

The Translation of Arabic Present Participle into English and its Time Reference

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ABSTRACT

The current study deals with the translation of the present participle from Arabic into English. It is an attempt to study the problems that encounter translators in translating the present participle into English and the mistakes which they may commit. This may be due to the fact that they are unaware that the present participle is a verbal element which may have a subject in the nominative case and an object in the accusative case. Another problem which may face translators is the variety of forms and rhymes in which the present participle may appear in Arabic as compared with English in which the present participle has one form only (the –ing form).

The study is divided into three sections. Section One is an introductory section which includes the problem of the study, the value, aim, scope and the procedure adopted in the study. Section Two accounts for the various definitions of the present participle in Arabic and the cases in which it may be used. Section Three is dedicated to the translation of the present participle in the Glorious Qur'an. It discusses the mistakes committed by some translators in translating the present participle in some verses. Finally, the study ends with a list of the main conclusions and findings arrived at in the study and the main references consulted to achieve this work.

1- Introduction

This study deals with the translation of the present participle from Arabic into English and the draw backs in which translators may fall due to their unawareness of the verbal character of the present participle in Arabic as compared with its counterpart in English. Thus, they may translate the present participle in Arabic into a nominal or an adjectival form in English unaware that it indicates action and that it refers to a specific time. Further, even the translators who translate the present participle into a verb phrase may not succeed in choosing the appropriate tense in the target language (i.e. English) equivalent to that intended in the source text. This may be due to unawareness of the morphological and syntactic structure of the present participle in Arabic. In addition, some translators may fail to recognize a particular present participle form in an Arabic text simply because they are unacquainted with the multiple rhymes in which it may appear unlike English in which the present participle has one form only.

The current study deals with the present participle only. This means that the past participle and other derivatives* fall outside the scope of this study. In addition, this study does not account for the forms, types and tenses of the verb phrase in Arabic because this needs much time and space and cannot be covered in a brief study like this. Besides, this study discusses only some verses containing present participles. It can not account for all the present participles in the Glorious Qur'an because of their great number. Section Three of this study is dedicated to the translation of the present participle in the Glorious Qur'an. In this section some verses containing present participles will be chosen with their translation. Three well-known translations of the Glorious Qur'an are chosen to see whether the three translators have succeeded in rendering the present

participle in the chosen verses accurately. If not, the mistakes will be pointed out and discussed and an alternative translation is suggested by the researchers. The current study aims at proving that some translators fail to translate the present participle into English accurately because of its multiple forms in Arabic. It also aims to show that the present participle is a verbal element; therefore, it should be translated into a verb phrase of an appropriate tense in English. Thus, the study is intended to shed light on the mistakes committed by some translators regarding the translation of the present participle into English especially those dealing with the translation of the Glorious Qur'an.

The present study is thought to be of great value to translators dealing with the translation of religious texts. It is also hoped to be useful for people interested in understanding the meanings of the Glorious Qur'an in English. Besides, the study is important for those who tackle texts containing present participles in Arabic and English.

* *In Arabic there are eight derived nouns called derivatives: the present participle, the past participle, the semi-participle epithet, the exaggeration formula, the preference noun, the place noun, the time noun and the tool name.*

2- Definitions and Cases of the Present Participle in Arabic

Most Arab linguists agree that the present participle is a form derived from a verb and that it denotes the action involved in the verb as well as the performer of that action (see al-Sayuti (n.d.)53; Ibn Hišam (n.d.) 3/216 and Hasan (n.d.)3/244). However, other linguists see that the present participle is an attribute referring to the performer of the action denoted by the verb. It is derived from the active verb to indicate the meaning achieved by the attributed performer of the action (see al-Ghalayeen (n.d.) 1/178; Ibn Malik (n.d.) 3/70). Despite the slight differences among the various definitions of the present participle, most of them focus on its verbal character and that it is nearer to the verb than to the noun or adjective. We can also elicit from the above definitions that the present participle indicates both the action and the performer of that action. Besides, it indicates the transitional active meaning related to a specific time (past, present or future) rather than the stative permanent meaning. Consider the following examples:

"وما انا بطارد الذين امنوا" (هود:٢٩)[1]

[And in no way will I drive away the ones who have believed]

(Ghali, 2005: 225)

" وكلبهم بأسط ذراعيه بالوصيد" (الكهف:١٨) [2]

[and their dog stretching his forelegs at the entrance]

(Zidan, 1996:295)

"أراغب أنت عن ألّهي يا إبراهيم" (مريم: ٤٦) [3]

[Dost thou hate my gods, O Abraham?]

