The Impact of Arabic Grammatical Parsing on the Translation of Some
Arabic Sentences into English

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1. Arabic Grammatical Parsing:

Parsing (الإعراب) is a notoriously difficult subject in Arabic grammar. This is why even specialists in Arabic face difficulty in tackling it. As a grammatical category, parsing has been given so many definitions by various grammarians.

Muhammad (1993: 17) says "It is said that such cases led Arabs to set the grammar of Arabic".

Parsing is a set of terminal variations (in most nouns and adjectives, and all imperfect verbs) used to remove any ambiguity from texts. It is concerned with Arabic inflection signs which are put on the last letter of the word (Ibn Hisham, 1977: 235 and Ibn Jiny, 2002: 68).

Most nouns and adjectives, and all imperfect verbs have a set of terminal variations, the choice between which is dictated by the function of the word in relation to the rest of the sentence. All these phenomena are together grouped under the name of the grammatical parsing (Al-Juzuli, 1988: 7 and Yaqub, 1982: 128).

Yaqut (1981: 5) and Al-Jawari (1984: 25-26) state that parsing is one of the most prominent and significant phenomena in Arabic. It does not appear suddenly. It is deeply rooted and well-known in the history of language since ancient times; its function is to distinguish the various positions of nouns in speech.

To prove the semantic role of parsing, Al-Samarra'i (2009: 32) gives the following interesting example:

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(1) ﴿أَنَّ اللَّهَ بَرِيءٌ مِنْ الْمُشْرِكِينَ وَرَسُولُهُ﴾(التوبة: ٣)

(Verily Allah is quit of the pagans and (so is) His Messenger.)[1][2]

He states that one can arrive at the meaning of this Aya by means of the inflection sign of (رسوله) /rasuuluhu/[3] (His Messenger) to distinguish whether Allah's quittance includes the pagans and the Messenger or only the pagans. If the inflection sign of (رسوله) changes from the nominative case to the genitive رسولِه /rasuulihi/, the meaning will be misleading. (رسوله) is put in the nominative case in order to be in coordination with the position of the word of Majesty (الله). Thus, the meaning is أَنَّ اللهَ ورسولُه بريئانِ من المشركينَ (Verily Allah and His Messenger are quit of the pagans), whereas in the genitive case, it gives the wrong meaning, i.e. (رسولِه) /rashuulihi/ will connect with (المشركين) /mushrikiin/ (pagans) yielding أن اللهَ بريءٌ من المشركينَ ورسولِه (Verily Allah is quit of the pagans and (of) His Messenger).

Ibn Faris (1963: 77) states that through parsing, meaning can be recognized and speakers' intentions are clarified. For example, the sentence:

(2) ما أحسن زيد   (Muhammad, 1993: 17)

has three different meanings according to its different inflection signs. Consider the following with the translation:

1. ما أحسَنَ زيداً   /ma aHsana zaydan/ (How nice Zaid is!)
2. ما أحسنَ زيدُ   /ma aHsana zaydu/ (Zaid did not do well.)
3. ما أحسنُ زيدٍ   /ma aHsana zaydin/ (Which feature is the best in Zaid?)

Sentence (1) is exclamatory, sentence (2) is negative and sentence (3) is interrogative. Both sentences (1) and (3) are nominal, whereas sentence (2) is verbal.

Muhammad (Ibid) points out that if the sentence (أكرم الناس احمد) has no inflection signs, it will probably be ambiguous. On the contrary, if this sentence contains inflection signs, it will have only one clear

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[1] The translations of the meanings of the Qur'anic Ayas are taken from Ghâli's (2002) **Towards Understanding the Ever-Glorious Quran**.

[2] When the inflection sign, case or mood of Ayas and sentences changes, the researcher proposes between brackets new renderings for these Ayas and sentences, based on formal equivalence.

[3] See Appendix for the Transliteration Symbols used in the study.

meaning. Consequently, the translator who is acquainted with the grammar of Arabic can easily give the suitable translations for each word in this sentence:

(3)   أكرم الناس احمد

may take more than one inflection sign. Consider the following meaning with their translations:

1. أكرمَ الناسُ احمدَ /akrama an-Nasuu aHmada/ (People treated Ahmed with respect.)

2. أكرمَ الناسَ احمدُ /akrama an-Nasa aHmadu/ (Ahmed treated people with respect.)

3. أكرمِ الناسَ احمدُ /akrimi an-Nasa aHmadu/ (Treat people with respect, O Ahmed.)

4. أكرمُ الناسِ احمدُ /akramu an-Nasi aHmadu/ (Ahmed is the most generous one.)

Both sentences (1) and (2) are statements in the past tense. In sentence (1) (الناسُ) /an-Nasu/ (the people) is the subject and (احمدَ) /aHmada/ (Ahmed) is the object whereas in sentence (2) (الناسَ) /an-Nasa/ (the people) is the object and (احمدُ) /aHmadu/ (Ahmed) is the subject. (أكرم) /akram/ (treat with respect) in both sentences (1) and (2) is a past tense verb. Sentence (3) is imperative; (أكرم) /akram/ (treat with respect) is an imperative verb with the implicit subject (أنت) /'anta/ (you), (الناسَ) /an-Nasa/ (the people) is the object and (احمدُ) /aHmadu/ (Ahmed) is the vocative (منادى). Such grammatical analysis of the sentence enables translators to give the accurate rendering and avoid mistranslation and vagueness.

Al-Samarra'i (Ibid) says "How could one distinguish in the Aya:

(4)   (فاطر: ٢٨) ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

(Surely only the ones of His bondmen who are apprehensive of Allah are the knowledgeable).

(الخَاشِي) /al-khashy/ (the apprehending) from (المَخْشِي) /al-makhshy/ (the apprehended)? if the inflection signs are ignored".

The meaning of the Aya (إِنَّمـا يخشـى اللهَ مـن عبـادِه العلمـاءُ) is (يخشـى العلماءُ اللهَ), (The knowledgeable are apprehensive of Allah). If one substitutes the inflection sign of (العلماءُ) /al-ᶜulama'u/ (the knowledgeable) for that of (الله) /allaahu/ (Allah), the meaning becomes (يخشى اللهُ العلماءَ) (Allah is apprehensive of the knowledgeable) which is quite untrue.

2. Translation Concepts and Views:

Translation is incredibly a broad notion which can be viewed and defined in many different ways. Theorists of translation present two views of translation.

