A Semantic Analysis of Multiple Copulas in English and Arabic with Reference to the Glorious Quran

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Abstract:

In this paper, multiple copulas in English and Arabic are investigated. It is argued that the copula كان "kana" in Arabic has multi categorial status. It can be a verb-type copula, tense-type copula, and descriptive - type copula. The three types of copulas are different words that have the same form, i.e., homonyms. The verb-type copula has verbal properties, whereas the tense-type and descriptive-type copulas are semantically empty. Becker's views in her papers *English Has Two Copulas* (2002) and *Is isn't Be* (2004) have been taken into consideration in this paper. Becker (2002, 2004) argues that it is usual for a language to have multiple copulas. This argument is supported and confirmed in this paper. The different types of copulas in some ayyas from the Glorious Quran are investigated with six English translations to show which kind of copula occurs more than the other types and how the meaning of copula in Arabic is translated into English. The results show that the descriptive copula in Arabic appears more than the other types (42.1%) then the verb copula (27.3%). The descriptive copula is translated correctly into present tense copula (58.3%), which is used for description and identification in English. The verb copula, which has different meanings in Arabic, is translated into different non-copula verbs in English (56.6%). Furthermore, the different types of copulas in Arabic are translated by using different structures. However, some translators succeeded to convey the meaning of the copula كان kana, but others failed to do that. In many translations, there is mismatching between copula in Arabic and English, which results in the semantic loss of the meaning of copula in the Glorious Quran.

Keywords: The Glorious Quran, kana كان, English, meaning tense, translation verb

1. Introduction

English and Arabic have different structures and types. The English sentence is verbal because it contains a noun phrase and a verb phrase. The verb is the grammatical motor of the sentence. It predicates the occurrence of an action, asserts the existence of a condition, or indicates a state of being (Stageberg, 1981, pp. 197-198). The Arabic sentence, on the other hand, is either verbal or nominal. The main difference between the two types of Arabic sentence is the position of the subject. The verbal sentence starts with a verb followed by the subject, whereas the nominal sentence starts with the subject. There is a controversy about the structure of the nominal sentence. The first view is that the nominal sentence has no verb at all, whereas the second one shows that the nominal sentence starts with a noun as a subject and it may have a noun, a nominal clause, an adjective, an adverb, a prepositional phrase, or a verbal clause as the predicate (Bint Rafai, 1998; Samy & Samy, 2014).

It is to be mentioned that the English translations in this section are taken from http://corpus.quran.com/translation.jsp .

1.2 Copula in English and Arabic

1.2.1 General Introduction

It is difficult to determine the status of the copula cross linguistically. The odd behavior of copula is true for the English copula and for copulas in many languages (Becker, 2004, p. 399). Postma (1993, p. 31) considers BE as a highly irregular and defective verb cross-linguistically.

Trask (2007, p. 59) considers copula as a specialized grammatical term, which is often a verb, whereas Crystal (2008, 116) asserts that copula refers to a verb which has little independent meaning, and whose main function is to link the subject with the predicate.

Brown and Miller (2013, p. 112) define copula as "a verb which has no content, but simply links two words or phrases. The classic copula is **Be** in English and its equivalent in other languages". English and Arabic have a copula but they are of different kinds (Tahir, 2009, p. 8).

1.2.2 Copula in English

In English, copula is expressed mainly by the verb **Be**. English is the only language that has eight forms for **Be** , which are be, being, been, is am, is ,are, was, and were.

The traditional and prevailing idea about the verb **Be** in English is that it can be used as a copula (main verb) to link the subject with the predicate or as an auxiliary verb to form continuous tenses (progressive) and   passive constructions (Quirk et al. 1985, Biber et al. 1999). Trask

(2007, 59) points out that **Be** is used in *equational sentence* to express identity and in *ascriptive sentence* to ascribe a property to its subject.

Biber et al. mention the following examples from different registers. The first five examples show **Be** as a copula (main verb) and the last two as an auxiliary verb:

1. We are all humans. (FICT)
2. Maria suddenly broke out, "I'm his wife." (FICT)
3. That wasn't very nice. (CONV)
4. The film is about a gateway driver (NEWS)
5. He is at work. (CONV)
6. The last light was fading by the time he entered the town. (FICT)
7. Shareholders will be advised of the outcome as soon as possible. (NEWS)

The auxiliary **Be** and the copula **Be** (main verb) can be used in the same sentence. Thomson and Martinet (1986:83) mention the following examples:

a. Tom is foolish
b. Tom is being foolish,

The first sentence implies that *Tom* always acts or talks foolishly. Whereas the second means that he is acting or talking foolishly at this time. Similarly, Becker (2004, p. 404) gives the following examples:

a. Max is a nuisance/silly.
b. Max is being a nuisance/silly.

The predicate in the first sentence denotes a general property of Max, whereas in the second it denotes a property that applies to Max at the moment of utterance.