(Ali, 1992:753)

" والله مُتَمِّمٌ نوره ولو كره الكافرون " (الصف: ٨) [4]

[And Allah is perfecting His light even though the disbelievers hate
(that)] (Ghali, 2005: 552)

In the examples 1-4 above, it is clear that the present participles respectively (متم، راغب، باسط، طارد) existent in the four verses indicate actions of various tenses; therefore, they are translated appropriately into verb phrases whose tenses are chosen according to the morphological and syntactic structure of the present participles and according to the context and the occasion of these verses.

The Kufi scholars stressed the verbal aspect of the present participle more than their Basri counterparts. They agreed that it is similar to the verb in several points. It, like a verb, may have a subject in the nominative case and an object in the accusative case (al-Saqi, 1970: 24). Furthermore, they maintained that if it appears nunnated, it will indicate the present or future, and if it appears in the genitive case, it will indicate the past time (see al-Farra? (n.d.) 5/190 ; Ibn Ya i:š 6/68 and Sibawayh (n.d.) 1/107) Consider the following examples:

" ولا تقولن لشيء إني فاعلٌ ذلك غدا ... " (الكهف: ٢٣) [5]

[Nor say of anything, " I shall be sure to do so and so
tomorrow]

(Ali, 1992: 715)

" إني جاعلٌ في الأرض خليفة " (البقرة : ٣٠) [6]

[surely I am making in the earth a successor]

(Ghali, 2005: 6)

" الحمد لله فاطر السموات والأرض جاعل الملائكة رسلا ... " (فاطر : ١) [7]

[Praise be to Allah, Who created (out of nothing) The
heavens and the earth, Who made the angels messengers]

(Ali, 1992:1101)

In the examples [5] and [6] above, the present participles (جاعلٌ) and (فاعلٌ) respectively are nunnated; therefore, they indicate future. In [7], however, the two present participles (فاطر and جاعل) are in the genitive case; therefore, they indicate past time.

The present participle differs from the sub-participle epithet since the former involves dynamicity and transience, while the latter involves stativeness and permanence. However, al-Jurjani ((n.d.)124) argues that the present participle may sometimes denote permanence and stativeness if it is not accompanied by at least one of its agents (subject, object.). In the following examples the present participle denotes permanence and stativeness:

" إنما نحن مستهزءون " (البقرة : ١٤) [8]

[We (were) only jesting]

(Ali, 1992:19)

" ونحن له مسلمون " (البقرة : ١٣) [9]

[And to Him we are muslims]

(Ghali, 2005:20)

Among the permanent epithets are all attributes related to the Creator. They are not transitional or related to a particular time, but denote permanence and stativeness. They resemble the present participle in form not in function. This can be shown in the following examples:

" إن الله على كل شيء قدير " (البقرة : ٢٠) [10]

[Surely Allah is Ever Determiner over everything]

(Ghali, 2005: 4)

" انك أنت السميع العليم " (آل عمران : ٣٥) [11]

[Indeed You are the All- Hearing, the All-Knowing]

(Zidan, 1996: 54)

In fact the present participle is nearer to the verb than to any other part of speech since both of them denote action and both are related to a specific time (see Sibawayh (n.d.) 1/164). Besides, both of them admit the emphatic "Lam" as in the following examples:

" وان ربك ليحكم بينهم يوم القيامة " (النحل : ١٢٤) [12]

[But Allah will judge between them on the Day of Judgement]

(Ali, 1992:669)

" إن ذلك لمحيي الموتى " (الروم : ٥٠) [13]

[verily the Same will give life to the men who are dead]

(Ali, 1992:1021)

" إنكم لذائقوا العذاب الأليم " (الصافات : ٣٨) [14]

[Surely you will taste the painful chastisement]

(Zidan, 1996: 447)

Moreover, the present participle can be coordinated with the verb which means that they are equal. This can be proved in the following examples:

[15] " أولم يروا إلى الطير فوقهم صافات ويقبضن " (الملك : ١٩)

[and have not they regarded the birds above them out stretching
(their wings) and contracting (them) ?]

