

Tense Shifts in the Glorious Quran with Reference to Selected Ayahs Translated into English

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Abstract:

The study tackles tense shifts in the translation of the Glorious Quranic (GQ) into English. It is observed that translators may resort to a shift in tense in order to convey the merit of the original meaning. "And then, some Ayahs are chosen to tackle this issue. The study involves five translators (chosen from different authentic groups) with (12) Ayahs (chosen arbitrarily). The translators are Muhammad Taqi-ud-Din Al-Hilali & Muhammad Muhsin Khan, A.J. Arberry, Talal Itani, Sahih International, and N. J. Dawood. The Ayahs are mostly from part (30). The study begins with theoretical concepts about shifts among languages (Catford), focusing on level shifts, and category shifts, and then, Newmark, Jean-Paul Vinay, and Jean Darbelnet, Bear in mind, that the primary focus of this study is to show shifts rather than evaluating the translators". It is concluded that a shift in tense preserves the meaning of the original text. This study recommended that in order to improve their translations, translators should sometimes consider tense shifts particularly, between languages from different families.

Key words : shift, tense shift, structure shift, simple past tense.

Note: APA style is used in the study.

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التحول الزمني في القرآن الكريم بالإشارة إلى آيات مترجمة إلى اللغة الإنجليزية

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الملخص:

تتناول الدراسة التحولات الزمنية التي قد يلجأ إليها المترجمون للقرآن الكريم. تتضمن الدراسة خمسة مترجمين (تم اختيارهم من مجموعات صحيحة مختلفة) مع (١٢) آية (تم اختيارها بشكل عشوائي). المترجمون هم محمد تقي الدين الهلالي ومحمد محسن خان، أ.ج. أربيري، طلال عيتاني، صريح الدولي، ون. ج. داود. ومعظم الآيات من الجزء (٣٠). تبدأ الدراسة بالمفاهيم النظرية حول التحولات بين اللغات (كاتفورد)، مع التركيز على تحولات المستوى، وتحولات الفئات، ثم تبنت الدراسة إجراءات نيومارك، وجان بول فيناي، وجان داريلنت، أن التركيز الأساسي لهذه الدراسة هو إظهار التحولات الزمنية للنصوص المترجمة وليس تقييم المترجمين. وخلصت الدراسة أن التحول في الزمن يحفظ معنى النص الأصلي. أوصت هذه الدراسة أنه من أجل تحسين ترجماتهم، يجب على المترجمين في بعض الأحيان أن يأخذوا في الاعتبار تحولات الأفعال (وبشكل خاص)، بين اللغات من عائلات مختلفة.

الكلمات المفتاحية: التحول، تحول الزمن، تحول البنية، زمن الماضي البسيط .

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The Significance of the Study:

The present study is an attempt to offer a certain translation procedure (tense shift). " It attempts to signify the significance of "tense shift" that is used by the translators in analyzing some Ayahs in GQ, to show that this kind of technique is useful to convey the intended message within its context. In other words, this procedure gives the TTs a better understanding to the ST".

Hypothesis:

"The study hypothesized that tense shift is a crucial procedure to be assessed by the translators of the G Q in order to convey the original meaning of ST so that the TTs would accept it clearly".

Introduction:

This study sheds light on tense shifts in the translation of (GQ). Theoretically, it focuses on different translations of the GQ to realize the adequacy and the equivalent of the translated texts. At first, it views "Catford's category. Catford (1965) argues that the translator should consider four types of shifts in translating (structure shift, class shift, unit shift, and intra-system shift). This study focuses on the first type (structure shift`. Catford's category of translation plus, Newmark's perspective is adapted to analyze the translations into English. Investigations comprise considering tense shifts in certain Ayahs selected from five chapters (Surahs) of the GQ". The five Surahs are (Al-Qassas, Al-Mudathar, At-Taqwir, Infitar, Al -Tariq)." The argument investigates tense shifts in the target text with reference to the S.L (G.Q). The complexity causes difficulties in comprehending the grammatical elements of the SL (G.Q) through translating into English".