Traditionally speaking, the verb *is* in the first example and ***being*** in the second are morphological variants of copula **Be**. Becker (2002, 2004) proposes another view about copula **Be** in English and in some other languages. She argues that there are two copulas in English, which are inflected (tense-type copula) and uninflected (verb-type copula). They are not morphological variants of the same thing, as shown in the following examples:

1. Rodney is a cat.   (inflected)
2. Rodney seems to be a cat.   (uninflected)

Becker (2004, p. 417) proves that there is a cross-linguistic and cross-dialectal link between standard English, African American English, child standard English, Hebrew, and Irish in the behavior of the uninflected copula (verb-type copula) and inflected copula (tense-type copula). The existence of multiple copulas in a language is not unusual but languages might use copulas in different ways or for different reasons (Becker, 2002, p. 2). This paper shows that Arabic can be added to the list of languages that have multiple copulas.
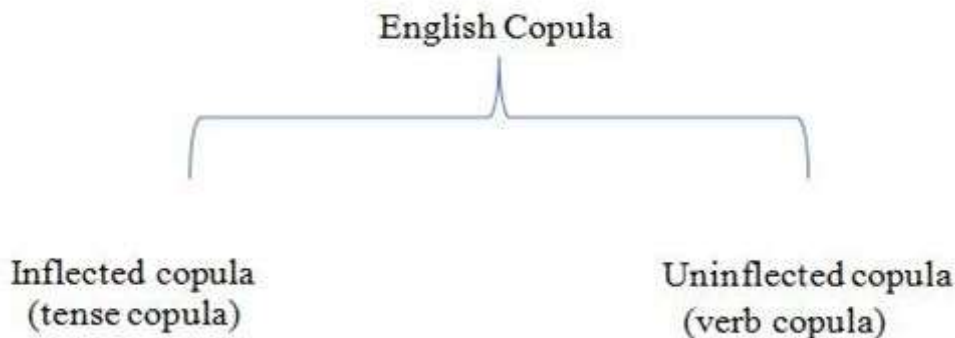

Figure 1. Copula in English

1.2.3 Copula in Arabic

There is a controversy among Arabic scholars about the status of the verb كان kana in Arabic. The school of Kufa considers it as an ordinary verb (complete verb), whereas the school of Basrah considers it as either a defective verb or an ordinary verb. The detective verb kana initiates nominal sentences. It is considered as a kind of past copula that links the subject with the predicate, which alternates with the null copula in the indicative sentence that indicates present tense. The ordinary كان kana is an intransitive verb that has different meaning such as *appear*, *occur*, *happen*, *come to existence*, or *exist.*

Schütze (2003, pp. 413-414) refers to Benmamoun's (2000) argument concerning null copula in Arabic in terms of syntactic representation. He argues that   "in Arabic the present Tense head differs from its past and future counterparts in not requiring any clause-mate Verb." Schütze concludes that "an event variable can be bound to the speech time 'deictically,' without the need for an operator in the Tense head of the syntactic representation."

Consider the following examples

كان الطالب   حاضرا

present the student   was
The student was present.

الطالب   حاضر

present the student null copula
The student is present

In these two sentences, the past copula and null copula indicate tense. There is neither an event nor a semantic addition conveyed by the copula kana in the first sentence. So, it is a tense copula. Becker (2004, p. 401) refers to this point. She states that in languages that permit a null copula in (indicative) main clauses, the inflected copula (tense copula) alternates with the null copula, not with the uninflected (verbal copula) which will be explained below.

The verbal copula in Arabic has a semantic property that distinguishes it from the tense copula. It is also different from the non-copula (the ordinary verb) كان kana. In the following ayya , the two verbs يَكُونَand تَكُونَ have semantic properties. The first is an ordinary transitive verb that means *happen*, *occur*, *exist*, or *appear*. The second is a verbal copula that means *become* (as a result of the first part of the ayya). These two verbs in this ayya are translated in different ways:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿الانفال :39﴾

"And fight them until persecution <u>is</u> no more, and religion <u>is</u> all for Allah. But if they cease, then lo! Allah is Seer of what they do **" (Pickthall, 1997).

"And fight them on until there <u>is</u> no more tumult or oppression, and there <u>prevail</u> justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do. " (Ali, 2001).
"And fight with them until there <u>is</u> no more persecution and religion <u>should be</u> only for Allah; but if they desist, then surely Allah sees what they do." (Shakir, 1999).

"Fight them so that idolatry will not <u>exist</u> any more and God's religion <u>will stand</u> supreme. If they give up the idols), God will be Well Aware of what they do." (Sarwar,1981)

"And fight them until there <u>is</u> no more Fitnah (disbelief and polytheism: i.e., worshipping others besides Allah) and the religion (worship) <u>will</u> all <u>be</u> for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do. " (Khan, 1996).

"Fight them, till there <u>is</u> no persecution and the religion <u>is</u> God's entirely; then if they give over, surely God sees the things they do; "(Asberry, 1996).

The third kind of copula in Arabic is descriptive copula, which is followed by a permanent and stable quality of the subject. This kind of copula is almost exclusive to the qualities of Almighty Allah. The following ayya shows the descriptive copula with its different translations:

(﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا﴾
النساء 126))

"Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever <u>surroundeth</u> all things. " (Pickthal, 1997).

"But to Allah belong all things in the heavens and on earth: And He it is that <u>Encompasseth</u> all things. " (Ali, 2001).

"And whatever is in the heavens and whatever is in the earth is Allah's; and Allah <u>encompasses</u> all things."   (Shakir, 1999).

"To God belongs all that is in the heavens and the earth and He <u>has control</u> over all things. "

(Sarwar, 1981)

"And to Allah belongs all that is in the heavens and all that is in the earth. And Allah <u>is Ever Encompassing</u> all things.   " (Khan, 1996).

To God belongs all that is in the heavens and in the earth, and God <u>encompasses</u> everything

(Arberry, 1996)

The descriptive copula can be used when the predicate is a verbal sentence, as in

كان   الله   يحب   المحسنين

The good-doers loves Allah was

Allah (always) loves the good-doers (the beneficent)
which means
الله يحب المحسنين
The good-doers loves Allah
Allah loves the good - doers
It does not mean
*Allah was loving the good-doers.
Compare:
(كان الطالب يكتب الدرس   (عندما زرته
(when I visited him) the lesson writing the student was
The student was writing the lesson (when I visited him).

