid), (See also Al Nahawi 1981:94, Al Zajaji 1984:133, Al Harawi 1971: 228, Al Hilali 1986:96, Al Ansari 1985:152)

-**لَكِنَّ** : Signifies retraction by negating What one may presuppose its truthfulness or validating what one may assume its negation by shifting the role to what follows it(Ibn Ya'eesh:8,80, Al Muradi 1992:591, Al Ansari 1985:383) , for example: **عليّ شُجَاع لكنه بَخِيل** , here **لَكِنَّ** is used to clarify that Ali is miser despite the fact that he is brave, to avoid wrong assumptions since courage and generosity are often associated features.

Another example: **ما جاءَ الأميرُ ولكنَّ نَائِبَه أَتَى** , in this example **لَكِنَّ** is used to state the arrival of the deputy despite the fact that the prince has not come.

We may also use **لَكِنَّ** for retraction after statements like when one says: **حَضَر خَالِدٌ**, then you add: **لكنَّ أَخَاه لم يَحضُر**.

لكنْ: Is Also used for retraction, it always comes in between two opposed propositions. It is used for coordination only, if three conditions were satisfied:

a. The coordinated should be single (one word) not a sentence.
b. It should be preceded by negation or interdiction.
c. It should not be conjoined with **و** .

Example: **ما شربتُ اللبنَ لكن الماءَ**.

If one of these conditions was not fulfilled, **لكنْ** act as an initiative particle which denotes retraction and it comes at the beginning of a sentence (See Ibn Ya'eesh: 8,106, Al Samurra'ee 2008: 224, Al Hilali 1986: 96).

2.2 Conjunction in English:

According to (Fathy, 1993:31), Conjunctives represent a semantic network of relationships that hold the component parts together, and, that textual components which are poorly linked tend to be hard to understand. Dik (1968) argues that conjunctives themselves have "semantic values" , Gunter (1984:1) claims that conjunctives "impose meanings between propositions". He (ibid: 12) adds that, meaning of the conjoined propositions depends on the type of conjunction used, the position in which it figures, the relationship between the subjects of the two clauses joined, the intonation that accompanies the conjunction, and the order in which the two clauses are joined . To Halliday and Hassan (1976:226), Conjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings; they are not primarily devices for reaching out into the preceding (or following) text, but they express certain meanings which presuppose the presence of other components in the discourse. According to Halliday and Hassan (1976:231), conjunctive expressions are divided into three kinds:

1- Adverbs, including:

Simple adverbs (coordinating conjunctions), e.g.: but, so, then, next…etc

Compound adverbs in –ly, e.g.: accordingly, subsequently, actually.

Compound adverbs in there- and where-, e.g.: therefore, thereupon, whereat.

2- Other compound adverbs, e.g.: furthermore, nevertheless, anyway, instead, besides.

Prepositional phrases: on the contrary, as a result, in addition.

3- Prepositional expressions with that or other reference item, the latter being (i) optional, e.g.: as a result of that, instead of that, in addition to that, or (ii) obligatory, e.g.: in spite of that, because of that.

They also (ibid: 239) classify conjunctions into four categories:

1- Additives: e.g.: and, and also, or, or else, furthermore, in addition, besides, thus, in the same way, similarly…etc

2- Adversatives: adversative conjunctives signal contrasting and/or unanticipated ideas, e.g.: yet, though, only, but, however, nevertheless, in fact, actually, on the other hand, instead, rather, anyhow…etc

3- Causal: e.g.: so, then, hence, for, because, in this regard,, otherwise…etc

4- Temporal: e.g.: next, after that, at once, thereupon, soon, finally, at this point, to sum up…etc.

Baker (1992: 191) adds another category ; Continuatives: now, of course, well, anyway, surely, after all.

We may conclude this section with some principles to the use of conjunction to conjoin propositions laid down by (Gunter:23):

1- No pair of propositions contains a built in, pre-existing relationship; at the same time, no pair of notions essentially resist having any relationship imposed upon it.

2- The maker of a conjoined sentence does, in fact, through his choice of signals, impose upon the pair of clauses any relationship which the finished construction exhibits.

3- The witness to that writers construction receives the signals imposed, and through those signals perceives and registers the imposed meaning.

2.2.1 **Adversatives:**

According to Halliday and Hassan (1976: 250), the basic meaning of the adversative relation is 'contrary to expectation. They add that the expectation may be derived from the content of what is being said, or from the communication process, the speaker- hearer situation. They (ibib,1976: 242) also gave an account of adversative conjunctives according to the following table:

Adversatives	Adversative 'proper': Simple: yet, though, Only Containing 'and': but Emphatic: however, Nevertheless, Despite this
	Contrastive: Avowal: in fact, actually, as a matter of fact Contrastive (external): Simple: but, and Emphatic: however, on the other hand, at the same time
	Correction: Of meaning: instead, rather, on the contrary Of wording: at least, rather, I mean
	Dismissal: Closed: in any case, in either case, whichever way it is Open- ended: in any case, anyhow, at any rate, however it is

3.0 The concept of Translation:

Translation is a very old activity that has been practiced for centuries by many people who belong to different nations, eras, cultures and languages around the world. Average people think of it as an activity which has limited importance with a trivial role in life. This attitude is extremely wrong; translation has played an active role in the development of nations and establishing communicational relationships between different people that belong to different linguistic communities around the world. Translation is, above all, an activity that aims at conveying meaning or meanings of a given-linguistic discourse from one language to another.

Hatim and Mason (1997: 14) state that it is the very quest for the successful exchange of meaning that is at the heart of what we pursue as translators.

According to Hatim and Mason (1997: 1), " Translation is looked upon as an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication which may have been intended for different purposes and different readers/hearers."

- Larson (1984: 3) states that "translation consists of transferring the meaning of the source language into the receptor language. This is done by going from the form of the first language to the form of a second language by way of semantic structure".
- To Newmark (1982: 7), translation is a " Craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language".
- To Nida and Taber (1974: 12), "Translating consists in reproducing in the receptor language the closest natural equivalent of source language message, first in terms of meaning and secondly in terms of style".

