College of Basic Education Researches Journal

https://berj.uomosul.edu.iq/

The Translation of Kān and its Similar Verbs in Glorious Qur'ān into English

Ammar Yousuf Farman   Abdulrahman A. Abdulrahman
University of Mosul, College of Arts, Dept. of Translation, Mosul, Iraq

Article Information	Abstract
	kān and its counterparts or the so-called 'incomplete verbs' (أفعالٌ ناقِصَةٌ) in Arabic are a special group of verbs operating on nominal sentence, causing changes in meaning of sentence. This group of verbs is characterized by their own peculiarities in terms of syntactic uses and semantic functions it produces while translating. The problem doesn't reside in translating each verb individually, but syntactically in conjunction with other elements. The study aims at investigating syntactic uses and semantic functions of kān and its counterparts and how they are contextually translated in Glorious Qur'ān into English. To attain this goal, five English translations by five professional translators have been chosen to determine to what extent translators have accurately managed to convey meanings of kān and its counterparts into their English equivalents. Study hypothesizes that this group of verbs is not confined to its past forms and lexical meanings only, but it extends to indicate other time references and lexical meanings in context as well. To verify these hypotheses, kān and its similarities are identified and interpreted in (ST), then their renditions in (TTs) are syntactically and semantically analyzed and assessed. It has been concluded that difference in nature, uses, and functions of kān and its counterparts in Arabic causes an obstacle for translators to come up with accurate renderings in the TL.

تَرجَمة كانَ وأخواتُها في القران الكريم إلى اللغة الإنكليزية

عمار يوسف فرمان عبد الرحمن احمد عبد الرحمن

جامعة الموصل، كلية الآداب، قسم الترجمة، الموصل، العراق.

المستخلص

كانَ وأخواتها أو ما تسمى بالأفعال الناقصة في العربية هي مجموعة خاصة من الأفعال تدخل على الجملة الأسمية فتغير معناها. وتتميز هذه الأفعال بسماتها الخاصة بها من حيث الاستعمالات النحوية والوظائف الدلالية التي تؤديها أثناءَ عملية الترجمة، فالمشكلة لا تكمُن في ترجمة كل فعل على حده، وإنما بالاقتران مع العناصر الأخرى من الناحية التركيبية بغية تحقيق نقل دقيق للمعنى. تهدف الدراسة إلى تتبع استعمالات كان وأخواتها التركيبية ووظائفها الدلالية وكيفية ترجمتها من حيث السياق إلى اللغة الإنكليزية. وبغية تحقيق هذا الهدف، تم اختيار خمس ترجمات إنكليزية لمترجمين محترفين لمعرفة الى أي مدى قد تمكن المترجمون من نقل معاني كان وأخواتها بشكل دقيق إلى مكافأتها الإنكليزية.

تفترض الدراسة أنَ مجموعة أفعال كانَ وأخواتها لا تقتصر على صيغها الماضية ومعانيها المعجمية فحسب، بل تمتد لتدل على دلالات زمنية ومعاني معجمية أُخرى داخل السياق. وبغية إثبات هذه الفرضيات، يتم الوقوف على أفعال كانَ وأخواتها في النص المصدر وتفسيرها وبعد ذلك يتم تحليل ترجماتها في النصوص الهدف ومقارنتها وتقييمها نحوياً ودلالياً. وقد توصلت الدراسة الى نتيجة مفادها أنَ الاختلاف في طبيعة واستعمالات ووظائف كانَ وأخواتها في اللغة العربية تسبب عائقاً أمامَ المترجمين في التوصل الى ترجمات دقيقة في اللغة الهدف.

الكلمات المفتاحية: كانَ وأخواتُها، الأفعالُ الناقِصةُ، الاستعمالات النحوية، والوظائف الدلالية.

1. Introduction:

Kāna and its sisters have two main elements known as 'اسم كانَ'/ism kāna/ (kāna's noun) and 'خبر كانَ'/khabar kāna/ (kāna's predicate). These verbs, which operate on subjects and predicates, assign their subjects to their nominative nouns and the predicates to their accusative predicates (Nacereddine, 2009: 31). This group of verbs is syntactically and semantically problematic because it is confusing in form and meaning. The past forms of such verbs may indicate present, future, or timeless reference, namely when syntactically used with other elements, combining both the subject and predicate in one structural pattern. This combination makes these verbs function as auxiliary and copular verbs that help to make tense and lexical meaning more specific. Uses and meanings of kāna and its sisters under study will be theoretically reviewed and practically analyzed and assessed in the Glorious Qur'ān, along with their equivalent meanings in English.

2. Abrogators of the Nominal Sentence:

Before embarking on investigating the rules of 'النواسخ' /an-nawāsikh/ (abrogators), it is better to linguistically and terminologically clarify what the concept of abrogators is. Ibn Hisām (1990: 127) states that abrogators are the plural of /nāsikh/ (abrogator). Linguistically, it is associated with the meaning of 'abolition', and /naskh/ terminologically involves the governors of verbs and particles /'awāmil al-af'āl wal-ḥurūf/ (عوامل الافعال والحروف) which operate on the nominal sentence, causing shift to the case assignment of both the subject and predicate. Thus, kāna and its sisters assign the nominative case to the subject and accusative case to the predicate. Consider the following ayah:

1. ﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ **وَكَانَ الْإِنْسَانُ عَجُولًا**﴾ (الإسراء, الآية: 11)

- "And man invokes (Allah) for evil as he invokes (Allah) for good and **man is ever hasty**."   (Khan and Al-Hilali, 1427 AH: 315)

In the ayah above, it is clear that the verb 'كانَ' /kāna/ (lit. was), which serves as 'ناسخ' /nāsikh/ (abrogator) and operates on its two governed elements in the nominal sentence, gives a certain time reference and different case assignments to the subject 'الإنسانُ'(man) and predicate 'عجولاً'(ever hasty).

Furthermore, Sībawayhi (1988: 1/23-24) argues that when any type of these three groups of /nawāsikḫ/ operates on the nominal sentence, it (i.e. the group of kāna and its sisters) assigns case to the subject and the subject, in turn, no longer functions as 'الإبتِداء'/al-'ibtidā'/ (i.e. the inception element) in the nominal sentence. These expressions are therefore referred to as 'نواسخ الابتداء'/nawāsikh al-'ibtidā'/ (inception abrogators). According to (Ryding, 2005: 62), any group of abrogators can cause shift to the accusative case, and thus joins the equational sentence /jumlat al-mubtada' wal khabar/ (جملة المبتدأ والخبر).

3. Kāna and its Sisters:

kāna and its sisters play a significant role in forming various constructions (i.e. structural patterns), namely when used in conjunctions with other elements, and thus produce various semantic functions. From this point, Arab grammarians have traditionally categorized 'كان وأخواتها' (kāna and its sisters) /kāna wa akhawātuhā/ as a group of auxiliary verbs and included the verb 'كانَ' as a main element within the group, i.e., a particular group of verbs as shown by their categorizations under Arabic defective verbs or under auxiliaries and pseudo-auxiliaries (i.e. modal auxiliaries in English) (Messaoudi, 1985: 156-158). Having semantic functions, the group of these verbs can either convey some form of time reference: placing a certain situation at a given time (e.g. 'كان' /kāna/), indicating that an earlier state has turned into a new one (e.g. 'صار' /ṣāra/ 'to become'), expressing a preceding situation that continues up to the moment of speaking (e.g., ما زالَ /mā zāla/ 'to continue', 'still'), or delimiting a time when a situation remains (ما دامَ mā dāma 'as long as / while') (Wright et al., 2005: 102). They add that 'ليسَ' /laysa/ is seen as the opposite of /kāna/, since it negates existence, and thus be included within the group syntactically and semantically (ibid.).

Although most of these verbs can also function as complete verbs, their most common use is 'incomplete', in the sense that they occur in construction with another verb (i.e. verbal predicate) or with a nonverbal predicate. This group contains the following:

3.1 The Verb 'كان'/Kāna/:

The verb 'كان'/kāna/, which is agreed upon as the common element of the group, occurs more frequently than its sisters. It occurs (1358) times in the Glorious Qur'an. This verb can be defined as: " 'كانَ' (was), 'يكون' (is, to be) 'كونا' (being), 'كيانا' (entity), 'كينونة الشيء' (existence), 'حدث' (to occur) 'وجد' (to exist) and 'صار' (to become)" (Ma'lūf, 1975: 704). Additionally, it indicates that the predicate has been happened or existed by the subject. It could be 'تامة' (complete), 'ناقصة' (incomplete), and it may mean 'ثبت' (to be firm), 'حضر' (to be present), 'وقع' (to happen), 'ينبغي' (should, ought to), 'الاستقبال' (futurity), ' الماضي 'الدوام والاستمرار' (timeless) (ibid.). 'المنقطع' (past), 'الحال' (present), and

In the light of modern linguistics, Abdul karīm (1999: 50) argues that the verb 'كان' /kāna/ is not restricted to its basic form only, but rather has the peculiarity of being colored by other tenses, especially when associated with specific contextual clues or influenced by a particular context, stretching its use to indicate the present and future time reference. Consider the following example:

2. ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ (آل عمران، الآية: 110)

- "You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] **are** the best of peoples ever raised up for mankind"

(Khan and Al-Hilali, 1427 AH: 80)

In the above ayah, the past form 'كنتم' (lit. you were) is used in this context to mean (you are), so it indicates the present time reference.