In this sentence , كان   is *a tense copula* that indicates the continuity of the action in the past. It is different from the following sentence in which the continuity of the action at the time of speech is expressed by *null copula* :

(الطالب   يكتب   الدرس (الآن
(now) the lesson   write(ing)   the student
The student is writing the lesson (now)

The adverb الآن (now) is used to indicate that the action is continuous at the time of speech, whereas كل اسبوع (every week) in the following sentence indicates that the action is performed repeatedly .

(الطالب   يكتب   الدرس   (كل اسبوع
(every week) the lesson write the student
The student writes the lesson (every week).

Postma (1993, p. 32, 34) points out that copular verbs and pronouns share some properties. In Arabic, pronouns may, in certain contexts, have the function of a copular verb. He refers to such pronouns as copular pronouns. A copular pronoun is used to replace the copular verb in the present tense because it behaves in some respects like a verb. He gives the following examples quoting Eid (1991, P. 42):
أنت هو المدرس
أنت   هو المدرس
you.MAS he the teacher
you are the teacher

Eid (1983) argues that pronouns may be used to perform copula functions in the absence of a copula in a language. In Arabic, copula is absent in the present nominal sentence.

Arabic grammarians refer to this kind of pronoun as ضمير الفصل)) 'the pronoun of separation'. It performs the function of copula in Arabic nominal sentence when the predicate is definite. So, to remove any possibility of the predicate being considered as an adjective or apposition, this pronoun is normally inserted between the subject and the predicate. When the predicate is indefinite, this pronoun is not used because the indefiniteness of the predicate is considered as a kind of copula (Bishr :1975, cited in Taher 2005, p. 89, 112-113). Consider the following examples:

1. a.   احمدُ   معلمٌ
   b. teacher SING MAS IND   Ahmed NOM
   c. Ahmed is a teacher
2. a. أحمد هو المعلم
   b. the teacher   DEF SING MAS   he PRO   Ahmed NOM
   c. Ahmed is the teacher.

The copula كان "kana" in Arabic has multi categorial status. It can be a verb-type copula, tense-type copula, and descriptive - type copula. The verb-type copula has verbal properties and it carries different meanings, such as *exist*, *happen*, *occur*, and *become*. The tense-type copula carries the tense of the action or state, so it is tense - support copula. The descriptive - type copula is used for description. The tense and descriptive types are semantically empty copulas.
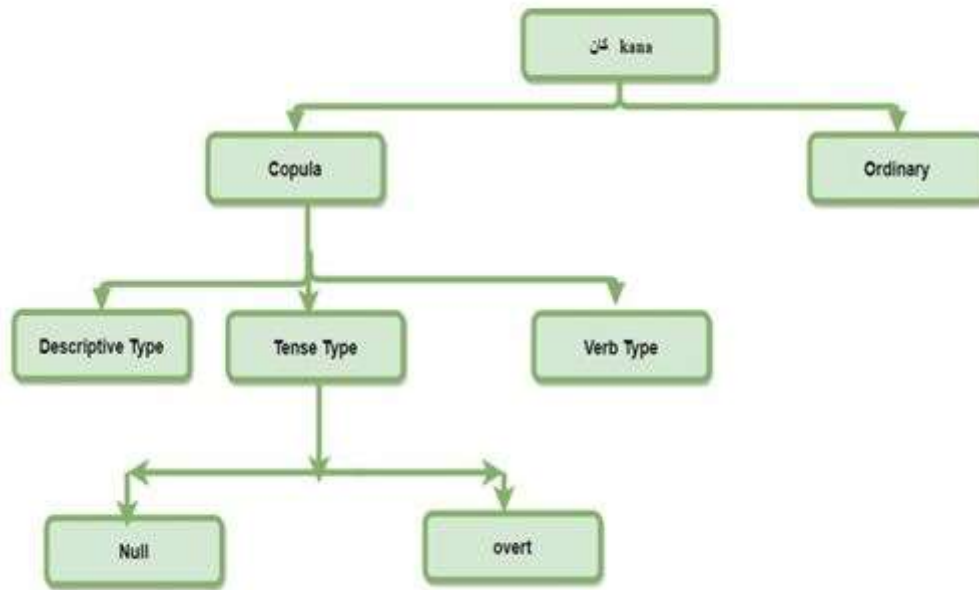
Figure 2. The types of كان **kana in Arabic**

1.3 The translation of the Glorious Quran

Arabic and English are different in their structure, grammar, and vocabulary. The translators face many linguistic and cultural problems in translating any text from one language into another. The Glorious Quran is not an ordinary book that can be translated easily and accurately. It has a unique style of rhetoric that cannot be translated accurately.

There are many attempts to translate the meaning of the Glorious Quran but none of them is accurate enough to convey the exact meaning of the Quranic expression.

The verb كان kana , in all its morphological forms, occurs in the Glorious Quran 1537 times (https://majles.alukah.net/t61164/). It is used to perform different functions and convey different meaning depending on the context. For example, it occurs in Surat Maryam (مريم :19) 39 times.

2. Methodology

It is important to investigate the forms of copula **Be** in the Glorious Quran and their translations to show the similarities and differences between Arabic and English in the area of copula **Be**. This study aims at identifying multiple copulas in English and Arabic and showing how copulas in some ayyas of the Glorious Quran are translated by different translators.

2. 1 Data description

The data of analysis consists of 14 ayyas from surat Maryam containing 19 forms of the verb kana (كان), namely the ayyas 4, 5,8,9,13,14,18,20, 21,23,28,29 ,31, and 35, which include different types of the verb كان kana. All the mentioned ayyas include the verb as a copula except the last one, which includes three forms of the verb as an ordinary verb.

