

Structural Equivalence in Arabic-English Translation

By

Jasim Khalifah Sultan Al-Maryani

Dept. of Translation \College of Arts\ University of Basra

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Abstract

The present study investigates one of the most important notions in translation in general, and in Arabic-English translation in particular, which is equivalence. The study begins with defining equivalence and then moves to comment its different types suggested by different translators and linguists. Moreover, an analysis of three Quranic translations is carried out to check which one of them is the nearest to the original. Finally, the study arrives at certain conclusions.

1. Introduction

The notion of equivalence is one of the most problematic and controversial areas in the field of Translation Theory. This term has been analyzed, discussed and evaluated from different points of view. Below are some of the most influential points.

First of all, Roman Jakobson (1959, as cited in Munday, 2001:36) tackles the problem of equivalence in meaning between words in different languages. He outlines that "*there is no full equivalence between code-units.*" This, as he suggests, leads to the substitution of one- word messages in one language by paraphrased messages in some other language. He (ibid.) adds that "*the translator records and transmits a message received from another source. Thus, translation involves two equivalent messages in two different languages.*"

Unconvinced with old terms such as 'literal', 'free', and 'faithful' translation, Nida (1964:159) proposes two main types of equivalence. The first is source-language oriented and is called formal equivalence. He says that "*formal equivalence focuses attention on the message itself, in both form and content.... The message in the receptor language should match as closely as possible the different elements in the source language* (ibid.)."

Nida's second type of equivalence is receptor-language oriented and is called dynamic equivalence. It is based on the principle of equivalent effect which indicates that "*the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message.*"

Based on the linguistic efforts of Firth and Halliday, Catford (1965:27) adopts a linguistic approach while dealing with translation equivalence. He (ibid.) maintains that there are two main types of equivalence namely formal and textual equivalence. He regards the first as a useful tool to employ in comparative linguistics and that is not really relevant in terms of assessing translation equivalence between source text and target text. The second type, on the other hand, occurs when a target language text or portion of text is observed on a particular occasion to be the equivalent of a given source language text or portion of text. Thus, he calls this type as textual equivalence.

House (1977, as cited in Leonardi, 2000) acknowledges that "*a translation of a text should not only match its source text in function, but employ equivalent situational-dimensional means to achieve that function.*" She further affirms that there are two main types of equivalence: semantic and pragmatic.

Moreover, Koller (1979, as cited in Munday, 2001:47) relates equivalence to Saussure's parole. Moreover, he announces that there are five types of equivalence. These involve:

1. *Denotative*; which is related to equivalence of the extralinguistic content of a text.
2. *Connotative*; which is related to the lexical choices.
3. *Text-normative*; which is related to text types.
4. *Pragmatic*; which is oriented towards the receiver of the text or message.
5. *Formal*; which is related to the form and aesthetics of the text.

Furthermore, Larson (1984:163) emphasizes that because of the differences in culture, there will be some concepts in the source language which do not have lexical equivalents in the receptor language. To find equivalent expression in the receptor language, Beekman and Callow (1974, as cited in Larson, 1984:163) suggest that there are three basic ways which can be followed by the translator. These involve:

1. a generic word with a descriptive phrase
2. a loan word
3. a cultural substitute

Finally, Baker (1992:11-12) investigates the notion of equivalence at different levels. She emphasizes that there are three main types of equivalence. These are:

1. *Grammatical*; when referring to the diversity of grammatical categories across language.
2. *Textual*; when referring to the equivalence between a source language text and a text in terms of information and cohesion.

3. Pragmatic; when referring to implicatures and strategies of avoidance during the translation process.

2. Aim

The aim of this study is to check how equivalence of certain structures in Arabic into English translation is achieved or not achieved.

3. Hypothesis

It is hypothesized that translators of the holy Quran tend to differ in their translation methods of rendering the structure under investigation.

4. Procedure

The structure:

من + ال+اسم جمع
(one) of \ among +the +a plural noun

has been selected for the present analysis. The sample is the Glorious Quran. All the Quranic citations that include this structure have been listed. The study covers three well-known translations of the meanings of the Quran into English to see how this structure is rendered by picking the translation of each citation. The three translations are: Abdoullah Yusuf Ali's, Marmaduke Picthal's and Mohammed Habib Shakir's. The appendix shows the texts of these translations.

5. Data Analysis

A bird's eye-view of the three translations of each example clearly shows that equivalence has not been literal all the time.