According to Ghateolbahr and Mohammadinejad (2021) out of Catford's shifts, "the structure shift is the most shift that used by learners. On the other hand, the translator must also be aware of the original text in order to avoid using inappropriate canons for TTs. For example, it would be unsuitable to use the same criteria between languages from different families. Nevertheless, any notable consistency should be detected in TT however hard it takes".

" The methodology consists of (12) Ayahs from five Surahs. An analysis is used to consider these Ayahs with reference to structure shift. The procedure part includes analyzing the translations to illustrate how shifts in the translated Ayahs make them relevant to the SL (G.Q). It's concluded that the equivalence and the adequacy of translations are relevant to the shifts in tense. In other words, the gist features of SL (G.Q) are preserved in the TL text".

Literature Review

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"The tenses of the verb indicate the time. Translators must be careful when using tenses (present, past, or future) that show the exact time of an event or action. The problem of time change arises when a writer inappropriately changes over time, combining different time frames in the same sentence, paragraph, or essay". This problem can confuse the reader. Present represents an event or action that is happening at the present time. The past shows it an event or action has happened. "The future indicates an event or action that will take place where it hasn't happened yet (Robins 1964). The following are the previous studies that are relevant to this study in a certain aspect".

Salman's study (2010) approaches a tense shift in Quranic translation into English. "Her study concentrates on the present and the past tenses in particular. Next, she focuses on translation shifts initiated by Catford (level shifts, and category shifts). She serves translation shifts in three texts: i.e., three translations: Ali's, Shakir's, and Pickthall's". According to Salman (2010) "Four types of tense shifts have been realized in this sample, namely, from past to present, from present to past, from past to future forms, and from present to future forms. The study ends with some conclusions" (15).

Salman (2010) concludes that the tense variation from past to present is greater than that of other models. That is to say, there is a passage from the present to the future, then from the present to the past. Finally, the path from the past to the future. Moreover, the main difference between English and Arabic tenses is that in English, two main moments: "The present and the past are absolute. In Arabic, we have imperfect and perfect that can be absolute or relative. Furthermore, English considers the form of the verb to play the main role, while Arabic considers the form a secondary role".

"According to Ali et al. (2012) the Glorious Quran uses a variety of styles, languages, and rhetorical characteristics that lead to effective and sublime speech style. The use of these linguistic and rhetorical features challenges the translators of the Holy" Quran, especially when translating such literary devices, metaphors, consonants, adjective, irony, repetition, polysemy, "metonymy, comparison, synonyms, and homonyms Here is some stylistic and linguistic difficulties in translating the Glorious Quran into English, i.e., linguistic difficulties, lexical, semantic, and syntactic problems. They conclude that linguistic and rhetorical characteristics of the Glorious Quran continue to challenge translators who have difficulty translating and conveying the intended meaning of the Quranic Ayahs. The translators have to rely on some dictionaries in both Arabic and English to determine the specific meaning of from." The translator must also consult with many Quran commentators to get an interpretation of Quranic verses. They recommend that the translation of the Glorious Quran should be carried out by a committee of experts in the field of language, culture, history, and science of the Quran.

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"Abu-hassoub and Abdel-Monem (2022) explore the shift of tenses in some Qur'anic ayahs. They examine the rhetorical functions of tense shifts: i.e., translations of these shifts into English and Hebrew. A contrast between the Arabic text and its translations is conducted". They categorize Data according to the type of shift following the Arabic text. According to Abu-hassoub and Abdel-Monem (2022) tense changes occur frequently in the text of the Quran that require further study. "Other shortcomings are the incompetence of the translator(himself); inadequate understanding of context and goals, and inadequate interpretive knowledge will lead to translation failure to fulfil the required process".

Translation Shift

Shift is defined by Hornby (1995) as "change position or place, substitution of one thing to another." At the start, the term 'shift' was used by Catford (1965) to indicate "departures from formal correspondence in the process of going from the SL to the TL' (73). In a similar sense, Catford also applied two types of shifts: i.e., level shift and category shift. The former is related to the grammar and lexis. According to Catford (1965) "level shifts, however, can only occur between the levels of grammar and lexis" (35) this division is based on his understanding of the structuralist point of view. For Catford (1965) "the total network of relations entered into by any linguistic form" (35). As for the latter, it refers to four types of category shifts: i.e., : unit, structure, class, and intra-system shifts.