Below are the most prominent uses and meanings the verb /kāna/ produces, namely when used in combination with its two governed elements within various constructions:

3.1.1 'كان' /Kāna/ with Interrupted Past:

In general, the interrupted past verb 'كان' falls within a pattern which is intended to happen once, and it is not a constant description in the past, especially when kāna's predicate is a verb in the past form. That is, the structural pattern is in the form of 'كان فعل'/ kāna+fa'ala /'كان قد فعل'/ kāna+qad+fa'ala/ or

ʻقد كان فعل'/qad+ kāna+ faʻala/ (As-Samarrāʼī, 2000: 211). The construction "past perfect tense" or what is called "pluperfect" consists of the perfect auxiliary ʻكان'/kāna/ plus the perfect main verb ʻفعل' /faʻala/, i.e., the semantic function of such construction (perfective form) indicates that an event happens in the far past before another in the past. (Ryding, 2005: 448; Alhawary, 2016: 24). Consider the following example:

3. **"وكانَت قد فقدت** رواءها وحيويتها."

- "She had lost most of her fresh beauty and all her vitality." (Gadallah, 2017: 29)

In the example above, the perfect form ʻكانَت' (lit. she was) is incomplete verb and syntactically operates on its two governed elements: its subject is the inseparable pronoun ʻالتاء'(she), and its predicate is ʻفَقَدت' (lost). Semantically, the structural pattern (i.e. construction) ʻكان قد فعل' indicates that the person addressed had lost her beauty in the far past.

3.1.2 ʻكان'/Kāna/ with Timeless reference:

One of the usual uses of the verb ʻكانَ' is that it refers to timeless reference. It is argued that this expression is used in the Glorious Qurʼān to indicate the existence of something in the past ambiguously. Thus, ʻكان' in this case refers to continuity and ever-lasting at all times (Az-Zamakhsharī, 2009: 4/188-89). Likewise, the verb ʻكان' often tends to give the equivalent meaning ʻ لم يزل' (to continue/to be still), i.e., it denotes all times starting from the past to the future (Ibn Manẓūr, 2005: 13/367). In this vein, Jones (2005: 77) states as well that the basic meaning of ʻكانَ' is ʻhe was', but it commonly occurs in the Glorious Qurʼān with the sense of the present: ʻhe is. This is seen clearly by expressions referring to Allah. Consider the following Glorious ayah:

4. ﴿إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا﴾ (النساء، الآية: 133)

- "If He wills, He can take you away, O people, and bring others. And **Allah is Ever All-Potent over that**."   (Khan and Al-Hilali, 1427 AH:116)

In the above ayah, the perfect form of 'كان', which operates on its subject 'الله' and its predicate 'قديراً', does not denote only past time, but it refers to all the times, including present and future.

One can conclude that 'كان' /kāna/ can sometimes denote all times, especially when related to the Qur'ānic context in which it occurs. These timeless expressions of the verb 'كان' are also used with bad deeds of the Satan and disbelievers, and natural instincts inherent to humans. Thus, the closest meaning of timeless /kāna/ is the present tense in English.

3.1.3 'كانَ'/Kāna/ with Future Time Reference:

One of the significances of the perfect form 'كان' /kāna/ is the use of the future time reference. This type of reference can be realized depending on certain linguistic and situational contexts, where 'كان'/kāna/ signifies the meaning 'يكونُ'/yakunu/ in spite of being in the form 'كان' (Al-Farāhīdī,1995: 144). Consider the following ayah:

5. ﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ **كَانَتْ** لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴾ (الكهف، الآية: 107)

- "Verily! Those who believe (in the Oneness of Allah-Islamic Monotheism) and do righteous deeds, **shall** have the Gardens of Al-Firdaus (the Paradise) for their entertainment." (Khan and Al-Hilali, 1427 H: 342)

In the above ayah, the perfect form of the incomplete verb 'كَانَتْ' is realized by the contextual clue 'the paradise' in which kāna it occurs, where the Gardens of Paradise denote an event that will come true in the far future.

3.1.4 'كانَ'/Kāna/ Giving the Meaning 'صار'(to become):

One of the characteristics of the verb 'كان'/ kāna/ in Arabic- the Glorious Qur'ān as a typical example of the study- is that it is not confined to one sense only, but it extends to include other meanings that can be determined by certain contexts. Accordingly, it is argued that Arab grammarians and linguists borrow this type of verbs so that they use 'كان' (to be) with the meaning of 'صار' (to become) interchangeably, since the two are close in meaning and can be shifted from one meaning to another in accordance with the context (Abdul Karīm, 1999: 219; Ibn Ya'īsh, n.d.: 7/102). Consider the following ayah:

6. ﴿ وَفُتِحَتِ السَّمَاءُ **فَكَانَتْ أَبْوَابًا** ﴾ (النبأ، الآية: 19)

-     "And the heaven shall be opened, and it **will become** as gates.**"**

(Khan and Al-Hilali, 1427 AH: 656)

Here, the incomplete verb 'كان', in accordance with the Qur'ānic context in which the heaven will become like paths and routes for the descending of the angels, means 'صار'.

3.2 The Verb 'أصبحَ' /'aṣbaḥa/:

The second verb of the group of kāna and its sisters which originally relates the subject to the predicate in the morning is that of 'أصبحَ'/'aṣbaḥa/. It occurs (28) times in the Glorious Quran with more than a meaning. Al-Makhzūmī (1964: 180) mentions that such verbs as /'aṣbaḥa,'amsá,'aḍhá, ẓalla and bāta/ are among verbs that belong to the special existence, indicating that 'أصبحَ'/'aṣbaḥa/ mainly means the existence in the morning. Ḥasan (1974: 554) states that the verb 'أصبحَ' may give the meaning 'صار'/ṣāra/ (to become). So, the incomplete verb 'أصبحَ' is basically used to indicate the relation of its subject to the meaning of its predicate in the morning. Consider the following example:

7.   ﴿ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ **فَأَصْبَحُوا** فِي دِيَارِهِمْ جَاثِمِينَ ﴾ (هود, الآية :67)

-   "And the evildoers were seized by the Cry, **and morning found them** in their habitations fallen prostrate."   (Arberry, 2003: 137)

Furthermore, other grammarians and linguists state that the verb 'أصبحَ' may mean 'كان' (to be), and 'صار' (to become), without reference to the morning time (Ibn Ya'īsh, n.d.: 104-5). Consider the following example:

-   Your brother **has become** great.*   (ibid.) .'' أصبحَ أخوكَ عظيماً '' .8

Here the incomplete verb 'أصبحَ', as shown in the above example, which operates on the subject 'أخوكَ' and the predicate 'عَظيماً', does not refer to a special time in the morning, but has come to indicate the meaning of 'صارَ'(has become).

3.3 The Verb 'أضحى' /'aḍhá/:

The verb /'aḍhá أضحى is one of the sisters of kāna which originally relates the subject to the predicate in the forenoon. It is used as a complete and incomplete verb in Arabic, but doesn't occur in the Glorious Quran at all (Al-

Jārim and Amīn, 1966: 63; As-Sāmarrā'ī, 2000: 239). Consider the following two examples:

9. " **أضحى** أخوكَ مسروراً ". - *Your brother **was** pleased **in the forenoon**.*

(Ibn Ya'īsh, n.d.: 7/103)

As shown in the example above, the incomplete verb 'أضحى'/'aḍhá /, which operates on its two governed elements, is used here to relate the brother's pleasure with the time of the forenoon.

3.4 The Verb 'أمسى'/'amsá/:

The verb 'أمسى'/'amsá/ is, in general, one of the sisters of kāna which originally relates the subject to the predicate in the evening. It is used as a complete and incomplete verb in Arabic; however, it occurs as a complete verb in the Glorious Quran in only one situation. In this regard, this verb may denote the meaning 'صار' (to become) without considering the time in the evening, but by considering the time indicated by the verb tense, i.e., past, present and future (Al-Azharī, 1900: 1/190-191; Al-Suyutī, 1975: 1/114). For example:

10. " **أمسى** الأميرُ عادلاً ". - The prince **became** fair **in the evening.***

(Ibn Ya'īsh, n.d.: 7/103)

The verb 'أمسى'/'amsá /, here, is used to give its primary meaning, and thus the prince's justice is coupled with the time in the evening.