The Arabic structure under investigation, which is repeated 154 times in the Holy Quran, is treated differently by the three well-known translators of the Quran. A survey of the numbers and percentages of these translations and whether they follow the word for word rendering or not will be presented to show which translation is the nearest to the source text. The sample can be handled from four different directions:

1. When all the three translations do not follow the word for word rendering: This direction can hardly be noticed. It involves only two examples and composes 1.29 % of the whole number. For instance:

"اني لكما من الناصحين (21:7)"

is translated as:

Ali: "that he was their sincere adviser"
Picthal: "I am a sincere adviser unto you"
Shakir: "I am a sincere adviser to you"

2. When two of the three translations do not follow the word for word rendering: this direction is, in turn, divided into three sub-directions. These are:

2.1. Ali's and Picthal's translations

Both Ali's and Picthal's translations do not follow the literal rendering in 14 samples. This pattern composes 9.09% of the whole number of the samples. For instance, the phrase:

"فتكونا من الظالمين(35:2)."

is translated as:

Ali: "or ye run into harm and transgression"
Picthal: "lest ye become wrong-doers"

whereas it is translated by Shakir as:

"for then you will be of the unjust"

2.2. Ali's and Shakir's translations

There is no agreement between Ali's and Shakir's translations concerning not following word for word rendering. For instance:

"يكونا من الاسفلين(29:41)"

is translated as:

Ali:"or that they become the vilest (before all)"

Shakir: "so that they may be of the lowest"

2.3. Picthal's and Shakir's translations

The same is true here because there is no agreement between Picthal's and Shakir's translations concerning not following the word for word rendering. For example:

"انا من المنذرين(92:27)"

is translated as:

Picthal:" I am only a warner"

Shakir:" I am only one of the warners"

3. When two of the three translations are literal renderings: this direction is also divided into three sub-directions:

3.1. Ali's and Picthal's translations

This direction of agreement is the rarest. Both agree to follow the word for word rendering in one item only; therefore the percentage is 0.64%. For instance:

"جعلني من المرسلين(21:26)"

is translated as :

Ali:" and appointed me as one of the messengers"

Picthal: "and appointed me (of the number) of those sent (by Him)"

3.2. Ali's and Shakir's translations

The agreement between Ali's and Shakir's translations in choosing the literal rendering is in three samples only and composes 1.94% of the whole number. For instance:

" وانا معكم من الشاهدين(81:3) "

is translated as :

Ali:" and I am with you among the witnesses"

Shakir:" and I (too) am of the bearers of witness with you"

3.3. Picthal's and Shakir's translations

The agreement here is so clear with the exception of adding the word 'one' from time to time. Both follow the word for word rendering in 62 samples. This composes 40.25% of the total number. For example:

" هو من الكاذبين (26:12) "

is translated as:

Picthal:" and he is of the liars"

Shakir:" and he is one of the liars"

4. *When all the three translations follow the word for word rendering: this direction is the common. It composes 47.40% of the total number because all translate 73 samples literally. For instance:*

"وأنتك لمن المرسلين (252:2) "

is translated as :

Ali: "verily Thou art one of the messengers"

Picthal: "and lo! thou art of the number of (Our) messengers"

Shakir:" and most surely you are (one) of the messengers"

Moreover, a three-level scale which clarifies the degree in which each of the three translations literally deals with the sample can be put. At the top, Shakir's translation lays. Out of the total number of the sample, i.e. 154, Shakir translates

149 literally and this composes 96.75%. Picthal's translation comes secondly because it consists of 137 literally translated samples and composes 88.96%. At the bottom comes Ali's translation. Approximately, Ali translates half of the sample literally, i.e. 78 .The percentage is 50.64%. The table below repeats these numbers and percentages.

Table (1)
The Numbers and Percentages of the Word for Word Translation of the Sample

Total No.	Ali	Picthal	Shakir
154	78	137	149
Percentage	50.64	88.96	96.75

As for the fact that all the source examples have appeared in the regular masculine plural form, it is not relevant to the present discussion.

6. Conclusion

It is quite clear that these results have positively verified the hypothesis of this study. Equivalence has been observed to be achieved, though with varying degree, in these three translations.

We may not, however, infer from these percentages that the translations with other constructions, that is, those which are crispy. It is simply left to the translator's judgment to offer an equivalent structure or a different expression that would by no means affect the precision of the transferred meaning. Building on this conclusion, one may say quite confidently that perfect equivalence is not always necessary for semantically ideal translation.

