

Grammatical Shifts in the glorious Qur'an and Their Renderings into English

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Introduction

The glorious Qur'an is abundant in rhetorical devices. One of these devices that are frequently used in the glorious Qur'an is the grammatical shift. It is employed in Arabic poetry, but in the Qur'an it is used more variably, as stated by Haleem (1992):

It (the glorious Qur'an) employs this feature far more extensively and in more variation than does Arabic poetry. It is therefore natural to find no one seems to quote reference other than from the Qur'an.

Besides, it is a very effective rhetorical device (Robinson, 2004). So, it is not strange that the feature has been of interest to Arab scholars, rhetoricians in particular, over centuries. As a rhetorical device, it is studied under the science of rhetoric (Suleiman, 1988: 13). But the place of this feature in Arabic rhetoric is a matter of debate. Functionally, this feature is studied under the science of al-Badii^c. Adopters of this approach include al-Halabi (n.d.: 117) and al-Zamalkani (1964: 173-174). Formally, it is treated under Ilm al-Ma^cani,

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for example, by al-Sakkaki (n.d.: 87). Alternatively, Ibn-al-Athir (1960, Vol.2: 170) put grammatical shift under the science of al-Bayan. The feature also drew the attention of grammarians. Abu Ubaida, al-Farra, al-Mubarrad, Ibn Qutaiba and Ibn Faris touched upon this feature (see Khulaifat, 2008).

Many terms have been used to refer to grammatical shift. It was referred to as al-Sarf by Ibn Wahb, al-Insiraf by Ibn Munqidh, al-I^ctiradh by al-San^cani, al-^cUdool by al-Zamalkani, and al-Talween by al-Qurtubi (See Suleiman, 1988: 15-20). The term that covers the basic types of grammatical shifts is called Iltifat.

The Notion of Iltifat:

The term Iltifat was introduced by al-Asma^ci (Suleiman, 1988: 13). He used this term in his reference to the line by Jarir:

أتنسى إذ تودعنا سليمي يعود بشامة سقي البشام

How do you forget when Sulaima bade us farewell at the basham,

May basham be abundantly watered.

Al-Asma^ci (ibid) commented on this line and said:

- ألا تراه مقبلاً على شعره ثم التفت إلى البشام فدعا له .

“While he was composing his poem, he left the verse and “turned to” the basham, a fruitless tree, to wish it well”. Iltifat literally means turning from one thing to another (Ibn Mandhoor, 1955). This meaning was first recognized and

described by Abu ʿUbaida who alluded to the following aya in his discussion of this feature:

أَجِئْنَا لِتَلْفِئَتِنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا (يونس/78)

“Have you come to us to turn us away from that (Faith) we found our fathers following?” (Hilali & Khan, 1997).

Technically, grammatical shift has been viewed differently. The first technical definition was introduced by Ibn al-Muʿtaz (Suleiman, 1986: 16). The most comprehensive definition is the one proposed by Ibn al-Athir (1960, Vol. 2: 171) which covers the term literally and technically. He said, “the essence of this term is taken from the turning of a person to right or left and the turning of his face to one direction once and once to another. This is applied to speech as the speaker turns from one mode to another as he shifts from address to narration (الخطاب إلى الغيبة) or from narration to address and from perfect to imperfect or from imperfect to perfect. But the well-established definition, according to Khulaifat (2008), is the “expressing of meaning by the speaker’s departure from narration to address and from address to narration and the like” on the condition that the referent of the person or thing one turns to should refer to the same person or thing from which one turned (Hussein, 1973:280).

Let us consider the following example:

ساعد علياً وأرفق به

Help Ali and treat him kindly.

Here, there is no shift for the implicit pronoun in the construction (سَاعِدِ) and the pronoun (هـ) in the construction (به) do not refer to the same referent.

Types of Grammatical Shifts:

Various classifications have been provided by Arab scholars. The one adopted in this research is that proposed by Haleem (1992) which is believed to be the most comprehensive one. He extends the classification to cover the following:

1) Shift in person between first, second and third person:

An example of this type is exhibited in the following aya:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ {1} فَصَلِّ لِرَبِّكَ وَانْحَرْ (الكوثر 1-2)

“Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-kawthar (a river in paradise), 2 Therefore, turn in Prayer to your Lord and sacrifice (to Him only)” (Hilali & Khan, 1997).

