

**The Influence of Class Shift on Illustrating the
Meanings in Qur’anic Translations with Reference
to the Islamic Teachings in Surat Al.Baqarah**

**تأثير تحول الطبقة على إيضاح المعاني في التراجم القرآنية
بالإشارة إلى التعاليم الإسلامية في سورة البقرة**

**Submitted by/
Mona Gad Eissa Mohamed
Master Degree Researcher- Linguistics**

ملخص البحث

يستكشف هذا البحث دور تحول الطبقة و هو فرع من تحولات الفئة لكاتفورد (1965) في إيضاح المعاني القرآنية المتواجدة في بعض الآيات الحاوية على تعاليم إسلامية جوهريّة في سورة البقرة في التراجم المنتقاه. يهدف الباحث بشكل أساسي إلى إبراز أبعاد مختلفة لتحول الطبقة بعيداً عن المنظور التقليدي الذي يعتبره إجراء نحوي إجباري يُطبق لتحقيق الطبيعية النحوية في عملية الترجمة من لغة إلى أخرى. من أجل رؤية شمولية عن تأثير تحول الطبقة في إيضاح المعاني القرآنية تحت البحث، يشير الباحث إلى أربع تراجم للقرآن الكريم وهم: القرآن المعظم ليوسف علي (1934)، القرآن المفسر لجون آربييري (1955)، القرآن المجيد للهاللي و خان (1984) و القرآن لمحمود عبدالحليم (2004). أوضح تحليل البيانات أن لتحول الطبقة وظائف هامة مثل إيصال المشاعر الروحية، تفسير التشريعات الإسلامية، إيضاح المصطلحات الدينية إلى جانب وظيفته التقليدية في تحقيق الطبيعية النحوية في النص المستهدف. طبقاً لذلك، يثبت هذا البحث قدرة تحول الطبقة في ترجمة معاني قرآنية ذات أهمية قصوى على المستويات الروحية و التشريعية و النحوية

الكلمات المفتاحية: تحولات الترجمة، تحول الطبقة، القرآن الكريم، معاني قرآنية، تعاليم إسلامية.

Abstract

This research investigates the role of class shift, a sub-branch of Catford's category shifts (1965), in expounding the Qur'anic meanings in selected translations of some verses including essential Islamic teachings in Surat Al.Baqarah. Fundamentally, the researcher aims at highlighting various dimensions of class shift away from the traditional view regarding it as an obligatory grammatical procedure applied to achieve grammatical naturalness in the process of translating a text from one language into another. To provide a holistic view about the influence of class shift on illustrating the Qur'anic meanings under discussion, the researcher refers to four translations; namely, Yusuf Ali's The Glorious Quran (1934), Arberry's The Koran Interpreted (1955), Al.Hilali and Khan's The Noble Qur'an (1984), and Abdel-Haleem's The Qur'an (2004). The data analysis reveals that class shift has significant functions including conveying a spiritual sense, illustration of Islamic legislations, clarification of religious-specific terms in addition to the traditional function of fulfillment of grammatical naturalness in the target text. Accordingly, this research proves the ability of class shift to render paramount Qur'anic meanings at the spiritual, legislative, and grammatical levels.

Keywords: Translation shifts; Class shift; the Holy Qur'an; Qur'anic meanings; Islamic teachings

List of abbreviations

- Source Text → ST
- Target Text → TT
- Source Language → SL
- Target Language → TL
- Transliteration → TS
- Lexical Shift → Lex S
- Unit Shift → US
- Class Shift → CS
- Yusuf Ali → Y.A
- Arberry → Ar
- Al.Hilali-Khan → Al.H-K
- Muhammad Abdel-Haleem → M.A

Arabic Transliteration System

أ → a	ص →
<u>s</u>	
ء → '	ض →
<u>d</u>	
ب → b	ط →
<u>t</u>	
ت → t	ظ →
<u>z</u>	
ث → th	ع →
<u>c</u>	
ج → j	غ →
gh	
ح → <u>h</u>	ف →
f	
خ → kh	ق →
q	
د → d	ك →
k	
ذ → dh	ل →
l	
ر → r	م →
m	
ز → z	ن →
n	
س → s	ه →
h	
ش → sh	و →
w	
	ي →
y	

Arabic short – long vowels and case endings

ا	→	a:	أ
→ u			
-و-	→	u:	أ →
an			
-ي-	→	i:	أ →
un			
أ	→	a	أ →
in			
أ	→	i	

Introduction

According to Catford (1965, p. 34) a translation is to “have the same meaning as the original”. Thus, what really matters in the whole process of translation is the rendering of meaning from a source text to a target text. However, this mission cannot be regarded as an easy task for any translator. To achieve this task properly, the translator should have an encyclopedic knowledge that covers the various dimensions of translation not only the linguistic knowledge as may be thought by loads of people. One crucial dimension in this process is the cultural differences that stand as a stumbling block on the way of translators.

Religion is an essential component in our cultural heritage and therefore the difficulty of transferring meaning vividly arises in the translation of religious texts such as the Holy Qur'an, the core of this study. Such a difficulty is attributable to three main factors:

- 1- the sacred nature of the text that does not allow any kind of mistakes;
- 2- the plethora of religious-specific terms, teachings and stories that have to be accurately rendered;

- 3- and the spiritual senses that have to be similarly felt by the target reader.

Undoubtedly, all the previous factors reflect the true meanings of the Holy Qur'an, a thing which puts more responsibilities on the shoulders of translators. In an attempt to find a solution to this dilemma, translators have utilised different shifts, one of which is class shift, the core of this research, as effective procedures to illustrate those holy meanings.

Translation shifts

Catford (1965) is the first to use the term shifts to describe this linguistic phenomenon; however, over years, the notion of translation shifts has considerably evolved. Catford adopts a fully grammatical-centered approach to shifts via his categorisation of shifts to level shifts and category shifts. Many theorists follow Catford's grammatical-based approach to shifts including Newmark (1988), Larson (1984), and Van-Leuven Zwart (as cited in Cyrus, 2009).

For Catford (1965), shifts are “deparatures from formal correspondence in the process of going from the SL to the TL”(1965, p. 73). Catford distinguishes between two kinds of shifts: **Level Shift** and **Category Shift**, including structure shift, class shift, unit shift, and intra-system shift.