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Appendix

Ali's, Piethal's, and Shakir's Translations of the Sample(S = same word for word rendering, S-O= same except for the addition of the word one, D=different rendering)

ode No.	Sura No.	Verse No.	Arabic Statement	Ali	Pictal	Shakir
1	2	34	وكان من الكافرين	He was of those who reject Faith(S)	and so became a disbeliever(D)	and he was one of the unbelievers(S-O)
2	2	35	فتكونا من الظالمين	or ye run into harm and transgression(D)	lest ye become wrong-doers(D)	for then you will be of the unjust (S)
3	2	64	لكنتم من الخاسرين	ye had surely been among the lost(S)	ye had been among the losers(S)	you would certainly have been among the losers (S)
4	2	67	قل اعوذ بالله ان اكون من الجاهلين	Allah save me from being an ignorant (fool)! (D)	Allah forbid that I should be among the foolish! (S)	I seek the protection of Allah from being one of the ignorant (S)
5	2	135	و ما كان من المشركين	and he joined not gods with Allah (D)	and he was not of the idolaters (S)	and he was not one of the polytheists (S-O)
6	2	147	فلا تكونن من الممترين	so be not at all in doubt (D)	so be not thou of those who waver (S)	therefore you should not be of the doubters(S)
7	2	198	وان كنتم من قبله لمن الظالمين	even though, before this, ye went astray	although before ye were of those astray	though before that you were certainly of the erring ones
8	2	252	وانك لمن المرسلين	verily Thou art one of the messengers (S)	thou art of the number of (Our) messengers(S)	and most surely you are (one) of the messengers (S-O)
9	3	39	نبياً من الصالحين	of the (goodly) company of the righteous (S)	a prophet of the righteous (S)	a prophet from among the good ones(S)
10	3	45	و من الصالحين	and of (the company of) those nearest to Allah (S)	and one of those brought near unto Allah (S)	and of those who are made near (to Allah) (S)
11	3	60	فلا تكن من الممترين	so be not of those who doubt(S)	so be not thou of those who waver (S)	so be not of the disputers(S)
12	3	67	وما كان من المشركين	and he joined not gods with Allah (D)	and he was not of the idolaters (S)	and he was not one of the polytheists(S-O)
13	3	81	و انا معكم من الشاهدين	and I am with you among the witnesses(S)	I will be a witness with you(D)	and I (too) am of the bearers of witness with you (S)
14	3	85	و هو في الآخرة من الخاسرين	He will be in the ranks of those who have lost (All spiritual good) (S)	and he will be a loser in the Hereafter(D)	and in the hereafter he shall be one of the losers (S-O)

15	3	95	و ما كان من المشركين	he was not of the Pagans(D)	He was not of the idolaters (S)	and he was not one of the polytheists(S)
16	3	114	و أولئك من الصالحين	They are in the ranks of the righteous(S)	These are of the righteous(S)	and those are among the good(S)
17	5	5	وهو في الآخرة من الخاسرين	and in the Hereafter he will be in the ranks of those who have lost (all spiritual good) (S)	and he will be among the losers in the Hereafter (S)	and in the hereafter he shall be one of the losers (S-O)
18	5	30	فأصبح من الخاسرين	and became (himself) one of the lost ones(S-O)	and became one of the losers(S-O)	then he became one of the losers (S-O)
19	5	31	فأصبح من التادمين	then he became full of regrets (D)	And he became repentant (D)	So he became of those who regret (S)
20	5	113	و نكون عليها من الشاهدين	and that we ourselves may be witnesses to the miracle (D)	and that thereof we may be witnesses (D)	and that we may be of the witnesses to it (S)
21	6	27	و نكون من النادمين	but would be amongst those who believe! (S)	but we would be of the believers! (S)	and we would be of the believers (S)
22	6	52	فتكون من الظالمين	and thus be (one) of the unjust (S-O)	and be of the wrong-doers(S)	and thus be of the unjust (S)
23	6	56	و انا من المهتدين	and be not of the company of those who receive guidance(S)	and I should not be of the rightly guided (S)	and I should not be of those who go aright(S)
24	6	63	لنكونن من الشاكرين	(we vow) we shall truly show our gratitude? (D)	we truly will be of the thankful (S)	we should certainly be of the grateful ones(S)
25	6	75	ليكون من الموقنين	that he might (with understanding) have certitude (D)	that he might be of those possessing certainty (S)	that he might be of those who are sure (S)
26	6	79	و ما انا من المشركين	and never shall I give partners to Allah (D)	and I am not of the idolaters (S)	and I am not of the polytheists (S)
27	6	85	كل من الصالحين	all in the ranks of the righteous (S)	Each one (of them) was of the righteous (S)	every one was of the good (S)
28	6	114	فلا تكونن من الممترين	Never be then of those who doubt (S)	So be not thou (O Muhammad) of the waverers (S)	you should not be of the disputers (S)
29	6	161	و ما كان من المشركين	and he (certainly) joined not gods with Allah (D)	who was no idolater (D)	he was not of the polytheists (S)
30	7	11	لم يكن من الساجدين	He refused to be of those who prostrate(S)	who was not of those who make prostration(S)	he was not of those who prostrated(S)
31	7	13	انك من الصاغرين	for thou art of the meanest (of creatures) (S)	thou art of those degraded (S)	surely you are of the abject ones(S)
32	7	15	انك من المنظرين	Be thou among those who have respite (S)	thou art of those reprieved (S)	Surely you are of the respited ones (S)