Having browsed some of the different scholars' viewpoints we can realize the importance of preserving meaning when translating from one language into another, hence we should give a brief account to the concept of meaning in the following section:

4.Meaning:

meaning refers to something which someone wants to communicate. It is not contained in individual words, but also in how the various words of utterances relate to each other. Meaning has been the center of attention of many scholars since ancient times, and has been tackled in different ways at different times. Meaning is given in specified ways by the words themselves and syntax. Sentences should be composed of smaller units (propositions), each of which indicate the conditions to be satisfied to make each sentence true. Language occurs in some context, and must express beliefs, hopes, intentions, etc. While these beliefs and hopes, etc. are no doubt states of the speaker's nervous system, the sentences should also relate to exterior objects and situations. (Holcombe :2007).

5. Translation and meaning:

Having tackled both the concepts of translation and meaning, we shall try to relate the two concepts to each other. Nida and Taber (1974:56) state:

Since words cover areas of meaning and are not mere points of meaning, and since in different languages the semantic areas of corresponding words are not identical, it is inevitable that the choice of the right word in the receptor language to translate a word in the source language text depends more on the context than upon a fixed system of verbal consistency, i.e., always translating one word in the source language by a corresponding word in the receptor language.

translation is, above all, an activity that aims at conveying meaning or meanings of a given-linguistic discourse from one language to another (as we stated earlier), rather than the words or grammatical structures of the original. We should look briefly at the most significant and recent developments in the field of study of "meaning", or semantics. Our interest here lies in the shift of emphasis from referential or dictionary meaning to contextual and pragmatic meaning. Such a shift represents a significant development, particularly relevant to translation, and to communicative register-based approach to translation.

The meaning of a given word or set of words is best understood as the contribution that word or phrase can make to the meaning or function of the whole sentence or linguistic utterance where that word or phrase occurs. The meaning of a given word is governed not only by the external object or idea that particular word is supposed to refer to, but also by the use of that particular word or phrase in a particular way, in a particular context, and to a particular effect.

The first type of meaning, i.e., the meaning of reference, is often referred to as the "referential" meaning, the "lexical" meaning, the "conceptual" meaning, or the "denotative" meaning. It is also sometimes referred to as the "signification" of a lexical item.

There is a distinction between conceptual meaning, on the one hand, and connotative, stylistic, affective, reflected, and collocational types of meaning on the other hand. Thus, we classify the last five types of meaning under one general category of associated meaning. There is a clear distinction between the logical meaning or the lexical reference of a particular word, and between the types of associated meaning. Such a distinction in the field of semantics between the lexical and the associated may remind us of the distinction between the semantic and the communicative approach as far as the literature on translation is concerned. The reason why there is a distinction, however, is that the conceptual meaning of a word is the type of meaning which could be mainly deduced in isolation from any other linguistic or even non-linguistic context, whereas the other types of meaning, whether associative or theoretical, are broadly speaking to be derived from the context of the utterance. Hence, this is relevant to translation and translation theories. It is usually easier to find the conceptual or the logical meaning of a given word, but that type of meaning is not always telling in the case of translation. However, it is often difficult to obtain even the lexical equivalent of a given item in translation, when the translation is taking place across two different languages that do not have a culture in common, such as translation from Arabic into English and vice versa. Yet, we should not waste time in a rather worthless search for the lexical equivalent, since, even if such lexical items are easy to come by, they might not be helpful in translation.

6. Fidelity vs. Transparency:

According to "Wikipedia" , fidelity (or faithfulness) and transparency are two often-competing qualities that have been regarded for millennia as idols for translation, particularly literary translation. Fidelity is the extent to which a translation accurately renders the meaning of the source text without adding to or subtracting from it, and without intensifying or weakening any part of the meaning. Transparency is the extent to which a translation appears to a native speaker of the target language to have originally been written in that language, and conforms to the grammatical and idiomatic conventions of the language (ibid).

A translation meeting the first criterion is said to be a "faithful translation"; a translation meeting the second criterion- an " idiomatic translation". The two qualities are not necessarily mutually exclusive.

The criteria used to judge the faithfulness of translation vary according to the subject, the precision of the original contents, the type, function and use of the text, its literary qualities, its social or historical context, and so forth.

The criteria for judging the transparency of a translation would appear more straightforward: an unidiomatic translation "sounds wrong" and in the extreme case of word-for-word translations generated by many machine-translation systems, often results in patent nonsense with only a humorous value (ibid.).

Nevertheless, in certain contexts a translator may consciously strive to produce a literal translation. Translators of religious or historic texts often adhere as closely as possible to the source. In order to do this, they deliberately stretch the boundaries of the target language to produce an unidiomatic text. Likewise a literary translator may wish to adopt words or expressions from the source language in order to provide "local colour" in the translation (ibid).

The question of fidelity vs. transparency has also been formulated in terms of "formal equivalence" and "dynamic equivalence" respectively. The latter conveys the essential thought expressed in a source text - if necessary at the expense of literality. By contrast, 'Formal equivalence' (sought via literal translation) attempts to render the text literally, at the expense of features

natural to the target language. This distinction was adopted by Nida and Taber(1974), who considered the formal equivalence to be focusing on similarity of form between the SL text and the TL text as well as on the content, and dynamic equivalence to reproduce an equivalent effect on the receiver as that experienced by the SL. receiver.

The same distinction is made by Newmark (1982:39) when he distinguishes between two types of translation:

Communicative translation which attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original, and semantic translation which attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original.

There is, however, no sharp boundary between dynamic and formal equivalence. On the contrary, they represent a spectrum of translation approaches. Each is used at various times and in various contexts by the same translator and at various points within the same text-sometimes simultaneously. Competent translations, indeed, entail the judicious blending of dynamic and formal equivalents. And in some cases, a translation may be both dynamically and formally equivalent to the original text. According to Newmark (1982: 40), communicative and semantic translation may well coincide, particularly, when the text conveys a general message rather than a culturally (temporally and spatially) bound message and the content is as important as the form- "notably in the translation of the most important religious, philosophical, artistic and scientific texts, assuming second readers as informed and interested as the first". Basing on the above mentioned arguments, especially the last paragraph, the adopted model to evaluate the chosen Qur'anic adversatives might not be as clear cut as in some other cases since both formal and dynamic equivalents are sought here.