4.5 The Verb 'باتَ'/bāta/:

The verb 'باتَ'/bāta / is one of the sisters of kāna which basically relates the subject to the predicate at night. It is generally used as a complete and incomplete verb in Arabic, and particularly as a complete verb in the Glorious Quran in only one situation (Al-Ashmūnī, 1998: 1/235-36; As-Samarrā'ī, 2000: 237)). In the same vein, this type of verbs denotes a special existence at night (Al-Makhzūmī, 1964: 180). This can be illustrated in the example below:

11. " **باتَ** القائدُ ساهراً ". - The leader **stayed up at night.***

<div align="center">(Ḥasan, 1974: 555)</div>

Here, the incomplete verb 'بَاتَ' operates on both the subject 'القائدُ' and the predicate 'ساهرَاً', which is associated with the staying up all night.

3.6 The Verb 'ظَلَّ'/ẓalla/:

Arab grammarians and linguists explain that the verb 'ظَلَّ'/ ẓalla/ denotes a special existence in the day (Al-Makhzūmī, 1964: 180). This kind of verb originally relates the subject to the predicate in a time which is often realized throughout the day, whether past, present or future time (Ibn Yaʿīsh, n.d.: 7/105; Ḥasan, 1974: 554). Consider the following example:

- The weather **remained** moderate **in the day**.*	12. '' **ظَلَّ** الجوُ معتدلاً ''.

<div align="right">(Ḥasan, 1974: 554)</div>

In the example above, the verb 'ظَلَ'/ẓalla/ is used here to give its primary meaning (i.e. incomplete verb), which relates the subject 'الجو' (the weather) to the predicate 'مُعتدلاً' (moderate), giving the notion of remaining in a certain state or condition during the daytime.

Grammarians and linguists state that this verb may go beyond its original meaning to indicate 'كان' (to be), and 'صار' (to become), without considering its special time in the daytime (Ibn Aqīl,1980: 1/111). Concerning the occurrence of 'ظَلَّ' in the Glorious Qur'an, As-Samarrā'ī (2000: 236) states that this verb occurs in eight situations where there is no situation in which the verb relates the subject to the predicate in the daytime. The following ayah is illustrative:

13. ﴿إِن يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ﴾   (الشورى،الآية: 33)

- " If He wills, He causes the wind to cease, then they **would become** motionless

   on the back (of the sea)."   (Khan and Al-Hilali, 1427 AH: 539)

With regard to the influence of the Qura'nic context of the above ayah, the verb 'ظَلَّ', together with its two governed elements, is used within the construction 'فَيَظْلَلْنَ رَوَاكِدَ' to denote the meaning of 'يَصِرنَ' in such a context.

According to Ryding (2009: 638), the verb 'ظَلَّ', which is one of the sisters of kāna, signifies the notion of staying or remaining in a particular condition. This can be illustrated in the ayah below:

14. ﴿قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ﴾   (الشعراء، الآية:71)

- They said: "We worship idols, **and we remain constantly in attendance on them**."   (Yusuf Ali, 1987:180)

As shown in the ayah above, the verb 'ظَلَّ' is syntactically used in the construction 'فَنَظَلُّ لَهَا عَاكِفِينَ' to indicate the meaning 'to remain'.

3.7 The Verb 'صارَ'/ṣāra/:

The verb 'صارَ'/ṣāra/, like other sisters of kāna, operates on the subject and predicate where it gives the meaning of transition and turns from a state to another. In general, it is used as a complete and incomplete verb in Arabic, and in particular as a complete verb in the Glorious Quran in only one situation (Ḥasan, 1974: 556; Al-Ashmūnī, 1998: 1/226-227). Consider the following example:

- Water **turned into/became** steam. *   15. "**صارَ** الماءُ بُخاراً".
                                                                                          (Ḥasan, 1974: 556)

As shown in the above example, the verb 'صارَ' /ṣāra/ is syntactically used in conjunction with its two governed elements 'الماءُ بُخاراً' to give the meaning of 'الصيرورة' (becoming) from one state into another.

 In addition, Ibn Ya'īsh (n.d.:7/103) argues that the verb 'صارَ' is also used to give the meaning 'جاءَ/رَجَعَ' (to come/to return/to tend towards) followed by a preposition, and consequently means transition, too. For example:

- Zayd **came to** Amrū.*   . "**صارَ** زيدٌ الى عمرو".

                                                                        (Ibn Ya'īsh, n.d.: 7/103)

Here, the verb /ṣāra/صارَ is used in this construction to contextually imply the meaning of ʻجاءَʼ (to come).

3.8 The Verb ʻليسَʼ/laysa/:

Arabic usually uses various means to express negation. Negation in Arabic is realized either by certain particles or by the verb ʻلَيسَʼ/laysa/ (not to be). The verb ʻلَيسَʼ is one of the sisters of kāna which operates on the subject and predicate in the nominal sentence. It occurs (89) times in the Glorious Qurʼān. Grammarians like Ḥasan (1974: 559) and Al-Ghalāyyīnī (1994: 1/181) state that this verb is a primitive perfect verb which negates the relation of the subject to its predicate in the present time. For example:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلَا يَوْمَ يَأْتِيهِمْ **لَيْسَ** ﴾ (هود، الآية : 8)
17. ﴿مَصْرُوفًا عَنْهُمْ

- "And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, **nothing will** turn it away from them!" (Khan and Al-Hilali, 1427 AH:247)

The verb ʻلَيسَʼ, as illustrated in the above ayah, occurs in its usual perfect form, but it refers to the future time in accordance with the linguistic context. So this verb is influenced by the verbal clue ʻيومʼ which refers to the Judgment Day which will happen in the future.

3.9 The Verb ʻما زالَʼ/mā zāla/:

The verb ʻما زالَّʼ/mā zāla / lies within a subgroup of four verbs negated by negative particles to give the positive meaning. It occurs eight times in the Glorious Qurʼan in the form of ʻزالَʼ/zāla/and its derivatives. It is also regarded as one of kānaʼs sisters which operates on the subject and predicate. Grammarians and linguists state that this type of verbs refers to continuity and relates to the time of predication (Aṣ-Ṣuyūṭī, 1975: 1/113). The verb ʻما زالَّʼ/mā zāla / is either preceded by a negative particle (/mā/ plus the past tense ʻما زالَʼ; /lam/ plus the jussive imperfect ʻلم يزلʼ; or /lā/ plus the imperfect ʻلايزالُʼ), thus literally giving the meaning ʻto not cease to beʼ. As regards the tense, both the past tense form ʻزالَʼ/zāla/ and the present tense form ʻيزالُʼ/yazālu/ usually carry present tense meaning. Depending on the context, they may sometimes signify

the past, or be equivalent to an English past tense (Ryding, 2005: 639). In this context, Gadalla (2017: 141) points out that 'ما زالَ' can be appropriately rendered using the present perfect progressive since this tense refers to the continuation of the action. Consider the following ayah:

18. ﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ﴾ (هود, الآية: 118)

- "Had thy Lord willed, He would have made mankind one nation; **but they continue in their differences** excepting those on whom thy Lord has mercy."

(Arberry, 2003:140)

Here, the imperfect verb form 'لا يزالونَ', as shown in the ayah above, is incomplete verb, and syntactically governs its subject and predicate in a time which indicates that the predicate 'مُختَلفين' (Lit. different) continues to the moment of speaking in the present and extends to the future time.

3.10 The Verb 'ما بَرِحَ'/mā bariḥa/:

The verb 'مابرِحَ'/mā bariḥa/ is the one that resembles its counterpart 'مازالَّ' /mā zāla/ in both construction and meaning. It occurs three times in the Glorious Qur'ān - twice in the form of 'أَبرَحُ'/'abraḥu/ and once in the form of 'نَبرَحُ'/nabraḥu/. Some grammarians ascribe this verb to the subgroup of /zāla wa akhawātuha/ زالَ وأخواتها , from which the imperative and participle are not inflected (Ibn Hishām, n.d.: 1/168). Others argue that 'بَرِحَ' /bariḥa/ is not used in speech unless it is intended to 'to leave/depart the place', thus giving the complete meaning of the verb. However, this is so much used in Arabic, but it may also be used to give the incomplete meaning such as 'to be still/not to cease' (Ibn Ya'īsh, n.d.:7/108). Consider the following example:

19. ﴿قَالُوا لَن نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَىٰ﴾ (طه, الآية: 91)

- " **We will not cease**,' they said, 'to cleave to it, until Moses returns to us."