Six translators have been selected for discussing their renderings. They are , as arranged in the website, Pickthall (1997), Ali (2001), Shakir (1999), Sarwar (1981), Khan (1996), and Arberry (1996). The analysis shows the source language form of the verb كان kana, its tense , and its type. In addition, the six renderings of the mentioned translators are followed by the form, tense and type of the translated copula. The symbol (…..) is used referring to no translation, no tense, or no copula type.

The translations are taken from http://corpus.quran.com/translation.jsp .

The purposes of analysis are:
1. to point out the tense and type of كان kana in the mentioned ayyas .
2. to show how the verb كان kana is translated
3. to compare the type of the verb in the source language with its type in the target language depending on Becker's classification of English copula.
4. to show the extent to which the translations are related to the original text in meaning and tense.
5. to show the differences and similarities in the different translation of the Quranic expression.

2.2 Analysis and discussion
Text 1

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿4﴾

Pickthall: "Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord."

Ali: "Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!"

Shakir: "He said: My Lord! surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee:"

Sarwar: "and said, "My Lord, my bones have become feeble and my hair has turned white with age. Yet I have never been deprived in receiving from You the answer to my prayers."

Khan: "Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord"!

Arberry: "saying, 'O my Lord, behold the bones within me are feeble and my head is all aflame with hoariness. And in calling on Thee, my Lord, I have never been hitherto unprosperous ."

Table 1. The translation of   لم اكن

SLT	وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (4)		
	Verb (كان kana)	Tense	Type
TLT	لَمْ أَكُنْ	Present-neg	Tense-type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	I have never been	Copula	Present perfect (neg)	Verb-type
Ali	never am I	Copula	Simple present (neg)	Infl -type
Shakir	I have never been	Copula	Present perfect(neg)	Verb -type
Sarwar	I have never been	Copula	Present perfect (neg)	Verb-type
Khan	I have never been	Copula	Present perfect(neg)	Verb-type
Arberry	I have never been	Copula	Present perfect(neg)	Verb-type

In text 1, the structure وَلَمْ أَكُنْ indicates negation in the past but it is expressed by the negation particle لَمْ and the present form أَكُنْ. It is translated by Pickthal, Shakir, Sarwar, Khan, and Arberry into negative present perfect. Ali translates it into negative simple present. The Arabic copula in this text is a tense-type because it is used to express negation in the past. All the translators do not succeed to convey the exact meaning of the copula in the Arabic text.

Text 2

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿5﴾

Pickthall: "Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor"

Ali: "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-"

Shakir: "And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,"

Sarwar: "I am afraid of what my kinsmen will do after (my death) and my wife is barren. Lord, grant me a son"

Khan: "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,"

Arberry: "And now I fear my kinsfolk after I am gone; and my wife is barren. So give me, from Thee, a kinsman"

Table 2. The translation of   كانت

SLT	وَكَانَتِ امْرَأَتِي عَاقِرًا (5)		
	Verb (كان kana)	Tense	Type
TLT	وَكَانَتِ	Past	Des-type.
Translator	TLT	Form	Tense	Type (copula)
Pickthall	(my wife) is	Copula	Simple present	Infl –type
Ali	(my wife) is	Copula	Simple present	Infl-type
Shakir	(my wife) is	Copula	Simple present	Infl -type
Sarwar	(my wife) is	Copula	Simple present	Infl -type
Khan	(my wife) is	Copula	Simple present	Infl -type
Arberry	(my wife) is	Copula	Simple present	Infl-type

In text 2, the word   وَكَانَتِ is used to describe the wife of Zakarya as being barren. It is translated by Pickthal, Ali , Shakir, Sarwar, Khan, and Arberry into simple present which is used for description**.** All the translators succeed to convey the exact meaning of the copula in the Arabic text.

Text 3

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿8﴾

Pickthall: "He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age? "

Ali: "He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"

Shakir: "He said: O my Lord! when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?"

Sarwar: He said, "Lord, how can I have a son? My wife is barren and I have reached an extremely old age".

Khan: He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

Arberry: "He said, 'O my Lord, how shall I have a son, seeing my wife is barren, and I have attained to the declining of old age ? "

Table 3. The translation of انى يكون

SLT	قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿8﴾			
	Verb (كان kana)		Tense	Type
TLT	يَكُونُ لِي		Future	Verb-type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	can I have	Non-copula	Ability-future	……
Ali	shall I have	Non-copula	Future	……
Shakir	shall I have	Non-copula	Future	……
Sarwar	can I have	Non-copula	Ability-future	……
Khan	can I have	Non-copula	Ability-future	……
Arberry	shall I have	Non-copula	Future	……

Table 4. The translation of وكانت

SLT	﴿8﴾قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿		
	Verb	Tense	Type
	وَكَانَتِ	Past	Des-type

TLT				
Translator	TLT	Form	Tense	Type (copula)
Pickthall	(my wife) is	Copula	Simple present	Infl –type
Ali	(my wife) is	Copula	Simple present	Infl-type
Shakir	(my wife) is	Copula	Simple present	Infl -type
Sarwar	(my wife) is	Copula	Simple present	Infl -type
Khan	(my wife) is	Copula	Simple present	Infl -type
Arberry	(my wife) is	Copula	Simple present	Infl-type

In text 3, according to context of the ayya , the structure يَكُونُ لِي indicates possession in the future (to have a child) . The verb يَكُون expresses the future time and ability . It is translated by Pickthal , Sarwar, and Khan, into *can I have*. Ali, Shakir, and Arberry translate it into *shall I have.* All the translators do not use copula in their translations but they almost succeeded to convey the meaning of the copula in the Arabic text.   The translation of وكانت امرأتي عاقرا was mentioned in ayya (5).