(Ghali, 2005:563)

[16] " ان المصدقين والمصدقات واقترضوا الله قرضا حسنا " (الحديد : ١٨)

[For those who give in Charity, men and women, and loan to Allah
a Beautiful Loan]

(Ali, 1992:1425)

[17] " يخرج الحي من الميت وَمُخْرِجُ الميت من الحي " (الإنعام : ٩٥)

[He causeth the living To issue from the dead, And He is the One
To cause the dead To issue from the living]

(Ali, 1992:321)

[18] " فالمغيرات صباحا *فأثرن به نقعا " (العاديات : ٤-٥)

[Then (by) the morning raiders * so they stir therewith a trail
(of dust)]

(Ghali, 2005: 599)

Furthermore, both the present participle and the verb can admit that (ين) and (ون) and the plural suffixes (ان) dual suffix the are annexed to denote dual or plural subjects respectively (Ibn Ya i:š (n.d.) 6/ 74). Consider the following examples :

" إذ يتلقى المتلقيان عن اليمين وعن الشمال قعيد " (ق : ١٧) [19]

[When the two angels sitting at his right and left, are recording everything]

(Zidan, 1996:519)

" فبأي ألاء ربكما تكذبان " (الرحمن: ١٣) [20]

[Then which of the favours of your Lord ye deny ?]

(Ali, 1992: 1398)

" قل ياايها الكافرون * لا اعبد ما تعبدون * و لا انتم عابدون ما اعبد " [21]

(الكافرون : ١-٣)

[Say O you disbelievers * I do not worship what you worship* Nor are you worshipping what I worship]

(Ghali, 2005: 603)

Although the Kufi and Basri grammarians differed in certain points regarding the functioning of the present participle, they agreed on the main conditions and general points. For example, both see that the present participle functions whether preceded (used here as a relative pronoun) (أل) by the definite article, it will function (أل) or not. They also see that if it is preceded whether it is transitive or intransitive, and whether it depends on interrogation or not (al-Saqi, 1970: 97), e.g.:

" والمقيم الصلاة والمؤتون الزكاة " (النساء : ١٦٢) [22]

[and those who establish prayer and pay alms]

(Zidan, 1996:103)

"والكاظمين الغيظ والعافين عن الناس" (آل عمران : ١٣٤) [23]

[Who restrain anger, and pardon (all) men]

(Ali, 1992 : 162)

However, if the present participle is not preceded by (أل), it can function on condition that it indicates the present or future time and depends on interrogation, negation, predication, attribution or process (see al-Samarra'i, 2003 :147), e.g.:

" فلعلك تاركٌ بعض ما يوحى إليك وضائقٌ به صدرك " (هود : ١٢) [24]

[Perhaps you may feel inclined to give up a part of what is revealed to you, and your chest is becoming straitened for it]

(Zidan, 1996: 222)

" جاعل الملائكة رسلا " (فاطر : ١) [25]

[the maker of the Angels (as) messengers]

(Ghali, 2005:434)

" ما كنت قاطعةً أمراً حتى تشهدون " (النمل : ٣٢) [26]

[no affair have I decided except in your presence]

(Ali, 1992: 945)

The present participle can appear in different cases and forms. It can be singular, dual, plural, masculine, feminine, intransitive or transitive. Consider the following examples:

" كمن مثله في الظلمات ليس بخارج منها " (الأنعام : ١٢٢) [27]

[Be like him who is in the depths of darkness, from which he can
never come out ?]

(Ali, 1992: 330)

" ليدخل المؤمنين والمؤمنات جنات تجري من تحتها الأنهار " (الفتح : ٥) [28]

[that He may cause the male believers and the female believers to
enter Gardens beneath which the rivers run]

(Ghali, 2005: 511)

" إني خالقٌ بشرا " (الحجر : ٢٨) [29]

[I am going to fashion a mortal]

(Zidan, 1996 :263)

" إني جاعلك للناس إماما " (البقرة : ١٢٤) [30]

[I will make thee an Imam]

(Ali, 1992: 52)

The present participles in the examples 27 – 30 take various cases. In 27, the present participle(خارج) is singular. In 28, the present participle (المؤمنين والمؤمنات) are masculine plural and feminine plural respectively. In 29, the present participle(خالق) is mono-transitive and in 30, the present participle (جاعل) is di-transitive.

3- Translating the Present Participle in the Glorious Qur'an

The previous discussion shows that the present participle in Arabic is a verbal rather than a nominal element. It acts in the same way as a real verb does in having a subject in the nominative case and an object in the accusative case and in indicating action and time. Thus, it is expected that the present participle should be translated into a verb phrase and that it should be assigned an accurate tense in the target text equivalent to the tense and time involved in its form.