The first group of theorists is of the view that translation process is based on the transference of meaning for they define translation as a substitution of a sequence of symbols in one language by a sequence in another language, entailing the transference of the source language meaning into the target language (Seleskovitch, 1976 and Newmark, 1988).

The second group (including Nida and Taber, 1969) believes that the translation process is not based on transference of meaning from the source language into the target one, but rather it is based on equivalence.

2.1 The Concept of Equivalence:

In the heat of searching for translation equivalence, translation theorists have variously focused on translation as a product or as a process (Aziz and Lataiwish, 2000: 4). Nida (1964: 159) suggests two types of equivalence:

1.   Formal equivalence: in this type of equivalence the translator focuses on the message itself in both form and content.

2.   Functional equivalence: in this type of equivalence the focus is on the principle of equivalence effect, i.e. reproducing an effect on the TL reader similar to that experienced by the SL receiver.

Formal equivalence is thus the "quality of a translation in which the features of the form of the source text have been mechanically reproduced in the receptor language" (Nida and Taber, 1969/1982: 201). Formal equivalence is a type of equivalence in which the translator seeks to capture the form of the SL expression. Nida proposed his categorization in the content of Bible translation, and in many respects it offers a more useful distinction than the more traditional notions of FREE and LITERAL translation (Hatim and Mason, 1990: 7). The aim of a translator who is striving for formal equivalence is to allow ST to speak "in its own terms" rather than attempting to adjust it to the circumstances of the target culture; in practice this means, for example, using FORMAL rather than FUNCTIONAL EQUIVALENTS wherever possible, not joining or splitting sentences, and preserving formal indicators such as punctuation marks and paragraph breaks (Nida, 1964: 165).

Like its converse, functional equivalence, formal equivalence represents a general orientation rather than an absolute technique, so that between the two opposite extremes there are many numbers of intervening grades, all of which represent acceptable methods of translation (Nida, 1964: 160). However, a

general tendency towards formal rather than functional equivalence is characterized by a concern for accuracy and a preference for retaining the original wording wherever possible. In spite of its apparent limitations, however, formal equivalence is sometimes the most appropriate strategy to follow: besides frequently being chosen for translating Biblical and other sacred texts, it is also useful for BACK-TRANSLATION and for when the translator or interpreter may for some reason be unwilling to accept responsibility for changing the wording of TT (Hatim and Mason, 1990: 7).

Basing on what have been said and to fulfil the aims of the present study and verify its hypotheses, the researcher adopts formal equivalence which is supposed to achieve accuracy in translation, for it is very common, as one is translating Arabic sentence containing words of different possible inflection signs, to inadvertently ignore some possible intended meanings.

3. Case in Arabic:

Ibn Hisham (1977: 243) remarks that case in Arabic is of three kinds: the nominative case (الرفع) indicated by ـُ (*dhamma*), the accusative case (النصب) indicated by ـَ (*fatha*), and the genitive case (الإضافة أو الجر) indicated by ـِ (*kasra*).

Ibn Faris (1963: 77) states that case in Arabic is of high significance because it expresses grammatical function. One cannot distinguish one element from another without knowing the case of that element. Aziz (1989: 128-131) points out that the subject (agent) and the object (goal) in (6-9) are identified, not by their position in the clause, but by their grammatical case. Consider the following with the translation:

(5) أكلَ الرجلُ السمكَ /ʾakala arrajulu al-samaka/ (The man ate the fish.)
(6) أكلَ السمكَ الرجلُ /ʾakala al-samaka arrajulu/ (The man ate the fish.)
(7) أكلَ السمكُ الرجلَ /ʾakala al-samaku arrajula/ (The fish ate the man.)
(8) أكلَ الرجلَ السمكُ /ʾakala arrajula al-samaku/ (The fish ate the man.)

(Ibid)

Thus, the determining factor in identifying the subject (agent) and the object (goal) in Arabic sentences is normally the case, as in (6-9). In English it is usually the position, in the clause or sentence.

3.1 Functions of Case in Arabic:

(1) The nominative case (الرفع)

Al-Basri (1961: 54-55) points out that the nominative case is the case of:

(a)   The subject: قام زيدٌ /qama zaydun/ (Zaid stood).

(b)   The subject of the passive قُتِلَ الرجلُ :نائب الفاعل /qutila arrajulu/ (The man was killed).

(c) The subject and the predicate in nominal sentences الأميرُ مقبلٌ :(المبتدأ والخبر) /al-'amiiru muqbilun/ (The prince is coming).

(d) The subject of (كان) and its set (أصبح، أضحى, etc.): كان المطرُ غزيراً /kana al-maTaru ghazyran/ (It rained heavily).

(e) The predicate of (إنَّ) and its set (كأن، لعل، ليت، لكن):لعل الفتاةَ مغادرةٌ /laᶜala l-fataata mughaadiratun/ (Probably the girl is leaving).

(2) The accusative case (النصب)

Ibn Keisan (1975: 110) states that the accusative case is the case of:

(a) The object: أخذ زيدٌ مالاً /'akhaTha zaydun maalan/ (Zaid took money).

(b) The predicate of (كان) and its set: كان عبدُاللهِ جالساً /kana ᶜabdulaahi jaalisan/ (Abdullah was sitting).

(c) The subject of (إنَّ) and its set: إنَّ زيداً قائمٌ /'inna zaydan qaa'imun/ (Surely Zaid is standing).

(d) The vocative which is indefinite يا رجلاً أقبلْ /ya rajulan aqbil/ (Some man, come).

(e) The substantitive (التمييز):كم رجلاً في الدارِ /kam rajulan fil-daari/ (How many men are there in the house?).

(3) The genitive case (الإضافة أو الجر)

Saleem (1998: 268: 275) views the genitive case as having two main uses as follows:

(a)   The noun in the construct (المضاف إليه): محبرةُ زيدٍ /miHbaratu zaydin/ (Zaid's inkpot).

(b)   After prepositions (حروف الجر):زيدٌ في الدارِ /zaydun fil-daari/ (Zaid is in the house).