Unit shifts

A unit is defined as "a set of linguistic activities that carry a meaning model of a particular kind" (5). Units are organized hierarchically on a rating scale, with each unit made up of a specific sample of units (usually) having a lower rank. "The grammar scale includes sentence units, clauses, groups, words, and morphemes. So, one Unit displacement occurs when equivalent documents are placed at different ranks, as is the case for example. this is the case where a clause is translated as a group (Catford, 1965)".

Structure shifts

"A structure is defined as the structured way in which a unit is composed of subordinate units. Therefore, a structural change occurs when the target structure contains different element classes, or when it contains the same element class but arranges them differently". According to Catford (1965, p. 77) structural changes are the most frequent of the catalogue changes. "Catford presents the translation of an English clause that includes subject, predicate, and complement components in Gaelic clauses includes predicate, subject, complement, and complement components".

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Tense in English

"Bybee defines tense as, "Tense refers to the grammatical expression of the time of the situation described in the scheme, relative to some other time" (Bybee, 1985, p.34). But in relating this view of time to language, time is a universal, non-linguistic concept with three divisions: past, present, and future (Quirk, 1976, p.39)". Greenbaum and Nelson (2002, P.55) define tense as a grammatical category referring to the time of the situation; the tense is indicated by the form of the verb. There are two tense forms: present and past.

" Time, Tense, and Aspect It is important to begin by distinguishing three different levels on which the terms 'present' and 'past' can be explained. First, time can be thought of as a line (theoretically, of infinite length) on which is located, as a continuously moving point, the present moment". Anything ahead of the present moment is in the future, and anything behind it is in the past. "This is an interpretation of past, present, and future on a referential level (Quirk et al., 1985, P.175). Robins (1964, p.267) says that the semantic ranges covered by the different forms are mainly on two axes, time relations and what are usually called aspectual difference of completion, incompleteness, continuous, and momentariness". Most linguists agree that English has two tenses: present tense and past tense.

"Some grammarians like Eckersley (1965, p.62) argue that future tense is realized by using an auxiliary verb construction (such as will+ infinitive). But certain grammatical constructions are capable of expressing the semantic category of 'future time". Some grammarians have gone further, avoiding the term 'present' in reference to tense, and preferring 'nonpast'. The terms present tense and past tense have this justification: that the tenses they name typically have reference to present and past time respectively:

- She is quite well today.
- Yesterday she was sick.

"Quirk et al (1985) say that 'present' is defined in an inclusive rather than in an exclusive way: something can be defined as 'present' if it has an existence at the present moment, allowing for the possibility that its existence may also stretch into the past and into the future. When we say Paris stands on the River Seine may be correctly said to describe a 'present' state of affairs, even though this state of affairs has also existed for numerous centuries in the past, and may well exist for an indefinite period in the future".

Tense in the Arabic Language

"Wightwick and Gaafar (2008) state that Arabic's tenses are generally simple to understand. Some languages have a wide variety of tenses and are quite precise about the timing of an activity and whether it has been finished or not. Arabic grammar lacks precise time and aspect definitions. there are only two basic tenses: the past/ or perfect/ الماضي, the present (or imperfect) المضارع. The

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present is used for both continuous and habitual actions or states, where in English I might consider different tense". The past stem is shaped from the three root letters with "a fatHa after the first root and a fatHa (or sometimes a kasra) after the second root letter (katab/sharib)". Endings are increased to the stem to display the subject of the verb. "The present stem is formed from the three root letters with a vowel after the second (ktub/shrab/jlis)". Prefixes and endings are sometimes added to the stem to display the subject of the verb. The future is articulated by adding (sawfa) or (sa) to the present. "The Arabic past tense is similar to the English past tense and past perfect in most ways because it relates to finished actions". Present Perfect In general, the imperfect present tense refers to continuous, incomplete acts or conditions. It is equivalent to the present and present continuous tenses in English. Arabic makes no distinction between these.