7.Translating the glorious Qur'an:

The unique characteristics as well as the sacredness of the Holy Qur'an impose a heavy burden on the translators shoulder. In fact some scholars of Islam prohibit the translation of Qur'an entirely and they substantiate their point of view on several facts:

- Being the words of Allah in an Arabic tongue,
- Being exalted, for it is from Allah,
- Having teleology, i.e. preciseness in the purposes of each utterance,
- Being transparent in its utterances having harmonious consistency between the meanings and the linguistic expressions conveying these meanings.

According to Al-Bushaykhi (cited in Al Badrany, 2005: 38) , the language of the Glorious Qur'ān has the above characteristics, which no other language has, thus no accurate translation is possible.

Jasim, Z. A. and Jasim, J. A. (ibid:39) see that the translation of the Glorious Qur'an is a very controversial issue among Muslim scholars, some allow it, others prohibit it despite its benefit to Islam in introducing its principles, origins, heritage and culture to people who speak languages other than Arabic. Researchers have admitted the impossibility of translating the Glorious Qur'ān as it is the words of Allah which no one on any time and in no place could grasp all its meanings and concepts. What happens is translating the meanings of the Glorious Qur'ān and not the Glorious Qur'ān itself.

8.The Translations of the Glorious Qur'an Adopted in this Study:

Nine translators of the Holy Qur'an were selected and there translations of Six Qur'anic verses containing one of the three specified particles are checked for appropriate rendition of these particles. These translators are:

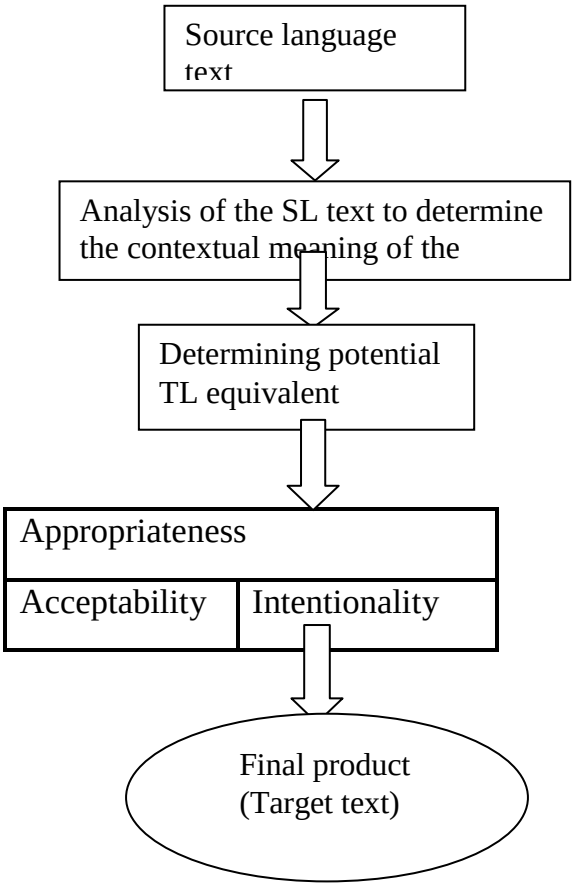
1- Ahmad Ali.
2- Mohammad Ayub Khan: referred to as Ayub.
3- Abdul-Majid Daryabadi: refered to as Dabadi.
4- Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan: referred to as Hilali&khan.
5- Mohamed J. Ahmed and Samira Ahmed: Referred to as Mohammad& Samira.
6- Muhammad Marmaduke William Pickthall: referred to as Pickthall.
7- Hassan Qaribullah and Ahmad Darwish: referred to as Qari&Darwish.

8- Muhammad Habib Shakir: referred to as Shakir.
9- Abdullah Yusuf Ali: referred to as Yusif Ali

9.Data analysis:

Appropriate translation of cohesive devices from one language into another helps the TL receptor to perceive the same underlying semantic relationships that assured textness in the SL as well as the text producer's attitude. Inappropriate rendering of conjunctives would go against the TL text producer's intentionality and the readers acceptability of the text. De Beaugrande and Dressler (cited in Yahya 1993: 32), state that appropriate renderings of the conjunctives uphold two standards of textuality, namely acceptability and intentionality. These two standards are concerned with the text user's attitudes. Acceptability deals with the relationship between the text and the reader. Intentionality deals with the relationship between the text and its producer. In our analysis we shall focus on the appropriateness of the target language renditions of the cohesive devices used in the selected source texts with its two folds i.e. acceptability and intentionality. IT should be born in mind that finding the appropriate equivalent in this field of translation is not a straightforward task, in fact, it is an elusive one that demands scrutinizing, especially to meet the parameter of intentionality which is the most delicate among the two. We propose a procedure that comprises the following steps:

1- Analyzing the SL text to determine the associative meaning of the SL adversative particles.
2- Determining potential TL equivalent/s for the SL particles
3- Checking the Appropriateness of the given TL realizations of these particles; a TL conjunctive , provided as equivalent to the SL one , is viewed as appropriate if it does not distort the relationship between the semantic units, and inappropriate if it distorts it and brings in a relationship that is not intended by the text producer (intentionality). Other considerations in the judgment of the TL renderings are whether they do or do not break syntactic rules and stylistic norms of the English language (acceptability) (see Brunette:2000:179) .
4- Proposing renditions whenever necessary.



-The Model adopted in this Study-

SL text (1):

ولا تحسبنَّ الذين قتلوا في سبيل الله أمواتاً، بل أحياءٌ عند ربهم يرزقون. (آل عمران ١٦٩)

Translations:

1- **Ahmad Ali**: Never think that those who are killed in the way of God are dead. They are alive, getting succor from their Lord.
2- **Ayub**: And do not reckon those who were killed in God's way as dead. No, they are living with their Lord, and are provided by Him.
3- **Dbadi** :And reckon not thou those slain in the way of Allah to be dead. Nay, they are alive, and with their Lord, and provided for.