3.2 Nominative and Accusative Cases:

Some words in Arabic are utilized in the nominative case and they themselves, in the same text, may be also put in the accusative case. Al-Samarra'i (2010, Vol.1: 9) points out that each case has a certain meaning. He adds: "each deviation from one case to another must result in changing meaning" (ibid.). Muhammad (1993: 127) states that different meaning(s) may generate from deviation from the nominative case to the accusative one. He also shows that in such deviation, sometimes, even the type of the sentence changes from the

nominal sentence to the verbal one. Undoubtedly, there is a radical difference between the meaning of the nominal sentence and of the verbal one[4]. Consider the following:

(9) ﴿ تَنْزِيلُ الْكِتَابِ مِنْ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ (الزمر: ١)

It is to be noted that the word (تنزيل) /tanziil/ (successive sending down) has two ways of recitation: nominative and accusative. Al-Faraa' (1980, Vol.2: 414) shows that (تنزيلُ) /tanziilu/ in the nominative performs the function of the predicate with the implicit subject (هذا). The meaning is هذا تنزيلُ الكتابِ /haTha tanziilul-kitabi/ (This is the successive sending down of the Book).

Al-Kissaee (cited in Al-Nahas, 1977, Vol.2: 809) states that (تنزيلَ) /tanziila/ in the accusative case is considered an object of the ellipted verb (اتبع) /'atabiᶜ/ (follow). So, the meaning becomes اتبع تنزيلَ الكتابِ /'atabiᶜ tanziilal-kitabi/ (Follow the successive sending down of the Book).

Another example is the following Aya:

(10) ﴿ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ﴾ (المسد: ٤)

Considering the above Aya, it is found that the word (حمالة) /Hamaalat/ (constant bearer) could be put in the nominative or in the accusative case.

Al-Faraa' (1980, Vol.2: 414) states that (حمالة) /Hamaalatu/ in the nominative case functions as a predicate; and the subject is (امرأته) /imra'atuh/ (his wife). So, the meaning becomes وامرأتُه حمالةُ الحطبِ /wa imra'atuhu Hamaalatul-HaTabi/ (And his wife is the constant bearer of firewood).

Ibn Khalweih (2006: 551) and Al-Azhari (2010: 568) say that (حمالةَ) /Hamaalata/ in the accusative case is considered an object of the ellipted verb (أذمُ) /'athmu/ (I dispraise). Thus, the meaning is أذمُ حمالةَ الحطبِ /'athmu Hamaalatal-HaTabi/ (I dispraise the constant bearer of firewood).

(11) أكرمتك و زيد   (Al-Samarra'i, 2009: 32)

Viewing the above text, one finds that (زيد) /zayd/ may take either the nominative case or the accusative one. When (زيد) connects with the SL subjective inseparable pronoun (تُ) /tu/, it occurs in the nominative case زيدُ /zaydu/. The meaning is أنا وزيدٌ أكرمناك /'ana wa zaydun 'akramnaak/ (I and Zaid treated you with respect). When (زيد) coordinates with the SL objective inseparable pronoun (كَ) /ka/, it takes the accusative case /zaydan/ to mean: أكرمتُك (أنت) وزيداً /'akramtuka ('anta) wa zaydan/ (I treated you and Zaid with respect) (Ibid).

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(4) The verbal sentence refers to 'constant renewal' or 'repetition' (التَّجَدُّدُ), whereas the nominal sentence indicates 'fixedness' or 'immobility' (الثُّبُوتُ).

3.3 Nominative and Genitive Cases:

Some words in Arabic are used in two different cases with different meanings. Such words are very often adjectives and usually preceded by two nouns, one is in the nominative, and the other is in the genitive. In such case, the reference of the adjective can never be determined unless its inflection sign is realized. Saleem (1998: 359) states that التوابع (sequens) can be divided into four kinds: النعت (adjective), التوكيد (emphasis), العطف (coordination), and البدل (apposition).

Al-Ashmooni (1929, Vol.2: 392) shows that التابع (sequens) agrees with the noun head in definiteness, number, gender, and case. So, if the adjective is put in the nominative case, it functions as an adjective of the nominative noun, whereas the adjective in the genitive qualifies the genitive noun. The adjective reference in English is more problematic than in Arabic because English has no inflection sign to determine adjective reference. In this connection, Crystal (2003: 21-22) talks in detail about the adjective reference in the noun phrase 'new houses and shops'. He gives two different analyses. Saying that this phrase could be analysed either as new [houses and shops] (i.e. both are new) or [new houses] and shops (i.e. only the houses are new). Consider the following:

(12) (البروج: ٢١-٢٢) ﴿ بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ﴾

In this Aya, it is extremely difficult for the reader and translator to determine whether محفوظ (preserved) is an adjective of (لوح) /lawH/ (tablet) or of (قرآن) /qur'aan/ (Qur'an).

Al-Qaisi (1981, Vol.2: 369) says that (محفوظُ) /MaHfuuZu/ (preserved) in the nominative case functions as an adjective of (قرآن) /qur'aan/ (Qur'an). In this case, the meaning is بل هو قرآن مجيدٌ محفوظٌ في لوح /bal huwa qur'aanun Majiid MaHfuuZ fii lawH/ (No indeed, (but) it is an Ever-Glorious Qur'an, <u>preserved</u> in a Tablet). He adds that (محفوظٍ) /maHfuuZin/ in the genitive case qualifies (لوح). So, the meaning becomes بل هو قرآن مجيد في لوحٍ محفوظٍ /bal huwa qur'aanun Majiid fii lawHin MaHfuuZin/ (No indeed, (but) it is an Ever-Glorious Qur'an, in a <u>preserved</u> Tablet).

Another example is:

(13) (الكهف: ٤٤) ﴿ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾

In the above Aya is that (الحق) /al-Haq/ (the true) could be put either in the nominative case or in the genitive one.

Al-Ukburee (2001: 539) states that (الحقُ) /al-Haqu/ (the true) in the nominative case modifies (الولايةُ) /al-wilayatu/ (patronage) to mean (هنالك الولايةُ الحقُ لله) /hunalika al-wilayatu al-Haqu lilaahi/ (Thereover <u>true</u> patronage belongs (only) to Allah).

However, Al-Qaisi (2010: 284) points out that (الحقِ) /al-Haqi/ (the true) in the genitive case qualifies the word of Majesty (الله). Thus, the meaning becomes هنالك الولايةُ لله الحقِ /hunalika al-wilaayatu lilaahi al-Haqi/ (Thereover patronage belongs (only) to Allah, <u>The True</u>).

The same applies to the following sentence which can have two case markers:

(14) هذا مدخل البستان الكبير___   (Aziz, 1989: 134).