Here, there is a shift from the 1st person plural إنا [we] to the second person singular لربك [your Lord]. This shift is used to highlight the intimate relationship between God and the Prophet (PBUH) (Ibn °Ashur, 1997. Vol. 15: 574).

This type is regarded the most common type. It occurs frequently in poetry. Let us consider the verse composed by Rabia^c.

بانة سعاد فأمسى القلب معمودا وأخلفتك ابنة الحر المواعيدا

*Suad has gone away; the heart is full of yearning,
And the noble man's daughter has failed you her promise.*

In this verse, there is a shift from the 1st person represented by the accusative pronoun (ي) in (وأخلفتني), as the

poet is addressing himself, to the 2nd person represented by the accusative pronoun (ك) in (واخلفتك).

2) Shift in number between singular, dual and plural:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (المؤمنون / 99)

“Until, when death comes to one of them (those who join partener with Allah), he says, My lord send me back” (Hilali & Khan, 1997)

When imploring his Lord, the speaker, instead of saying أرجعني in the singular, appeals to Him using the plural to express the majesty and power of Allah (al-Zamakhshari, n.d.: 42).

It is worth noting that Arabs were frequently used to addressing the singular with the plural as a mark of respect and glorification (al-Taftazani, 1330A.H.: 133). In the following verse:

بأي نواحي الأرض أبغي وصالكم وأنتم ملوك ما لمقصدكم نحو

Where on earth shall I seek your communion,

You who are kings, no way to reach you?

The poet used the plural in (مقصدكم، وصالكم، أنتم، ملوك), although the addressee is singular.

3) Shift in addressee:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ (الطلاق/1)

O Prophet (صلى الله عليه وسلم)! when you divorce women, divorce them at their Iddah (prescribed period), (Hilali & Khan, 1997)

The injunction is addressed to the Prophet (PBUH), then the actual direction is addressed to second person plural, the Moslems at large. There is a shift in addressee entailing the conveyance of the law prescribed by Allah is done through the leader to mankind (al-Alusi, 2000. Vol. 28: 448).

4) Shift in the tense of the verb:

(فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ) (البقرة/91)

Why then have you killed the prophets of Allah aforetime, if you indeed have been believing? (Hilali & Khan, 1997)

The holy verse involves a shift from the perfect (قتلتم) to the imperfect (تقتلون) which at first sight seems incompatible with the time adverbial قبل (before). The aya refers to the Israelites who killed the prophets of Allah. The shift to the imperfect may conjure up the action to mind as if it were happening now. Besides, this gives the impression that the addressees are participant in the act of killing (see al- Mat'ani, 1999, vol.1: 88).

5) Using noun in place of pronoun:

This shift can be seen in the following aya:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ (النساء)
(64/

If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad (صلى الله عليه وسلم) and begged Allah's forgiveness, and the Messenger had begged forgiveness for them" (Hilali & Khan, 1997)

The aya involves substituting the noun الرسول (messenger) for the nominative pronoun. Instead of using the construction (واستغفرت), the noun which is more important is used to glorify the Prophet (PBUH) (al-Zamakhshari, n.d. Vol. 1: 538).

6) Shift in case marker:

وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا (النساء / 162)

And those who perform as-Salat (Iqamat as-Salat) And give Zakat and believe in Allah and in the Last day, it is they to whom We shall give a great reward. (Hilali & Khan, 1997)

The word مقيمين appeared in the accusative case though it is in conjunction with other nouns which are in the nominative case. The word مقيمين should be مقيمون. So, there is a shift in case marker. This shift is used to distinguish and praise the act of praying (al-Zamakhshari, n.d.: 582). In this regard, Sibawaihi (1977. Vol. 2: 62), wrote a section under the title (ما ينصب على التعظيم والمدح) (the use of accusative for praise and glorification). He made reference to the verses composed by al-Khirniq to support his claim:

سم العداة وآفة الجزر	لا يبعدن قومي الذين هم
والطيبون معاقدة الأزر	النازلين بكل معترك

May He keep my people company.

The slaughters-camels scourge and venom of enemy.

Who in every arena run down enemy.

Who avoid immorality and keep chastity.