(Arberry, 2003:188)

As shown in the above ayah, the verb 'لن نَبرَحَ' is used here to denote the future time reference, which is preceded by the verbal clue 'لَن'/lan/ (will not)

and operates on both the implicit subject 'نحنُ' (we) and the predicate 'عاكفين' (to cleave to it), giving the incomplete meaning of the verb 'to not cease'.

3.11 The Verb 'ما فتىءَ' /mā fati'a/:

The verb 'ما فتىءَ'/mā fati'a/ is considered to be similar to the verb 'ما زالَّ' /mā zāla/ in both construction and meaning. It occurs only one time in the Glorious Qur'ān, but in the form of imperfect 'تَفَتَّؤ'/tafta'u/. As regards the meaning of this verb, Ibn Mālik (1967: 53) states that 'ما فتىءَ'/ mā fati'a/ means 'to not forget' and also 'to not calm down'. Consider the following example:

20 . "**ما فتىءَ** الأبُ ذاكراً طفولة أبنائهِ ".

- "The father **continues to mention/has been mentioning** the childhood of his children".*   (www.schoolarabia.net)

Here, the incomplete verb 'ما فتىءَ'/mā fati'a/ (to continue/has been+v.-ing) operates on the subject 'الأبُ' (the father) and the predicate 'ذاكراً' (mentioning), which indicates that the subject (i.e. the father) continues to mention his children until the moment of speaking and this may extend to the future.

3.12 The Verb 'ما انفَكَّ'/mā 'infakka/:

The verb 'ما انفَكَّ'/ma 'infakka / is the last verb which particularly lies within the subgroup of 'زالَ وأخواتها' /zāla wa akhawātuha/ and generally within kāna's sisters. This verb doesn't occur in the Glorious Qur'an as one of kāna's sisters, instead it occurs in the form 'فَكُ'/fakku/ and 'مُنفَكِّين'/munfakkīn/ which do not function as 'كان' /kāna/. For example:

21.   " **ليسَ يَنفَكُ** القاضي يقضي ".

  - "The judge **does not cease** to judge."   (Sterling, 2018:163)

In a nutshell, it is clear that the verbs of 'زالَ وأخواتها' /zāla wa akhawātuha/ are all used to mean 'not ceased yet'. Al-Makhzūmī (1964:180), on his part, claims   that   the four verbs 'زالَّ'/zāla/, 'فتىءَ'/fati'a/, 'إنفَكَّ'/infakka/, and 'بَرحَ'/bariḥa/ should be included in one group, emphasizing that these verbs refer to the continuous existence.

3.13 The Verb 'ما دامَ'/mā dāma/:

The incomplete verb 'ما دام'/mā dāma/ is the last verb in the main group of kāna which originally operates on the subject and predicate. In some cases, it is used as a complete verb taking only its subject /marfū'/. It occurs seven times in the Glorious Qur'ān, out of which five function as governing elements; the other two are complete verbs. Ibn Hishām (n.d.: 1/237) sets forth an example expressing the temporariness of the incomplete verb 'ما دام'/mā dāma/ in 'as long as I remain alive', where this expression originally means 'during the time that I am alive'. To Nacereddine (2009: 32), the verb 'دامَ'/dāma/ (to continue), preceded by 'ما المصدرية الظرفية'/mā al-maṣdariyyah aẓ-ẓarfiyyah/ (adverbial and gerundival particle of mā), is used to mean 'as long as/while'. Thus, the verb 'دامَ', when associated with 'ما', is used only in the perfect form, as well as stating the durability and continuity of event. Consider the following ayah:

22. ﴿أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾ (المائدة,الآية: 95)

- "Lawful to you is (the pursuit water-game and its use for food-for the benefit for yourselves and those who travel, but forbidden is (the pursuit of)land-game **as long as you are in a state of Ihram** (for Hajj or Umrah). And fear Allah to whom you shall be gathered back)." (Khan and Al-Hilali, 1420 AH: 143)

As shown in the above ayah, the incomplete verb 'دامَ' (to continue/to remain), preceded by 'ما المصدرية الظرفية' /mā al-maṣdariyyah aẓ-ẓarfiyyah/, is used here in construction with its two governed elements: the subject 'أنتُم' (you) and the predicate 'حُرُماً' (the ones who are in a state of Ihram). This indicates that they shouldn't pursue the land-game as long as they are in a state of Ihram.

4. Religious Translation:

Scriptures and religious texts serve as the key pillar of a religion. With reference to the translation of the Glorious Qur'ān, it has always been a sensitive and hard task in Islamic theology. One of the reasons, as Pickthall (1977: 2) puts it, consists in the fact that any word in Arabic can have a variety of meanings based on the context. This is generally due to one of the main features of Semitic languages such as Arabic, compared to analytical ones such as English. That is

why Pickthall (ibid.: 3) decided to label his translation "The Meaning of the Glorious Quran" rather than "The Quran". Referring to the best translation method of the Glorious Qur'ān, Ash-Shāṭibī (1997: 2/107) and Adh-Dhahabī (2000:1/ 23) state that the Islamic approach concerning the type of translation should be followed in translating the meanings of the Glorious Qur'ān, and are therefore in line with the interpretative translation that fits rendering meanings of the Glorious Quran. In the same vein, Abdul-Raof (2001: 68) mentions that 'The Qur'ān' has peculiar linguistic features in which translators face challenges and therefore, difficulties of untranslatability exist. He (ibid.: 29) points out as well that the procedure of literal translation is sometimes ascribed to the underperformance of the Qur'ān translator who does not consult Muslim exegetes to make sure what the accurate meaning is. In accordance with modern Islamic theology, Ruthven (2006: 90) argues that the translation of the Qur'ān is often called an "interpretation", rather than an exact translation provided that the translator is necessarily a human being. Consequently, the translation of the Qur'ān has always been a problematic, sensitive and challenging issue that should be avoided by using the authentic exegeses.

5. Meaning-based Translation as a Model Adopted:

Having briefly reviewed the dichotomies of linguistic theories of translation, Larson's (1984) meaning-based translation theory, which is basically based on achieving the equivalent meaning, is adopted as a model of the study in the Glorious Qur'an. A translation of a good quality is the requirement a translator seeks to achieve while translating his work. However, a translation which cannot convey the message efficiently is considered to be of little value. In her meaning-based translation theory, Larson (1984: 3) states that translation is essentially an alteration of forms which are referred to as the surface structure of a language. To her (ibid.), translation is achieved by going from the form of the SL to the form of TL by means of semantic structure (i.e. structure of thought). When a translator makes a translation, it means that s/he conveys meaning of SL. What is important to observe is that the meaning should always be preserved, i.e., when the form changes, the meaning should be kept. She (ibid.: 485-87) points out that there are three main criteria of good translation: accuracy, clarity and naturalness.

These criteria are, in general, used for assessing translations and represent a category on which the analysis and assessment process is based. Sticking to the

very first criterion of accuracy is what the present study seeks to achieve, and will therefore be included in the assessment and comparison process, whereas the other two be excluded.

6. Data Collection and Analysis Procedure:

The current study aims to analyze syntactic uses and semantic functions of some verbs of kāna and its sisters, then compare and evaluate its time references, lexical meanings, and verbal aspects in the Glorious Qur'ān, as rendered in the English translations. With regard to data collection, the corpus is based on the translator's renderings into English, where eight ayahs are selected from the Glorious Qur'ān. Moreover, the five selected translations are examined and assessed against the criterion of accuracy to specify the accurate translations as compared to the model adopted for testing translation. Five translators like Muhammad Marmaduke Pickthall, Arthur J. Arberry, Rashad Khalifa, Muhammad Sarwar, and Mohamed Ahmed and his daughter, Samira (henceforth, MS Ahmed) have been selected.

To achieve the accuracy of translation in the assessment process, the researcher consults some authentic books of tafsīr (exegeses). Furthermore, the study also seeks to determine the extent to which each of these translations has accurately captured the semantic functions (lexical meanings, time references, and aspects) of these verbs, which should be similar as much as possible to the interpretations of the exegetes. Ayahs presented with the structural patterns of kāna and its sisters are highlighted and underlined. According to Larson's meaning-based theory of translation, the most important criterion of this study is to investigate how accurate the translations are in rendering these verbs without making any unjustified omission, addition and different information. Moreover, the quality of translators' renderings will be compared and assessed as to which rendition has been better achieved under the criterion of 'accuracy'. Then, a table will summarize the analysis and results for each sample, with (+) mark given to the translator's accurate rendition and (-) mark to the inaccurate one. Where necessary, the study also offers alternative renditions to some accurate ones to the extent that can compensate for meanings in places where they have been lost. Finally, a proposed translation, when found inaccurate, will be provided.