It is obvious that the adjective (الكبير) /al-kabiir/ (the big) can modify either (مدخل) /madkhal/ (gate) or (البستان) /al-bustaan/ (garden). The case of this adjective will disambiguate such a noun phrase. When (الكبيرُ) /al-kabiiru/ (the big) is put in the nominative case, it modifies the predicate (مدخلُ) /madkhalu/ (gate) to mean هذا مدخلُ البستانِ الكبيرُ /haTha madkhalul-bustaanil-kabiiru/ (This is the <u>big</u> gate of the garden), whereas in the genitive case (الكبيرِ) /al-kabiiri/ (the big) modifies the genitive noun (البستان) /al-bustaan/ (the garden). The meaning becomes هذا مدخلُ البستانِ الكبيرِ /haTha madkhalul-bustaanil-kabiiri/ (This is the gate of the <u>big</u> garden) (Ibid:).

3.4 Accusative and Genitive Cases:

Some words may be put either in the accusative case or in the genitive one. This shift from one case to another usually results in new meaning, new sentence type, new mood, and sometimes even new tense. The word in the accusative case is considered a complete sentence consisting of ellipted verb, implicit subject and the explicit object. The object is the word in the accusative case. Such types of ellipsis and implicitness are acceptable in Arabic.

Aitchison (1999: 12) contends that it is unthinkable to judge one language by the standards of another. Consider the following:

(15) أكلت السمكة حتى رأسها   (Aziz, 1989: 188).

It should be pointed out that (حتى) may function either as the coordinator (و) /wa/ (and) or as the preposition (إلى) /'ila/ (to). When (حتى) functions as the coordinator (و), (رأسَ) /ra'sa/ (head) stands in the accusative to be connected with (السمكةَ) /al-samakata/ (the fish). The meaning is أكلت السمكةَ ورأسَها /'akaltul-samakata wa ra'saha/ (I ate the fish and together with its head). If (حتى) functions as the preposition (إلى) /'ila/ (to, up to), the word (رأس) /ra'si/ (head)

occurs in the genitive to mean رأسِها أكلتُ السمكةَ إلى /'akaltul-samakata 'ila
ra'siha/ (I ate the fish up to its head), (Ibn Hisham, 2010, Vol.1: 149). To add,
Aziz (Ibid) argues that (حتى) may mean 'together with' or 'up to'. He renders
أكلت السمكة حتى رأسَها into (I ate the fish together with its head, or up to its head
(excluding its head)).

Wright (1971, Vol.2: 146-147) shows that (حتى) may act as the preposition (إلى)
or as the simple copulative particle (حرف عطف), in the sense of 'even', like the
other copulatives (و، ف and ثم), so, he has provided two different renderings for
the sentence (أكلتُ السمكة حتى رأسَها) depending on the inflection sign of the
word (رأس). When (رأسَ) /ra'sa/ (head) takes the accusative case, (حتى) is
considered a simple copulative particle. He has rendered it into (I have eaten
the fish, even the head of it). When (رأس) /ra'si/ (head) occurs in the genitive
case, (حتى) acts as the preposition (إلى) /'ila/ (to). Thus, he has rendered it into
(I ate the fish to its (very) head).

(16) إنَّ محمداً بريءٌ منك والله (Al-Samarra'i, 2009: 32)
One can see in the above example that the word of Majesty (الله) /allaah/ (Allah)
has two ways of pronunciation: (اللهَ) /allaaha/ in the accusative, and (اللهِ)
/allaahi/ in the genitive. If the word (اللهَ) is placed in the accusative case, it
coordinates with the accusative noun (محمداً) /muhamadan/ (Muhammad). So,
the meaning is إنَّ محمداً واللهَ بريئانِ منكَ /'inna muhammadan wallaaha barii'ani
minka/ (Surely Muhammad and Allah are quit of you). When the word (اللهِ) is
put in the genitive case, it gives the meaning of an oath (in this case, the SL
conjunctive device is called a jurative particle (واو القسم) which governs the
following noun in the genitive). So, the meaning becomes إنَّ محمداً بريءٌ منك واللهِ
/'inna muhamadan barii'un minka wallaahi/ (Surely Muhammad is quit of you,
by Allah) (Ibid).

(17) كم صحيفة قرأتَها (Shuaib, 2008: 172-173)
It is commonly believed that the word (كم) /kam/ (how many) may be
interrogative or assertory or predicative or exclamatory, depending on the
inflection sign of (صحيفة) /SaHiifa/ (newspaper). As interrogative, (كم) is
followed by an indefinite substantive (تمييز) in the accusative, as كم صحيفةً قرأتَها؟
/kam SaHiifatan qara'taha/ (How many newspapers did you read?). As
assertory or predicative (or exclamatory), (كم) is followed by a substantive in

the genitive, as كم صحيفةٍ قرأتَها /kam SaHiifatin qara'taha/ (How many a newspaper did you read!) (cf. Wright, 1971, Vol.2: 126), (Ibid).

3.5 Nominative, Accusative and Genitive Cases:

This section is an attempt to provide a comprehensive explanation of some Arabic words that may have three different cases in the same text: the nominative, the accusative and the genitive. Consider the following Aya:

(18) (غافر: ٧١) ﴿ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ﴾

Where the word (السلاسل) /as-salaasil/ (the chains) may have three forms of reading: nominative, accusative or genitive.

Al-Ukburee (2001: 693) provides a nominative recitation for (السلاسلُ) /as-salaasilu/ (the chains). Muhammad (1993: 238) says that (السلاسلُ) /as-salaasilu/ (the chains) in the nominative case connects with the nominative noun (الأغلالُ) /al-'aghlalu/ (shackles). In such a case, the meaning is إذ الأغلالُ والسلاسلُ في أعناقهم يُسحبون /'iTh al-'aghlalu was-salaasilu fii 'aᶜnaaqihim yusHabuun/ (As the shackles and the chains are on their necks, they are pulled).

Al-Faraa' (1980, Vol.2: 309) states that if one reads (السلاسلَ) /as-salaasila/ (the chains) in the accusative case, the meaning becomes يسحبون سلاسلَهم في جهنم /yasHabuuna salaasilahum fii jahanam/ (They pull their chains into the scalding water).