33	7	19	فتكونا من الظالمين	or ye run into harm and transgression (D)	lest ye become wrong-doers (D)	for then you will be of the unjust (S)
34	7	20	و تكونا من الخالدين	lest ye should become angels or such beings as live for ever (D)	lest ye should become angels or become of the immortals (S)	that you may (not) become of the immortals (S)
35	7	21	اني لكما من الناصحين	he was their sincere adviser (D)	I am a sincere adviser unto you(D)	I am a sincere adviser to you (D)
36	7	23	لنكونن من الخاسرين	we shall certainly be lost (D)	surely we are of the lost! (S)	we shall certainly be of the losers (S)
37	7	70	ان كنت من الصادقين	if so be that thou tellest the truth! (D)	if thou art of the truthful! (S)	if you are of the truthful ones (S)
38	7	71	اني معكم من المنتظرين	I am amongst you, also waiting I am amongst you, also waiting(D)	I (also) am of those awaiting (it) (S)	I too with you will be of those who wait(S)
39	7	77	ان كنت من المرسلين	if thou art a messenger (of Allah)! (D)	if thou art indeed of those sent (from Allah) (S)	if you are one of the messengers(S-O)
40	7	106	ان كنت من الصادقين	if thou tellest the truth (D)	if thou art of those who speak the truth (S)	if you are of the truthful ones (S)
41	7	144	و كن من الشاكرين	and be of those who give thanks (S)	be among the thankful (S)	be of the grateful ones (S)
42	7	149	لنكونن من الخاسرين	we shall indeed be of those who perish (S)	we verily are of the lost (S)	we shall certainly be of the losers (S)
43	7	175	فكان من الغاوين	and he went astray (D)	and he became of those who lead astray(S)	so he is of those who go astray (S)
44	7	189	لنكونن من الشاكرين	we vow we shall (ever) be grateful (D)	we shall be of the thankful (S)	we shall certainly be of the grateful ones (S)
45	7	205	و لا تكن من الغافلين	and be not thou of those who are unheedful (S)	And be not thou of the neglectful (S)	and be not of the heedless ones (S)
46	9	18	يكونوا من المهتدين	to be on true guidance (D)	be of the rightly guided (S)	they are of the followers of the right course (S)
47	9	75	لنكونن من الصالحين	and be truly amongst those who are righteous (S)	and become of the righteous (S)	and we will certainly be of the good (S)
48	10	20	اني معكم من المنتظرين	I too will wait with you (D)	I am waiting with you (D)	surely I too, with you am of those who wait (S)
49	10	22	لنكونن من الشاكرين	we shall truly show our gratitude! (D)	we truly will be of the thankful (S)	we will most certainly be of the grateful ones (S)