- A **Level Shift** occurs when “a SL item at one linguistic level has a TL translation equivalent at a different level”(1965, p. 73). To be more clear, it is a shift from grammar to lexis or vice versa. In some instances, a level shift can be considered an obligatory shift due to the linguistic differences between two languages. For instance, the absence of duality in English forces the translator to make a shift from grammar to lexis to compensate for that number category. The Arabic

word *yawmain* يومين must be translated into “**two days**” and there is no other available option.

- **Category Shifts** are defined by Catford as “departures from formal correspondence in translation”(1965, p. 76).

Types of Category Shifts:

1-Structure Shift means any change in structure in the process of moving from a SL to a TL. It may involve shift from active to passive, affirmation to negation, etc. Foregrounding can also be a structure shift which is carried out for stylistic reasons.

2-Class Shift occurs when “the translation equivalent of a SL item is a member of a different class from the original item”(1965, p. 78) such as from verb to adjective, adjective to noun, etc.

3-Unit Shift, shift in rank, occurs when “the translation equivalent of a unit at one rank in the SL is a unit at a different rank in the TL”(1965, p. 79) such as from word to phrase, clause to word, etc.

4-Intra-system Shift occurs “internally”. This kind of shift includes the above-mentioned category shifts as it can be detected with each one of them. It is an optional shift to which translators resort to fulfill naturalness in the TL when formal correspondence is available but cannot achieve that natural effect.

Adversely, Nida tackles alterations (1964), Nida’s term for shifts, from a more comprehensive perspective, cultural-based approach, in which he focuses not only on the grammatical shifts that occur in translation but the lexical and expressional shifts as well. That comprehensive perspective is adopted also by Popvic (as cited in Akbari, 2012), and Klaudy and Karoly (2005).

A number of theorists focus on the relation between translation shifts and equivalence such as Hatim and Munday (2004) and

Bilovesky (2014). Moreover, Baker (1992) deals with shifts as a way of attaining cohesion in the target text.

Halverson (2007) views translation shifts in the light of cognitive linguistics. In addition, Cyrus (2009) states that new approaches to shifts focus on the way linguistic corpora can be applied to the study of translation such as the linguistic evaluation of machine translation output.

Class shift

According to Catford, class shift, the core of this study, occurs when “the translation equivalent of a SL item is a member of a different class from the original item” (Catford, 1965, p. 78). For instance, the shift from the adjective “medical” in “a medical student” in English to the noun “medicine” in “un etudiant en medicine” (Catford, 1965, p. 79).

Class shift, as a grammatical-based procedure, is tackled by other theorists including Vinay and Darbelnet, Nida, and Larson.

Vinay and Darbelnet (1958) in their explanation of translation procedures divide those procedures into Direct and Oblique. While direct procedures are based on literal translation, oblique procedures imply some kind of change or replacement such as transposition, modulation, equivalence, and adaptation. Transposition, one of the oblique procedures, involves replacing one word class with another without changing meaning.

Nida’s alterations tackle all types of shifts “from the simplest problems of correspondence in sounds to the most complicated adjustments in idiomatic phrases” (Nida, 1964, p. 233). Word classes, one of Nida’s alterations, imply the change from one class to another such as the shift from the noun “murder” to the verb “kill” (Nida, 1964, p. 234).

Larson (1984) gives the name “skewing” to shifts as this linguistic phenomenon implies any deviation from formal correspondence. One of the procedures that imply skewing is restatement of abstract nouns where nouns may be shifted to other classes. For instance, the shift from the noun “Quickness” in “Quickness is necessary” to the adverb “quickly” in “It is necessary that people act quickly” (Larson, 1984, p. 248).

Research Questions

The study explores the capability of class shift to transfer crucial Qur’anic meanings. As a result, by the end of the research, the researcher attempts to answer the following questions:

1. How does class shift expound Qur’anic meanings?
2. What other functions does class shift accomplish besides achieving grammatical naturalness?

Data and Methodology

This research is based on twelve selected verses from Surat Al.Baqarah including Islamic teachings. The selected verses cover different teachings including pillars of Islam, Heavenly instructions regulating the Muslim’s behavior and daily dealings besides orders and prohibitions. The selected verses are to be analysed in the light of Catford’s class shift, a sub-branch of Catford’s category shifts (1965).

This study is a qualitative-quantitative one. A qualitative approach is used to analyse the influence of class shift on explaining the Qur’anic meanings under discussion. Also, a quantitative approach is used to detect the frequency of the functions of the applied class shifts, and as a consequence, the dominant function is to be identified.

In addition, this study refers to four translations, Yusuf Ali's (1934), Arberry's (1955), Al.Hilali-Khan's (1984), and Abdel-Haleem's (2004), to compare between the use of class shift and other procedures adopted by translators to transfer the same Qur'anic meaning. Also, the researcher consults three Islamic exegeses, Ibn-Kathir's *Tafsir Al.Qur'an Al'azim* (2000), Al-Tabary's *Jami' Al.Bayan 'an Ta'wi:l 'ayi Al.Qur'an* (1994), and Al-Zamakhshary's *Tafsir Al.Kashaf* (2009).

Moreover, the researcher consults English-English dictionaries including *Longman online dictionary*, *Cambridge online dictionary*, *Al.Ma'any online dictionary* besides *Oxford Advanced Learner's Dictionary* (2005) to determine the quality of the translated terms under scrutiny. Also, reliable Arabic-Arabic dictionaries are consulted such as *Almu'jam Al.Wasi:t* (2004) and *Almu'jam Al.wafy Likalima:t Al.Qur'an Al.Kari:m* by Muhammad Atrees (2006) to understand the meanings of important religious items.

Data Analysis

Example1:

ST:

-الاية(43) " وأقيموا الصلاة و اتوا الزكاة و اركعوا مع الراكعين "

TS: wa 'aqimu: as-sala:ta wa 'a:tu: az-zaka:ta wa arka'u: ma'a ar-ra:ki'i:n

TT:

1.1. Y. A: And be **steadfast** in prayer; practice regular charity; and bow down your heads with those who bow down (in worship). (p. 11)

1.2. Ar: And **perform** the prayer, and pay the alms, and bow with those that bow. (p.34)

1.3. Al.H-K: And **perform** As-Sala:t (Iqa:mat as-Salat), and give Zaka:t, and bow down along with Al-Ra:ki'u:n. (p. 10)

1.4. M.A: **Keep up** the prayer, pay the prescribed alms, and bow your heads (in worship) with those who bow theirs. (p. 8)

Example1 demonstrates three Heavenly orders, which are performing prayer, paying the alms, and bowing down. The researcher here focuses on one order which is performing prayer. While this order is literally translated by Arberry, Al.Hilali-Khan, and Abdel-Haleem, Yusuf Ali tends to use class shift from the verb اقيموا 'aqimu: to the adjective **steadfast** to explain this order. In Longman online dictionary, **steadfast** means “being certain that you are right about something and refusing to change your opinion in any way”. Also, in Al.Maʿany online dictionary, **steadfast** means “firm and dependable especially in loyalty” or “marked by firm determination or resolution”.