Text 4

﴿9وَقَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴾

Pickthall: "He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught".

Ali: "He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"

Shakir: "He said: So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing."

Sarwar: "(The angel) said, "This is true, but your Lord says, 'For Me it is easy; I created you when you did not exist"."

Khan: "He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!""

Arberry: "Said He, 'So it shall be; thy Lord says, "Easy is that for Me, seeing that I created thee aforetime, when thou wast nothing." ' "

Table 5. The translation of ولم تك

SLT	قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿9﴾			
	Verb (كان kana)		Tense	Type
TLT	وَلَمْ تَكُ		Pres neg	Verb-type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	thou wast naught	Copula	Past neg	Infl type
Ali	thou hadst been nothing	Copula	Past perf neg	Verb-type
Shakir	you were nothing	Copula	Past neg	Infl type
Sarwar	you did not exist	Non-copula	Past neg	………
Khan	you had been nothing	Copula	Past perf neg	Verb-type
Arberry	thou wast nothing	Copula	Past neg	Infl type

In text 4, the expression لَمْ تَكُ indicates negation in the past but it is expressed by the negation particle لَمْ and the present form تَكُ. It is translated by Pickthal, Shakir, and Arberry into negative simple past . Ali and Khan translate it into negative past perfect which is the most appropriate rendering. Sarwar translates it to non-copula.

Text 5

وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ﴿13﴾

Pickthall: "And compassion from Our presence, and purity; and he was devout,
Ali: And piety (for all creatures) as from Us, and purity: He was devout,"
Shakir: "And tenderness from Us and purity, and he was one who guarded (against evil),"
Sarwar: "We gave him compassion and purity. He was a pious human being,"
Khan: "And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,"
Arberry: "and a tenderness from Us, and purity; and he was godfearing, **"**

Table 6. The translation of وكان

SLT	وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ﴿13﴾			
	Verb (kana) كان		Tense	Type
TLT	كَانَ		Past	Des-type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	He was	Copula	Past	Infl type
Ali	He was	Copula	Past	Infl type
Shakir	He was	Copula	Past	Infl type
Sarwar	He was	Copula	Past	Infl type
Khan	He was	Copula	Past	Infl type
Arberry	He was	Copula	Past	Infl type

In text 5, the verb كَانَ indicates description. The quality of being devout is not restricted to certain time. It is translated by Pickthal, Ali, Shakir, Sarwar, Khan, and Arberry into simple past. All translations are inaccurate because they do not convey the exact meaning of the copula in the Arabic text.

Text 6

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿14﴾

Pickthall: "And dutiful toward his parents. And he was not arrogant, rebellious."

Yusuf Ali: "And kind to his parents, and he was not overbearing or rebellious".

Shakir: "And dutiful to his parents, and he was not insolent, disobedient".

Muhammad Sarwar: kind to his parents, not arrogant or a rebellious person.

Mohsin Khan: "And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents(."

Arberry: "and cherishing his parents, not arrogant, rebellious."

Table 7. The translation of ولم يكن

SLT	وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿14﴾			
	Verb (كان kana)		Tense	Type
TLT	لَمْ يَكُنْ		Present neg	Des-type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	he was not	Copula	Past neg	Infl type
Ali	he was not	Copula	Past neg	Infl type
Shakir	he was not	Copula	Past neg	Infl type
Sarwar	not	Neg Particle	….	…..
Khan	he was neither	Copula	Past neg	Infl type
Arberry	not	Neg particle	…..	…..

In text 6, the verb وَلَمْ يَكُنْ indicates description. The quality of not being arrogant or rebellious is not restricted to certain time. The negation is expressed by using the particle لَمْ lam and the present form of the verb يَكُنْ yakun. . It is translated by Pickthal, Ali, Shakir , and Khan into negative simple past. Sarwar and Arberry translate it by using only the negative particle *not*. All the translators do not succeed to convey the exact meaning of the copula in the Arabic text.

Text 7

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَٰنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿18﴾

Pickthall: "She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing."

Ali: "She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah.""

Shakir: "She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil) ."

Sarwar: "Mary said, "Would that the Beneficent God would protect me from you. Leave me alone if you are a God fearing person". "

Khan: "She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah." "

Arberry: "She said, 'I take refuge in the All-merciful from thee! "

Table 8. The translation of ان كنت

SLT	قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَٰنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿18﴾			
	Verb (كان kana)		Tense	Type
TLT	إِنْ كُنْتَ		Past (cond)	Des-type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	if thou art	Copula	Simple pres	Tense-type
Ali	if thou dost fear Allah	Non-copula verb	Simple pres	.....
Shakir	if you are	Copula	Simple pres	Tense type
Sarwar	if you are	Copula	Simple pres	Tense type
Khan	if you do fear Allah	Non-copula verb	Simple pres	…..
Arberry	…..			

In text 7, the verb كُنْتَis used for description in a conditional sentence. It is translated by Pickthal, Shakir, and Sarwar into simple present. Ali and Khan translate it into non-copula verb. Arberry does not translate the verb. Pickthal, Shakir, and Sarwar succeed to convey the meaning of the copula in the Arabic text.

Text 8

قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿20﴾

Pickthall: "She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?"

Ali: "She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" "

Shakir: "She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?"