4- **Hilali&Khan**: Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.

5- **Mohammad&Samira**: And do not think/suppose those who (were) killed in God's sake (are) dead, but (they are) alive at their Lord, being provided for.

6- **Pickthall** :Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have Provision.

7- **Qarib& Darwish**: You must not think that those who were killed in the way of Allah are dead. But rather, they are alive with their Lord and have been provided for.

8- **Shakir** :And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord.

9- **Yusif Ali**: Think not of those who are slain in Allah.s way as dead. Nay, they live, finding their sustenance in the presence of their Lord.

Interpretation:

According to Al Shawkany (1414A.H.: 1, 457), martyrs are in fact not dead like other dead people but they are still living another real life with the privilege of enjoying boons of paradise. Other commentators like Al Baghawy (1997:2, 134) and Al Nasfi (1998:1, 310) support the same interpretation. Thus "بل" here signifies the assertion of the first interdiction in contrast with the following proposition .

Discussion:

1- Acceptability: Translators (2,3,4,6,8,9) inappropriately used the interjection 'No' or its archaic form 'nay' as rendition of the Arabic (بل) since it is used as a response rather than a conjunctive resulting in two separate sentences, thus diverting from the original text's style. Translator (7) used the conjunction (but) at the beginning of a new sentence, a case which is grammatically not preferred especially in formal language . Translator (1) used no conjunction to link the two propositions in one sentence diverting from the original text's style. Finally translator (5) has no problems related to acceptability.

2- Intentionality: The meaning imposed by the use of the Arabic adversative (بل) here is asserting the negation of the first proposition and emphasizing the second proposition. Most of the translators; (2,3,4,6,8,9) inappropriately used the interjection 'No' or its archaic form 'nay' to render (بل). Although they convey the same semantic proposition to some extent, 'no' or 'nay' do not convey the same emphasis on the proposition that follows it. Translator (1) inappropriately used zero conjunction to render (بل) depriving the reader from the emphasis implied by using (بل) between the negative and the positive sentences .Translator (5) rendered (بل) as 'but' resulting in low degree of appropriateness because this choice neglects the emphasis implied by (بل), in addition, it is usually used to indicate the contrast between two different qualities at the same time which is not the case in this instance. Translator (7) used the combination (but rather) which is appropriate according to the parameter of intentionality since it retains the sense of contradiction in addition to correction of the following proposition. A proposed translation would be:

You must not think that those who were killed in the way of Allah are dead, <u>but rather</u> they are alive with their Lord and have been provided for. Table (1) summarizes the results for this Text.

Table (1):

TT No	TL Equivalent of SL Particle	Acceptability	Intentionality	Degree of appropriateness
1.	**_____**	**-**	**-**	**Low**
2.	**No**	**-**	**-**	**Low**
3.	**Nay**	**-**	**-**	**Low**
4.	**Nay**	**-**	**-**	**Low**
5.	**But**	**+**	**-**	**Low**
6.	**Nay**	**-**	**-**	**Low**
7.	**But rather**	**-**	**+**	**Low**
8.	**Nay**	**-**	**-**	**Low**
9.	**Nay**	**-**	**-**	**Low**

Note: (+) refers to positive status, and (–) refers to negative status each time they occur.

SL text 2:

وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ. (الحج:٢)

Translations:

1- **Ahmad Ali:** You will see men drunk, yet it will not be intoxication. The torment of God will be severe.

2- **Ayyub**: And thou shalt see men drunk, though they will not be drunk, but God's punishment is terrible.

3- **Dbadi**: And thou shalt behold mankind as drunken, whereas drunken they will be not, but the torment of Allah shall be severe.

4- **Hilali&Khan**: And you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.

5- **Mohammad&Samira**: And you see/understand the people intoxicated/loosing judgment, and they are not intoxicated/loosing judgment, and but God's punishment(is) strong (severe).

6- **Pickthall**: And thou (Muhammad) wilt see mankind a drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).

7- **Qarib& Darwish:** And you shall see mankind drunk although they are not drunk; dreadful will be the punishment of Allah.

8- **Shakir**: And you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.

9- **Yusif Ali**: Thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.

Interpretation:

According to Al Qurtubi (1964:12, 5) in the day of judgment people look like they are drunk due to the horror they experience. Al Mahalli& Al Suyuti (433) hold the same interpretation in viewing people like drunk without being intoxicated. In the same vein Al Baidhawi (1418 A.H.:4, 64) says that people look like they are drunk because of the horribleness of Allah's torment that makes everyone lose his mind.

Discussion:

1- Acceptability: Translator (5) unjustifiably used two conjunctions (and, but), since 'but' alone additionally implies the meaning of 'and'

(Halliday and Hasan 1976: 237). Translators (1, 7) used no conjunction and thus separated the sentence into two different sentences, diverting from the style of the SL text. No other problems of acceptability were noticed.

2- Intentionality: All the translators (except 1,7) have chosen 'but' to render (لَٰكِنَّ), this rendition does not suit the given interpretation since 'but' as a conjunction is used either in the sense of excluding something (except for) on in the sense of contrast or contradiction between two words or clauses, which is not the exact case here since the imposed meaning by (لكن) is correction, hence these translations may be considered of low degree of appropriateness. Translators (1, 7) inappropriately used no conjunction, depriving the reader from the attitude of the source text , i.e. correction of the first notion .

An appropriate equivalent in this context would be "but rather". A proposed translation would be as follows:

You will see men drunk but not intoxicated, <u>but rather</u>, the torment of Allah is horrific. Table (2) summarizes the results for text (2):

Table (2)

TT No	TL Equivalent of SL Particle	Acceptability	Intentionality	Degree of Appropriateness
1.	Yet	-	-	Low
2.	Though	+	-	Low
3.	But	+	-	Low
4.	But	+	-	Low
5.	And but	-	-	Low
6.	But	+	-	Low
7.	_____	-	-	Low
8.	But	+	-	Low
9.	But	+	-	Low

SL text 3:

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ. (سورة الإسراء :٤٤)

Translations:

1- **Ahmad Ali:** There is nothing that does not chant His praises, but you do not understand their hymns of praise.