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Here, النازلين which normally should be nominative, is emphasized in the accusative.

It should be emphasized that, in the opinion of many Arab rhetoricians, the word Iltifat has a restricted sense. It is restricted to the shift in person between 1st, 2nd, and 3rd person. On the other hand, Arab grammarians use this term in a more restricted sense. It refers only to the shift in person between narration and address (الخطاب والغيبة) (Khulaifat, 2008). Few Arab rhetoricians extend the range of Iltifat and use it in a broader sense to include besides the shift in person, the above-mentioned categories, though they are treated as Iltifat - related features. (See Haleem, 1992).

The Rhetorical Functions of Grammatical Shift:

Ibn al-Athir (1960, Vol.1: 214) stated that the shift from one form to another is made for some purposes. If the shift is made without benefit, it is unacceptable. Al-Jurjani (1966: 446), for example, criticized al-Mutanabi for the unjustified shift made in his verse:

وأني لمن قوم كأن نفوسنا بها أنف أن تسكن اللحم والعظما

I'm one of folks, as If our souls,

Out of pride reject flesh and bones as abode.

The shift from نفوسهم (their souls) to نفوسنا (our souls), in the opinion of al-Jurjani, is not desired. Arab rhetoricians and exegetes have considered the rhetorical functions of these shifts. Al-Mubarrad (n.d., Vol. 3: 22), is regarded the first to talk about the functions of grammatical shifts. Al-Zarkashi (1958: 314) divided the functions into specific and general. In

his opinion, grammatical shifts, in general, are used to achieve mental preparedness by alerting the reader and keeping him away from boredom through having the same mode continuously at his ear, and to meet the requirements of rhyme.

Specific functions depend on the context, Below are some of them supported by examples from the glorious Qur'an.

1) *Reassurance:*

عَبَسَ وَتَوَلَّى {1} أَنْ جَاءَهُ الْأَعْمَى {2} وَمَا يُدْرِيكَ لَعَلَّهُ يَزْكَى {3} (عبس: 1-3)
(The Prophet صلى الله عليه وسلم frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure (from sin)? (Hilali & Khan, 1997)

The three ayas talk about the Prophet (PBUH). The first two indirectly refer to the Prophet (PBUH). Then, suddenly the third aya turns to address him directly. The effect of indirectness is to reduce the strength of blame. It reassures the Prophet (PBUH) before receiving the blame (Ibn °Ashur, 1997. Vol. 15: 105).

2) *Rebuke*

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا لَقَدْ جِئْتُمْ شَيْئًا إِدًّا (مريم/88-89)
And they say the Most Gracious (Allah) has begotten a son. Indeed you have brought forth (Said) a terrible evil thing. (Hilali & Khan, 1997)

In this aya, Allah turns to address those infidels He has been talking about in order to strengthen the force of rebuke (Ibn °Ashur, 1997. Vol. 8: 170).

3) Humiliation:

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوعًا وَعَرَّيْتُمْ الْحَيَاةَ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ (الجاثية/ 35)

This, because you took the revelations of Allah (This Qur'an) in mockery, and the life of the world deceived you. So, this Day, they shall not be taken out from there (Hell), nor they shall be returned to the worldly life. (Hilali & Khan, 1997)

After addressing the unbelievers, Allah distances himself from them in order to humiliate them (Ibn ^cAshur, 1997. Vol. 12: 376).

4) Reminding:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ {14} ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ
المؤمنون (14-15)

And then We brought it forth as another creation. So blessed is Allah, the best of creators. After that, surely, you will die. (Hilali & Khan, 1997)

The shift from narration to address serves as a reminder. The shift is appropriate in the context of death (Ibn ^cAshur, 1997. Vol. 9: 26).

(For further functions see Suleiman, 1988; Haleem 1992)

Translation and Text Analysis:

Grammatical shift has been called by rhetoricians "Shajaa^cat al-^cArabiyya", the daring nature of the Arabic Language. In the opinion of Ibn al-Athir (1960. Vol. 2: 171), it acquired this term because it is an exclusive feature of Arabic. Regrettably, some non-Arab scholars of modern times

suggested that this feature is a defect of the Qur'an text. So, particular attention should be paid to render this feature as correct and natural as possible. Yet, no matter how competent the translators are, the translations can never be the original. This is due to the loss of rhetorical values and other secondary meanings. For Asad (1980:11), the ultimate beauty of rhetorical constituents makes the Qur'an untranslatable.