In this section, three translators of the glorious Qur'an will be investigated to see how the present participles are translated by the three translators in various verses. We shall display the verses in which the present participles are thought to be mistranslated.

The mistakes committed will be discussed and an alternative translation will be provided by the researchers for the mistranslated present participle from the grammatical viewpoint. Indeed, so many mistakes have been discovered in the translation of the present participle in the three adopted translations, but only few of them are going to be discussed because it is difficult to account for all of them in this brief study. The chosen mistranslated verses to be discussed are the following:

" قالوا إنا إلى ربنا منقلبون " (الأعراف: ١٢٥)-1

a- [They said: For us, we are but sent back unto our Lord]

(Ali, 1992:378)

b- [They said," Surely to our Lord shall we return]

(Zidan, 1996:165)

c- [They said surely to our Lord we are around]

(Ghali, 2005:165)

In this verse, the present participle (منقلبون) indicates future because of its morphological structure and because the context of situation decides this. The sorcerers tell Pharaoh that if he tortured them in this life, they would go back to their Lord in the Hereafter (see al- Zamaxšari(n.d.)379). Only one of the three translators translates the present participle into future. The other two translations are inaccurate since the present participle is translated into the present simple tense.

2- " ما كنت قاطعةً امراً حتى تشهدون " (النمل : ٣٢)

a-[no affair have I decided except in your presence]

(Ali, 1992:945)

b-[I would not decide before consulting you]

(Zidan, 1996:379)

c-[In no way have I affirmed a command until you bear witness]

(Ghali, 2005:379)

The morphological form of the present participle (قاطعة) in this verse tells that it indicates future. The context of situation in which this speech is said indicates that it should be rendered into perfect future in the past. Neither of the three translators have chosen the accurate equivalent tense; therefore, our alternative translation of the above present participle would be: **[I wouldn't have decided]**

3- "واعلموا أنكم غير معجزى الله وإن الله مخزى الكافرين" (التوبة: ٢)

a-[But know ye that ye cannot frustrate Allah (by your false-hood)
but that Allah will cover with shame those who reject Him]

(Ali, 1992:437)

b-[And know that you cannot frustrate the will of GOD and that
GOD degrades the unbelievers]

(Zidan, 1996:187)

c-[And know that you are unable to be defiant to Allah and that
Allah will be disgracing the unbelievers]

(Ghali 2005:187)

The verse contains two present participles (مخزي ، معجزى) both of which indicate future. That is obvious from their morphological form and the context of situation in which they are used. Here Allah is addressing the unbelievers that whatever they do, they will not be able to frustrate Him and that He will degrade them at the end (see al-Zamakhshari, (n.d.) 422). Neither of the three translators have succeeded in choosing an equivalent verb phrase for the first present participle (معجزى). Either for the second (مخزى) only one of the three translators (Ali) translates it correctly. The other two translations are less accurate since one is in future progressive and the other in present simple. It is suggested that both present participles should be translated into future simple as follow: [**you will not disable Allah**] and [**Allah will (definitely) degrade the infidels**].

"ما أنا بمصرخكم وما أنتم بمصرخي" (إبراهيم: ٢٢)-4

a-[I cannot listen to your cries, nor can ye listen to mine]

(Ali, 1992:609)

b-[I cannot help you, nor can you help me]

(Zidan, 1996:258)

c-[In no way can I be a screamer for you , and in no way can you be screamers for me]

(Ghali, 2005:258)

One of the three translators has chosen to translate the two present participles in the verse above(مصرخي and مصرخكم) into nominal elements (screamer(s)) despite their obvious indications. Either for the other two translations, they are acceptable since the present participles are translated into verb phrases in present simple although we believe that the future simple would have been more appropriate:[**I will not save you**] and [**You will not save me**].

5- " فأنهم يومئذ في العذاب مشتركون " (الصافات: ٣٣)

a- [Truly, that Day, they will (all) share in the Penalty]

(Ali, 1992:1141)

b- [So on that Day they shall all suffer together in the chastisement]

(Zidan, 1996:447)

c-[So upon that Day, surely they are partners in the torment]

(Ghali , 2005 :447)

This verse describes a situation which will take place in the Hereafter. Thus, it is expected that the present participle (مشتركون) should be translated into future. Two of the translators have succeeded in doing so, but the third (Ghali) translates it into a noun phrase (partners) preceded by BE in present simple.