Muhammad (1993: 238) shows that (السلاسلِ) /asalaasili/ (the chains) may be put in the genitive case to mean: إذ الأغلالُ في أعناقِهم وفي السلاسلِ يُسحبونَ /'iThil-aghlaalu fii 'aᶜnaaqihim wa fis-salaasili yusHabuun/ (As the shackles are on their necks; and they are pulled by the chains).

(19) طعن الغلامُ جانبَ الرجلِ الأيسرِ   (Al-Samarra'i, 2009: 46)

The point in the above example is that the word (الأيسر) /al-'aysar/ (the left) can be given three forms of reading: nominative, accusative or genitive. If (الأيسرُ) /al-'aysaru/ (the left) is put in the nominative, it functions as an adjective qualifying the nominative noun (الغلامُ) /al-ghulamu/ (the lad), i.e. the subject. So, the meaning is: طعنَ الغلامُ الأيسرُ جانبَ الرجلِ /Taᶜanal-ghulaamul-'aysaru jaanibal-arrajuli/ (The lad who stands to the left has stabbed the side of the man).

When (الأيسرَ) /al-'aysara/ (the left) is placed in the accusative case, it qualifies the accusative noun (جانبَ) /jaaniba/ (side). Thus, the meaning becomes طعن الغلامُ جانبَ الرجلِ الأيسرَ /Taᶜanal-ghulaamu jaanibal-arrajuli al-'aysara/ (The lad has stabbed the left side of the man). When (الأيسرِ) /al-'aysari/ (the left) is in the genitive case, it is considered an adjective modifying the genitive noun (الرجلِ) /arrajul/ (the man). Thus, the meaning is طعنَ الغلامُ جانبَ الرجلِ الأيسرِ

/Taᶜanal-ghulaamu jaanibal-arrajuli al-'aysari/ (The lad has stabbed the side of the man who stands to the left) (Ibid).

(20) مررتُ بزيدٍ الفاضلِ

Saleem (1998: 364) states that the word (الفاضل) /al-faadhil/ (the excellent) may function as adjective, predicative or object. When it occurs in the genitive case, it functions as an adjective utilized to distinguish (زيد) /zayd/ (Zaid) from anyone else. The meaning is مررتُ بزيدٍ الفاضلِ /marartu bi zaydinl-faadhil/ (I passed by Zaid, the excellent). If (الفاضل) takes the accusative case, it stands for a complete verbal sentence consisting of the ellipted verb (أمدح) /'amdaH/ (praise) with the implicit subject (أنا) /'anaa/ (I) and the object (الفاضل). Thus, the meaning becomes مررتُ بزيدٍ (أمدحُ) الفاضلَ /marartu bi zaydin ('amdaHu) al-faadhila/ (I passed by Zaid, (I praise) the excellent). When (الفاضلُ) /al-faadhilu/ (the excellent) occupies the nominative case, it is considered a predicate, and the implicit subject is (هو) /huwa/ (he), i.e. a nominal sentence.

It is worth noting that (الفاضلُ) /al-faadhilu/ (the excellent) in the nominative case indicates that (زيد) is very well-known for such merit, i.e. (الفاضلُ). (الفاضل) in the nominative case qualifies (زيد) more emphatically than the accusative case, since (الفاضل) in the former case represents a nominal sentence while in the latter case, it stands for a verbal sentence. Thus, the meaning becomes مررتُ بزيدٍ (هو) الفاضلُ /marartu bi zaydin (huwa) al-faadhilu/ (I passed by Zaid, the quite excellent (cf. Wright, 1971, Vol.2: 77).

4. *Moods of the Arabic Inflectional Imperfect Verb:*

This section is an attempt to give an account of the Arabic imperfect verb because it is the only verb that is subject to grammatical parsing. Al-Sanhaji (2004: 6-7) classifies the Arabic verb into three types: perfect (ماض), imperfect (مضارع), and imperative (أمر). He adds that the only Arabic verb subject to grammatical parsing is the imperfect one (ibid.). Al-Zamakhshari (1999: 26) defines the imperfect verb as the verb that begins with what are labelled (حروف المضارعة), and are comprised in the mnemonic word (أنيت).

Al-Ashqar (2001: 389) states that the imperfect verb is used to indicate the present and future times. The present section illustrates how the imperfect verb occurs in two or three moods.

Ibn Hisham (1977: 240) points out that the Arabic inflectional imperfect verb (الفعل المضارع المعرب) has three moods: the indicative (الرفع), the subjunctive

(النصب), and the jussive mood (الجزم). The imperfect verb form contrasts express these moods.

(a) The indicative mood: This mood expressed by _◌ُ_ (*dhamma*) can be utilized with the imperfect form. The indicative mood is the unmarked one (e.g. يقومُ زيدٌ /yaquumu zaydun/ Zaid stands) (Saleem, 1998: 186).

(b) The subjunctive mood: Arab grammarians put this mood in the second rank among the moods of the imperfect verb. The subjunctive mood has _◌َ_ (*fatha*) at the end of the imperfect (e.g. لن أبوحَ بالسر /lan 'abuuHa bis-sirri/ I shall never disclose the secret), and omission of the (ن) Noon of the five verbs (e.g. لن تفعلوا ذلك /lan tafᶜaluu Thalika/ you will never do that). It is clear that the imperfect verb occurs in the subjunctive mood when it follows one of the subjunctive particles (أدوات النصب) (Ibn Keisan, 1975: 107).

(c) The jussive mood: This mood is restricted to the imperfect verb. It has three realizations: '*sukoon*' (the original inflection sign) (e.g. لم يسافرْ عليٌّ /lam yusaafir ᶜalayun/ Ali didn't travel), omission of the last vowel (ي، ى، و) (e.g. لم يدعُ /lam yadᶜu/ he didn't invite, لم يرَ /lam yara/ he didn't see; لم يرم /lam yarmi/ he didn't throw). It is obvious that the imperfect verb is put in the jussive mood when it is preceded by one of the jussive particles (الجوازم) (Al-Ashqar, 2001: 162-163).