As a result, this CS manages to illustrate the deep spiritual meaning of this order. Allah wants the people of scripture to be true Muslims, to be loyal believers, and to be unshakable against any kind of sedition, not to be hypocrites. It also helps in stressing the spiritual sense that lies in performing this great Islamic pillar. As-Ṣalat is not only a physical activity including standing up, bowing down or prostration but it is a unique relationship between the Muslim and Allah. **Steadfast** can also mean the physical stillness which is one of the necessities in As-Ṣalat so it can allude to lack of movement and that is what differentiates the Muslim's prayer from other prayers. That mirrors the idea of solemnity and concentration in As-Ṣalat.

Example2:

2-الاية(44)"أتأمرون الناس بالبر و تنسون أنفسكم و أنتم تتلون الكتاب أفلا تعقلون"

TS: 'ata'muru:na an-na:sa bil-biri wa tansawna 'anfusakum wa 'antum tatlu:na al-kita:b 'afala: taʿqilu:n.

TT:

2.1. Y.A: Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the scripture? Will ye not understand? (p. 11)

2.2. Ar: Will you bid others to piety, and forget yourselves while you recite the Book? Do you not understand? (p. 34)

2.3. Al.H-K: Enjoin you Al.Birr on the people and you forget (to practice it) yourselves, while you recite the Scripture! Have you then no sense? (pp. 10-11)

2.4. M.A: How can you tell people to do what is right and forget to do it yourselves, even though you recite the Scripture? Have you no sense? (p. 8)

Based on Ibn-Kathir's explication (2000, p. 123), in this verse, Allah rhetorically asks the people of scripture how they order other people to be righteous while they violate Allah's instructions.

In example 2, Al.Hilali-Khan and Abdel-Haleem render this rhetorical question by shifting the class from the verb **تعقلون** *ta'qilu:n* to the noun **sense**. In Cambridge online dictionary, **sense** is "a general feeling or understanding"; and **understand** is "to know the meaning of something". Here the CS implies moving from a lower rank to a higher rank as understanding is classified under the concept of sense. This shift is influential in the sense that it covers not only the mental faculties of people of Scripture which have to "recognise the repulsion of their behavior" (Al-Zamakhshary, 2009, p. 74) but also the innate feelings of humans. Allah here is addressing not only the unbelievers' minds but their spiritual feelings which have to be moved by this Heavenly message.

Example 3:

ST:

-الاية (178) "يا أيها الذين امنوا كتب عليكم القصاص في القتلى الحر بالحر و العبد بالعبد و الأنثى بالأنثى فمن عفي له من أخيه شيء فاتباع بالمعروف و أداء إليه بإحسان ذلك تخفيف من ربكم و رحمة فمن اعتدى بعد ذلك فله عذاب أليم"

TS: ya: 'yyuha: alladhi:na 'a:manu: kutiba 'alaykumu alqisa:su fil-qatla: alhurru bilhurri wa al'abdu bil'abdi wa al'untha: bil'untha: faman 'ufya: lahu min 'akhihi shay'un fattiba:un bilma'ru:fi wa 'ada:un 'ilayhi bi'ihsa:n dhalika takhfifun mir-rabbikum wa rahmatun faman 'i'tada: ba'da dha:lika falahu 'adhabun 'ali:mun

TT:

3.1. Y.A: O ye who believe! the law of equality is prescribed to you in cases of murder the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and **compensate** him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. (p.23)

3.2. Ar: O believers, prescribed for you is retaliation, touching the slain; freeman for freeman, slave for slave, female for female. But if aught is pardoned a man by his brother, let the pursuing be honourable, and **let the payment** be with kindness. That is a lightening granted you by your Lord, and a mercy; and for him who commits aggression after that – for him there awaits a painful chastisement. (p.51)

3.3. Al.H-K: O you who believe! *Al-Qisas* (the Law of Equality in punishment) is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and **payment of the blood-money** to the heir **should be made** in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills after taking the blood-money), he shall have a painful torment. (pp. 35-36)

3.4. M.A: You who believe, fair retribution is prescribed for you in cases of

murder: the free man for the free man, the slave for the slave, the female for the female. But if the culprit is pardoned by his aggrieved brother, this shall be

adhered to fairly, and **the culprit shall pay what is due** in a good way. This is an alleviation from your Lord and an act of mercy. If anyone then exceeds these

limits, grievous suffering awaits him. (p. 20)

Example 3 demonstrates a Heavenly regulation concerning the proper way the culprit pays what is due to the relative of the killed. According to Al-Zamakhshary, in case the relative of the killed accepts blood-money, “the killer has to pay it, the blood-money, in a good way without procrastination or undervaluation” (2009, p.111). أداء 'ada:' means “the payment of what is due” (Al.Wasi:t, 2004). To reflect this Islamic order, Ali utilises CS by changing the noun أداء 'ada:' to the verb **compensate**. **Compensate** (Oxford, 2005) means “to pay somebody money because they have suffered some damage, loss, injury, etc”. Through his shift, Ali focuses not only on the financial dimension, but also the psychological dimension of the relative of the killed as well by enhancing feelings of suffering and frustration. On the other hand, Arberry, Al.Hilali-Khan and Abdel-Haleem shift this word to clause to clearly illustrate its meaning, a shift that is regarded a paraphrase of this religious term.