This paper is in favour of the application of Nida's (1964) dynamic equivalence as a more effective procedure in the translation of grammatical shifts. Since, as Nida & Taber (1982. 25) assert, "dynamic equivalence is far more than mere correct communication of information". Besides, in dynamic equivalence, the translator seeks to translate the meaning of the original in such away that the T.L. wording will produce the same impact on the T.T. audience as the original wording did upon the S.T. audience. (Nida & Taber, 1982: 200).

As far as the analysis is concerned, six ayas covering different types of grammatical shifts along with their renditions by three well-known translators were chosen to evaluate the strategies adopted by the translators. A new rendering is proposed if necessary.

TEXT 1:

إن مثل عيسى عند الله كمثل آدم خلقه من تراب ثم قال له كن فيكون

(آل عمران: 59)

Jesus is like Adam in the sight of Allah, He created him of dust and said to him 'Be', and he was.

(Dawood. 1981: 413)

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Verily, the likeness of Īsa before Allah is the likeness of Adam. He created him from dust then (He) said to him: "Be"! and he was.

(Hilali & Khan, 1997: 77)

Truly, the likeness of Jesus in God's sight is as Adam's likeness. He created him of dust then said He unto him "Be" and he was.

(Arberry. 2003: 79)

DISCUSSION:

Christians regard Jesus as the son of God because, they argue, he was born without a father. To the Qur'an, however, this conclusion is irrelevant. Otherwise, Adam who was born without parent at all, would have a greater claim to diety. So, the point in comparing the birth of Jesus to the birth of Adam is to refute the christian argument about the divinity of Jesus based on his virgin birth (al-Zamakhshari, n.d.: 433).

Here, there is a shift in the tense of the verb. One expects فكَانَ (fakaana) to have been used instead of فيكون (fayakuunu) for the creation occurred in the past. Thus, there is a shift from the perfect to the imperfect. The shift to the imperfect, in general, indicates that the rule holds for the present and the future as for the past. Although, the command 'Be' resulted in the creation of Adam. The creation of any other being in the past, present, or future occurs in the same manner.

The problem ecountered in translating this aya is of form. All the translators seem to favour a dynamic equivalent at the expense of the stylistic norms of the S.T. They used the

perfect as an equivalent to the S.L. imperfect. They maintained naturalness at the expense of faithfulness. The result is that the grammatical shift disappeared, and consequently, the additional meanings conveyed by the shift disappeared too.

TEXT 2:

وما تكون في شأن وما تتلو منه من قرآن ولا تعملون من عملٍ إلا كنا عليكم شهودا (يونس: 61)

We are the witnesses of all your thoughts, and all your prayers and all your actions.

(Dawood. 1981: 69)

Neither you (O, Muhammad (صلى الله عليه وسلم) do you read nor recite any portion of the Qur'an - nor you (mankind) do any deed (good or evil) But We are witness thereof when you are doing it.

(Hilali & Khan, 1997: 278-279)

Thou art not upon any occupation, neither recitest thou any (portion) of th Kuran nor do any work, without that We are witnesses over you when you press on it.

(Arberry. 2003: 280)

DISCUSSION:

In this aya, there is a shift of addressee. The Prophet (PBUH) is first addressed then the address shifted to the believers. As a matter of fact, the Prophet (PBUH) is included in the address directed to the believers (al-Zamakhshari, n.d.: 242).

There is a shift from you (singular) which refers to the Prophet (PBUH) to you (plural) which refers to the believers.

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So, this aya is problematic since English does not make a distinction between singular and plural. It seems that some adjustments are necessary for the proper identification of the reference of the pronoun. Arberry, throughout the translation of the Qur'an, has his own convention. He used the archaic (thou) to refer to the Prophet (PBUH) and the pronoun (you) to refer to others. In this respect, it is to be noted that originally English made a distinction between singular "thou, thee, thy" and plural "ye, you, your" reflecting the corresponding singular and plural Greek form. "Ye" and "thou" were nominative pronoun while "you" and "thee" were accusative forms, but by the first century A.D., 'you' had begun to be used as a subject pronoun (Wikipedia, 2009).