"وكم من قرية اهلكناها فجاءها باسنا بياتا او هم قائلون" (الاعراف: ٤) -6

a- [How many towns have We destroyed (for their sins) ? Our punishment took them on a sudden by night or while they slept for their afternoon rest]

(Ali, 1992:345)

b- [and how many a town have We destroyed ! Our scourge came upon it at night, or while they took rest at noon time]

(Zidan, 1996:151)

c- [And how many a town We have caused to perish, so our violence came to it at night (in their homes) or while halting (at midday)]

(Ghali,2005:151)

The context which the above verse describes indicates that the present participle (قائلون) involves an action that went on for a period of time at midday; therefore, it is expected that it should have been translated into a past continuous verb phrase [while they were having their siesta]. Only one of the three translators (Ghali) has rendered it conveniently by choosing a non-finite- ing participle verb phrase. The other two translators have opted for the past simple tense after " while " which is thought to be inconvenient and unequivalent to the present participle involved from the grammatical standpoint.

7-"أولم يروا إنا خلقنا لهم مما عملت أيدينا أنعاما فهم لها مالكون" (يس : ٧١)

a-[See they not that it is We Who have created for them –among other things which our hands have fashioned – cattle, which are under their dominion ?]

(Ali, 1992:1132)

b-[Have they not seen what Our hands have made, We created for them cattle of which they own ?]

(Zidan, 1996:445)

c-[And have they not seen that We created for them , of what Our Hands did , cattle so that they are their possessors]

(Ghali, 2005 :445)

*It is clear that neither of the three translators have managed in the above verse (مالك—ون) to render the present participle appropriately. Two of them (Ali and Ghali) translate it into an adverbial phrase (under their dominion)and a noun phrase (possessors) respectively despite the clear verbal indication involved in the present participle. Only one of them (Zidan) translates it into a verb phrase though he chooses the present simple tense. It is thought that the context to which the above verse points directs us to use a verb of possession (own , have , possess) in the present perfect tense [**which they have possessed**]. This is because the verse does not refer to a particular period of time. Rather, it refers to people in general for whom Allah has created cattle which they possess from old times till today.*

8-الأنعام : ٩٣) "والملائكة بأسطوا أيديهم اخرجوا أنفسكم "

a- [...the angels stretch forth their hands, (saying),

"Yield up your souls ..."]

(Ali, 1992:320)

b-[... while the angels are extending their hands,

" Render your souls "]

(Zidan, 1996:139)

c- [...and the Angels are stretching out their hands

" Get yourselves out !...."]

(Ghali, 2005:139)

The verse above describes the situation of the unjust unbelievers in the Hereafter (see al – Zamaxšari (n.d.) 337). The present participle(بأسطوا) indicates an action that will continue for a period of time in future. For that reason the future continuous should be used to indicate the accurate meaning of the present participle in this verse [**will be stretching out their hands**] . Neither of the three translators does so. Two of them choose the present continuous tense, while the third uses the present simple tense which does not convey the accurate meaning intended in the present participle. Another choice would be to use a non-finite ing participle verb phrase instead:[**and the angels stretching out their hands**].

" إن أرادني الله بضر هل هن كاشفات ضره أو أرادني برحمة هل هن ممسكات - 9
رحمته " (الزمر: ٣٨)

a-[Can they, if Allah wills some Penalty for me, remove His
Penalty? Or if He wills some Grace for me, can they keep back His
Grace?]

(Ali , 1992: 1191)

b-[If GOD intends harm for me are they able to remove from me
His harm ? Or if He intends Mercy can they hold His Mercy back ?]

(Zidan , 1996: 462)

c-[In case Allah wills some adversity for me , will they lift off His
adversity ? Or (in case) He wills (some) mercy for me , will they_
hold back His mercy ?]

(Ghali , 2005:462)

The two present participles in the verse above (كاشفات
and ممسكات) refer to future. Only one of the three translators
(Ghali) translates them accurately. The other two translators use the
present simple tense denoting the meaning of ability.

10- "ذلك عالم الغيب والشهادة العزيز الرحيم " (السجدة :٦)

a- [Such is He, the Knower of all things, hidden and open, the
Exalted (in power), the Merciful.]