Example 4:

ST:

-الاية (183) " يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ "

TS: ya: 'yyuha: alladhi:na 'a:manu: kutiba 'alaykumu as-sya:mu kama: kutiba 'ala alladhi:na min qablikum li'alakum tataqu:n

TT:

4.1. Y.A: O ye who **believe!** Fasting is prescribed to you as it was prescribed to those before you, that ye may **(learn) self-restraint.** (p. 23)

4.2. Ar: O **believers**, prescribed for you is the Fast, even as it was prescribed for those that were before you – haply you will be **godfearing.** (p. 52)

4.3. Al.H-K: O you who **believe!** Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become **Al-Muttaqu:n (the pious).** (p. 36)

4.4. M.A: You who **believe**, fasting is prescribed for you, as it was prescribed for those before you, so that you may be **mindful of God.** (p. 20)

In example 4, the researcher refers to two words امنوا 'a:manu: and تتقون tataqu:n. To attain naturalness in the TT and avoid ambiguity, the four translators make use of different shifts. In spite of the availability of literal rendering of the word أمنوا 'a:manu: to the past verb **believed**, Arberry uses CS from verb to the noun **believers** as a way to generalise the Heavenly order to all believers regardless of time. The other translators, Ali, Al.Hilali-Khan, and Abdel-Haleem structurally shift it to the present verb **believe**. This shift is crucial due to the grammatical differences between Arabic and English in terms of the usage of the past tense.

According to Al-Tabary, لعلمكم تتقون li'alakum tataqu:n means to “avoid eating, drinking, and copulation with women” (1994, p. 491). In rendering the verb تتقون tataqu:n, Abdel-Haleem resorts to CS in rendering تتقون tataqu:n to be **mindful of God. Mindful**

(Oxford, 2005) means “remembering somebody or something and considering them or it when you do something” or “conscious”. Also, this shift which is accompanied by US via the addition of God, coincides with Al-Tabary’s exegesis as it focuses on the importance of remembering and abiding by Allah’s order. Ali utilises US from word to phrase by the addition of **learn**. On the contrary, Arberry and Al.Hilali-Khan resort to literal translation.

Example 5:

ST:

-الاية(185)" شهر رمضان الذي أنزل فيه القرآن هدى للناس و بينات من الهدى و الفرقان فمن شهد منكم الشهر فليصمه و من كان مريضاً أو على سفر فعدة من أيام أخر يريد الله بكم اليسر و لا يريد بكم العسر و لتكملوا العدة و لتكبروا الله على ما هداكم و لعلكم تشكرون"

TS: shahru Ramada:n alladhi 'unzila fi:hi alqur'a:nu hudan linna:si wa bayyna:tin min alhuda: wa alfurqa:n faman shahida minkum ashshahra falyasumh wa man ka:na mari:dan 'aw 'ala: safarin fa'iddatun min 'ayyamin 'ukhar yuri:du allahu bikum alyusra wa la: yuridu bikum al'usra wa litukmilu: al'iddata wa litukabbiru: allaha 'ala: ma: hadakum wa la'allakum tashkuru:n

TT:

5.1. Y.A: Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is **present (at his home)** during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful. (p. 24)

5.2. Ar: the month of Ramadan, wherein the Koran was sent down to be a guidance to the people, and as clear signs of the Guidance and the Salvation. So let those of you, who are **present**

at the month, fast it; and if any of you be sick, or if he be on a journey, then a number of other days; God desires ease for you, and desires not hardship for you; and that you fulfil the number, and magnify God that He has guided you, and haply you will be thankful. (p. 52)

5.3. Al.H-K: The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allah intends for you ease, and He does not to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah for having guided you so that you may be grateful to Him. (p. 37)

5.4. M.A: It was in the month of Ramadan that the Qur'an was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong So any one of you who is **present** that month should fast, and anyone who is ill or on a journey should make up the lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having guided you, so that you may be thankful. (p. 20)

شهد *shahida* in example5 means “a person who is present at home not on a journey during Ramadan must fast” (Al.Zamakhshary, 2009, p. 113). To reflect the meaning of this word, the four translators tend to use CS from the verb **شهد** *shahida* to the adjective **present** for more clarification of the state of the Muslim to be obliged to fast. In addition to the CS, Ali and

Al.Hilali-Khan use US in rendering this word to the phrase **present at his home**. In case the Muslim is at his home during Ramadan, he must fast.

Example 6:

ST:

-الاية(187)"أحل لكم ليلة الصيام الرفث الى نساءكم هن لباس لكم و أنتم لباس لهن علم الله أنكم كنتم تختانون أنفسكم فتاب عليكم و عفى عنكم فالآن باشروهن و ابتغوا ما كتب الله لكم و كلوا و اشربوا حتى يتبين لكم الخيط الابيض من الخيط الاسود من الفجر ثم أتموا الصيام الى الليل و لا تباشروهن و أنتم عاكفون في المساجد تلك حدود الله فلا تقربوها كذلك يبين الله آياته للناس لعلهم يتقون"

TS: 'uhilla lakum laylata assya:mi arrafathu ila: nisa:'ikum hunna liba:sun lakum wa 'antum liba:sun lahunn 'alima allahu 'annakum kuntum takhta:nu:na 'anfusakum fata:ba 'alaykum wa 'afa: 'ankum fal'a:na ba:shiru:hunna wa abtaghu: ma: kataba allahu lakum wa kulu: wa ashrahu: hatta yatabayyna lakum alkhaytu al'abyadu mina alkhayti al'aswadi mina alfajri thumma 'atimmu assay:ma ila: allayli wa la: tubashiruhunna wa 'antum 'a:kifu:na filmasa:jid tilka hudu:du allahi fala: taqrabu:ha kadhalika yubayynu allahu 'aya:tihi linna:si la'allahum yattaqu:n

TT:

6.1. Y.A: Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread;

then complete your fast Till the night appears; but do not associate with your

wives while ye are in **retreat** in the mosques. Those are Limits (set by) Allah.

Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint. (p. 24)

6.2. Ar: Permitted to you, upon the night of the Fast, is to go in to your wives;-- they are a vestment for you, and you are a vestment for them. God knows that you have been betraying yourselves, and has turned to you and pardoned you. So now lie with them, and seek what God has prescribed for you. And eat and drink, until the white thread shows clearly to you from the black thread at the dawn; then complete the Fast unto the night, and do not lie with them while you **cleave to** the mosques. Those are God's bounds; keep well within them. So God makes clear His signs to men; haply they will be godfearing. (pp. 52-53)

6.3. Al.H-K: *It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e.body cover,(i.e.you enjoy the pleasure of living with them] for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in **l'tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities)** in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayat (proofs,evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders) to mankind that they may become Al-Muttaqun (the pious) (pp. 38-39)*

6.4. M.A: You [believers] are permitted to lie with your wives during the night of the fast: they are [close] as garments to you, as

you are to them. God was aware that you were betraying yourselves, so He turned to you in mercy and pardoned you: now you can lie with them– seek what God has ordained for you– eat and drink until the white thread of dawn becomes distinct from the black. Then fast until nightfall. Do not lie with them during the nights of your **devotional retreat** in the mosques: these are the bounds set by God, so do not go near them. In this way God makes His messages clear to people, that they may guard themselves against doing wrong. (p. 21)

In example 6, Allah orders His believers not to have sexual affairs with their wives in case they are in retreat in the mosques. **الاعتكاف** *ali^ctika:f* means “to seclude oneself in the mosque for worship” (Al-Zamakhshary, 2009, p. 115). In rendering this Islamic-specific term, Ali resorts to CS from the adjective **عاكفون** *‘akifu:n* to the noun **retreat**. **Retreat** (Oxford, 2005) means “a period of time when somebody stops their usual activities and goes to a quiet place for prayer and thought”. Ali’s CS from adjective to noun generalises this Islamic act by focusing on the idea of seclusion regardless of the various reasons that may lie behind it, studying, thinking, or even having a break from stressful duties of life, without focusing on the spiritual dimension of this act.

Cleave (Oxford, 2005) means “to stick close to something or somebody” or “to continue to believe in or be loyal to something”. Through his CS from adjective to verb, Arberry highlights two dimensions which are the adherence to be inside the mosque and the loyalty in worship.

Moving to the other translators, Abdel-Haleem shifts the word **عاكفون** *‘akifu:n* to the phrase **devotional retreat**. On the other hand, Al.Hilali-Khan transliterates the Islamic term with the addition of notes paraphrasing the term.

Example 7:

ST:

-الاية(225)"لا يُوَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ"

TS: la: yu'a:khidhukum allahu billaghwi fi: 'ayma:nikum wa la:kin yu'a:khidhukum bima kasabat qulu:bukum wa allahu ghafu:run hali:mun

TT:

7.1. Y.A: Allah will not call you to account for thoughtlessness in your oaths, but for **the intention** in your hearts and He is Oft-forgiving, Most Forbearing. (p. 28)

7.2. Ar: God will not take you to task for a slip in your oaths; but He will take you to task for what your hearts have **earned**; and God is All-forgiving, All-clement. (p. 59)

7.3. Al.H-K: Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have **earned**. And Allah is Oft-Forgiving, Most-Forbearing. (p. 49)

7.4. M.A: He will not call you to account for oaths you have uttered unintentionally, but He will call you to account for what you **mean** in your hearts. God is most forgiving and forbearing. (p. 25)

In example7, Allah states the condition in which the Muslim is to be accounted for or obliged to do expiation concerning unintentional oaths. According to Al-Zamakhshary, لا يُوَاخِذُكُمْ *la: yu'a:khidhukum* has two meanings :either Allah will not call you to account for unintentional oaths, or Allah will not oblige you to

expiation. Al-Zamakhshary adds “كسبت قلوبكم *kasabat qulu:bukum* means what your hearts have intended from the oath” (2009, p. 131). As a result, it is the intention that determines whether the person is to be accounted for or not.

To clarify the intended meaning of the word كسبت *kasabat*, Ali uses CS, from verb to noun, to be **the intention**. As a consequence, Ali’s rendering is compatible with Al-Zamakhshary’s explication.

Concerning other translators, Abdel-Haleem uses Lex S in rendering this word to be **mean**. On the contrary, Arberry and Al.Hilali-Khan abide by the literal equivalent **earn** in rendering كسبت *kasabat*. **Earn** (Oxford, 2005) means “to get money for work that you do”, or “to get something that you deserve, usually because of something good you have done or because of the good qualities you have”. It is quite clear that **earn** is much more related to the realm of business in English and cannot reflect the implied meaning of the Arabic text.

Example 8:

ST:

-الاية(226)"للذين يؤلون من نسائهم تربص أربعة أشهر فإن فاءو فإن الله غفور رحيم"

TS: lilladhina yu'lu:na min nisa:'ihim tarabbuṣ 'arba'iti 'ashhurin fa'in fa:'u: fa'inna allaha ghafu:run rahi:mun

TT:

8.1. Y.A: For those who take an oath for abstention from their wives, **a waiting** for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful. (p.28)

8.2. Ar: For those who forswear their women **a wait** of four months; if they revert, God is All-forgiving, All-compassionate. (p.59)

8.3. Al.H-K: Those who take an oath not to have sexual relation with their wives **must wait** for four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful. (p.49)

8.4. M.A: For those who swear that they will not approach their wives, there shall be **a waiting period** of four months if they go back, remember God will be most forgiving and merciful. (p. 25)

In example 8, Ibn-Kathir asserts that in case of taking the oath, the husband must wait for four months since the time of swearing. Then, he has to decide whether to revert or divorce. Ibn-Kathir goes on adding “According to Al-Shafi‘y, the person taking the oath not to have sexual relation with his wife has to expiate due to the obligatory generalisation of expiation over anyone who takes an oath” (2000, p. 284). This interpretation accentuates the sacredness of taking oath which has not to be haphazardly uttered.

To emphasise the obligation of adherence to Allah’s order, Al.Hilali-Khan shifts the noun **تربص** *tarabbuṣ* to the verb **wait**. Also, the addition of **must** enhances the idea of obligation. Adopting another procedure, Ali and Abdel-Haleem resort to US in rendering the word **تربص** *tarabbuṣ* to the clause **a waiting ... is ordained** and **there shall be a waiting period of**. Adversely, Arberry adheres to literal translation.