2- **Ayub**: Nothing is there but it celebrates His praise, though you do not understand their extolling.

3- **Dbadi:** And naught there is but halloweth His praise, but ye understand not their hallowing.

4- **Hilali &Khan**: There is not a thing but glorifies His Praise, but you understand not their glorification.

5- **Mohammad&Samira:** And that (there is not) from a thing except (it) praises/glorifies with His praise/gratitude/thanks, and but you do not understand their praise/glorification.

6- **Pickthall:** There is not a thing but hymneth his praise; but ye understand not their praise.

7- **Qarib& Darwish**: There is nothing that does not exalt with His praise, but you do not understand their exaltation.

8- **Shakir**: There is not a single thing but glorifies Him with His praise, but you do not understand their glorification.

9- **Yusif Ali:** There is not a thing but celebrates His praise; And yet ye understand not how they declare His glory.

Interpretation:

According to Al Qurtubi (1964:10,266) , Al Shawkani (1414A.H.:3,47) , Al Baghawi (1997:5, 96) and others that everything in universe glorifies Allah although we cannot hear or understand there glorification.

Discussion:

- Acceptability: Translator (5) unjustifiably used two conjunctions (and, but), since (but) alone additionally implies the meaning of (and). No problems were noticed to the acceptability of the rest of translations.

- Intentionality: all the translators except (2,9) inappropriately used the contrastive marker (but) since it is usually used either in linking two contradicted clauses with equal semantic forces in the form of new information , or in exclusion and both do not match the case in this instance since the information given after (لكن)in this instance is

not in relation of contradiction neither of exclusion, nor is the proposition after 'but' is intended to be emphasized over that preceding it, rather it is the notion of glorification whom to be emphasized . Translator (9) used 'and yet' to render (لكن) also inappropriately since the use of this rendition also emphasizes the proposition following it on the expense of that preceding it. Finally translator (2) managed to render 'لكن' appropriately with (though) since it is used to make a subordinate clause of a given information less important than the one in the preceding clause information , and at the same time implies simple contrast. Table (3) Summarizes the results for text (3):

Table (3)

TT No	TL Equivalent of SL Particle	Acceptability	Intentionality	Degree of Appropriateness
1.	But	+	-	Low
2.	Though	+	+	High
3.	But	+	-	Low
4.	But	+	-	Low
5.	And but	-	-	Low
6.	But	+	-	Low
7.	But	+	-	Low
8.	But	+	-	Low
9.	And yet	+	-	Low

SL text 4:

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَٰكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ (سورة مريم: ٣٨)

Translations:

1- **Ahmad ali**: How keenly would they hear and see when they come before Us then, even though today the evil-doers are lost in palpable error.

2- **Ayub:** How well they will hear and see on the day they come to Us! But, today the wrong-doers are clearly astray.

3- **Dabadi:** How wondrous in their hearing and their sight will they be the Day they come unto Us! But to-day the wrong doers are in error manifest.

4- **Hilali&Khan:** How clearly will they (polytheists and disbelievers in the Oneness of Allah) see and hear, the Day when they will appear before Us! But the Zalimun (polytheists and wrong-doers) today are in plain error.

5- **Muhammad&Samira:** Make (to) hear/listen with them, and make to see/understand , a day they come to Us, but the unjust/oppressive today (are) in evident misguidance.

6- **pickthal:** See and hear them on the Day they come unto Us! Yet the evil doers are today in error manifest.

7- **Qarib& Darwish:** How well they will hear and see on the Day when they come before Us! The evildoers are today in clear error.

8- **Shakir**: How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.

9- **Yusif Ali**: How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest.

Interpretation:

Al Tabari (2000: 8, 199) says that the unbelievers (in the day of judgment) shall have perfect senses of sight and hearing when it would be too late to use them, as they are blind to see the truth now (in their earthly life), and behold the evidence that prove Allah's oneness. They are also (in life) deaf to hear the verses of the Holy Qur'an as well as the messengers sent to them by Allah. Ibn Katheer (1419A.H.:5, 206), Al Baghawi (1997:5, 232), Al Mahali& Al Suyuti (p.400) and others are in support of the same interpretation.

Discussion:

1- Acceptability: Translator (7) used no conjunction to link the two clauses, diverting from the target text's logic and style. Translator (5)'s rendition was too literal in a way that affected the coherence and resulted in a vague text. No problems were noticed in the other translations.

2- Intentionality: As we have noticed in the interpretation There is new information that the unbelievers will have perfect sight and hearing in the day of judgment compared to the known information that the unbelievers today are totally astray. Nevertheless,

translators (2,3,4,5,8,9) neglected the foregrounding in the source text and ,again, used "but' which is of low degree of appropriateness in this instance since 'but' is used to coordinate two clauses that have equal semantic force, and both presenting new information with a bit emphasis on the second proposition which is not the case here. Translator (7) used zero conjunctives resulting in two separated sentences depriving the reader from the attitude held by the source text in using the adversative particle. Translators (6) rendered the adversative particle inappropriately since the use of 'yet' implies an emphasis on the second proposition on the expense of the preceding proposition. Finally, Translator (1) managed using 'even though' in reflecting a relation of the given information (in the subordinate clause) in contrast with the new information that is preceding the conjunctive. Table (4) summarizes the results for text (4):

Table (4)

TT No	TL Equivalent of SL Particle	Acceptability	Intentionality	Degree of Appropriateness
1.	**Even though**	**+**	**+**	**High**
2.	**But**	**+**	**-**	**Low**
3.	**But**	**+**	**-**	**Low**
4.	**But**	**+**	**-**	**Low**
5.	**But**	**-**	**-**	**Low**
6.	**Yet**	**+**	**-**	**Low**
7.	**_____**	**-**	**-**	**Low**
8.	**But**	**+**	**-**	**Low**
9.	**But**	**+**	**-**	**Low**

SL text5:

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ ۚ (سورة الأنفال : الآية١٧)

1- **Ahmad ali**: It was not you who killed them, but God did so.
2- **Ayub**: And you did not kill them, but God killed them;
3- **Dariabady**: Wherefore ye slew them not, but Allah slew them.
4- **Hilali&Khan**: You killed them not, but Allah killed them.
5- **Mohammad&Smira**: So you did not kill them, and but God killed them,
6- **Pickthall**: Ye (Muslims) slew them not, but Allah slew them.
7- **Qarib&Darwish**: It was not you who killed them, but Allah slew them
8- **Shakir** : So you did not slay them, but it was Allah Who slew them.
9- **Yusif Ali**: It is not ye who slew them; it was Allah.