Hilali and Khan made a different adjustment. The words 'Muhammad' and 'mankind' which do not appear in the S.T. are added to the T.T. This addition is necessary to avoid ambiguity and distortion of meaning. Unluckily, Dawood made no adjustments. The reference of the pronoun was not identified correctly. Consequently, the whole message was distorted.

TEXT 3:

وهو الذي يرسل الرياح بشراً بين يدي رحمته حتى إذا أقلت سحاباً ثقالاً سقناه لبلد ميت
فأنزلنا به الماء فأخرجنا به من كل الثمرات كذلك نخرج الموتى لعلكم تذكرون (الأعراف:

(57

He sent forth the winds as harbingers of His mercy. and when they have gathered up a heavy cloud, He drives it on to some dead land and lets water fall upon it, bringing forth all

manner of fruit. These will raise the dead to life. Perchance you will take heed.

(Dawood, 1981: 251)

And it is He who sends the winds as heralds of glad tidings, going before his mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed

(Hilali & Khan, 1997: 209)

It is He who looses the winds bearing good tidings before his mercy, till when they are charged with heavy clouds, We drive it to a dead land and therewith send down water, and bring forth there with all the fruits. Even so We shall bring forth the dead; haply you will remember.

(Arbery, 2003: 208)

DISCUSSION:

The aya speaks about Allah and His ability to revive the barren land. There is a shift from the third person singular to the first person plural. The first person plural is used to express His majesty and power. The reason behind this shift is that God's revival of the land is seen as evidence of His power to raise the dead (Ibn ^cAshur, 1997). So, the shift is appropriate in the context of resurrection.

The shift is very problematic. The third person plural does not imply plurality at all. It indicates the lofty status and might of Allah. In English, there is a linguistic structure known as the 'royal we' or 'victorian we'. This use of "the

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royal we” is different from the Qur'anic use. The English use denotes a 'royal we' used by kings / queens speaking on behalf of their people (see Wikipedia, 2009).

Thus, the appealing to the 'royal we' in translation as an equivalent to the plural pronoun used by the Qur'an when referring to Allah may give the implication to the English reader that Allah is speaking on behalf of others. This issue is highly problematic; it touches upon the core message of Islam, monotheism. The translators save Dawood were sincere in preserving the stylistic features of the original text and maintained the grammatical shift. But, this was done at the expense of the stylistic features of the receptor's language and hence caused the receptor to misunderstand the message. In this case, an explanatory footnote is a prerequisite to make the meaning as clear as possible.

Dawood, on his part, did not make a shift. He used the third person singular invariably to refer to God throughout the whole aya. He opted for a dynamic equivalent which conformed to the linguistic norms of English, but at the expense of accuracy and faithfulness. Explanatory footnotes should have been made to draw the attention of the reader to the actual words of the original. The meaning hopefully might be preserved.

TEXT 4:

وأوحينا إلى موسى وأخيه أن تبوءا لقومكما بمصر بيوتاً واجعلوا بيوتكم قبلة وأقيموا الصلاة وبشر المؤمنين (يونس: 87)

We revealed our will to Moses and his brother saying: Build houses in Egypt for your people and make your homes places for worship conduct prayers and give good news to the faithful.

(Dawood, 1981: 71)

And We revealed to Mûsâ and his brother (saying): Provide dwellings for your people in Egypt and make your dwellings as places for your worship and perform As-Salat and give glad tidings to the believers.

(Hilali & Khan, 1997: 282)

And We revealed to Moses and his brother, take you for your people in Egypt certain houses, and make your houses a direction for men to pray to and perform the prayer and do thou give good tidings to the believers.