Example 9:

ST:

-الاية(236)"لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَ مَتَّعُوهُنَّ عَلَى الْمَوْسَعِ قَدْرُهُ وَعَلَى الْمَقْتَرِ قَدْرُهُ مَتَاعاً بِالْمَعْرُوفِ حَقّاً عَلَى الْمُحْسِنِينَ"

TS: La: juna:ha ʿalaykum ʾin ṭallaqtumu annisa:ʾa ma: lam tamassu:hunna ʾaw tafriḍu: lahunna faridatan wa mattiʿu:hunna ʿala: almu:siʿi qadruhu: wa ʿala: almuqtiri qadruhu: mata:ʿan bilmaʿru:fi ḥaqqan ʿala: almuḥsini:na

TT:

9.1.Y.A: There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means -A gift of a reasonable amount is due from those who wish to do the right thing. (p. 30)

9.2. Ar: There is no fault in you, if you divorce women while as yet you have not touched them nor appointed any marriage-portion for them; yet make provision for them, the affluent man according to his means, and according to his means the needy man, honourably -- an obligation on the good doers. (p. 62)

9.3. Al.H-K: There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good. (p. 52)

9.4.M.A: You will not be blamed if you divorce women when you have not yet consummated the marriage or fixed a bride-gift for them, but make fair provision for them, the rich according to his means and the poor according to his— this is a duty for those who do good. (p. 27)

“Allah the Almighty has allowed the divorce of a woman after marriage contract and before consummation of marriage” (Ibn-Kathir, 2000, p. 301). Ibn-Kathir (2000) assures that *almass* refers to the sexual intercourse. Ali tends to use CS from the verb **تمسوهن** *tamassuhunna* to the noun **consummation**. . The class shift adopted by Ali clarifies the intended meaning of *almass* which does not directly allude to touching, and in turn explains an essential Islamic legislation.

Moreover, Abdel-Haleem uses US from the word to the phrase **consummated the marriage** to expound the meaning of **المس** *almass*. Al.Hilali-Khan renders the word in question literally besides providing the notes **had a sexual relation with** to explain the meaning of **تمسوهن** *tamassuhunna*. Adversely, Arberry adheres to literal translation that may be ambiguous.

Example 10:

ST:

-الاية(238)"حافظوا على الصلوات و الصلاة الوسطى و قوموا لله قانتين"

TS: ha:fizu: ‘ala: assalawati wa assalati alwusta: wa qumu: lillahi qa:niti:na

TT:

10.1. Y.A: **Guard** strictly your (habit of) prayers, *especially* the Middle Prayer; and stand before Allah in a devout (frame of mind). (p. 30)

10.2. Ar: Be you **watchful** over the prayers, and the middle prayer; and do you stand obedient to God. (p. 62)

10.3. Al.H-K: **Guard** strictly (five obligatory) *As-Salawat* (the prayers) especially the middle *Salat* (i.e. the best prayer - 'Asr). And stand before Allah with obedience [and do not speak to others during the *Salat* (prayers)]. (p. 52-53)

10.4. M.A: Take care to do your prayers, praying in the best way, and stand before God in devotion. (p. 27)

Through example10, Allah orders His believers to “adhere to the prescribed prayers on their appointed times” (Al-Tabary, 1994, vol.2, p. 91). Arberry utilises CS changing the verb حافظوا *ha:fiẓu:* to the adjective **watchful**. Through this shift, Arberry focuses on the significance of full attentiveness to prayers. On the other hand, the other translators do not use shifts adhering to literal translation.

Example 11:

ST:

الاية(239) "فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمْنْتُمْ فَادْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ"

TS: fa'in khiftum farija:lan 'aw rukbanan fa'idha: 'amintum fadhkuru: allaha kama: 'allamakum ma: lam takunu: ta'lamu:n

TT:

11.1. Y.A: If ye **fear (an enemy)**, pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before). (p. 30)

11.2. Ar: And if you are in **fear**, then afoot or mounted; but when you are secure, then remember God, as He taught you the things that you knew not. (p. 62)

11.3. Al.H-K: And if you **fear (an enemy)**, perfrom *Salat* (pray) on foot or riding. And when you are in safety, offer the *Salat* (prayer) in the manner He has taught you, which you knew not (before). (p. 53)

11.4. M.A: If you are in **danger**, pray when you are out walking or riding; when you are safe again, remember God, for He has taught you what you did not know. (p. 27)

When Allah strongly ordered His believers to preserve the prayers, He illustrates the perfect way to accomplish the prayers even in case of fight and war (Ibn-Kathir, 2000, p. 308).

Arberry and Abdel-Haleem's class shift from the verb **خفتم** *khiftum* to the nouns **fear** and **danger** coincides with Al-Zamakhshary who asserts that the believers may "fear of an enemy or anything else" (2009, p. 140); in other words, Arberry and Abdel-Haleem's choice generalises this Heavenly order to any state of danger not only the state of war. On the contrary, Ali and Al.Hilali-Khan' use of US from the word **خفتم** *khiftum* to the phrase **fear an enemy** confines the Heavenly order to the state of war.

Example 12:

ST:

-الاية(264)"يا أيها الذين امنوا لا تبطلوا صدقاتكم باليمن و الأذى كالذي ينفق ماله رياء الناس و لا يؤمن بالله و اليوم الآخر فمثله كمثل صفوان عليه تراب فأصابه وابل فتركه صلداً لا يقدرون على شئ مما كسبوا و الله لا يهدي القوم الكافرين"

TS: ya: 'yyuha: alladhina 'a:manu: la: tubitilu: sadaqa:tikum bilmanni wa al'adha: kalladhi yunfiq ma:lahu ri'a:'a anna:si wa la: yu'minu billahi wa alyawmi al'akhiri famathalahu kamathali safwa:nin 'alayhi tura:bun fa'sa:bahu wa: bilun fatarakahu şaldan la: yaqdiru:na 'ala: shay'in mimma: kasabu: wa allahu la: yahdi alqawma alka:firi:na

TT:

12.1. Y.A: O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance **to be seen** of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a

bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith. (p. 33)

12.2. Ar: O believers, void not your freewill offerings with reproach and injury, as one who expends of his substance to **show off** to men and believes not in God and the Last Day. The likeness of him is as the likeness of a smooth rock on which is soil, and a torrent smites it, and leaves it barren. They have no power over anything that they have earned. God guides not the people of the unbelievers. (p. 67)

12.3. Al.H-K: o you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth **to be seen** of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people. (p. 60)

12.4. M.A: You who believe, do not cancel out your charitable deeds with reminders and hurtful words, like someone who spends his wealth only **to be seen** by people, not believing in God and the Last Day. Such a person is like a rock with earth on it: heavy rain falls and leaves it completely bare. Such people get no rewards for their works: God does not guide the disbelievers. (pp. 30-31)

This verse tackles the idea of ostentation which Allah strongly prohibits. Through this verse, Allah forbids Muslims to render in vain their charitable deeds by reminders of their generosity or hurtful words. Allah asserts that such a charity is cancelled like that of a person whose only aim is to show off his generosity just for worldly purposes as to be praised by people. According to Al-Zamakhshary, by رياء الناس *ri'a: 'a anna:si* Allah means “when the

person, via his charity, does not seek Allah's pleasure nor the Hereafter reward" (2009, p. 150).