50	10	72	امرت ان اكون من المسلمين	be of those who submit to Allah's will (in Islam)." (S)	be of those who surrender (unto Him) (S)	be of those who submit (S)
51	10	90	انا من المسلمين	I am of those who submit (to Allah in Islam) (S)	and I am of those who surrender (unto Him) (S)	and I am of those who submit (S)
52	10	91	كنت من المفسدين	and thou didst mischief (and violence)! (D)	and been of the wrong-doers? (S)	and you were of the mischief-makers (S)
53	10	94	لا تكونن من الممتريين	so be in no wise of those in doubt (S)	So be not thou of the waverers (S)	therefore you should not be of the disputers (S)
54	10	102	ان معكم من المنتظرين	for I, too, will wait with you (D)	I am with you among the expectant (S)	surely I too am with you of those who wait (S)
55	10	104	وامرت ان اكون من المؤمنين	to be (in the ranks) of the Believers (S)	to be of the believers (S)	I should be of the believers (S)
56	10	105	لا تكونن من المشركين	never in any wise be of the Unbelievers (S)	and be not of those who ascribe partners (to Allah) (S)	you should not be of the polytheists (S)
57	10	106	انك من الظالمين	thou shalt certainly be of those who do wrong (S)	so then wert thou of the wrong-doers (S)	then surely you will in that case be of the unjust (S)
58	11	31	اني اذا لمن الظالمين	indeed be a wrong-doer (D)	then indeed I should be of the wrong-doers (S)	for then most surely I should be of the unjust (S)
59	11	32	ان كنت من الصادقين	if thou speakest the truth! (D)	if thou art of the truthful (S)	if you are of the truthful ones (S)
60	11	43	كان من المغرقين	and the son was among those overwhelmed in the Flood (S)	so he was among the drowned (S)	so he was of the drowned (S)
61	11	46	ان تكون من الجاهلين	lest thou act like the ignorant! (D)	lest thou be among the ignorant (S)	lest you may be of the ignorant (S)
62	11	47	اكن من الخاسرين	I should indeed be lost! (D)	I shall be among the lost (S)	I should be of the losers (S)
63	12	3	وان كنت... لمن الغافلين	thou too was among those who knew it not (S)	thou wast of the heedless (S)	you were certainly one of those who did not know (S-O)
64	12	20	وكانوا... من الزاهدين	in such low estimation did they hold him! (D)	and they attached no value to him (D)	and they showed no desire for him (D)
65	12	26	هو من الكاذبين	and he is a liar! (D)	and he is of the liars (S)	and he is one of the liars (S-O)
66	12	27	هو من الصادقين	and he is telling the	and he is of the	and he is one of the

				truth! (D)	truthful (S)	truthful (S-O)
67	12	32	ليكونا من الصاغرين	and (what is more) be of the company of the vilest! (S)	and verily shall be of those brought low(S)	and he shall certainly be of those who are in a state of ignominy(S)
68	12	33	اكن من الجاهلين	and join the ranks of the ignorant (S)	and become of the foolish (S)	and become (one) of the ignorant(S-O)
69	12	36	انا نراك من الجاهلين	for we see thou art one that doth good (to all) (D)	for we see thee of those good (at interpretation) (S)	surely we see you to be of the doers of good (S)
70	12	78	تكون من الهالكين	for we see that thou art (gracious) in doing good (D)	we behold thee of those who do kindness(S)	surely we see you to be of the doers of good (S)
71	12	85	ما انا من المشركين	or until thou die! (D)	thou art of those who perish! (S)	or (until) you are of those who perish (S)
72	12	108	كنت من الصادقين	and never will I join gods with Allah! (D)	and I am not of the idolaters (S)	and I am not one of the polytheists(S-O)
73	15	7	كنت من الصادقين	if it be that thou hast the Truth? (D)	if thou art of the truthful? (S)	if you are of the truthful ones? (S)
74	15	37	انك من المنظرين	Respite is granted thee (D)	thou art of those reprieved (S)	So surely you are of the respited ones (S)
75	15	55	لا تكن من القاطنين	be not then in despair! (D)	So be not thou of the despairing (S)	therefore be not of the despairing (S)
76	15	60	انها لمن الغابرين	will be among those who will lag behind (S)	she should be of those who stay behind (S)	she shall surely be of those who remain behind (S)
77	15	98	كن من الساجدين	and be of those who prostrate themselves in adoration (S)	and be of those who make prostration (unto Him) (S)	and be of those who make obeisance (S)
78	16	120	لم يك من الشركين	and he joined not gods with Allah (D)	and he was not of the idolaters (S)	and he was not of the polytheists (S)
79	21	55	انت من اللاعبين؟	or are you one of those who jest? (S-O)	or art thou some jester? (D)	or are you one of the triflers? (S-O)
80	21	56	وانا ...من الشاهدين	and I am a witness to this (Truth) (D)	and I am of those who testify unto that (S)	and I am of those who bear witness to this (S)
81	21	59	انه لمن الظالمين	He must indeed be some man of impiety! (D)	Surely it must be some evil-doer (D)	Most surely he is one of the unjust (S-O)
82	21	75	انه من الصالحين	for he was one of the	he was of the	surely he was of the