" In human languages, time is one of the most important linguistic elements since it dictates the meaning of formulas and sentence structures. When studying time, it is hard to limit one's eyesight to formulas and structures devoid of context, which emphasizes the importance of time. Based on the context in which something is offered, verbal and moral clues can assist in assessing whether or not it is timely". According to the formulas and structures, there are three types of tenses in Arabic: past, present, and future. "The study's goal is to explain how the future tense, one of these parts, is portrayed in Arabic past tense. In other words, Arabic has a special ability to express future tenses utilizing the past simple and present simple tenses". (Wightwick and Gaafar, 2008).

Convert the Arabic past tense to the future tense

The past tense is a sign of the future frequently in the Arabic language, in which the past act takes the place of the present to refer to the future. Hamid (1985, p.70) as cited in Jalool (2011) says "This language is full of secrets and wonders and surpasses living languages in using the past tense for other indications, in the forefront of these purposes is that the past is used for what happens in the future". Joseph (1950, p.137) as cited in Jalool (2011) says "whenever we want to use the formula called the past, to express the future".

"For Kawakza (2013) Arabic modern linguists divide the linguistic tense in the form of a straight line, and make the present tense the boundary between past and future: i.e., the events that take place to the right of the present moment are in the future tense. And, those who occur to the left of the present moment are past tense" . Moreover, specific words are used to express time. For instance, 'kana' (كان) refers to past generally, such as "Fa-Allah yahkam baynahum yawm alqiyamat fima kanuu fi mukhtalifuna"/البقرة/113 "مختلفون" . As, 'yakoon' (يكون) refers to future in general, such as, faman yujadil allah eanhum yawm alqiyamat 'am man yakun ealayhim wakilan(109)Alnisa'

(فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكَيْلًا) (النساء 109)

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As it is expressed, the verb ((يكون)) 'yakoon' is used for future tense. Yet, it is also used to express past and present tense: i.e., Ibn Zaydoon says:

بالأمس كنا وما يُخشى تفرقنا واليوم نحن وما يُرجى تلاقينا

(waqad nakun wamaykhishi tafaruquna falyawm nahn wamayarji talaqina)

Ibn Zaydoon used (Nakun) to refer to the past event, regarding his romantic relation with Alwalada bint al-Mustakfee (الاندلس في المستكفي بنت الولادة) (in Al - Indlis. That is to say, the poet makes comparison between state of relation with his lover, in the sense that the first part of the poetry refers to the past relation. While, the second one refers to the present state. Yakun refers to present state:

والجسمي عزمٌ لي يكون وكيف (wakyf ykwn li ezm wajismi

tarah qad baqi mnh al'aql). Notably, In Arabic 'kana' (كان) is used to refer to past tense. Nevertheless, it also used to express future events: i.e., Ibn Al-Turmah says: ((كان) kana) غد في ماكان واستبحاب البر من مامضي تشكر لاتيكم فاني

refers to future tense. Also, "kanat" (كانت) in Sourat Al- muzamil-(Ayah 14)

(14) يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّوْهِيًا refers to future tense regarding the actions in the next life.

Model of the study

"It has been argued that according to Newmark (1988, p.48), the main goal of every translation should be to have an "equivalent effect," that is, to have the same (or as near to the same) impact on the audience of the translation as the original had on its audience. (The 'equivalent response' idea is another name for this. It is known as "dynamic equivalence" by Nida.)". As it is seen, 'equivalent effect' is the desirable result, rather than the aim of any translation, bearing in mind that it is an unlikely result in two cases: (a) if the purpose of the SL text is to affect and the TL translation is to inform (or vice versa); (b) if there is a pronounced cultural gap between the SL and the TL text" (Newmark 1988, p.48).