Interpretation:

According to Ibn Katheer(Vol.2, p: 391) that Allah the exalted addresses Muslims, telling them that it wasn't them who killed the unbelievers in the battle- especially that the unbelievers outnumbered them- but rather it was Allah's power and support that accomplished this mission. AlQurtubi (1964:7, 384) adds that it is Allah the one who causes death and life and who decides destiny, not the power of people. People, however, do their role by willingness and exerting efforts. Other commentators like Al Baghawi (1997:3,339), Al Baidhawi (1418A.H.:3, 52) also are in support of the same interpretation.

Discussion:

1- Acceptability: No problems were noticed according to this parameter except in translation (9) where no conjunctive device are used, thus, diverting from the logic and style of the original text.
2- Intentionality: All the translators used the conjunction 'but' except translator (9). If we check the uses of but carefully we'll find that the use of exclusion does not fit in this instance since Allah the exalted is by no means one of the humans, hence there is no sense of exclusion . The other use of 'but' (contradiction) also is not appropriate in this instance since the sense here is not exactly contradiction, but rather, correction. Thus we may consider the use of 'but' in this context is of low degree of appropriateness as it may

mislead the reader into uncertainty whether Muslims have something to do with the killing or not . Translator (9) used zero conjunction depriving the text from the source text's attitude and separating the two notions from each other, although they are actually connected since the use of 'لكن' demands the reader to look back at the first proposition. We may propose the following rendition where (but) is used with (rather) to imply both contrast and correction:

It was not you who killed them, <u>but rather</u> it was Allah who did so.

Table (5) Summarize the results for text (5)

Table(5)

TT No	TL Equivalent of SL Particle	Acceptability	Intentionality	Degree of appropriateness
1.	**But**	**+**	**-**	**Low**
2.	**But**	**+**	**-**	**Low**
3.	**But**	**+**	**-**	**Low**
4.	**But**	**+**	**-**	**Low**
5.	**And but**	**+**	**-**	**Low**
6.	**But**	**+**	**-**	**Low**
7.	**But**	**+**	**-**	**Low**
8.	**But**	**+**	**-**	**Low**
9.	**_____**	**-**	**-**	**Low**

<u>SL text 6:</u>

" فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ <u>وَلَٰكِنْ</u> تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُور" (الحج :٤٦)

<u>Translations:</u>

1- **Ahmad Ali**: It is not the eyes alone that do not see, oblivious are the hearts within their breasts.

2- **<u>Ayub</u>**: Yet it is not the eyes that are blind, but blind are the hearts that are in the breasts.

3- **Dabadi**: Verily it is not the sights that are blinded but blinded are the hearts that are in the breasts.

4- **Hilali&Khan**: Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

5- **Mohammad&Samira** : so that it truly does not blind/confuse the eye sights/knowledge and but that the hearts/minds which (are) in the chests (innermosts) blind/confuse (although they have eyes, they refuse to accept it).

6- **Pickthal**: For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.

7- **Qarib & Darwish**: It is not the eyes, but the hearts in the chests that are blind.

8- **Shakir:** For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

9- **Yusif Ali**: Truly it is not their eyes that are blind, but their hearts which are in their breasts.

Interpretation:

Al Tabari (2000:18, 658) in his commentary mentions that the unbelievers have their sights but they do not use them to witness the evidence to the power of Allah manifested in everything around us in this world, and to ponder over His greatness since their hearts cannot see and recognize the truth. Al Baidhawi (1418A,H:7,74), Al Shawkani (1414A.H.:3,544), and others support the same interpretation.

Discussion:

1- Acceptability: Translator (1) used no linking device between the two clauses, diverting from the style of the source text. Translator (5) again used (and+ but); an abnormal combination since the use of but implies the meaning of 'and' as well. The other translations were acceptable.

2- Intentionality: All translators except (1) used 'but' to render (لكن) giving a sense of contrast only neglecting the sense of correction implied in the source text , hence we may consider the use of 'but' here of low degree of appropriateness. Translator (1) inappropriately used zero conjunction between the two clauses making them look like two unrelated statements and depriving the reader from the attitude implied by the use of (لكن) in the target text. A combination between (but) and (rather) might be useful as follows:

Truly it is not their eyes that are blind, <u>but rather</u> their hearts which are in their breasts. Table (6) summarizes the results for text (6).

Table (6)

TT No	TL Equivalent of SL Particle	Acceptability	Intentionality	Degree of appropriateness
1.	**_____**	**-**	**-**	**Low**
2.	**But**	**+**	**-**	**Low**
3.	**But**	**+**	**-**	**Low**
4.	**But**	**+**	**-**	**Low**
5.	**And but**	**-**	**-**	**Low**
6.	**But**	**+**	**-**	**Low**
7.	**But**	**+**	**-**	**Low**
8.	**But**	**+**	**-**	**Low**
9.	**But**	**+**	**-**	**Low**

<u>SL text 7:</u>

(إِنَّا لَمُغْرَمُونَ . <u>بَلْ</u> نَحْنُ مَحْرُومُونَ) (الواقعة ٦٦،٦٧)

1- **Ahmad Ali**: "We have fallen into debt. Indeed, we have been deprived of the fruits of our labour."
2- **Ayub**: `We are debt-loaded; no, we have been deprived!
3- **DAbadi**: Verily we are undone. Aye! we are deprived!
4- **Hilali**&**Khan**: "We are indeed Mughramun (i.e ruined or lost the money without any profit, or punished by the loss of all that we spend for cultivation, etc! "Nay, but we are deprived!"
5- **Muhammad&Samira**: That We, We are in burdensome debt/loss . But We are deprived.
6- **Pickthal**: Lo! we are laden with debt!. Nay, but we are deprived!
7- **Qarib&Darwish**: (Saying:) 'We are laden with debts! Rather, we have been prevented! '
8- **Shakir**: Surely we are burdened with debt. Nay! we are deprived.