				Righteous (S-O)	righteous (S)	good (S)
83	21	86	انهم من الصالحين	for they were of the righteous ones (S)	they are among the righteous (S)	surely they were of the good ones (S)
84	21	87	اني كنت من الظالمين	I was indeed wrong! (D)	I have been a wrong-doer (D)	surely I am of those who make themselves to suffer loss (S)
85	24	6	انه لمن الصادقين	that they are solemnly telling the truth (D)	that he is of those who speak the truth (S)	that he is most surely of the truthful ones(S)
86	24	7	كان من الكاذبين	if they tell a lie (D)	if he is of those who lie (S)	if he is one of the liars (S-O)
87	24	9	كان من الصادقين	if (her accuser) is telling the truth (D)	her if he speaketh truth (D)	if he is one of the truthful (S-O)
88	26	19	وانت من الكافرين	and thou art an ungrateful (wretch)! (D)	and thou wast one of the ingrates (S-O)	and you are one of the ungrateful(S-O)
89	26	21	جعلني من المرسلين	and appointed me as one of the messengers (S)	and appointed me (of the number) of those sent (by Him) (S)	then my Lord granted me (D)
90	26	29	لاجعلتك من المسجونين	I will certainly put thee in prison! (D)	I assuredly shall place thee among the prisoners (S)	and made me of the messengers (S)
91	26	31	كنت من الصادقين	if thou tellest the truth! (D)	if thou art of the truthful! (S)	if you are of the truthful ones (S)
92	26	42	انكم...لمن المقربين	for ye shall in that case be (raised to posts) nearest (to my person) (D)	and ye will then surely be of those brought near (to me) (S)	and surely you will then be of those who are made near (S)
93	26	86	كان من الظالمين	for that he is among those astray (S)	he is of those who err (S)	for surely he is of those who have gone astray (S)
94	26	102	فتكون من المؤمنين	we shall truly be of those who believe! (S)	that we might be of the believers! (S)	we would be of the believers (S)
95	26	116	لتكونن من المرجومين	thou shalt be stoned (to death) (D)	thou wilt surely be among those stoned (to death) (S)	you shall most certainly be of those stoned to death (S)
96	26	136	لم تكن من الواعظين	be not among (our) admonishers! (S)	art not of those who preach (S)	and those who are with me of the believers (S)
97	26	153	انت من المسحورين	Thou art only one of those bewitched! (S-O)	Thou art but one of the bewitched(S-O)	You are only of the deluded ones (S)

98	26	167	لنكونن من المخرجين	thou wilt assuredly be cast out! (D)	thou wilt soon be of the outcast(S)	you shall surely be of those who are expelled (S)
99	26	168	اني لعلمكم من القالين	I do detest your doings (D)	I am in truth of those who hate your conduct (S)	Surely I am of those who utterly abhor your conduct(S)
100	26	181	لا تكونوا من المخسرين	and cause no loss (to others by fraud) (D)	and be not of those who give less (than the due) (S)	and be not of those who diminish (S)
101	26	185	انت من المسحرين	Thou art only one of those bewitched!(S-O)	Thou art but one of the bewitched (S-O)	You are only of those deluded (S)
102	26	186	نظنك لمن الكاذبين	and indeed we think thou art a liar! (D)	we deem thee of the liars (S)	and we know you to be certainly of the liars (S)
103	26	187	كنت من الصادقين	if thou art truthful! (D)	if thou art of the truthful (S)	if you are one of the truthful (S-O)
104	26	194	فتكون من المنذرين	that thou mayest admonish (D)	that thou mayst be (one) of the warners (S-O)	that you may be of the warners(S)
105	26	213	فتكون من المعذبين	or thou wilt be among those under the Penalty (S)	lest thou be one of the doomed (S-O)	lest you be of those who are punished (S)
106	27	20	كان من الغائبين	Or is he among the absentees? (S)	or is he among the absent? (S)	or is it that he is of the absentees? (S)
107	27	57	من الغابرين	We destined to be of those who lagged behind (S)	We destined her to be of those who stayed behind (S)	We ordained her to be of those who remained behind (S)
108	27	92	انا من المنذرين	I am only a Warner (D)	I am only a warner (D)	I am only one of the warners(S-O)
109	28	4	كان من المفسدين	for he was indeed a maker of mischief (D)	he was of those who work corruption (S)	surely he was one of the mischiefmakers (S-O)
110	28	7	جاعلوه من المرسلين	and We shall make him one of Our messengers (S-O)	and shall make him (one) of Our messengers(S-O)	and make him one of the messengers (S-O)
111	28	10	فتكون من المؤمنين	so that she might remain a (firm) believer(D)	that she might be of the believers (S)	so that she might be of the believers (S)
112	28	19	ما تريد ان تكون المصلحين	and not to be one who sets things right! (D)	thou wouldst not be of the reformers (S)	and you do not desire to be of those who act aright (S)
113	28	20	اني من الناصحين	for I do give thee sincere advice (D)	I am of those who give thee good advice(S)	surely I am of those who wish well to you