4.1 *Indicative and Subjunctive Moods*:

In Arabic, some imperfect verbs can occur, at the same time, in the indicative mood and in the subjunctive one. To illustrate these two moods, consider the following:

(21)   ﴿وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ﴾ (لقمان: ٦)

The case in the above Aya is that the imperfect verb (يتخذ) /yatakhiTh/ (take) may take two moods: the indicative or the subjunctive. Al-Faraa' (1980, Vol.2: 326-327) states that (يتخذُ) /yatakhiThu/ (take) is put in the indicative mood because it connects with the imperfect indicative (يشتري) /yashtary/ (trade). The meaning is:

(ومن الناس من يشتري لهو الحديث ويتخذُها هزواً ليضلَّ عن سبيل الله)

/wa minal-naasi man yashtary lahwal-Hadiith wa yatakhiThuha huzuwan li-yadhilla ᶜan sabiilil-laahi/

(And of mankind are (they) who trade diverting discourse and take it to themselves in mockery to lead into error away from the way of Allah).

Al-Ukburee (2001: 650) states that (يتخذَ) /yatakhiTha/ (take) is put in the subjunctive mood since it coordinates with the subjunctive of the imperfect verb (يُضل) /yudhil/ (lead, into error). Thus, the meaning becomes:

(ومن الناس من يشتري لهو الحديث ليضلَ عن سبيل الله وليتخذَها هزواً)

/wa minal-naasi man yashtary lahwal-Hadiith li-yadhilla ᶜan sabiilil-laahi wal-yatakhiThaha huzuwan/

(And of mankind are (they) who trade diverting discourse to lead into error away from the way of Allah without knowledge, and to take it to themselves in mockery). To sum up: (يتخذ) may refer either to cause or effect. It refers to cause when it connects with (يشتري) which indicates the cause. It may also refer to the effect when it coordinates with (ليُضل) which indicates effect.

(22) ما أنت بصاحبي فأكرمك   (Al-Samarra'i, 2010, Vol.3: 329)

In the above example, the conjunctive device (ف) /fa'/ may function as a resumptive (الفاء الإستئنافية). Shuaib (2008: 146) states that the imperfect verb that comes after the resumptive device is put in the indicative mood.

Al-Ashqar (2001: 299) shows that the imperfect verb that follows the '*fa*' of the cause (الفاء السببية) is put in the subjunctive mood. Al-Samarra'i (2010, Vol.3: 329) argues that when the (ف) /fa/ functions as a resumptive, the imperfect (أكرمُ) /'akramu/ (respect) takes the indicative mood to mean: ما أنت بصاحبي ولكن أكرمُك /ma 'anta bi-SaaHibi walakin 'ukrimuk/ (You are not my friend but I treat you with respect). He adds that if the conjunctive device (ف) is considered the '*fa*' of the cause, (أكرمَ) /'akrama/ (respect) occurs in the subjunctive mood. Thus, the meaning becomes إنَّكَ لست بصاحبي فكيفَ أكرمَك /'inka lasta bi-SaaHibi fakayfa 'ukrimaka/ (How to treat you with respect, and you are not a friend of mine!).

(23) أسير حتى أدخلِ البصرة   (Al-Samarra'i, 2010, Vol.3: 325)

It is to be noted that the particle حتى (till, until; in order that) expresses time or purpose (Aziz, 1989: 79). It seems that the SL imperfect verb (أدخل) /'adkhul/ (enter) may be put either in the indicative mood or in the subjunctive one. When (أدخلُ) /'adkhulu/ (enter) occurs in the indicative mood, it indicates the present, i.e. (حتى) expresses duration of time. The meaning is أسير حتى أدخلُ البصرة /'asyru Hata 'adkhulal-baSra/ (I am walking until I enter Basrah). When (أدخلَ) /'adkhula/ (enter) stands in the subjunctive mood, it expresses the future, and (حتى) indicates purpose. Thus, the meaning becomes أسيرُ حتى أدخلَ البصرةَ /'asyru Hata 'adkhulal-baSrata/ (I am walking in order that I can enter Basrah) (Al-Samarra'i, 2010, Vol.3: 325).

4.2 *Indicative and Jussive Moods*:

(24) لم يحضر قطار ويسافر علي   (Hasan, 1964, Vol.3: 519)

It is clear that the imperfect verb (يسافر) /yusaafir/ (travel) may stand in the indicative or jussive mood. When the conjunctive device (و) /wa/ functions as a resumptive, the imperfect verb (يسافرُ) /yusaafiru/ (travel) occurs in the affirmative indicative mood. Thus, the meaning is: لم يحضرْ قطارُ ومع ذلك يُسافرُ عليٌّ /lam yaHdhur qiTaaru wa maᶜaa thalika yusaafiru ᶜalyyun/ (although no train has come, Ali travels). When the (و) /wa/ functions as a coordinator, (يحضرْ) /yaHdhur/ (come) coordinates with the jussive of the negative imperfect (يحضرْ) /yaHdhur/ (come) to mean لم يحضرْ قطارٌ ولم يُسافرْ عليٌّ /lam yaHdhur qiTaarun wa lam yusaafir ᶜalyyun/ (No train has come, and Ali has not travelled) (Ibid).

(25) لا تكلمه أو تُخبِره بما حصل   (Al-Samarra'i, 2010, Vol.3: 324)

The imperfect verb (تخبر) /tukhbir/ (tell) can take the subjunctive mood or the jussive one. It is worth mentioning that the type of the particle (أو) determines whether the imperfect (تخبر) is in the subjunctive or in jussive. Al-Samarra'i (Ibid) holds the view that the imperfect (تُخبر) /tukhbir/ (tell) occurs in the indicative mood when (أو) /wa/ functions as a resumptive. The meaning is لا تكلمْهُ أو أنتَ تخبرُه بما حصلَ /la tikalimhu 'aw 'anta takhbiruhu bima HaSala/ (Do not talk to him or you yourself tell him what happened). He adds that if the (أو) functions as an additive device, the imperfect (تخبر) /tukhbir/ (tell) takes the jussive mood to connect with the jussive of the negative imperfect (تكلمْ) /tukalim/ (talk). Thus, the meaning becomes لا تكلمْه ولا تُخبِرْهُ بما حصل /la tukalimh wala tukhbirhu bima HaSal/ (You should neither talk to him nor tell him what happened).

(26) لم تأتِني وأكرمك   (Al-Samarra'i, 2010, Vol.3: 333)

The imperfect (أكرم) /akram/ (reward) can occur either in the affirmative indicative mood or in the negative jussive one. If the conjunctive device (و) /wa/ functions as a resumptive, (أكرمُ) /akramu/ (reward) occurs in the affirmative indicative mood to mean: لم تأتِني ومع ذلك أكرمُك /lam ta'tiny wa maᶜa thaalika 'ukrimuk/ (You have not visited me, though I reward you). When (أكرمْ) /akram/ (reward) connects with the jussive of the negative imperfect ([لم] تأتِ), it takes the negative jussive mood. The meaning becomes لم تأتِني ولم أكرمْك /lam ta'tiny walam 'ukrimk/ (You have not visited me. Therefore, I didn't reward you) (Ibid).