Atrees (2006, p. 444) argues that رياء الناس *ri'a: 'a annasi* means to dissimulate or the act of showing people the opposite of the person's reality.

Arberry shifts the noun رياء *ri'a: '* to the verb **show off** focusing on the negative side of this unpleasant behavior. In Cambridge online dictionary, **show off** means "to behave in a way that is intended to attract attention or admiration, and that other people find annoying". Following another procedure, Ali, Al.Hilali-Khan, and Abdel-Haleem utilise US in rendering the word رياء *ri'a: '* to the passive verbal phrase **to be seen**.

Findings and discussion

Functions of Class shift

This current study has reached paramount findings. In spite of the fact that class shift is mainly a grammatical-based procedure, it is able to perform other functions rather than being only an obligatory tool to overcome the grammatical divergence between Arabic and English. As a consequence, class shift can be purposively used to convey significant Qur'anic meanings.

Surprisingly, class shift can be applied to transfer spiritual Qur'anic meanings. The class shifts applied emphasise either positive feelings or negative ones. Positive feelings can be illustrated in examples 1, 4, and 10. Yusuf Ali's rendering of اقيموا *'aqimu:* to be **steadfast** in example (1.1) adds an effective spiritual dimension to the Heavenly order. Although the other translators' choice manages to reflect this Heavenly order, their rendering lacks this spiritual meaning embedded in this order. Similarly, in example (4.4), Abdel-Haleem's class shift from the verb تتقون *tataqu:n* to the

adjective **mindful** highlights the importance of remembering Allah's omnipotence in each act and moment of our lives as Muslims. Again, in example (10.2), Arberry's choice of the adjective **watchful** to be his rendering of the verb حافظوا *ha:fiẓu:* underscores the necessity of attentiveness to prayers' timings.

On the other hand, other negative feelings are stressed through class shift in both example 2 and 12. Al.Hilali-Khan and Abdel-Haleem's rendering of the verb تعقلون *ta^cqilu:n* to the noun **sense** in examples (2.3 and 2.4) enhances the feelings of resentment towards the people of scripture's arrogance. Also, in example (12.2), Arberry shifts the noun رياء *ri'a:* to the verb **show off**, which accentuates negative feelings towards the ostentatious person in Islam.

The analysis of the selected data has revealed another crucial function of class shift, which is illustration of essential Islamic legislations. Certainly, Heavenly legislations, as significant branch of the Islamic teachings in Surat Al.Baqarah, are considered the fundamentals of Islam; therefore, they have to be precisely rendered. Class shift succeeds in transferring a variety of legislations in examples 3, 5, 7, 8, 9, and 11.

In example (3.1) Yusuf Ali clarifies blood-money should be paid to the relatives of the killed via the shift from the noun اداء *'ada:* to the verb **compensate**. Similarly, in example 5, the four translators shift the verb شهد *shahida* to the adjective **present** to demonstrate a crucial condition for each Muslim to fast, which is to be present at home. In addition, in example (7.1), Yusuf Ali vividly expounds the intended meaning of the verb كسبت *kasabat* to the noun **intention** to state the condition in which the Muslim is to be accounted for or obliged to do expiation concerning unintentional oaths. In example (8.3), Al.Hilali-Khan stresses obligation by shifting the noun تربص *tarabbus* to the verb **wait** to be able to add

the modal verb **must**. Another crucial class shift adopted by Yusuf Ali in example (9.1) by shifting the verb *تمسوهن tamassuhunna* to the noun **consummation** to expound the intended meaning of *المس almass* which does not allude to touching. In examples (11.2 and 11.4), Arberry and Abdel-Haleem shift the verb *خفتم khiftum* to the nouns **fear** and **danger** to generalise this Heavenly order to any state of danger not only the state of war.

The third function found out by the researcher is clarification of religious-specific term. In examples (6.1 and 6.2), Yusuf Ali and Arberry resort to shift of class to explain the meaning of the religious-specific term *اعتكاف i'tika:f* by changing the adjective *عاكفون 'a:kifu:n* to noun **retreat** and the verb **cleave to**.

The fourth function of class shift is to fulfill grammatical naturalness in the target text. In example (4.2), Arberry shifts the verb *امنوا 'a:manu:* to the noun **believers** to overcome the grammatical difference between Arabic and English in terms of the usage of the past tense.

Frequencies of class shift's functions

Function	Frequency
1. Transference of spiritual feelings	5
2. Illustration of Islamic legislations	6
3. Clarification of religious-specific-terms	1
4. Fulfillment of grammatical naturalness	1

The table above shows how the first three functions, which are not grammatical-based, exceed the only grammatical-based

function in frequency. In other words, the findings accentuate the fact that although class shift is a grammatical-based procedure, it can be purposively used to elucidate paramount Qur'anic meanings. As a result, the role of class shift is not confined to achieving grammatical naturalness in the target text; and in turn, it can be considered an optional procedure in some instances.

Class shift versus other applied procedures

After analysing the selected data, it is concluded that class shift is regarded a qualified alternative for other procedures adopted by translators. In example (1.1), the class shift used by Yusuf Ali is a better choice in terms conveying spiritual feelings than the literal translation utilised in the other three translations.

Concerning clarification of essential Islamic legislations, Yusuf Ali's class shift in example (9.1) manages to clarify the intended meaning of **المس** *almass* without the ambiguous literal translation by Arberry (example 9.2), Al.Hilali-Khan's literal translation and intrusive notes (example 9.3), and Abdel-Haleem's illustrative additions (example 9.4).

Regarding the religious-specific term **اعتكاف** *i'tika:f*, class shift in both example (6.1) and example (6.2) succeeds in minimising the cultural gap between the source text and the target text. Again, the shift here is an adequate way to render the implied meaning without the need to transliteration and the addition of notes in Al.Hilai-Khan's translation (example 6.3) and extra illustrative additions by Abdel-Haleem (example 6.4).