" In semantic translation, the first problem is that for serious imaginative literature, there are individual readers rather than a readership. Secondly, whilst the reader is not entirely neglected, the translator is essentially trying to render the effect the SL text has on himself'(to feel with, to empathize with the author), not on any putative readership". Certainly, the more 'universal' the text (consider 'To be or not to be'), the more a broad equivalent effect is possible, since the ideals of the original go beyond any cultural frontiers. The metalingual sound effects which the translator is trying to reproduce are in fact unlikely to affect the TL reader, with his different sound system, similarly, but there may be compensation. In any event, the reaction is individual rather than cultural or universal (Newmark,1988)."The equivalent effect is an important intuitive principle that could be tested but, as is often the case, the research would not be worth the effort; however, it is usefully applied in reasonable discussion, particularly within the 'skill' (as opposed to the 'truth', the 'art' and the 'taste') area of language".

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Shifts or Translations

"According to Newmark (1988) a shift (Catford's term) or transposition (Vinay and Darbelnet) is a translation procedure concerned with the change in the grammar from SL to TL". One type, the change from singular to plural, e.g., "furniture"; *des meubles*; 'applause', *des applaudissements*; 'advice', *des conseils*" (85). Or, the change is in the position of the adjective: "la maison blanche, 'the white house' is automatic and offers the translator no choice"(85). When an SL grammatical structure is absent from the TL, a second form of shift is needed. Options are always available here. In this case, the topic is a neutral adjective, "l'interessant, c'est que; das Interessante ist, daft, l'interessante e eke . . .", there is a choice of at least: 'What is interesting is that. . .', 'The interesting thing is that'(85).

"The groundbreaking book by Vinay and Darbelnet (1995) provide predecessors for recommended translations, but they sometimes omit to offer alternatives that might be more appropriate in other circumstances or might just be a question of preference. (Grammar can typically be handled more freely because it is more flexible and generic than lexis.). Vinay and Darbelnet (1995) offer the following procedures for translations":

- (1) SL verb, TL noun (*essaie*, 'attempt')
- (2) SL conjunction, TL indefinite adjective (*des que*, 'any')
- (3) SL clause, TL noun group (*des qu'on essaie*, 'any attempt')
- (4) SL verb group, TL verb (*est aux prises*, 'involves')
- (5) SL noun group, TL noun (*des contradictions*, 'inconsistencies')
- (6) SL complex sentence, TL simple sentence (etc!) (86).

However, the fact that it is not possible to strictly standardize transpositions in the way that Vinay and Darbelnet do, since so many overlap and convert to lexis occur through translating. Furthermore, even if they all have alternate translations, there are a handful of common translations from Romance languages to English that are noteworthy:

(5) SL verb of motion, with *en* and the present participle of description, TL verb of description plus a preposition (Vinay and Darbelnet's 'criss-cross' transposition):

Ilgagna la fmetre en rampant, 'He crawled to the window' (6) SL verb, TL empty verb plus verb-noun: // *rit*, 'he gave a laugh'(Newmark, 1988, p.86).

Rhetorical Features of the Glorious Quran

Abd-Al-Haleem (2004) as cited in Maatoq (2019) states that "the Glorious Quran has its own unique style that could be distinguished from other Arabic texts" (30). Remarkably, Baker considers that a unique cardinal element is being tackled which is called 'contrast', for instance, day and night, light and dark, paradise and hell, etc (200). For Abd-Al-Haleem, "this stylistic feature (contrast) enforces the Islamic message" (30). For Iqbal (2013), the artistic mode of the

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(G.Q) is recognized among other literature writings. It does not look like a poetic construction because of the absence of regular meters (4). Thus, a translator should achieve a sufficient interpretation of the message to enable foreign readers to understand the translation "(6).

Data of the Study

The five translators and the chosen Ayahs (12) are the data of this argument. The following is a presentation of these data:

Translators:

"The translators (from different backgrounds) have been picked for this study: i.e., Muhammad Taqi-ud-Din Al-Hilali. & Muhammad Muhsin Khan (1997), A.J. Arberry (1955), Talal Itani (2012), Saheeh International (1997), and N. J. Dawood (2014). These different translators belong to diverse linguistic, cultural, religious, theological, and ideological backgrounds and periods of time". Ahmed (2004) as cited in (Maatoq, 2019) says "The difference in the interpretations of gender, nationality, ethnicity and the beliefs expresses the strength of the research rather than its weakness"(6). The Ayahs (from four Surahs) are translated by five well-known translators.