9- **Yusif Ali**: "We are indeed left with debts (for nothing). "Indeed are we shut out (of the fruits of our labour)"

Interpretation:

According to Al Qurtubi (1964:17, 219-220) verse 66 from this sura refers in one explanation to the unbelievers when they say that they are burdened with dept(due to their loss and lack of resources). In verse 67, he also says that they then added they are in fact deprived (by Allah). the determination, success and ability to work for living . Al Baidhawi (1418A.H.:5, 181), Al Baghawi (1997:21,8) and others hold the same interpretation.

Discussion:

1- Acceptability: Translators (2,8) used the interjection 'No' and its archaic form 'nay respectively, and translator (3) used 'Aye' as renditions of the Arabic (بل) inappropriately since it is used as a response rather than a conjunctive resulting in two separate sentences, thus diverting from the original text's style. Translator (5) used 'but' at the beginning of a new sentence, a case which is grammatically not preferred especially in formal language. No other problems related to acceptability were noticed.

2- Intentionality: The interpretations show that the two propositions are not necessarily contradicting, as a matter of fact the second one might be considered an intensification of the first one with a subtle sense of correction to a wider notion . In this sense translations (2,4,6,8) which used 'no' or 'nay' are considered inappropriate as they refute the first proposition all together. Translator (5) used 'but' to render (بل) also inappropriately since 'but' are used mainly to signify contradiction where none exists. Translators (1,9) inappropriately used 'indeed' which is used for agreement or confirmation without the sense of correction. In the same token translator (3) used 'Aye' which means 'yes' again inappropriately for the same reason. Translator (7) managed to render 'بل' using 'rather' appropriately as the sense of correction is retained. Table (7) summarizes the results for text (7).

Table (7)

TT No	TL Equivalent of SL Particle	Acceptability	Intentionality	Degree of appropriateness
1.	**Indeed**	**+**	**-**	**Low**
2.	**No**	**-**	**-**	**Low**
3.	**Aye**	**-**	**-**	**Low**
4.	**Nay, but**	**+**	**-**	**Low**
5.	**But**	**-**	**-**	**Low**
6.	**But**	**+**	**-**	**Low**
7.	**Rather**	**+**	**+**	**High**
8.	**Nay**	**-**	**-**	**Low**
9.	**Indeed**	**+**	**-**	**Low**

10. Results and conclusions:

The study investigates the problem of translating the Adversative particles in the Holy Qur'an through adopting an eclectic model that relies heavily on two factors of textuality, namely acceptability and intentionality to determine the appropriateness of the translators' renditions of these particles. Investigating the chosen samples, the researcher has concluded that adversative particles occurred in the Glorious Qur'an constitute an evident difficulty for the translators. Unless these particles are analyzed carefully, the translator is prone to use equivalents that do not retain the attitude of the original text imposed by the use of these particles. The analysis of the renderings shows that most of the renderings have not been appropriate (60 out of 63). keeping in mind that these results represent only the chosen verses of the Qur'an, and the chosen translators to illustrate the problem, and the number would vary significantly with other samples, Nevertheless, the problem still exists. A further investigation reveals that in only one instance, the low degree of appropriateness was attributed to lack of acceptability and this

represents only 1.58% of the translations. In 20 instances both the acceptability and intentionality were not satisfied resulting in low degree of appropriateness, and this constitutes 31.75% of the total number of translations. The major obstacle was attributed to intentionality where 42 instances failed to meet this requirement and this represent 66.66% of the total number of translations. The final results of each translator are shown in table (8) below.

Table (8)

TR	Degree of appropriateness						
	SLT 1.	SLT 2.	SLT 3.	SLT 4.	SLT 5.	SLT 6.	SLT7.
1-	Low	Low	Low	High	Low	Low	Low
2-	Low	Low	High	Low	Low	Low	Low
3-	Low	Low	Low	Low	Low	Low	Low
4-	Low	Low	Low	Low	Low	Low	Low
5-	Low	Low	Low	Low	Low	Low	Low
6-	Low	Low	Low	Low	Low	Low	Low
7-	Low	Low	Low	Low	Low	Low	High
8-	Low	Low	Low	Low	Low	Low	Low
9-	Low	Low	Low	Low	Low	Low	Low

References:

- Ahmed, M. J. and S. Ahmed (trans.) (1995). ***The Koran, Complete Dictionary and Literal Translation***. In (http://www.clay. smith.name/ Lexical_ Quran.htm).
- Al Ansari, J. ***Mughni Al Labib 'An Kutub Al A'aareeb***. Damascus: Dar Al Fikr.
- Al Badrany, Y. (2005). ***The Translation of Recurring Verses in the Glorious Qur'ān into English.*** Unpublished M.A thesis. Mosul University.
- Al Baghawi, A. (1997). ***Ma'alim Al Tanzil Fi Tafsir Al Qur'an.*** Dar Tiba Lil Nashr wa Al Tawzi'a.
- Al Baidhawi, N (1418 A.H,). ***Anwar Al Tanzil wa Asrar Al Ta'weel***. Beirut: Dar Ihya' Al Turath Al Arabi.
- Al Harawi, A. (1971)***. Al Uzhiya***. Damascus: Mujamma'a Al Lugha Al Arabiya.
- Al Hilali, H. ***Al Huruf Al 'Aamilah Fi Al Qur'an Al Kareem Bain Al Nahawyeen Wa Al Balaghyeen***. Maktabat Al Nahdha Al Arabiya.