7. Data Analysis and Discussion:

As mentioned in the previous section of the study, eight ayahs selected from the Glorious Qur'an will be taken to determine and reveal accurate/inaccurate meanings in the English translations of the verbs of kāna and its sisters. Each verb, in combination with its governed elements, will be compared to its five translations in order to find out any incompatibilities, and then, to determine the accuracy a translation fulfills according to the criterion of translation assessment. In what follows, the process of analysis will focus on the renderings of some patterns of kāna and its sisters, taken in combination with other elements, and identify their semantic functions arising from each structural pattern in the TT:

1.'كانَ فَعَلَ'/Kāna faʻala/ with Far Interrupted Past:

SL Text (1):

.1﴿تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَن كَانَ كُفِرَ﴾ (القمر،الآية:14)

Text Interpretation:

Allah Almighty describes the scene in this ayah saying: Noah's ship sailed on under our Eyes, i.e., 'by our command, observation and under our protection'. Syntactically, the perfect form 'كانَ' (lit. was) is incomplete verb operating on two governed elements: its subject is the implicit pronoun 'هو'(he), and the past passive verb 'كُفِرَ' (lit. was denied) is its predicate (Al-'Ibrāhīm, 2009: 529). These three elements constitute what is called the structural pattern (i.e. construction) of past perfect passive 'كانَ كُفِرَ' (had been denied). Semantically speaking, Ibn ʻĀshūr (1984: 27/185) explains that 'كانَ' is inserted before 'كُفِرَ' to denote that before this time Noah's people had rejected his message as a messenger of Allah.

TL Texts:

1-Pickthall: "That ran (upon the waters) in Our sight, as a reward for him **who was rejected**."

2-Arberry: "Running before Our eyes -- a recompense for **him denied**."

3-Rashad: "It ran under our watchful eyes; a reward for one **who was rejected**."

4-Sarwar: "which floated on the water before Our very eyes. The flood **was** a recompense **for the deeds of the disbelievers**."

5-MH Ahmed: "It flows with Our eyes/sights, a reimbursement to <u>who was disbelieved with/denied</u>."
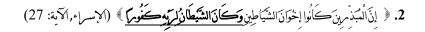
Discussion:

Before embarking on assessing the translation accuracy of the construction (كانَ+perfect), Al-Muṭṭalibī (1986: 242-247) and Hassān (1994: 245) argue that this form of construction denotes 'الماضي البعيد المنقطع'(far interrupted past), which can serve as an equivalent to the past perfect tense in English. From this point, it seems that renderings of translators (1, 2,3, & 5) are seen as less accurate, since they use the past simple tense instead of the past perfect tense, thus conveying a different tense to the TL receptor and falling short of the translation accuracy. Tr.4, on his part, resorts to voice shift in his translation "the flood was a recompense…"., but his rendering shows inaccuracy as well for he prefers the past simple as an equivalent to the SL construction. As such, the ST construction has been differently conveyed to the TL text. In this case, all the renderings above don't add, but omit the perfective aspect in past tense and give different information. Their renderings, consequently, lack the translation accuracy criterion and are viewed as less accurate. In other words, they ignore the occurrence of the perfect form 'كانَ' before the past passive 'كُفِرَ', and therefore has a different function in such a context. The proposed translation of this construction is **'It sailed on under our eyes, a reward <u>for him who had been denied'</u>**.

ST	﴿تَجْري بِأَعْيُنِنَا جَزَاءً لِمَنْ **كَانَ كُفِرَ**﴾				
	No.	Translators	Translations		Accuracy
	1.	Pickthall	who was rejected		-
	2.	Arberry	him denied		-
TT	3.	Rashad	who was rejected		-
	4.	Sarwar	…was…for the deeds of the disbelievers		-
	5.	MS Ahmed	who was disbelieved with/denied		-
	Percentage of translation accuracy				0 %

Table (1): Analysis of Translation Accuracy of SL Text (1)

2.'كان'/Kāna/ with Timeless Reference:

SL Text (2):

2. ﴿ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴾ (الإسراء، الآية: 27)

Text Interpretation:

This ayah speaks about squandering, which means spending money in a forbidden way. Allah Almighty resembles those who squander as brothers of the devil whose own business and nature is exaggerating, distracting people's attention from all the graces given by Allah (Al-'Ālūsī (n.d.:15/63). The perfect form 'كانَ'(lit. was) is incomplete verb. Syntactically, it is used in combination with the subject 'الشيطان'(the devil) and the predicate 'كفورا' (ingrate) (Al-'Ibrāhīm, 2009: 284). From a semantic perspective, the structural pattern ' وكان الشيطانُ ... كفورا'- an example of the bad deeds of the Satan, denotes present timeless reference of the verb 'كانَ' (is).

TL Texts:

1-Pickthall: "Lo! the squanderers were ever brothers of the devils, and **the devil was ever an ingrate** to his Lord."

2-Arberry: "The squanderers are brothers of Satan, and **Satan is unthankful** to his Lord."

3-Rashad: "The extravagant are brethren of the devils, and **the devil is unappreciative** of his Lord."

4-Sarwar: "Do not be a wasteful spender. Squanderers are the brothers of satan. **Satan was faithless** to his Lord."

5-MS Ahmed: "That the wasters/squanderers were the devils' brothers, and **the devil was** to his Lord (**an insisting) disbeliever**."

Discussion

With reference to the translators' renderings, it seems that translators (1, 4, & 5) render the aya into (the devil was ever an ingrate, Satan was faithless, and the devil was (an insisting) disbeliever) are less accurate. Despite the fact that

they render the perfect form of 'كانَ' into the simple past tense without doing omission or addition in the ST, their translation doesn't convey the accurate meaning to the TL receptor. So the past tense doesn't convey the fact that the devil is still ungrateful to Allah. Renderings of Trr. (2 & 3) are measured as the more accurate ones since they opt for meaning-based translation using necessary grammatical shift in tense, causing the TT readers understand the message of the ST.

Table (3): Analysis of Translation Accuracy of SL Text (3)

ST	﴿ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴾			
	No.	**Translators**	**Translations**	**Accuracy**
TT	1.	Pickthall	the devil was ever an ingrate	-
	2.	Arberry	Satan is unthankful	+
	3.	Rashad	the devil is unappreciative	+
	4.	Sarwar	Satan was faithless	-
	5.	MS Ahmed	the devil was …(an insisting) disbeliever	-
Percentage of translation accuracy				40 %

3. 'كانَ'/Kāna/ Giving the Meaning 'صار'(to become):

SL Text (3):

3. ﴿ وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ **فَكَانَ مِنَ الْغَاوِينَ** ﴾ (الأعراف, الآية: 175)

Text Interpretation:

The above ayah tells a parable about one of the children of Israel who possessed knowledge of God's signs. It was said that his name was Bal'ām whose people asked him to supplicate against Moses. He quitted his lofty spiritual ambitions, and then became misled by Satan. (Ibn 'Āshūr, 1984: 29/383; Al-'Ālūsī, n.d.: 8/111). The perfect form 'كانَ' (lit. was) is incomplete verb, operating on its subject as implicit pronoun 'هو' (he) and the prepositional phrase

من الغاوين '(of those who lead astray) is related to its predicate (Al-'Ibrāhīm, 2009:173). These elements syntactically constitute the construction ' فكانَ من الغاوين'. It is obvious that the Arabic perfect form 'كانَ' denotes the meaning 'صارَ'(became).

TL Texts:

1-Pickthall: "Recite unto them the tale of him to whom … So Satan overtook him **and he became of those who lead astray**."

2-Arberry: "And recite to them the tiding of him to whom … And Satan followed after him, **and he became one of the perverts."**

3-Rashad: "Recite for them the news of one who … Consequently, the devil pursued him, **until he became a strayer**."

4-Sarwar: "(Muhammad), tell them the story of the person whom … And who was then pursued by Satan **until he turned into a rebel**."

5-MS Ahmed: "And read/recite on them whom … So the devil followed him, **so he was from the misguided**."

Discussion:

With regard to the above renditions, all the translators save tr. (5), opt for the technique of semantic shift to convey the meaning 'كانَ'. Their renderings are measured as accurate because they take the context of the ST into account. Trr. (1, 2, & 3) render 'كانَ' into (became), whereas tr. (4's) rendition into (turned into) is close in meaning to (became), and therefore shows accuracy as well. As for tr. (5), the meaning of the verb 'كانَ' (was) is literally conveyed to the TT receptor, and hence makes the message incomprehensible in the TT. In this case, an explanation is inserted between parentheses to clarify what 'كانَ' means in this context.