Data Collection

(GQ) is the word of Allah (Almighty) to his messenger Mohammed (PBUH). The shift in tense in 12 ayahs is approached in this reading. The researcher has been restricted by the limitation of this argument, otherwise, more Ayahs would be tackled from the (G.Q).

Data investigation (procedure)

"The five translations of (12) Ayahs (tense shift) are compared with the original text (G.Q). It is intended to analyze these translations to achieve the aim of the observation (translators of the GQ resort to tens shift to convey the gist of the original meaning). In other words, the tense shift should be observed visibly in the translations".

5. Data Analysis

The outcome of the translations will be examined:

Table.1

	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	Muhammad Taqi-ud-Din Al-Hilali, Ph.D. & Dr. Muhammad Muhsin Khan A	A. J. Arberry B	Talal Itani C	Saheeh International D	N. J. Dawood E
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1. Al-Qassas	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ (62) تَزْعُمُونَ	And (remember) the Day when He will call to them, and say: "Where are My (so-called) partners whom you used to assert?"	Upon the day when He shall call to them, and He shall say, 'Where now are My associates whom you were asserting"	62 On the Day when He will call to them, and say, "Where are My associates whom you used to claim?"	.62. And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?"	On that day He will call to them, Where are the gods whom you alleged to be my partners?
2. 74. SURAHUR AH AL- MUDDAT HIR	سَاصِلِيهِ سَقَرًا	I will cast him into Hell-fire	I shall surely roast him in Sakar;	I will roast him in Saqar.	26. I will drive him into Saqar.	I will surely cast him into the Fire
3. al-Insan 76	وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا	and their Lord will give them a pure drink+	and their Lord shall give them to drink a pure draught.	And their Lord will offer them a pure drink	and their Lord will give them a nectar to drink	Their lord will give them pure nectar to drink
4. At-takweer	إِذَا الشَّمْسُ كُوِّرَتْ	When the sun <i>Kuwwirat</i> (wound round and lost its light and is overthrown)	When the sun shall be darkened	1 When the sun is rolled up.	When the sun is wrapped up [in darkness]	When the sun ceases to shine
5.	وَإِذَا الْمَوْءُودَةُ سُئِلَتْ	And when the female (infant) buried alive	8 when the buried infant shall be asked	When the girl, buried alive, is asked:	And when the girl [who was] buried alive is asked	when the infant girl, buried alive,
6. Infitar	إِذَا السَّمَاءُ انْفَطَرَتْ	When the heaven is cleft asunder	When heaven is split open,	When the sky breaks apart	When the sky breaks apart	When the sky is rent a sunder.
7.	وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ	And when the stars have fallen and scattered;	when the stars are scattered	When the planets are scattered	And when the stars fall, scattering,	When the stars scatter
8. 84 The Rupture	إِذَا السَّمَاءُ انشَقَّتْ	When the heaven is split asunder	When heaven is rent asunder	When the sky is ruptured	1. When the sky has split [open]	When the sky is rent apart
9.	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ (4)	4. And has cast out all that was in it and became empty,	and casts forth what is in it, and voids itself,	4 And casts out what is in it, and becomes empty	4. And has cast out that within it and relinquished [it]	And casts out all that is within her and becomes empty
10.	(5) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ	7. Then, as for him who will be given his Record in his right hand,	and gives ear to its Lord, and is fitly disposed!	5 And hearkens to its Lord, as it must	5. And has listened [i.e., responded] to its Lord and was obligated [to do so] –	Obeying her Lord in true submission

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11.	فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ (7)بِيَمِينِهِ	Then, as for him who will be given his Record in his right hand,	Then as for him who is given hts book in his right hand,	7 As for him who is given his book in his right hand.	7. Then as for he who is given his record in his right hand,	
12. Surat 86. Al-Tariq	خلق من ماء دافق	He is created from a water gushing forth	he was created of gushing water	He was created you from gushing liquid	He was created from a fluid, ejected,	He is created from an ejaculated fluid

The Ayahs and the Translations

" Meaning should be delivered to the target reader as close as possible to the original, plus to be acceptable and readable to TTs. Nida puts forward two concepts that have a big influence on translation studies: formal correspondence and dynamic equivalence". According to Nida (1964, p.159), a dynamic equivalence means that the message should be tailored to the readers of the target culture in order to produce the same effect as the original.