(Arbery, 2003: 283)

DISCUSSION:

The Israelites, after becoming believers, had constructed temples and prayed in them. When Pharaoh heard of this, he demolished all the temples. It was then that God ordered the Israelites to start praying in their houses. The aya under investigation contains more than one shift. There is a shift from the second person dual to the second person plural and then to first person singular. God is the speaker and His use of 'we' is the expression of power and majesty. The shift from dual to plural can be explained by the fact that the people of

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Moses were not present at the moment of the first address. The shift is made when God addresses Moses and his people (al-Zamakhshari, n.d. 249). This shift makes a shift in meaning. If the translators were not mindful of the shifts, their rendering would distort the message completely. More problematic is the fact that English, unlike Arabic, is a two-number system. That is, the equivalent of Arabic dual in English is the plural. Having considered the renditions at hand, unfortunately; the grammatical shifts were lost and the whole message was distorted. This is revealed by a process of back translation. All the translations are equivalent, in one way or another, to the following sense:

وأوحينا إلى موسى وأخيه أن تبوءا لقومكما بمصر بيوتاً واجعلا بيوتكما قبلة
وأقيما الصلاة وبشرا المؤمنين

Thus, certain additions should have been incorporated in the target text to determine the pronominal reference completely. For instance, English may express the dual in terms of the lexical item 'both'. The insertion of this in the target text may solve part of the problem. The proposed rendering could be:

“We revealed to Moses and his brother “Take both of you for your people in Egypt certain houses, and make your (pl) houses a direction for prayer and perform the prayers and do thou give good tidings to the believers”.

TEXT 5:

إن الذين آمنوا والذين هادوا والصابئون والنصارى من آمن بالله واليوم الآخر
وعمل صالحاً فلا خوف عليهم ولا هم يحزنون (المائدة: 69)

Believers, Jews, Sabaeen or christians, whoever believes in Allah and the last day and does what is right shall have nothing to fear or to regret.

(Dawood, 1981: 395)

Surely those who believe (in the oneness of Allah, in His messenger Muhammad (صلى الله عليه وسلم) and all that was revealed to him from Allah) and those who are the Jews and the Sabians and the Christians whosoever believed in Allah and the last day and work rightness on them shall be no fear, nor shall they grieve.

(Hilali & Khan, 1997: 157)

Surely they that believe and those of Jewry and the Sabaeans and those Christians whosoever believe in God and the last day and work righteousness no fear shall be on them, neither shall they sorrow.

(Arbery, 2003: 158)

DISCUSSION:

As a grammatical rule in Arabic, the word إِنَّ (inna) and its set, when occurring at the beginning of a nominal sentence, govern the subject of the sentence in the accusative. In this aya, the word صابئون (Sabi'uuna) is declined differently. Although it occurs in conjunction with the subject of إِنَّ (inna), it appears in the accusative case. So, there is a shift in case marker, a turning from the accusative to nominative. The word /Sabiuna/ should be /Sabi'ina/. Many interpretations have been

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given to explain why this word is declined as such. Sibawaihi (1977) adopted the view that the nominative is a marking of a new sentence with an ellipted predicate كذلك (likewise).

The aya is understood in the following sense:

إن الذين آمنوا والذين هادوا والنجارى من آمن بالله واليوم الآخر فلا خوف عليهم ولا هم يحزنون والصابئون كذلك.

He (ibid) further alluded to the verse composed by Bishr bin Hazim to support his interpretation.

وإلا فاعلموا أنا وأنتم بغاة ما بقينا في شقاق

You should know that we and you alike
Are wrongful so long as we are in dissension.

The word بُعَاةٌ is the predicate of إِنَّا alone. If it were the predicate of both إِنَّا وَأَنْتُمْ, the verse should have read as:

وإلا فاعلموا أنا وإياكم

The predicate of أَنْتُمْ is the unexpressed كذلك. The whole verse is understood in the following sense:

وإلا فاعلموا أنا بغاة ما بقينا في شقاقٍ وأنتم كذلك

As for translation, it is worth noting that in two other ayas in the Qur'an, the same word appeared in exactly the same grammatical setting, but without shift

(إن الذين آمنوا والذين هادوا والنجارى والصابئين....) البقرة 62

(إن الذين آمنوا والذين هادوا والصابئين والنجارى....) الحج: 17

The reference to these ayas is helpful in understanding the process of translation. By comparing the translations of each aya, the strategies adopted in translating the shift appeared. One expects different translations. However, this

does not appear to be the case. The translators gave same renditions for the different ayas. That is, they ignored the shift completely. The difficulty in translating the shift is attributed to the nature of Arabic and English. Arabic is an inflecting language; while English is a configurational language.