Sarwar: "She said, "How can I have a son when no mortal has touched me nor am I an unchaste woman". "

Khan: "She said: "How can I have a son, when no man has touched me, nor am I unchaste"?"

Arberry: "She said, 'How shall I have a son whom no mortal has touched, neither have I been unchaste?"

SLT	﴿قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا 20﴾			
TLT	Verb (كان kana))		Tense	Type
	يَكُونُ لِي		Future	Verb-type
Translator	TLT	form	Tense	Type(copula)
Pickthall	can I have	Non-copula	Ability-future	……
Ali	shall I have	Non-copula	future	……
Shakir	shall I have	Non-copula	future	……
Sarwar	can I have	Non-copula	Ability-future	……
Khan	can I have	Non-copula	Ability-future	……
Arberry	shall I have	Non-copula	future	……

Table 9. The translation of انى يكون

Table 10. The translation of ولم اك بغيا

SLT	قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿20﴾			
TLT	Verb (كان kana)		Tense	Type
	وَلَمْ أَكُ		Present neg	Des -type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	neither have I been	copula	Pres perf	Verb-type
Ali	I am not	copula	Simple pres	Tense type
Shakir	nor have I been	copula	Pres perf	Verb-type
Sarwar	nor am I	copula	Simple Pres	Tense-type
Khan	nor am I	copula	Simple pres	Tense-type
Arberry	neither have I been	copula	Pres perf	Verb-type

In text 8, the first part of the ayya أَنَّىٰ يَكُونُ لِي غُلَامٌ has been explained previously. The verb أَكُ لَمْ indicates description. The quality of not being unchaste is not restricted to certain time . The negation is expressed by using the particle لَمْ lam and the present form of the verb أَكُ **.** It is translated by Pickthal , Shakir , and Arberry into negative present perfect. Ali, Sarwar and Khan translate it into negative simple present. The verb أَكُ لَمْ is a desrip-type because it is used to negate the quality of being unchaste**.** Ali, Sarwar and Khan succeeded to convey the meaning of the copula in the Arabic text.

Text 9

قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿21﴾

Pickthall: "He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained."

Ali: "He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': It is a matter (so) decreed.""

Shakir: "He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed."

Sarwar: "He said, "This is true but your Lord says, "It is very easy for Me. We have decided to give you a son as evidence (of Our existence) for human beings and a mercy from Us. This is a decree already ordained.""

Khan: "He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah)." ' "

Arberry: "He said, 'Even so thy Lord has said: "Easy is that for Me; and that We may appoint him a sign unto men and a mercy from Us; it is a thing decreed." "

Table 11. The translation of وكان

SLT	قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿21﴾		
	verb (كان kana)	tense	Type
TLT	كَانَ	Past	Des-type
Translator	TLT	form	tense	Type (copula)
Pickthall	it is	copula	Simp pres	Infl-type
Ali	It is	copula	Simp pres	Infl-type

Shakir	it is	copula	Simp pres	Infl-type
Sarwar	This is	copula	Simp pres	Infl-type
Khan	it is	copula	Simp pres	Infl-type
Arberry	it is	copula	Simp pres	Infl-type

In text 9, the verb كَانَ indicates description. The state of being decreed is not restricted to certain time. It is translated by Pickthal, Ali, Shakir, Sarwar, Khan, and Arberry into simple present. All translations are accurate because they convey the exact meaning of the copula in the Arabic text .

Text 10

فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَٰذَا وَكُنْتُ نَسْيًا مَنْسِيًّا ﴿23﴾

Pickthall: "And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!"

Ali: "And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight"!"

Shakir: "And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten"!

Sarwar: "When she started to experience (the pain of) of childbirth labor, by the trunk of a palm tree in sadness she said, "Would that I had died long before and passed into oblivion.""

Khan: "And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight"!"

Arberry: "And the birthpangs surprised her by the trunk of the palm-tree. She said, 'Would I had died ere this, and become a thing forgotten!'"

Table 12. The translation of وكنت

SLT	فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَٰذَا وَكُنْتُ نَسْيًا مَنْسِيًّا ﴿23﴾			
	verb (كان kana)		tense	Type
TLT	وَكُنْتُ		Past	Verb-type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	(I) had become	Non-copula	Past perfect	……….
Ali	I had been	copula	Past perfect	Verb-type
Shakir	(I) had been	copula	Past perfect	Verb-type
Sarwar	(I) passed (into oblivion)	Non-copula	past	…….
Khan	(I) had been	copula	Past perfect	Verb-type
Arberry	become	Non-copula	Past perfect	…….

In text 10, the verb phrase كُنْتُmeans became. It shows the state of a person after death . He will be forgotten and become out of sight. It is translated by Pickthal into past perfect of the verb become. Arberry translated it into simple present of the verb become. Ali, Shakir, and Khan translated it into past perfect of the copula be. Sarwar translated it into simple past of the verb pass.   All the translators do not succeed to convey the meaning of the copula in Arabic except Sarwar . There are two actions in this ayya: the first is dyig and the second is becoming out of sight. In such a case the first action should be in the past perfect and the second in the simple past. Sarwar translated the ayya into "Would that I had died long before and passed into oblivion."

Text 11

﴿28يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴾

Pickthall: "O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot."

Ali: "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"

Shakir: "O sister of Haroun! your father was not a bad man, nor, was your mother an unchaste woman."

Sarwar: "Aaron's sister, your father was not a bad man nor was your mother unchaste".