						(S)
114	28	27	ستجدني...من الناصحين	thou wilt find me, indeed, if Allah wills, one of the righteous(S-O)	Allah willing, thou wilt find me of the righteous (S)	if Allah please, you will find me one of the good (S-O)
115	28	31	انك من الالامين	for thou art of those who are secure (S)	thou art of those who are secure(S)	surely you are of those who are secure (S)
116	28	38	اني لاظنك من الكاذبين	I think (Moses) is a liar!(D)	I deem him of the liars (S)	and most surely I think him to be one of the liars (S-O)
117	28	44	ما كنت من الشاهدين	nor wast thou a witness (of those events) (S)	and thou wast not among those present (S)	and you were not among the witnesses (S)
118	28	47	تكون من المؤمنين	and been amongst those who believe! (S)	and been amongst those who believe! (S)	and been of the believers ! (S)
119	28	61	هو من... المحظرين	is to be among those brought up (for punishment)? (S)	he will be of those arraigned? (S)	he shall be of those who are brought up? (S)
120	28	67	يكون من المفلحين	to be among those who achieve salvation (S)	may be one of the successful (S-O)	will be among the successful (S)
121	28	81	ما كان من المنتصرين	nor could he defend himself(D)	nor was he of those who can save themselves (S)	was he of those who can defend themselves(S)
122	29	27	انه... لمن الصالحين	he was in the Hereafter (of the company) of the Righteous (S)	in the Hereafter he verily is among the righteous (S)	and in the hereafter he will most surely be among the good (S)
123	29	29	كنت من الصادقين	Bring us the Wrath of Allah if thou tellest the truth (D)	Bring Allah's doom upon us if thou art a truthteller!(D)	Bring on us Allah's punishment, if you are one of the truthful(S-O)
124	29	32	كان من الغابرين	she is of those who lag behind! (S)	who is of those who stay behind (S)	she shall be of those who remain behind (S)
125	36	3	انك لمن المرسلين	Thou art indeed one of the messengers (S-O)	thou art of those sent (S)	Most surely you are one of the messengers (S-O)
126	36	27	جعلني من المكرمين	and has enrolled me among those held in honour! (S)	and made me of the honoured ones! (S)	and made me of the honored ones! (S)
127	37	52	انك لمن المصدقين	art thou amongst	Art thou in truth of	are you indeed of

				those who bear witness to the Truth (of the Message)? (S)	those who put faith (in his words)? (S)	those who accept (the truth)? (S)
128	37	57	كنت من المحضرين	I should certainly have been among those brought (there)! (S)	I too had been of those haled forth (to doom) (S)	I would certainly have been among those brought up (S)
129	37	102	ستجدني... من الصابرين	thou will find me, if Allah so wills one practising Patience and Constancy! (D)	Allah willing, thou shalt find me of the steadfast (S)	you will find me of the patient ones (S)
130	37	123	ان الياس لمن المرسلين	So also was Elias among those sent (by Us) (S)	Elias was of those sent (to warn) (S)	And Ilyas was most surely of the messengers (S)
131	37	139	ان يونس لمن المرسلين	So also was Jonah among those sent (by Us) (S)	! Jonah verily was of those sent (to warn) (S)	And Yunus was most surely of the messengers (S)
132	37	141	كان لمن المدحضين	And Yunus was most surely of the messengers (S)	And then drew lots and was of those rejected(S)	So he shared (with them), but was of those who are cast off (S)
133	37	143	كان من المسيحين	Had it not been that he (repented and) glorified Allah (D)	And had he not been one of those who glorify (Allah) (S-O)	But had it not been that he was of those who glorify (Us) (S)
134	38	62	كنا نعدهم من الاشرار	whom we used to number among the bad ones? (S)	whom we were wont to count among the wicked? (S)	whom we used to count among the vicious? (S)
135	38	74	كان من الكافرين	and became one of those who reject Faith (S-O)	and became one of the disbelievers (S-O)	and he was one of the unbelievers (S-O)
136	38	75	كنت من العالين	Or art thou one of the high (and mighty) ones? (S)	or art thou of the high exalted? (S)	or are you of the exalted ones? (S)
137	39	56	كنت لمن الساخرين	and was but among those who mocked! (S)	and I was indeed among the scoffers! (S)	and most surely I was of those who laughed to scorn (S)
138	39	57	كنت من المتقين	I should certainly have been among the righteous! (S)	I should have been among the dutiful! (S)	I would certainly have been of those who guard (against evil) (S)
139	39	58	اكون من المحسنين	I should certainly be among those who do good! (S)	that I might be among the righteous! (S)	I should be of the doers of good (S)
140	39	59	كنت من الكافرين	and became one of those who reject faith! (S-O)	and wast among the disbelievers (S)	and you were proud and you were one of