Firstly, "the tenses in the original (Glorious Quran) are presented. Secondly, the interpretations of the translators are examined. Thirdly, a comparison among the target texts is assumed. 12 Ayahs (Al-Insan, At-Takwir, Infitar, The Rupture, and Al-Tariq) are presented in the study. The 12 Ayahs are selected randomly". According to table 1, the tense in Ayah 1. is present. The tense in Ayah 2. is in the future. As for Ayahs (3,6,8,9), they are in the simple past tense, and Ayahs (4,5,10,11,12) in the simple past passive tense. "This study approaches exegeses of the QG: i.e., Al-Shirazi (2013), Al-Qurtabi, (1964), Al-Razi, F. (1997), Al-Tabari, M.A. (2010), Al_Tafseer AL-Myyasar (2009), Ben Katheer (2000), and Tabatabaie". (2012).`

" From Table 1. it is seen that the translators almost presume a similar translation. The question is why many translators despite presenting similar interpenetration. The answer is to show that translators conduct shifts through processing from Arabic to English to convey the gist and meaning of the original text. If they don't make this shift, a gap would arise on account of past tense in English referring to complete past actions".

"The interpretation of the first Ayah in Table 1. (Surat Al-Qassas, Ayah 62) is approached by referring to Tafsir Al-Tabari: i.e., "And on the day your Lord will call, O Muhammad, these polytheists in their saying: (Where are my partners whom you used to claim) O people in this world in the name of my partners". The translators in Ayah 1. consider shifts in the target texts (future). In other words, they accurately convey a vivid picture by transferring the source text into the future tense, in order to display the events in the next life (as it is in the original text).

The second Ayah, (in this research) is from Surat Al-Muddathir, Tabatabaie (2012) interpreters, "I will include Saqr and Saqr among the names of Hell in the Qur'an, or one of its layers, and their sentences I will pray it Saqr 'statement or

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instead of saying': will push it upwards". It is seen that no shift is assumed in Ayah 2 (by the translators) because the two languages in question use the future tense. "The second Ayah talks about God's promise to the disbelievers that He will enter them into the light. And, the form of the source verb is the future. The researcher thought that he should select three cases of the verb (past, present, and future of the original text) to see how the translator transferred these forms". From the aforementioned, it seems that the translators did not make any tense shift, in the sense that the original verb is in the future tense, and therefore the image is clearly visible.

For Ayah (3) in table 1. Al-Razi (1997) interprets "Exaggeration of being pure either: It is not unclean like the wine of the world or Exaggerating the distance from filthy things, meaning what dirty hands touched, and what unclean feet trampled". The Ayah (Insan) speaks of how God has prepared for -Surah Al) the believers a reward and a good provision represented by giving them a pure I . "drinkt talks about what will happen on the Day of Resurrection(in the past tense, and the translations appear. Praiseworthy, the five translators realized what the verse meant about future events. "Therefore, all of them have formulated the tense in a way that does not accept any gap or lack of event in the future t understanding for the TT"s.

"As for Ayah (4), according to Ben Katheer (؁؁؁) the Ayah (from Surat At-Taqwir) talks about "the Day of Resurrection, its horrors, and its horrors, and in swears in it that what the -the Blessed and Exalted -God ؁its other part and that it is not as they say that ؁" Messenger, may God's prayers and peace be upon him be peace and blessings, and other -he is insane

Ayah (4) (from Surat At-Taqwir) the universe and shows the conditions of that the sun turns into a dark ball. The original sentence was formulated first in ؁the past tense(out of certainty)and secondly in the passive form due to its ؁ importance and to attract the attention of the listener and the reader". According to Inzunza (2020) the activities, rather than the people, are the focus of the passive voice. It is seen that translator B uses the future passive form to convey the message clearly. "The translator's C & D use simple present passive to express the future event which is permitted in English. Translator E uses simple present to refer to the future which is expressed correctly nevertheless, using passive sentence would increasingly attract the attention of the TTs". Translator A uses a mix of a transliteration of the Arabic word (كورت) and the English future expression (would + base form).