Table (3): Analysis of Translation Accuracy of SL Text (3)

ST		﴿ وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ **فَكَانَ مِنَ الْغَاوِينَ** ﴾	
	No.	**Translators**	**Translations**	**Accuracy**
TT	1.	Pickthall	and he became of those who lead astray	+
	2.	Arberry	and he became one of the perverts	+
	3.	Rashad	until he became a strayer	+
	4.	Sarwar	until he turned into a rebel	+
	5.	MS Ahmed	so he was from the misguided	-
		Percentage of translation accuracy		**80 %**

4. ‘أَصْبَحَ’/’aṣbaḥa/ that Means ‘<u>to become/be in the morning</u>’:

<u>SL Text (4):</u> 4. ﴿ فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ **فَأَصْبَحَتْ كَالصَّرِيمِ** ﴾ (القلم، الآية: 19-20)

Text interpretation:

The blessed two ayahs tell a parable about the owners of the orchard whose their orchards were plagued by an encompassing Divine calamity, such that a burning fire swallowed the fruitful orchard and darkened it like pitch black nights (Ibn ‘Āshūr, 1984: 29/81-82). Syntactically, the perfect form of the incomplete verb ‘أَصْبَحَتْ’ (lit. became) involves both the implicit pronoun ‘هي’ (it) as its subject and the prepositional phrase ‘كالصريم’ (like a dark night) related to the predicate ‘أَصْبَحَ’, constituting the structural pattern ‘أَصْبَحَتْ كَالصَّرِيمِ’. In this construction, the verb ‘أَصْبَحَ’ has come to denote its basic meaning in the morning time (i.e. to enter in the morning).

<u>TL Texts:</u>

1-Pickthall: "Then a visitation from thy Lord came upon it while they slept. **<u>And in the morning, it was as if plucked</u>**."

2-Arberry: "Then a visitation from thy Lord visited it, while they were sleeping, **and in the morning, it was as if it were a garden plucked**."

3-Rashad: "A passing (storm) from your Lord passed by it while they were asleep.

By morning, it was barren."

4-Sarwar: "A visitor from your Lord circled around the garden during the night while they were asleep, **and the garden was turned into a barren desert**."

5-MS Ahmed: "So a circler/walker (twister/tornado) circled/walked on them, and (while) they are sleeping/quiet/ still. **it became/became in the morning as/like the harvested land/isolated sandy area**."

Discussion:

Referring to translators' renderings, trr. (1, 2, & 3) manage to convey the basic meaning of the verb 'أَصبَحَ' by providing accurate information in the TT, showing that the verb 'أَصبَحَ' relates the subject to the predicate in the morning. Surprisingly, rendering of tr. (5) causes ambiguity to the reader, namely when using options of double meaning translation and adding alternative meanings as mentioned above. This is a type of unjustified addition. Tr. (4), in contrast, opts for a technique of undue omission by ignoring adverb of time (in the morning) and therefore, falls short of conveying the meaning completely to the TT receptor.

Table (4): Analysis of Translation Accuracy of SL Text (4)

ST	﴿فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ فَأَصْبَحَتْ كَالصَّرِيمِ﴾			
	No.	**Translators**	**Translations**	**Accuracy**
TT	1.	Pickthall	and in the morning it was as if plucked	+
	2.	Arberry	and in the morning, it was as if it were a …	+
	3.	Rashad	By morning, it was barren	+
	4.	Sarwar	the garden was turned into a barren desert	-
	5.	MS Ahmed	it became/became in the morning as …	-
Percentage of translation accuracy				60 %

5.The Complete/Incomplete Meaning of the Verb 'باتَ' /bāta/:

SL Text (5):

5. ﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا﴾ (الفرقان, الآية: 64)

Text Interpretation:

Allah speaks in this ayah about the state of His righteous servants and the way they deal with their God, describing them as those who spend the night in worshipping and obeying Him. (Al-'Ālūsī, n.d.: 19/102). The imperfect form 'يَبِيتُ' (lit. spend the night) can be seen as either complete or incomplete verb and syntactically it governs on the masculine plural pronoun 'الواو' /al-wāw/ (they) to be its subject and سُجَّداً (prostrating) to be its predicate (Ad-Darwīsh, 1992: 7/39). Semantically, the construction 'يَبيتونَ ... سُجَداً' basically refers to existence at night.

TL Texts:

1-Pickthall: "And who **spend the night** before their Lord, **prostrate** and standing."

2-Arberry: "who **pass the night prostrate** to their Lord and standing."

3-Rashad: "**In the privacy of the night**, they meditate on their Lord, **and fall prostrate**."

4-Sarwar: "They are those who **spend the night** worshipping their Lord, **prostrating**, and standing."

5-MS Ahmed: "And those who **spend the night** to their Lord **prostrating** and keeping up."

Discussion:

In discussing the translators' renderings, it is clear that all translators have nearly the same renderings regarding the meaning of the verb 'يَبِيتُ'. Trr. (1, 4, and 5) similarly render the verb into (spend the night), whereas tr. (2's) rendering into (pass the night) is regarded as an equivalent to the above renderings as well, thus conveying the same meaning to the TT without omission or addition. Tr. (3's) rendering of the verbal clause 'يَبيتونَ' into a prepositional phrase (In the privacy of the night), followed by a verbal clause (they fall prostrate) is a technique of translation shift. His rendering can be measured as accurate to some
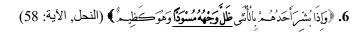
degree. Hence, all translators' renderings show accurate translation, but with different degrees.

Table (5): Analysis of Translation Accuracy of SL Text (5)

ST		﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا﴾		
TT	**No.**	**Translators**	**Translations**	**Accuracy**
	1.	Pickthall	spend the night…, prostrate	+
	2.	Arberry	pass the night prostrate	+
	3.	Rashad	In the privacy of the night, they fall prostrate	+
	4.	Sarwar	spend the night,… prostrating,… .	+
	5.	MS Ahmed	spend the night … prostrating	+
Percentage of translation accuracy				**100 %**

6.'ظَلَّ'/ẓalla/ that Means 'صارَ' (to become)

<u>**SL Text (6):**</u>   6. ﴿وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَى **ظَلَّ وَجْهُهُ مُسْوَدًّا** وَهُوَ كَظِيمٌ﴾ (النحل, الآية: 58)

Text Interpretation:

This ayah describes the attitude of pejorative towards daughters, where the idolaters feel themselves feel that having daughters is a matter of infamy. Thus, when one of the them is given the news of the female's birth, his face becomes black (i.e., turns gloomy with distress and grief) (Ar-Rāzī, 1981: 20/ 56-57). The perfect form '**ظَلَّ**'(Lit. remained) in the above ayah is incomplete verb, having syntactically two governed elements: its subject is '**وَجهَهُ**' (his face) and its predicate is '**مسوَداً**'(darkened/gloomy). Semantically speaking, the construction '**ظَلَّ وجهه مسودا**' refers to the one whose face is filled with hidden grief and consequently becomes dark because of the intensity of the grief and suppression he feels (Ad-Darwīsh, 1922: 5/320-21).

TL Texts:

1-Pickthall: "When if one of them receiveth tidings of the birth of a female, **his face remaineth darkened**, and he is wroth inwardly."

2-Arberry: "And when any of them is given the good tidings of a girl, **his face is darkened** and he chokes inwardly."

3-Rashad: "When one of them gets a baby girl, **his face becomes darkened** with overwhelming grief."

4-Sarwar: "When the glad news of the birth of their daughter is brought to them, **their faces turn gloomy** and black with anger."

5-MS Ahmed: "And if any of them was announced good news to with the female, **his face became/remained blackened**, and he is holding (his) breath/suppressed."

Discussion:

With reference to translators' renderings, tr. (1) uses literal translation in rendering the verb 'ظَلَّ'into (remains) which is less accurate in this context. So, he doesn't convey the same information to the TT, since the verb 'remains' means 'to continue unchanged', whereas the required meaning is 'becomes' which means 'turning into another state or condition'. Similarly, rendering of tr. (5) makes the reader decide himself the suitable meaning by giving double meaning translation of the verb 'ظَلَّ', which is a kind of unnecessary addition in such a context. In this way, both of them don't agree with interpretation of exegetes, and therefore provide inaccurate information in the TT. Renderings of trr. (3 & 4) express the contextual meaning of the ST by using semantic alteration to convey the meaning to TL receptor accurately. Tr. (2's) rendition into attains the purpose, even though it doesn't explicitly render the meaning of 'ظَلَّ' into 'become', since the copular verb 'is' implies the required meaning in the TT. Hence, renderings of trr. (2, 3, & 4) seem to be more accurate than the previous ones for they adhere the ST context without recourse to unnecessary omission and addition techniques.