Khan: "O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

Arberry: "Sister of Aaron, thy father was not a wicked man, nor was thy mother a woman unchaste.' "

Table 13. The translation of   ما كان

SLT	يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿28﴾			
TLT	verb (كان kana)		Tense	Type
	مَا كَانَ		Past neg	Tense-type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	Thy father was not	copula	Simple past (neg)	Infl-type
Ali	Thy father was not	copula	Simple past (neg)	Infl-type
Shakir	your father was not	copula	Simple past (neg)	Infl-type
Sarwar	your father was not	copula	Simple past (neg)	Infl-type
Khan	your father was not	copula	Simple past (neg)	Infl-type
Arberry	thy father was not	copula	Simple past (neg)	Infl-type

Table 14. The translation of ما كانت

SLT	﴿28يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿			
TLT	Verb (كان kana)		tense	Type
	مَا كَانَتْ		Past neg	Tense -type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	nor was thy mother	copula	Simple past (neg)	Infl-type
Ali	nor thy mother	copula	Simple past (neg	Infl-type
Shakir	nor, was your mother	copula	Simple past (neg	Infl-type
Sarwar	nor was your mother	copula	Simple past (neg	Infl-type

| Khan | nor your mother was | copula | Simple past (neg | Infl-type |
| Arberry | nor was thy mother | copula | Simple past (neg | Infl-type |

In text 11, the negation in the past is expressed by using the particle مَا and the past form of the verb كَانَ. The verb refers to the past time because Maryam's father and mother are dead. it is translated by Pickthal, Ali, Shakir, Sarwar, Khan, and Arberry into negative past tense . All the translators succeed to convey the exact meaning of the copula in Arabic. The same analysis is applied to وَمَا كَانَتْ أُمُّكِ بَغِيًّا .

Text 12

﴿29فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾

Pickthall: "Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?"

Ali: "But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

Shakir: But she pointed to him. They said: How should we speak to one who was a child in the cradle?"

Sarwar: "She pointed to the baby (and referred them to him for their answer). They said, "How can we talk to a baby in the cradle?" "

Khan: "Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" "

Arberry: "Mary pointed to the child then; but they said, 'How shall we speak to one who is still in the cradle, a little child?' "

Table 15. The translation of كان

SLT				
	فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿29﴾			
	(kana كان) verb		Tense	Type
TLT	كَانَ		Past	Des - type
Translator	TLT	form	tense	Type (copula)
Pickthall	one who is	copula	Simple present	Infl-type
Ali	one who is	copula	Simple present	Infl-type
Shakir	one who was	copula	Simple past	Infl-type

Sarwar	a baby in the cradle	…….	……….	……
Khan	one who is	copula	Simple present	Infl-type
Arberry	one who is	copula	Simple present	Infl-type

In text 12, the expression مَنْ كَانَ indicates description . It is translated by Pickthal, Ali , Khan, and Arberry into simple present, which is the accurate translation. Shakir translates it into simple past. Sarwar translates it without using a verb.

Text 13

﴿31وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴾

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

Ali: "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;"

Shakir: "And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live;"

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."

Khan: "And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live."

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, "

Table 16. The translation of اين ما كنت

SLT	وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿31﴾			
	verb (كان kana)		Tense	Type
TLT	أَيْنَ مَا كُنْتُ		Past	Verb-type
Translator	TLT	Form	Tense	Type (copula)
Pickthall	wheresoever I may be	copula	Probability-future	verb-type
Ali	wheresoever I be	copula	Non-finite form	verb-type
Shakir	wherever I may be	copula	Probability-	verb-type

			future	
Sarwar	where I dwell	Non-copula	Simple present	……
Khan	wheresoever I be	copula	Non-finite	verb-type
Arberry	I wherever may be	copula	Probability-future	verb-type

In text 13, The structure كُنْتُ (أَيْنَ مَا) includes the past tense of the verb ((كُنْتُ and the structure of place أَيْنَ مَا . The copula in this ayya indicates existence at any place. . It is translated by Pickthal, Shakir, and Arberry into *may be* which is an accurate rendering. Ali and Khan into *be* which is non-finite. Sarwar translates it into *non-copula* (dwell).

Text 14

﴿ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ 35 ﴾

Pickthall: "It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is."

Ali: "It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is."

Shakir: "It beseems not Allah that He should take to Himself a son, glory to be Him; when He has decreed a matter He only says to it "Be," and it is."

Sarwar: "God is too Exalted to have a son. When He decides to bring some thing into existence He needs only command it to exist and it comes into existence."

Khan: "It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is."

Arberry: "It is not for God to take a son unto Him. Glory be to Him! When He decrees a thing, He but says to it 'Be,' and it is . "

Table 17. The translation of   ما كان

SLT	مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۖ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿35﴾			
	Verb (كان kana)		Tense	Type
TLT	مَا كَانَ		Past neg	Ordinary verb
Translator	TLT	Form	Tense	Type (copula)
Pickthall	It befitteth not	Non-copula	Simple present (neg)	……
Ali	It is not befitting	copula	Simple present neg	Infl-type
Shakir	It beseems not	Non-copula	Simple present (neg)	……
Sarwar	God is too Exalted to have	copula	Simple present	……
Khan	It befits not	Non-copula	Simple present (neg)	……
Arberry	It is not (for God to take a son unto Him)	copula	Simple present (neg)	Infl-type

SLT	مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۖ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿35﴾			
	Verb (كان kana)		Tense	Type
TLT	كُنْ		Imperative	Ordinary verb
Translator	TLT	Form	Tense	Type (copula)
Pickthall	Be!	copula	Imper simple present	Verb-type
Ali	Be,	copula	Imper simple present	Verb-type
Shakir	"Be,"	copula	Imper simple	Verb-type

			present	
Sarwar	command it to exist	Non-copula	Imper simple present	……
Khan	"Be!"	copula	Imper simple present	Verb-type
Arberry	'Be,'	copula	Imper simple present	Verb-type