In relation to the fulfillment of grammatical naturalness in the target text, Arberry's class shift from the verb **امنوا** *'a:manu:* to the noun **believers** (example 4.2) is able to overcome the grammatical difference between Arabic and English regarding the usage of the past tense. The class shift generalises the address, the believers in

any time. On the other hand, the other three translators tend to structurally shift the tense of the verb from the past in the source text to the present in the target text (examples 4.1, 4.3. and 4.4).

Conclusion

This research set out to examine other functions of class shift alongside the traditional function of overcoming the grammatical disparities between Arabic and English. The study is based on twelve selected verses from Surat Al.Baqarah covering significant Islamic teachings. This study asserts the existence of four functions of class shift applied in the selected verses: first, transference of spiritual feelings; second, illustration of Islamic legislations, third, clarification of religious-specific terms; fourth, fulfillment of grammatical naturalness in the target text. Consequently, class shift can be an optional procedure purposively used for elucidating Qur'anic meanings.

Surely, this research is an endeavor to view class shift, a grammatical-based shift, from a different perspective away from the prevalent traditional one considering it as an obligatory procedure used mainly for grammatical naturalness. Also, future studies may be carried out to scrutinise the role of class shift besides other grammatical-based shifts in other religious and literary texts including a variety of cultural and emotional features that have to be precisely rendered.

Finally, the researcher argues that both Yusuf Ali's translation and Abdel-Haleem's one are the nearest to the essence of the Qur'anic text. That is attributable to the fact that they have succeeded in achieving the main target that lies behind translating the Qur'an, which is to spread the religious knowledge of Islam across the world. As a consequence, they have exerted extra efforts to convey the message of Islam via addressing the non-Arab readers with a simple; however effective, language familiar to

them. To reach this target, Ali and Abdel-Haleem have utilised various procedures, including shifts, to provide simple renderings of problematic Qur'anic meanings including essential Islamic legislations, Islamic terms, and even spiritual feelings. On the other hand, Al.Hilali-Khan resorts transliteration in addition to notes to render the Qur'anic meanings. In addition, Arberry abides by literal translation. Consequently, Ali and Abdel-Haleem have managed to make a compromise between Arberry's approach characterised with literal translation and Al.Hilali-Khan's approach based on transliteration and intrusive notes, which may be confusing on the part of the target readers.

References

Abdel-Haleem, M. A. S. (2004). *THE QUR'AN*. Oxford

University Press.

Al.Hilali, M. T., & Khan, M. M. (1984). *THE NOBLE*

QUR'AN, English Translation of the meanings and

commentary. King Fahd Complex For The Printing Of The

Holy Qur'an. [http://english-quranalhilali-khan.pdf-](http://english-quranalhilali-khan.pdf-HolyBooks.com)

[HolyBooks.com](http://english-quranalhilali-khan.pdf-HolyBooks.com)

Ali, A. Y. (1934). *THE GLORIOUS QURAN, The Meaning of*

the Glorious Quran Text, Translation and Commentary.

[http://pdfdrive.com/English-translation-of-the-noble-quran-](http://pdfdrive.com/English-translation-of-the-noble-quran-by-yusuf-ali-d46652270.html)

[by-yusuf-ali-d46652270.html](http://pdfdrive.com/English-translation-of-the-noble-quran-by-yusuf-ali-d46652270.html)

Arberry, A. J. (1955). *THE KORAN INTERPRETED*. London:

GEORGE ALLEN & UNWIN LTD

Catford, J. C. (1965). *A Linguistic Theory of Translation: An*

Essay in Applied Linguistics. London: Oxford University Press.

Larson, M. L. (1984). *Meaning-based Translation, A Guide to*

cross-language Equivalence. University Press of America, Inc. Lanham. New York. Oxford.

Nida, E. A. (1964). *Toward a Science of Translating, With*

Special Reference To Principles And Procedures Involved In Bible Translation. Leiden: E.J.Brill.

Oxford. (2005). Cleave. In *Oxford Advanced Learner's*

Dictionary (7th ed., p. 274)

Oxford. (2005). Compensate. In *Oxford Advanced Learner's*

Dictionary (7th ed., p. 307)

Oxford. (2005). Earn. In *Oxford Advanced Learner's Dictionary*

(7th ed., p. 481)

Oxford. (2005). Mindful. In *Oxford Advanced Learner's*

Dictionary (7th ed., p. 972)

Oxford. (2005). Retreat. In *Oxford Advanced Learner's Dictionary* (7th ed., p. 1298)

Vinay, J. P., & Darbelnet, J. (1995). *Comparative Stylistics of French and English: a Methodology for Translation* (J.C.Sager & M.J.Hamed, Trans.).

Amsterdam/Philadelphia: John Benjamins. (Original work published 1958)

List of websites

Almaany. (n.d.). Steadfast. In *Almaany.com*. Retrieved January 21, 2023, from <http://almaany.com/ar/dict/ar-en/steadfast>

Cambridge. (n.d.). Sense. In *Cambridge.org*. Retrieved January 23, 2023, from <https://dictionary.cambridge.org.dictionaty/english/sense>

Cambridge. (n.d.). Show off. In *Cambridge.com*. Retrieved March 5, 2023, from <https://dictionary.cambridge.org/dictionary/english/show-off>

Cambridge. (n.d.). Understand. In *Cambridge.com*. Retrieved January 23, 2023, from

<https://dictionary.cambridge.org/dictionary/english/understand>

Longman. (n.d.). Steadfast. In *Longman.com*. Retrieved January 21, 2023, from <https://www.ldoceonline.com/dictionary/steadfast>

المراجع العربية

- ابن كثير، إ. أ. إ. ب. (2000). *تفسير القرآن العظيم*. دار ابن حزم.
- الزمخشري، أ. ج. م. ب. (2009). *تفسير الكشاف عن حقائق التنزيل و عيون الأقاويل في وجوه التأويل*. دار المعرفة: بيروت- لبنان
- الطبري، أ. م. أ. أ. (1994). *جامع البيان عن تأويل آي القرآن*. المجلد الأول (الفتحة إلى البقرة). مؤسسة الرسالة.
- الطبري، أ. م. أ. أ. (1994). *جامع البيان عن تأويل آي القرآن*. المجلد الثاني (البقرة إلى النساء). مؤسسة الرسالة.
- الوسيط. (2004). أداء . المعجم الوسيط . الطبعة الرابعة . ص. 10
- عتريس، م. م. (2006). *المعجم الوافي لكلمات القرآن الكريم*. مكتبة الآداب. الطبعة الأولى.