4.3 *Subjunctive and Jussive Moods*:

It should be noted here that the imperfect verb may take two moods: the subjunctive and the jussive. Consider the following Aya:

(27) يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾ (الأنفال: ٢٧)

in which the underlined imperfect verb (تخونوا) /takhuunuu/ (betray) might have two moods: the subjunctive or the jussive.

The imperfect (تخونوا) can occur in the subjunctive mood by means of the implicit subjunctive particle (إن) which, if explicit, must come before (تخونوا). The meaning is:

... لا تخونوا الله والرسول وتخونوا أماناتكم ...

/laa takhuunu alaaha war-rasuula wa takhuunu ’amaanatikum/

(… Betray not the trust of Allah and the Apostle, and misappropriate knowingly things entrusted to you …) (Al-Qaisi, 2010: 202). Also states that the underlined imperfect (تخونوا) /takhuunu/ (betray) can take the negative jussive mood to connect with the jussive of the negative imperfect (تخونوا) to mean:

... لا تخونوا الله والرسول ولا تخونوا أماناتكم ...

/laa takhuunu alaaha war-rasuula walaa takhuunu ’amaanatikum/

(… Betray not the trust of Allah and the Apostle, nor misappropriate knowingly things entrusted to you …) (Al-Ukburee, 2001: 407).

﴿ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ﴾ (آل عمران: ١٤٢)   **(٢٨)**

A close look at the above Aya reveals that the underlined imperfect (يعلم) /yaᶜlam/ (Know) may be put in two different moods: the subjunctive mood or the jussive one.

Al-Faraa’ (1980, Vol.1: 235-236) states that recitors of the Glorious Qur’an recite (يعلم) /yaᶜlam/ (Know) in the subjunctive mood to mean:

(أم حسبتم أن تدخلوا الجنة ولما يعلمْ الله الذين جاهدوا منكم ويعلمَ الصابرين)

/’am Hasibtum ’an tadkhulul-janata walamaa yaᶜlamil-laahu al-laThiina jaahaduu mikum wa yaᶜlamas-Saabiriin/

(Or (even) did you reckon that you would enter the Garden and Allah does not as yet know who of you have striven, and that He may know the patient)

Al-Nahas (1977, Vol.1: 367) states that the underlined imperfect (يعلم) occurs in the jussive mood to connect with the jussive of the negative imperfect (يعلم). Thus, the meaning becomes (... ولمّا يعلمْ الله الذين جاهدوا منكم ولمّا يعلمْ الصابرين) /... walamaa yaᶜlam alaahu al-laThiina jaahaduu mikum walamaa yaᶜlam as-Saabiriin/ (Allah does not as yet know who of you have striven nor as yet knows the patient).

لم تؤده فيرهبك **(29)**   (Al-Samarra’i, 2010, Vol.3: 330)

One can notice that the imperfect verb (يرهب) /yurhib/ (terrify) may stand either in the subjunctive mood or in the jussive one, and consequently it might express past or present tense. When the conjunctive device (ف) functions as the '*fa*' of the cause, (يرهب) occurs in the subjunctive mood to indicate the present. The meaning is لم تؤذه فكيف يرهبَك /lam tu'Thihi fa kayfa yurrhibak/ (How it comes that he terrifies you, and you have not hurt him). When (يرهب) connects with the jussive of the negative imperfect (تؤذِ) /tu'Thi/ (hurt), it takes the negative jussive mood to express negation in the past. Thus, the meaning becomes لم تؤذْه ولم يرهبْك /lam tu'Thihi walam yurrhibk/ (You have not hurt him; therefore, he didn't terrify you) (Ibid).

4.4 *Indicative, Subjunctive and Jussive Moods*:

In some instances, it is found that the same imperfect verb may take three different moods in the same context. These moods are: the indicative, the subjunctive, and the jussive. The illustrative examples are as follows:

(30) لا تضرب خالداً وتشتمِ زيداً   (Al-Samarra'i, 2010, Vol.3: 331-333)

Al-Samarra'i (Ibid) shows that the SL subjunctive device (و) might function as a resumptive (واو الاستئناف), the '*waw*' of simultaneousness (واو المعية), or as a coordinator waw (الواو العاطفة). When the (و) functions as a resumptive, the imperfect (تشتمُ) /tashtumu/ (abuse) is put in the indicative mood to mean: لا تضرب خالداً وتشتمُ زيداً /laa tadhrib khaalidan wa tashtumu zaydan/ (Do not beat Khalid; moreover, you yourself abuse Zaid).

When the (و) functions as the '*waw*' of simultaneousness, (تشتمَ) /tashtuma/ (abuse) is placed in the subjunctive mood. The meaning becomes لا تضربْ خالداً و(في نفس الوقت) تشتمَ زيداً /laa tadhrib khaalidan wa (fii nafsil-waqt) tashtuma zaydan/ (Do not beat Khalid while you yourself abuse Zaid (at the same time)). In such mood, the addressee is prohibited to do these two actions together (الضرب, beating and الشتم, abusing) at the same time (ibid.). If the (و) functions as a coordinator, the imperfect (تشتمْ) takes the jussive mood. In this mood, the scope of the (لا) /laa/ '*la*' of prohibition extends to include (تشتم). The meaning is لا تضربْ خالداً ولا تشتمْ زيداً /laa tadhrib khaalidan walaa tashtum zaydan/ (Do not beat Khalid nor abuse Zaid).

(31) لا تنه عن خُلُقٍ وتأتيَ مثلُه   عار عليك إذا فعلت عظيم
(Abul-Aswad Al-Du'aly cited in Al-Anbari, 1969: 386)

A close look at the imperfect verb (تأتي) /ta'tii/ (practice) reveals that it could be put in three moods: the indicative, the subjunctive, and the jussive.