- Al-Hilali, M. T. and M. M. Khan (trans.) (1996). ***Interpretation of the Meanings of The Noble Qur'ân in the English Language***, Riyadh: Darussalam.
- Ali, A (trans.) (1984). ***Al-Quran, A Contemporary Translation***. In (http://www.arthurwendover.com/arthurs/koran/koran-ahm ad-ali10.html).
- Al Mahalli, J. and Al Suyuti, J. (__). ***Tafsir Al Jalalain***. Cairo: Dar Al Hadith.
- Al Muradee, A (1992). ***Al Jana Al Dani Fi Huruf Al Ma'aani***. Beirut: Dar Al Ilm.
- Al Nahawi, A. (1981). ***Ma'aani Al Huruf***. Dar Al Shuruq.
- Al Nasfi, A. (1998). ***Madarik Al Tanzil Wa Haqaiq Al Taiweel.*** Beirut Dar Al Kalim Al Tayyib.
- Al Qurtubi, A. (1964). ***Al Jami'a li Ahkam Al Qur'an.*** Cairo: Dar Al Kutub Al Masriya.
- Al Samurra'ee, F. (2008). ***Maiani Al Nahw***. Beirut: Dar Al Fikr.
- Al Shawkani, M. (1414 A.H.). ***Fath Al Qadeer.*** Beirut: Dar Al Kali Al Tayyib.
- Al Tabari, M. (2000). ***Jami'a Al Bayan fi Ta'weel Al Qur'an***. Mu'assasat Al Risalah
- Al Zajaji, A. (1984).***Huruf Al Ma'aani***. Beirut: Mu'assasat Al Risalah.
- Ali, A. Y. (trans.) (1934-1937). ***The Quran Text, Translation, and Commentary***. In (http://www.islam101.com/quran/yusufAli/ index.htm).
- Baker, M. (1992). ***In Other Words: A coursebook on translation***. London: Routledge.
- Brunette, L. (2000***)."Towards a Terminology for Translation Quality Assessment: A comparison of TQA practices"***. In: Carol Maier (ed), Evaluation and Translation**.** Vol.6, No.2

- Daryabadi, A. (trans.) (1941-1957). ***Translation and Commentary of the Quran***. In (http://www.geocities.com/infoquran/dbadi.txt).

- Dik, s. (1968). ***Coordination***. Amsterdam: North- Holland.
- Fathy, S. (1993). ***An investigation into the effect of Mistranslating Arabic Conjunctives on the Text Typological***

Focus of Argumentative Texts. Unpublished_M.A Thesis. Mosul: University of Mosul.
- Gunter, R. (1984). ***The Conjunctive System of English: A Study of Form and Meaning***. Language Sciences, (6): 1-26.
- Halliday, M. and Hassan, R. (1976). ***Cohesion In English***. London: William Clowes& Sons ltd.

- Hatim. B and Mason. I (1997). ***The Translator as Communicator***. London: Routledge.

-Holcombe, J. (2007). (Untitled). http://www.textetc.com/theory/theories-of-meaning.html

- Ibn Katheer, A. (1999). ***Tafsir Al Qur'an Al 'Adheem***. Dar Tiba lil Nashr wa Al Tawzi'a.
- Ibn Ya'aeesh, (__). ***Sharh Al Mufassal***. Cairo: Al Mutanabby library.
- Khan, M. (trans) (unknown). ***THE HOLY QURAN***. http://ar.scribd.com/doc/54232699/
- Larson, M. (1984). ***Meaning Based Translation***. London: Lanham.
- Nida, E. and C. Taber. (1974). **The Theory and Practice of Translation**. Leiden.
- Newmark, P. (1982). ***Approaches to Translation*.** Oxford: Pergamon Press.

- Pickthall, M. M. (trans.) (1930). ***The Meaning of the Glorious Quran***. In (http://www.islam101.com/quran/QTP/index.htm).

- Qaribullah, H. & A. Darwish (trans.)(2001). ***Meaning of The Glorious Koran***. In (http://www.geocities.com/infoquran/qarib.txt).

- Shakir, M. H. (trans.) (1982). ***The Quran, Arabic and English***. In (http://hti.umich.edu/k/quran/browse.html)

- Wikipedia.(WD). "Translation". ***Wikipedia, the free encyclopedia*** http://en.wikipedia.org/wiki/Image:Wiktionary-logo-en.png

استقصاء الاخطاء التي يقع فيها متعلمو اللغة الانكليزية العراقيون من العرب و الكرد لدى كتابة الانشاء

م.صفوان مظفر خروفة

المستخلص

تُعّدُّ نظرية تحليل الأخطاء تقنية لتعريف ،وصف وشرح الاخطاء المرتكبة من قبل المتعلمين بصورة منتظمة. إن الهدف من نظرية تحليل الأخطاء هو لاختبار الأخطاء التي يرتكبها الطلبة العرب الكرد والتي بدورها تساعد الاستاذ لاكتشاف مدى تقدم الطلاب بكتابة الانشاء. تصف وتحلل هذه الدراسة الأخطاء المرتكبة من قبل الطلبة العرب الكرد اثناء كتابتهم للانشاء والتي تنبع من تأثير لغتهم الأم ومن استخدام اللغة الانكليزية لغة ثانية في التعلم. يحاول هذا البحث الاجابة على الاسئلة الآتية: من هم الأكثر تأثراً باللغة الام الطلبة العرب أم الكرد؟ من الأكثر ارتكابا للاخطاء في كتابه الإنشاء في اللغة الثانية الطلبة العرب ام الاكراد؟ ماهي الاخطاء الاكثر شيوعا التي يرتكبها الطلبة في كتابة الانشاء؟ . لتحقيق هذه الأهداف، فإن هذه الدراسة تفترض بأن الطلبة العرب اكثر تأثيرا بلغتهم الام من الطلبة الكرد. جمعت البيانات من خلال كتابة الانشاء لخمسين طالبا . وعليه فإن هذه الاخطاء التي تمت ملاحظتها في كتابات الطلبة يمكن تصنيفها إلى خمسة أنماط: أخطاء في صيغ أزمنة الافعال ، أخطاء في علم الصرف، أخطاء في استخدام الافعال و حروف الجر وأدوات التعريف.