Table 18. The translation of كن

Table 19. The translation of فيكون

SLT	﴿ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴾ 35﴿			
	Verb (كان kana)		Tense	Type
TLT	فَيَكُونُ		Future	Ordinary verb
Translator	TLT	Form	Tense	Type (copula)
Pickthall	and it is	copula	Simple present	Infl-type
Ali	and it is	copula	Simple present	Infl-type
Shakir	and it is	copula	Simple present	Infl-type
Sarwar	and it comes into existence	Non-copula	Simple present	………
Khan	and it is	copula	Simple present	Infl-type
Arberry	and it is	copula	Simple present	Infl-type

In text 14, the verbs كن , كان , and يكن are ordinary verbs (non-copula). The verb كَانَhas a different meaning. It means that it does not fit Almighty Allah to have a child. It is translated in different ways with almost the same meaning . Pickthal And Khan translate it into the negative form of fit .Ali uses the negative *copula is* and the adjective *befitting* .Shakir uses the verb *beseem* in the negative. Sarwar uses the verb *is* and the adjective *exalted* .Arberry uses the negative *copula is*. . All the translators succeed to convey the meaning of the copula in Arabic by using different structures of copula and non-copula.

The verb   كُنْkun is in the imperative mood . It is translated by all the translators, except Sarwar, into the *copula be*. Sarwar translates it into to *exist*. All the translators succeed to convey the meaning of the copula in Arabic.

In the same text, it is obvious from the context that the structure   فَيَكُونُindicates future time. It is translated by Pickthall, Ali, Shakir, Khan, and Arberry into simple present of *copula be* . Sarwar translates it into simple present of the verb *come* (comes into existence).

The translators fail to convey the meaning of copula in Arabic except Sarwar , who conveys the meaning of the copula.

Table 20. The frequencies and percentages of copulas in Arabic texts

Arabic text	Freq.	%
Past tense copula	3	15.7
Descriptive copula	8	42.1
Verb copula	5	27.3
Non copula	3	15.7

Table 21. The frequencies and percentages of copulas in English translations

Arabic texts	English translation		
	Kind	Freq.	%
Past tense copula	Tense /past	12	66.6
	Tense / past	1	5.5
	Verb copula	5	27.7
Descriptive copula	Tense / past	11	22.9
	Tense / present	28	58.3

	Non copula	2	4.1
	No translation for copula	4	8.3
	Verb copula	3	6.2
Verb copula	Tense / past	3	10
	Non copula	17	56.6
	Verb copula	10	33.3
Non copular	Non copula	8	44.4
	Verb copula	5	27.7
	Tense / present	5	27.7

Conclusions

This paper has arrived at the following conclusions:

1. The different types of copula are different words with the same form. They are homonyms.
2. The copula كان is overt and obligatory in the past context, imperative, future, and negation.
3. The null copula in Arabic is used to indicate present time, whether the predicate is a noun, an adjective, an adverbial, or a verb clause.
4. Copula كان kana in Arabic is translated into English as copula or non-copula depending on the tense, context, and meaning.
5. The ordinary كان kana is translated into English as a copula or as an ordinary verb.
6. In many translations, there is mismatching between copula in Arabic and English.
7. The descriptive copula in Arabic appears more than the other types. It is translated correctly into present tense copula, which is used for description and identification in English

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تحليل دلالي للفعل الرابط المتعدد في اللغتين الإنكليزية والعربية بالإشارة إلى القرآن الكريم

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المستخلص

يتناول هذا البحث الفعل الرابط المتعدد في اللغتين الإنكليزية والعربية. هناك عدة أنواع من الفعل الرابط كان kana في اللغة العربية وهي الرابط الفعلي والرابط الزمني والرابط الوصفي. الرابط الفعلي له خصائص الفعل اما الرابط الزمني والوصفي فلا دلالة لهما. ان هذه الانواع مشتركة باللفظ لكنها مختلفة في الوظيفة. اما في اللغة الانكليزية فان بيكر (2002، 2004) بينت ان هناك نوعان من الفعل الرابط في اللغة الانكليزية وهما الرابط الفعلي والرابط الزمني. ان الهدف من البحث هو عرض انواع الرابط في اللغتين الانكليزية والعربية ومعرفة التشابه والاختلاف في انواع الرابط في هاتين اللغتين ، ولتحقيق اهداف البحث فقد تم اختيار بعض الايات القرانية من سورة مريم والتي ورد فيها الفعل الرابط 39 مرة وتم اختيار ست ترجمات لهذه الايات . لقد اظهرت نتائج التحليل ان الرابط الوصفي موجود اكثر من الانواع الاخرى (42.1) ثم الرابط الفعلي (27.3) ، وان الرابط الوصفي تمت ترجمته بصورة صحيحة الى الرابط الزمني في اللغة الانكليزية والذي يستخدم للوصف (58.3) ، اما الرابط الفعلي فقد تمت ترجمته الى فعل اعتيادي غير رابط(56.6) . تمت ترجمة الانواع المختلفة من الفعل الرابط في اللغة العربية بطرق مختلفة ، لقد نجح بعض المترجمين في ترجمة الفعل الرابط ونقل معناه الصحيح ولم ينجح البعض الاخر. بينت نتائج التحليل ايضا انه لايوجد تطابق كامل بين الرابط في اللغة الانكليزية والعربية.

الكلمات المفتاحية: القران الكريم، معاني الازمنة ، كان ، فعل الترجمة.