For Ayah (5), in Surat At-Taqwir, Tabatabaie (2012) interprets that "the Arabs used to sacrifice girls for fear of being disgraced for their sake, as indicated by he Almighty's saying: "And when one of them is given the news of a female, his t face will remain black, and he will be suppressed". Ayah five was formulated in the past tense(passive voice) to emphasize the importance and severity of the

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event tors have done a good jobThe transla (conveyingpassive into the target the However, the formula of . grandeur tance and language), preserving its impor
· the version indicates the futureBut, translators of (A, D, and E) did not convey a future sentence so, they would better to add a margin or note to take into Muslim-account the readers, especially if the reader is a non, It is possible that the latter will find a gap in understanding, especially if he did not know how to approach the original copy of the Holy Qur'an (and this is a weak possibility because the context indicates the events of the Day of Resurrection).

Infitar-The sixth verse in the table from Surat Alaccording to Al-Qurtabi the nce refers to the horrors that happen to the sky on the Day of Resurrectionsente. The translators, despite their different sentence tenses, conveyed the spirit of the original text in depicting the disintegration of the sky as it is in the ST.

For Ayah (7), according to AL-Shirazi in AL-AMthal (2013) "the upper world will be destroyed, majestic explosions will occur in all the heavenly stars, and the system of the solar systems will be disturbed so that the stars will depart ne another and fade awayfrom their paths to collide with o". Ayah (7) completes the beginnings of the previous one inInfitar, due to the events that -Surat Al happen to the planets. The tense of the sentence in the original text is in the past. As for translators B, &C, the sentence in the passive present they transferred tense. .Translators D and E used thesimple present, and all these sentences refer to the future.

All translators of Ayah (8) convey the merit of the original text by assuming the simple present passive, except for translator D, who uses present perfect to picture the events of the future. (⁹)For Ayah Ben Katheer (2000) interprets that "She threw what was in it from the dead and abandoned them". It is seen that translators of Ayah (9) assume shift tense from the past tense (in the original text) to the simple present in the target text (B, C, E). The translator (A) assumes the present perfect shift in the first verb and keeps the past simple tense in the second. Translator D used present perfect in the first verb and simple present in the second.

According to Al-Tafseer AL-Myassar (1997), Ayah (١٠) in Table 1. is interpreted as "If the sky is cracked, and it breaks with clouds on the Day of Resurrection, and it obeys the command of its Lord in what He commanded it to ssent, and it is entitled to submit to His commanddi". According to Vinay and Darbelnet (seea shift or transposition), translation E adheres tonominal interpretation (which is recognized), that is to say, he conductsashift from SL verb to TL noun Translation A is also, recommended by using the passive voice of the future to picture the situation in the SL. As for the rest, they show acceptability and readability by using either simple present passive voice or, presentperfect tense.

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For Ayah (11) in Table 1., according to Al-Tabari (2010) " As for the one who was given the book of his deeds in his right hand". All translators of this Ayah convey the features of the original text (past passive voice) by assuming either simple present passive voice or simple future passive. For Ayah (12) in Table 1., according to Al-Tabari (2010) " It comes from the loins of the man and the loins of the man and from the loins of the women and the loins of the women". The final Ayah in this study (from Suratal- qTari) talks about how Allah blessed and exalted, has created us from flowing water. The original sentence is in the past passive to focus on the action itself (the creation of a human being). The translators efficiently convey the ST to the TTs. Bear in mind translations: B, C, and D show simple past passive because the action is in the past. A and E show simple present passive voice by considering the action as a fact.

Conclusion

Consequently, the result of the study fulfills the hypothesis or that the translator may have to make a tense shift of the original text in order to convey the spirit of the meaning to the readers. Translators resort to this shift since the two languages in question have different linguistic systems (do not belong to the same family). In other words, this shift in tense preserves the meaning of the original text. And, this matter is evident through the translations above .

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