						the unbelievers (S-O)
141	39	65	لتكونن من الخاسرين	and thou wilt surely be in the ranks of those who lose (all spiritual good) (S)	and thou indeed wilt be among the losers (S)	and you would certainly be of the losers (S)
142	39	66	كن من الشاكرين	and be of those who give thanks (S)	and be among the thankful! (S)	and be of the thankful (S)
143	41	23	اصبحتم من الخاسرين	and (now) have ye become of those utterly lost! (S)	and ye find yourselves (this day) among the lost (S)	so are you become of the lost ones (S)
144	41	24	من هم من المعتبين	and if they beg to be received into favour, into favour will they not (then) be received(D)	yet they are not of those unto whom favour can be shown (S)	then are they not of those who shall be granted goodwill (S)
145	41	29	يكونا من الاسفلين	so that they become the vilest (before all) (D)	that they may be among the nethermost (S)	so that they may be of the lowest (S)
146	41	33	انني من المسلمين	I am of those who bow in Islam? (S)	I am of those who are muslims (surrender unto Him) (S)	I am surely of those who submit? (S)
147	44	31	كان... من المسرفين	for he was arrogant (even) among inordinate transgressors (S)	he was a tyrant of the wanton ones(S)	surely he was haughty, (and) one of the extravagant (S-O)
148	46	15	و اني لمن المسلمين	Truly have I turned to Thee and truly do I bow (to Thee) in Islam (D)	I am of those who surrender (unto Thee) (S)	and surely I am of those who submit (S)
149	46	22	كنت من الصادقين	if thou art telling the truth?(D)	if thou art of the truthful (S)	if you are of the truthful ones (S)
150	52	31	اني معكم من المتربصين	I too will wait along with you! (D)	I am with you among the expectant (S)	for surely I too with you am of those who wait (S)
151	56	88	كان من المقربين	Thus, then, if he be of those Nearest to Allah (S)	Thus if he is of those brought nigh (S)	Then if he is one of those drawn nigh (to Allah) (S-O)
152	63	10	اكن من الصالحين	and I should have been one of the doers of good (S-O)	then I would give alms and be among the righteous (S)	and been of the doers of good deeds? (S)
153	66	12	كانت من القانتين	and was one of the devout (servants) (S)	and was of the obedient (S)	and she was of, the obedient ones (S)
154	68	50	جعلته من الصالحين	and make him of the Company of the Righteous (S)	and placed him among the righteous (S)	and He made him of the good (S)

التكافؤ التركيبي في الترجمة من اللغة العربية الى اللغة الانكليزية

م.م. جاسم خليفه سلطان(جامعة البصرة-قسم الترجمة)

الخلاصة

تتناول الدراسة الحالية احد اهم المشكلات في الترجمة الا وهي مسألة التكافؤ.تفترض الدراسة ان هناك اختلاف في ترجمة التركيب في اللغة العربية(كان+من+ال+اسم جمع) الى اللغة الانكليزية. تبدأ الدراسة بذكر بعض تعاريف و انواع التكافؤ . تنتقل الدراسة الى مقارنة ثلاث ترجمات للقران الكريم لثلاثة مترجمين مشهورين لاكتشاف اي من هذه الترجمات اقرب الى معنى النص الاصلي.تنتهي الدراسة بذكر مجموعة من الاستنتاجات.