(Ali , 1992:1046)

b- [He is the Knower of the Unseen and the Seen, the Almighty, the
All –Merciful.]
(Zidan , 1996:415)

c- [That is (He), the Knower of the Unseen and the Witnessed; the
Ever – Mighty, the Ever –Merciful.]
(Ghali , 2005:451)

All the translators translate the present participle(عالم) into a noun phrase (Knower). They could have translated it into a verb phrase in the present simple tense which can indicate facts(see Quirk etal, 1973:41 and Aziz,1989 :40). Thus, an alternative translation of the form of the present participle(عالم) would be [He knows.....]. This is proved by Ali's translation of a similar verse(الأُنْعَام : ٧٣) differently where he translates it as " He knoweth the Unseen As well as that which is Open "(Ali 1992 : 314). The same applies on the translation " of the verse (فاطر السموات والأرض) which appears in two suras (Al- An'aam 14 and Fatir 1). Ali translates the present participle (فاطر) in the first into a noun phrase (Maker) and in the second into a verb phrase in the past simple tense (created). It is thought that a better choice would be to translate it into present perfect (has created) to indicate an action that began in the past and its effect still exists at present (see Quirk etal, 1973:42 ; Murphy,1985:26).

Conclusions

1. The present participle in Arabic functions the same as a real verb in showing tense, aspect, voice and mood and in having concord with the subject of the sentence. Besides, it, like a verb, has a subject in the nominative case and an object in the accusative case.
2. Since the present participle in Arabic shows tense, aspect ...etc., it is regarded as a finite verbal element unlike the present participle in English which is non-finite.
3. The present participle in Arabic has various forms and rhymes in which it may appear unlike the present participle in English which has one form only (the-ing form).
4. The linguistic context in which the present participle in Arabic is used as well as its morphological form decides its time reference.
5. The present participle which denotes permanence and stativeness in Arabic can be translated into the present simple in English since both can be used to indicate facts, habits and repeated actions.
6. The translation of the Arabic present participle is influenced by the context of situation in which the present participle may be used and the different forms in which it may appear.
7. Some translators fail to translate the present participle form Arabic into English accurately because of their unawareness of the multiple forms and rhymes in which it may appear in Arabic.

8. The present participle is a verbal element which may have a subject in the nominative case and an object in the accusative case. For that reason, it be translated into a verbal element (i.e. a verb phrase).
9. The morphological and syntactic structure of the present participle in Arabic decides its counterpart in English, i.e. the appropriate tense of its equivalent verb phrase.
10. The present participle can be translated into a finite or non-finite verb phrase in English according to the linguistic and extralinguistic context in which it is used.

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الخلاصة

تتناول هذه الدراسة ترجمة اسم الفاعل (the present participle) من اللغة العربية إلى اللغة الانجليزية وهي محاولة لدراسة المشاكل التي قد يواجهها المترجمون عند ترجمة اسم الفاعل إلى الانجليزية والأخطاء التي قد يقعون فيها بسبب عدم إدراك بعضهم إلى كون اسم الفاعل يميل إلى الفعلية أكثر من الاسمية. وبناء على ذلك فقد يترجم بعضهم اسم الفاعل إلى اسم أو صفة دون الأخذ بالاعتبار أن اسم الفاعل قد يكون له فاعل في حالة الرفع ومفعول به في حالة النصب وله دلالة زمنية أيضا . وربما يكون السبب وراء وقوع بعض المترجمين في أخطاء لدى ترجمة اسم الفاعل إلى الانجليزية هو أن اسم الفاعل في العربية له أشكال وأوزان متعددة في حين ليس له في الانجليزية إلا شكل واحد هو (the –ing form).

ولكي يتمكن المترجم من ترجمة اسم الفاعل إلى الانجليزية بشكل دقيق فلا بد له من التعرف على جميع الأوزان والإشكال التي قد يظهر فيها اسم الفاعل في العربية وكذلك يجب الأخذ بالاعتبار السياق اللغوي لاسم الفاعل لكي يترجم إلى صيغه فعلية في الانجليزية مطابقة للنص العربي من حيث الدلالة الزمنية.

هذه الدراسة تهدف الدراسة وأهمية الدراسة ونطاقها والمنهج المتبع فيها. أما القسم الثاني فيتناول اسم الفاعل في العربية وتعريفاته المختلفة وكذلك الحالات التي يظهر فيها في الجملة العربية ومقارنته مع باقي أقسام الكلام في العربية في حين يتناول القسم الثالث ترجمة اسم الفاعل في القرآن الكريم إلى الانجليزية وبيان الأخطاء التي وقع فيها بعض المترجمين عند ترجمة اسم الفاعل في بعض الآيات القرآنية. وتنتهي الدراسة بأهم

الاستنتاجات التي تم التوصل إليها في البحث والمصادر التي تم الرجوع إليها في انجاز هذا البحث.