The imperfect verb (تأتي) occurs in the indicative mood when the conjunctive device (و) functions as a resumptive (الواو الاستئنافية). The meaning is لا تنه عن خلقٍ

وأنت تأتي مثله /laa tanha ᶜan khuluqin wa 'anta ta'tii mithlahu/ (Do not restrain (others) from any habit; and you yourself practice it) (Al-Samarra'i, 2010, Vol.3: 331). If the conjunctive device (و) functions as the '*waw*' of simultaneousness (واو المعية أو واو المصاحبة) which governs the imperfect verb which follows it in the subjunctive mood by means of the implicit (أن). Al-Ashqar (2001: 441) states that the imperfect (تأتي) /ta'tii/ (practice) takes the subjunctive mood to mean لا تنه عن خُلُقٍ وأنت تأتي مثله في ذات الوقت /laa tanha ᶜan khuluqin wa 'anta ta'tii mithlahu fii Thatil-waqt/ (Do not restrain (others) from any habit while you yourself practice one like it (at the same time)) (Al-Anbari, 1969: 386).

When the (و) /wa/ functions as an additive device, the imperfect (تأتي) is put in the jussive mood to become (تأتِ) /ta'tii/, consequently the scope of the prohibitive (لا) extends to include (تأتي). The meaning becomes لا تنه عن خُلُقٍ ولا تأتِ مثله /laa tanha ᶜan khuluqin walaa ta'tii mithlah/ (Do not restrain (others) from any habit nor practice one like it) (Saleem, 1998: 208).

(32) لا تأكل وتضحك   (Al-Samarra'i, 2010, Vol.3: 330-331)

Obviously, the imperfect verb (تضحك) /tadhhak/ (laugh) can express the indicative, subjunctive or jussive mood. When the conjunctive device (و) /wa/ functions as a resumptive, (تضحكُ) /tadhhaku/ (laugh) stands in the affirmative indicative mood to mean لا تأكلْ لأنك تضحكُ (Do not eat because you laugh). If the (و) does the function of the '*waw*' of simultaneousness, (تضحكَ) /tadhhaka/ (laugh) occurs in the affirmative subjunctive mood. The meaning is لا تأكلْ وتضحكَ (أي لا تجمعْ بينَ الأكلِ والضحكِ) /la ta'kul wa tadhhaka/ (Do not eat while you laugh). When the (و) functions as an additive device, (تضحكْ) /tadhhak/ (laugh) stands in the negative jussive mood. Thus, the meaning becomes لا تأكلْ ولا تضحكْ /la ta'kul walaa tadhhak/ (Do not eat nor laugh) (Ibid).

5. *Conclusions*:
The study concludes the following:
(1)   Words with multi-inflection signs pose serious problems to translators.
(2)   Unawareness of the semantic variations among cases and moods can give rise to inaccurate renditions because the case or mood which has not been considered may be intended by the SL writer.
(3)   Having good background knowledge about parsing is of crucial importance for those interested in the translation of Arabic texts in general and the translation of Glorious Qur'an in particular.

(4)   In the translation of Arabic sentences, accuracy is achieved only when the translator takes into consideration all the possible inflection signs of the word in question.

(5)   Formal Equivalence by Nida (1964) is the most adequate practical technique for rendering Arabic texts with words taking different inflection signs.

(6)   Grammatical parsing could be used as a strategy for understanding and solving problems encountered in translating Arabic sentences into English.

(7)   In Arabic, case is concerned with nouns and is determined by its use in a sentence. The contrast between one case and the other is normally shown explicitly in the morphology of the language. Mood is, in turn, identified by the distinctions in the form of the verb, usually to show the attitude of the speaker towards what he/she says.

(8)   The determining factor in identifying the subject and the object of Arabic sentences is normally the case. In English, it is usually the position.

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Appendix
TRANSLITERATION SYMBOLS
1. Consonants:

Arabic Alphabet	Symbols	Arabic Alphabet	Symbols
ء	' (glottal stop)	ض	dh
ب	b	ط	T
ت	t	ظ	Z
ث	th	ع	c
ج	J	غ	gh
ح	H	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	Th	ل	l
ر	r	م	m
ز	z	ن	n
س	s	هـ	h
ش	sh	و	w
ص	S	ي	y

3. *Vowels*:
4.

Vowels		Symbols
Short	ٗ	u
	ٖ	a
	٘	i
Long	و	uu
	ا	aa
	ي	ii

أثر الإعراب على ترجمة بعض الجمل العربية إلى اللغة الإنكليزية

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المستخلص

تناولت الدراسة أثر الإعراب في ترجمة بعض الجمل العربية إلى الإنكليزية... فإنَّ الأوجه النحوية ليست مجرد استكثار لا طائل تحته، إذ لكل عدول من حالة إعرابية إلى أخرى يصحبه عدول من معنى إلى معنى. ونظراً لأهمية الإعراب في الترجمة؛ تمحورت هذه الدراسة لتصل إلى كيفية فهم المعاني الناتجة عن الحالات الإعرابية المختلفة للمفردة الواحدة، وفي الجملة نفسها؛بغية تحديد العقبات التي ربما تواجه المترجمين في فهم المعنى المقصود للجمل العربية، ونتيجة لذلك تمَّ إيجاد طريقة مناسبة لترجمتها .

وتفترض الدراسة ما يأتي :

١. تؤدي الحركات الإعرابية دوراً بارزاً في تحديد المعنى المقصود للجُمل العربية.

٢. يمكن اعتماد الإعراب كإستراتيجية لفهم المشكلات التي تواجه المترجمين، وحلها عند ترجمة الجُمل العربية إلى الإنكليزية.

٣. إنَّ أنموذج التكافؤ الشكلي لنايدا (١٩٦٤) هو أساس جيد لترجمة الجُمل العربية بالإشارة إلى الإعراب.

٤. إنَّ إهمال الإعراب عند الترجمة يؤدي إلى ترجمات غير دقيقة.

ولتحقيق أهداف هذه الدراسة وإثبات فرضياتها تمَّ دراسة مفهوم الإعراب، والحركات الإعرابية بالتفصيل، وإعطاء ثلاثة أمثلة لكل حالة، أو حركة إعرابية مع ترجمتها إلى اللغة الإنكليزية. وأوضحت مناقشة هذه الأمثلة وتحليلها تأثير تغير الحركات الإعرابية على معنى المفردات، والجملة برمتها، وبالتالي تأثيرها على الترجمة إلى اللغة الإنكليزية،وتوصلت الدراسة إلى نتائج مهمة أثبتت صحة الفرضيات التي بُنيت عليها الدراسة، والأهداف المرجوة منها .