Table (6): Analysis of Translation Accuracy of SL Text (6)

ST	﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ **ظَلَّ وَجْهُهُ مُسْوَدًّا** وَهُوَ كَظِيمٌ﴾			
	No.	**Translators**	**Translations**	**Accuracy**
TT	1.	Pickthall	his face remaineth darkened	-
	2.	Arberry	his face is darkened	+
	3.	Rashad	his face becomes darkened	+
	4.	Sarwar	their faces turn gloomy	+
	5.	MS Ahmed	his face became/remained blackened	-
Percentage of translation accuracy				**60 %**

7. ‘ما زالَ’/mā zāla/ Giving the Meaning (still/not to cease)

SL Text (7):

7.﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِن قَبْلُ بِالْبَيِّنَاتِ **فَمَا زِلْتُمْ فِي شَكٍّ** مِّمَّا جَاءَكُم بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِن بَعْدِهِ رَسُولًا كَذَٰلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ﴾ (غافر، الآية: 34)

Text Interpretation:

This ayah speaks about the people of Egypt to whom Allah sent a messenger ,represented in the person of the prophet Joseph who brought his people the clear signs, but they only obeyed him in issues related to the worldly life. So Allah says, 'but you haven't been ceasing to doubt in what he brought you.' (Ibn 'Āshūr 1984: 24/139-141). Syntactically, the perfect form 'ما زالَ' (lit. still) in the above ayah is incomplete verb, together with its subject 'تُم'(you) and its predicate 'في شَكِّ' (in doubt). The three elements constitute the construction ' ما زلتم في شكِ'(you haven't been ceasing to doubt) (Ad-Darwīsh, 1992: 8/484). Semantically, it indicates that the doubts of clear signs of the messengers were inherited from the predecessors of the people of Egypt and are still inherent in their nature through passing down to them from one generation to another (Ibn 'Āshūr 1984: 24/141).

TL Texts:

1-Pickthall: "And verily Joseph brought you of old clear proofs, <u>**yet ye ceased not to be in doubt**</u> concerning what he brought you till..."

2-Arberry: "Joseph brought you the clear signs before, <u>**yet you continued in doubt**</u> concerning that he brought you until..."

3-Rashad: "Joseph had come to you before that with clear revelations, <u>**but you continued to doubt**</u> his message..."

4-Sarwar: "Joseph came to you before with illustrious evidence <u>**but you still have doubts**</u> about what he brought…"

5-MS Ahmed: "And Joseph had come to you from before with the evidences, <u>**so you are still continuing in doubt/suspicion**</u> from what he came to you with it..."

Discussion:

Before viewing the translators' renditions, attention should be paid to the tense and aspect of the verb. To reflect the accurate tense of this construction, the present perfect progressive can be used to convey the meaning of 'ما زالَ'(to not cease) to the TT. Referring to translators' renderings, trr. (1, 2, & 3) opt for simple past tense depending on the perfect form 'ما زلتُم'. Though the above renditions convey the lexical item of the verb literally, they lack the accurate tense and provide different information in the TT. Rendering of tr. (1) into the simple present tense conveys the same information to the TT, since it only refers to the addresses' doubts happening continuously. Tr. (5's) rendering into the present progressive is measured as accurate as well. This rendition opts for ' ما زالَ' to reflect the emphasis of the progressive aspect which expresses an action that is in progress at or around the time of speaking. The proposed translation could be:

'And verily Joseph came to you before with clear signs, <u>**but you haven't been ceasing to doubt**</u> as to what he came to you with…'.

Table (7): Analysis of Translation Accuracy of SL Text (7)

ST	﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِن قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَاءَكُم﴾			
TT	**No.**	**Translators**	**Translations**	**Accuracy**
	1.	Pickthall	yet ye ceased not to be in doubt	-
	2.	Arberry	yet you continued in doubt	-
	3.	Rashad	but you continued to doubt	-
	4.	Sarwar	but you still have doubts	+
	5.	MS Ahmed	so you are still continuing in doubt …	+
Percentage of translation accuracy				40 %

8.The Incomplete Verb 'ما دامَ'/mā dāma/ 'as long as+continue':

SL Text (8):

8. ﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾ (مريم، الآية: 31)

Text Interpretation:

Allah Almighty tells about Mary's difficult attitude when her people strongly condemned her when a child was brought before them. This ayah explains the person of Jesus whose good blessing is not confined to his community only, but it also accompanies him wherever he goes (Ibn 'Āshūr 1984: 16/99-100).The perfect form **'دامَ'** (lit. lasted), preceded by ' ما المصدرية الظرفية' (as long as), constitutes the incomplete verb 'مادامَ' (as long as…remain) (Al-'Ibrāhīm, 2009: 307). Syntactically, the verb 'مادامَ' with its two elements form the structural pattern of 'ما دُمتُ حَيّاً' (as long as I remain alive). Semantically, it refers to the duration of being alive performing his prayer and giving zakat.

TL Texts:

1-Pickthall: "And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving **so long as I remain alive**."

2-Arberry: "Blessed He has made me, wherever I may be; and He has enjoined me to pray, and to give the alms, **so long as I live**."

3-Rashad: "He made me blessed wherever I go, and enjoined me to observe the Contact Prayers (Salat) and the obligatory charity (Zakat) **for as long as I live**."

4-Sarwar: "He has blessed me no matter where I dwell, commanded me to worship Him and pay the religious tax **for as long as I live**."

5-MS Ahmed: "And He made me blessed, wherever I was/am, and He directed/commanded me with the prayers and the charity/purification **as long as I continued/lasted alive**."

Discussion:

In relation to translators' renderings, it seems that tr. (1) accurately renders the verb 'مادامَ' into (as long as …remain), therefore, the meaning is transferred without adding, omitting, or giving wrong information to the TT. Renderings of trr. (2, 3, & 4) into (so long as I live, for as long as I live×2) are also seen as accurate despite the fact that they resort to a kind of class and rank shift, namely when changing the collocated verbal group (remain+alive) into the verb (live). Conversely, tr. (5's) rendition into (as long as I continued/lasted alive) causes confusion to the reader, using alternatives related to the incomplete and complete meaning and inaccurate perfect form of the verb 'مادامَ' as well. This is a type of unjustified addition.

Table (8): Analysis of Translation Accuracy of SL Text (8)

ST	﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾			
TT	**No.**	**Translators**	**Translations**	**Accuracy**
	1.	Pickthall	so long as I remain alive	+
	2.	Arberry	so long as I live	+
	3.	Rashad	for as long as I live	+
	4.	Sarwar	for as long as I live	+
	5.	MS Ahmed	as long as I continued/lasted alive	-
Percentage of translation accuracy				**80%**

8. Conclusions

The study has come up with the following conclusions:

1. The difference in nature, uses, and functions of the group of kāna and its sisters in Arabic causes confusion for translators to decide the accurate choice for their renderings in the TL. One source of confusion is that the so-called past forms of these verbs do not necessarily refer to the same time reference in English; they may occur in certain constructions and contexts to indicate time references other than the original. Another confusion is that using a given meaning of a verb instead of another may result in a different semantic function of that verb.

2. Translating the accurate meanings of kāna and its sisters can be realized by conveying the meanings of their contextual meanings (i.e. syntactic uses) when used in conjunction with other elements. Various syntactic uses of such verbs would lead to various semantic functions that produce further lexical meanings in context, time references, and aspects in the structural patterns they constitute.

3. Larson's meaning-based translation is best used in rendering and assessing the meanings of the structural patterns of kāna and its sisters in the Glorious Qur'ān into English.

4. The group of kāna and its sisters doesn't have a one-to-one class of verbs in English; other systems or classes of verbs can be employed to perform the same semantic functions in the TL depending on the context.

5. Some problematic issues of translating verbs of kāna and its sisters into English arise when their incomplete and complete meanings are misinterpreted and misunderstood by the translators, especially when syntactically used within various structures in the Qur'ānic context; this sometimes leads to inaccurate translation. This validates the last hypothesis of the study (see 1.3).

6. The translation of the verb 'kāna' into English, which is the most commonly used element in the Glorious Qu'ān, cannot be achieved by using the class of primary auxiliary 'verbs to be' only, but it goes beyond that to employ other classes of verbs such as those of modals and copular verbs, namely when used with other elements and contextual factors. This would make the translators encounter difficulties in conveying the accurate meaning to the TT.

7. The similarity in uses and functions of the complete meanings of most verbs enable translators to render this type of verbs literally. Translators therefore face no difficulties in translating the complete meanings of these verbs such as /'ṣbaḥa/, /'msá/, /bāta/, and /mā bariḥa/, especially when they do not need a predicate to complete their meanings. This type of verbs can be literally conveyed by using form-based translation, and therefore has a direct meaning in the TL.