TEXT 6:

إن الإنسان لربه لكنود وإنه على ذلك لشهيد وإنه لحب الخير لشديد
(العاديات: 6-8)

*Man is ungrateful to his Lord to this he himself shall witness,
He loves riches with all his heart. (Dawood, 1981: 23)*

*Verily, man (disbeliever) is ungrateful to his Lord, and to that
he bears witness (by his deeds) and verily he is violent in the
love of wealth. (Hilali & Khan, 1997: 846)*

*Surely man is ungrateful to his Lord, and surely he is a witness
against that, surely he is passionate in his love for good
things. (Arbery, 2003: 809)*

DISCUSSION:

Two different interpretations have been given to these ayas. According to one interpretation, the ayas under investigation involve no shift. They speak about the ungrateful man who proves his selfishness and ingratitude by his own deeds without the necessity of evidence from anybody else. Under the second interpretation, the three ayas have a shift. In this research, the reading involves the shift is analysed. The first aya speaks about man, while the second turns to speak about Allah and the third turns back to speak about man again (al-Zamakhshari, n.d. Vol. 4: 278). This is a shift in pronoun.

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The underlined pronouns (هو) in the adjacent ayas do not have the same referent. The first refers to Allah, while the second refers back to man. The shift is used to highlight threat. This threat is made much powerful by the presence of Almighty Allah as He Himself be a witness whose testimony cannot be questioned.

The translators have to adopt one interpretation. They have either to take the pronoun (هو) in the first construction (إنه) to refer to man, or to prefer a shift and take it as referring to Allah. It seems that all the translators opted for the first interpretation and neglected the shift completely. The avoidance of the shift is an implicit confession to the fact that the translation, without shift, is more acceptable and comprehensible.

Following shift interpretation, the proposed rendering would be:

Verily man is ungrateful to his Lord.

*God And to that *He bears witness.

And verily he is violent in the love of his wealth.

The second aya refers to Allah. This is evident in the capitalized pronoun (He). Besides, the footnote is necessary to avoid any misconception.

Conclusion:

Grammatical shifts present additional evidence to the view that the translation of the Qur'an is impossible. These shifts, notably the shift in case marker, disappeared completely in the process of translation. Consequently, the secondary

meanings and rhetorical purposes conveyed by these shifts were dented to some extent. There is a loss in translation.

The Qur'an is a sacred text. Thus, the translators find themselves in a situation where the impact of Qur'an displays itself conspicuously. In many cases, in their attempts to maintain faithfulness, and, at the same time, maintain the naturalness of the translation, the translators made certain additions and adjustments.

Identifying the proper reference of pronouns posed a serious problem to the translators particularly when there is a shift of addressee from the Prophet (PBUH) to believers and others and vice versa. Much more problematic is the case when the shift is in the same aya. Thus, if not correctly identified, ambiguity leads to distortion of message.

Highly problematic is the translating of the Arabic first person plural when Allah refers to Himself. In the Qur'anic context, the pronoun indicates majesty while in English the term 'we' is exclusively plural. The use of formal equivalence, at the expense of dynamic equivalence, in such a case, has serious implications in the T.T. since the translation will be misunderstood by the language receivers.

Some types of grammatical shift show that grammar has its own limitations and there are cases where considerations of rhetoric take precedence over grammar. The Qur'an translator, hence, does not only need a linguistic knowledge in both Arabic and English, but also an advanced knowledge in Arabic rhetoric.

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العدول بين العربية والإنكليزية في ترجمة معاني القرآن الكريم

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المستخلص

يعد الاستخدام الواسع لظاهرة العدول من أهم الخصائص المميزة لأسلوب القرآن الكريم. ويقترن هذا العدول بأغراض بلاغية. يهدف البحث إلى دراسة مظاهر العدول في القرآن الكريم مع تسليط الضوء على إمكانية ترجمة هذه الظاهرة إلى اللغة الإنكليزية. يفترض البحث غياب العديد من صيغ العدول في عملية الترجمة ويصاحب هذا نوع من التشويه للنص الأصلي. ولقد تبين من خلال الدراسة أن المترجمين يميلون إلى استخدام المكافئ الديناميكي. إن هذه الاستراتيجية على الرغم من نجاحها في نقل مضمون الجملة تبقى قاصرة عن نقل الشكل الأصلي للنص. وبعبارة أخرى نستنتج أن هناك خسارة وتشويهاً في عملية الترجمة.

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