8. **References**

Abdul Karīm, B. (1999). *Az-Zaman fī Al-Qur'ān Al-Karīm: Dirāsah Dilāliyyah Lil-'Af'āl Al-Wāridah fīhi (Time in the Glorious Qur'ān)*. Cairo: Dār Al-Fajr.

Abdul-Raof, H. (2001). *Quran translation: discourse, texture, and exegesis*. Richmond, Surrey: Curzon Press.

Ad-Darwīsh, M. (1992). *I'rābu Al-Qur'ān Wa Bayānuhu*. Himṣ, Syria: Dār Al-'Irshad Lil-Shu'ūn Al-jami'iyyah.

Ad-Dhahabī, M. H. (2000). *At-Tafsīr wa Al-Mufassirūn*. Cairo: Maktabat Wahbah.

Ahmed, M. and Ahmed S. M.(1994). *The Koran: Complete Dictionary and Literal Translation*. Vancouver, B. C.: M.,J., & S. Ahmed. Retrieved from http: //www. angelfrre.com/rea 1 m2/ qurantrans.

Al-ʾĀlūsī, M. (n.d.). *Tafsīr Rūḥ Al-Maʿānī Fī Tafsīr Al-Qur'ān Al-ʿAẓīm Wa As-Sabʿ Al-Mathānī*. Beirut. Dār ʾIḥyā' At-Turāth Al-ʿArabī.

Al-ʾIbrāhīm, M. (2009). *Iʿrābu Al-Qur'ān Al-Karīm Al-Muyassar (4ᵗʰ ed.)*. Beirut: Dār An-Nafā'is.

Al-Ashmūnī, A. M. (1998). *Sharḥ Al-Ashmūnī ʿAlá Alfiyyat Ibn Mālik (1ˢᵗ ed.)*. Beirut: Dār Al-kutub Al-ʿIlmiyyah.

Al-Azharī (1900). *Sharḥ At-Taṣrīḥ ʿalá At-Tawḍīḥ*. (3 Vols.). Cairo: Dār ʾIḥyā' Al-Kutub Al-ʿArabiyyah.

Al-Farāhīdī, A. (1995). *Aj-Jumalu fī An-Nahwi (5ᵗʰ ed.)*. edited by Qabbāwah, F. Beirut: Mu'assasat Ar-Risālah.

Al-Ghalāyyīnī, M. M. (1994). *Jāmiʿ Ad-Durūs Al-ʿArabiyyah*. Revised by Khafājah, A. Beirut: Al-Maktabah Al-ʿAṣriyyah.

Alhawary, M. (2016). *Arabic Grammar in Context*. London and Newyork. Routledge Taylor & Francis Group.

Ali, A. Y. (1987). *The Holy Qur'an (Koran)*. Madinah: King Fahd Holy Quran Printing Complex.

Al-Jārim, A. and Amīn , M. (1966). *An-Naḥwu Al-Wāḍiḥu fī Qawāʿidi Al-Lughati Al-Arabiyyah*. Vol. 1. Egypt: Dār Al-Ma'arif.

Al-Makhzūmī, M. (1964). *Fī An-Naḥwi Al-ʿArabī: Naqdun wa Tawjīh*. Lebanon: Al-Maṭbaʿah Al-ʿAṣriyyah Lil-Ṭibāʿati wan-Nashr.

Al-Muṭṭalibī, M. (1986): *Al-Lughatu wa Az-Zamanu*. Egypt: Egyptian General Book Institute.

Arberry, A. J. (2003). *The Koran Interpreted*. London: George Allen and Unwin Ltd. Retrieved from : http://arthurclassicnovels.com/arthurs.

Ar-Rāzī , M. (1981). *Tafsīr Al-Fakhri Ar-Rāzī (At-Tafsīr Al-Kabīr wa Mafātīḥ Al-Ghayb)*. Beirut: Dār Al-Fikir.

Ash-Shātibī, I. M. (1997). *Al-Muwāfaqāt fī Uṣūl Ash-Sharī'ah (2ⁿᵈ ed.)*. Dār Ibn Affān.

As-Sāmarrā'ī, F. Ṣ. (2000). *Ma'ānī An-Nahū (The Meanings of Grammar).* Amman: Dār Al-Fikir.

Aṣ-Ṣuyūṭī, J. (1975). *Ham'ul-Hawāmi' fī Sharḥi Jam'I Al-Jawāmi'*. Revised by Makram, 'A. Vol.1. Kuwait: Dār Al-Buḥūth Al-'Ilmiyyah.

Az-Zamakhsharī, A. M. (2009): *Al-Kashshāf 'An Ḥaqā'iq At-Tanzīl Wa 'Uyūn Al-'Aqāwīl Fī Wujūh At-Ta'wīl*. Beirut: Dār Al- Ma'rifah.

Ḥasan, 'A. (1974). *An-Naḥwul-Wāfī*. 4 Vols. Egypt: Cairo: Dār Al-Maʿārif.

Ḥassān, T. (1994): *Al-Lughatu Al-'Arabiyyatu: Manaha wa Mabnaha*. Cairo: Dār Al-Ma'ārif.

Ibn 'Aqīl, A. (1980). *Sharh Ibn 'Aqeel 'alá Alfiyyat Ibn Mālik*. Revised by 'Abdulḥamīd, M. Vol. 1. Cairo: Dār At-Turāth.

Ibn 'Āshūr, M. (1984): *Tafsīr At-Tahrīr Wa At-Tanwīr*. Tunisia: Ad-Dār Al-Tunisiyyah Lil-Nashr.

Ibn Hishām, A. (n.d.). *Awḍaḥ Al-masālik 'ilá Alfiyyat Ibn Mālik*. Revised by Abdulḥamīd M. Vol. 1. Beirut: Al-Maktabah Al-'Aṣriyyah.

_____ (1990). *Sharḥ Qaṭr An-Nadá wa Bal Aṣ-Ṣadá*. Revised by Abdulḥamīd M. Beirut: Dār 'Al-Khayr.

Ibn Mālik, M. (1967). *Tashīl Al-Fawā'id wa Takmīl Al-Maqāṣid*. Revised by Barakāt, M. Dār Al-Kātib Al-'Arabī Lil-Ṭibā'ati wa An-Nashr.

Ibn Manẓūr, A. M. (2005). *Lisān Al-'Arab (4ᵗʰ ed.)*. Beirut: Dār Ṣādir Lil-Ṭibā'ati wa An-Nashr.

Ibn Ya'īsh, M. (n.d.). ***Sharḥ Al-Mufaṣṣal Lil-Zamakhsharī***.(10 Vols.). Egypt: Idārat Al-Maṭba'ah Al-Munayriyyah.

Jones, A. (2005). ***Arabic Through The Qur'ān***. Cambridge: The Islamic Texts Society.

Khalifa, R. (1981). ***Quran: The Final Scripture***. Tucson, Arizona: Islamic productions. Retrieved from https://www.muslim-library.com.

Khan, M. M. & Al-Hilali M.T.(1427 AH.). ***Translation of the Meanings of The Noble Qur'ān in the English Language.*** Madinah: King Fahd Holy Quran Printing Complex.

Larson, M. (1984). ***Meaning-Based Translation: A Guide to Cross Language Equivalence***. Lanham: University Press of America.

Ma'lūf, L. (1975). ***Al-Munjid fī Al-lughah wa Al-A'lām***. Beirut: Dār Al-Mashriq.

Messaoudi, L. (1985). ***Tense and Aspect: An Approach to the Simple Clause in Written Arabic***. Paris: Geuthner.

Nacereddine, A. (2009). ***A New Approach to Teaching Arabic Grammar***. Bloomington: Author House.

Pickthall, M. M. (1977). ***The Meaning of the Glorious Qur'an: Text and Explanatory Translation.*** New York: Muslim World League.

Ruthven, M. (2006). ***Islam in the world (3rd ed.)***. London: Granta Books.

Ryding, K. C. (2005). ***A Reference Grammar of Modern Standard Arabic***. Cambridge, UK: Cambridge University Press.

Sarwar, S. M. (1981). ***The Holy Quran: Arabic Text and English Translation***. Retrieved from http://quran.wwpa.com/page/Quran-translation-from-Muhammad-Sarwar.

Sībawayhi, A. (1988). ***Al-Kitāb (3rd ed.)***. Revised & explained by Hārūn, A. Cairo: Maktabat al-Khānjī.

Wright, W., Caspari, C. P., Smith, W. & De Goege, J. (2005). ***Arabic Grammar II***: Dover Publications, Incorporated.