



Translation of Negation in the Glorious Quran: Creating a Translation Memory Term Base

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بناء قاعدة ذاكرة ترجمة للنفي في القرآن الكريم

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المستخلص

تعنى هذه الدراسة في ترجمة النفي في القرآن الكريم باستخدام نموذج التحولات في الترجمة لكانفوردي في ثلاث ترجمات هي: علي، إيتاني، والهاللي و خان، فضلا عن بناء قاعدة ذاكرة ترجمة لترجمة النفي في القرآن. قورنت الترجمات الثلاث بناءً على التحولات التي حدثت في ترجمة النفي في القرآن الكريم. بنيت الدراسة على فرضيتين: (أ) من المحتمل أن تكون التحولات في الترجمات الثلاث قليلة إذ أن النفي عادةً ما يكون بسيطاً للترجمة حتى بين لغتين مختلفتين بشكل كبير مثل اللغة الإنجليزية والعربية. (ب) من غير المرجح أن يكون هناك فرق كبير بين الترجمات الثلاث، وأن توحيدها باستخدام برنامج الترجمة الآلية (TM) سيكون سهلاً نسبياً. قامت هذه الدراسة بإجراء تحليل كمي لمقارنة العدد الإجمالي للتحولات وعدد كل نوع من التحولات بين كل ترجمة. كما استخدمت برنامج الترجمة memoQ لبناء قاعدة ذاكرة ترجمة لترجمة النفي في القرآن الكريم. دحضت النتائج الفرضيتين إذ كانت التحولات في جميع الترجمات الثلاث وفيرة، وكانت مختلفة في العدد الإجمالي للتحولات وعدد حالات حدوث كل نوع من التحولات في الترجمات الثلاث. علاوة على ذلك، كانت ترجمة علي يوسف هي التي اختيرت لإنشاء قاعدة الذاكرة الترجمة لأنها تساعد في الحفاظ على الاتساق عند استخدام ترجمة واحدة لبناء قاعدة الذاكرة الترجمة، فضلاً على أن ترجمتها تحتوي على أقل عدد من حالات حذف النفي، مع استخدامها الغزير للتعابير القديمة. أوصت الدراسة بإجراء مزيد من البحوث باستخدام ترجمات القرآن الكريم وبناء المزيد من قواعد الذاكرة الترجمة باستخدام حالات النفي الأقل حدوثاً التي لم تُدرج في هذه الدراسة، علاوة على قواعد ذاكرة الترجمة للنهي وفعل الامر. كما أنه من المفيد إجراء مزيد من البحث على هذه القاعدة لتقليصها عن طريق حذف الآيات المكررة والترجمات المتعددة للآية نفسها.

Abstract

This study has investigated the translation of negation in the Holy Quran using Catford's shift model in the three translations of Maulwai Sher Ali, Talal Itani, and Muhammed Taqi-ud Din Al-Hilali and Muhammed Mushin Khan, in addition to building a term base for the translation of negation in the Quran. The three translations were compared on the basis of the shifts that occurred in the translation of negation in the holy Quran. This study is based on two hypotheses which are (a) The presence of shifts in the three translations would be minimal as negation is usually straight forward to render between widely different languages such as English and Arabic (b) there likely may not be any significant difference between the three translations and their standardization using TM. This study conducted a quantitative analysis to compare the total number of shifts and that of each shift type between each translation. It also utilized the memoQ translation program to build a term base for the translation of negation in the Holy Quran. The results have proven both hypotheses to be untrue, as shifts in all of the three translations were abundant, and that they were all different in the total number of shifts and the number of occurrences of each shift type in the three translations. Moreover, Ali's translation was the one selected to create the term base as it helps with consistency to use a single translation to create the term base, in

addition that his translation has the least amount of cases of negation deletion, as well as his abundant use of archaic expressions. The study has suggested some topics for further research such as designing term bases for prohibition and imperatives. It is also useful to conduct further research on this term base to narrow it down by shaving off repeated ayas and multiple translations of the same aya. **Keywords:** The Quran, Quran translation, Shifts, Term base

1.0. Chapter One: Introduction

1.1. Overview

Religious texts, and the holy Quran in particular, have played a major and crucial role in the lives of people throughout history via guiding Muslims in their acts and beliefs. And given that religious texts are revealed in a single language, they need to be translated to people who speak languages other than that of the language of the sacred text. The Quran is the word of Allah for Muslims which is considered the holy book of Islam. The Quran was descended to Prophet Muhammed (peace be upon him) through the archangel Gabriel, who is tasked since the time of Adam to deliver the words of Allah as guidance to the whole of humanity (Al-Aqad, Sapar, Hussin, Mokhtar, and Mohad, 2019). The holy Quran is a sketch of people's life in its most meticulous details. It regards describing the ideas and ethics which must rule human behavior. It also sets the limits of the legitimacy of economic, relational, and religious principles (Zahid, Belghita, and Moumou, n.d.). As a religious text, the translation of the Quran is a very complicated process, for such a text contains deep meaning that requires a great deal of interpretation. Religious texts possess multiple layers to their meaning, and each translator might be influenced consciously or sub-consciously by his ideological and religious beliefs in their interpretation and translation of the text (Ilyas, 1989). The Quran is considered to be the holy scripture of over 1.6 billion people, and around 80% of these people do not speak Arabic as their first language (DeSilver, 2013) and can only understand the sacred writing through the translated version Ahmed (2014) states that the translation of the Quran is the ultimate act of translation experience, it is the place where translation theories hold both so little and so much relevance and meaning, it is the utmost practical and pragmatic test for those theories as well as being a monumental challenge for translation itself; for its meaning, its capabilities, its limits, and if it even exists. Halimah (2014) maintains that there are many different translated versions of the Quran used these days. This will obviously lead to misunderstanding and a warped perceptions of the original text's intended meaning by both Muslims and non- Muslims alike. Therefore, there needs to be a standardization of the translation of the Quran. Moreover, negation is an important and common aspect of human communication, whether it is used for denial, refusal, or prohibition. However, despite of the universal nature of these phenomena, it is expressed and realized in a variety of ways within and across different languages. For example, Arabic greatly differs in negation compared to English and French According to As-Salmi (2019), the Arabic language has many negative particles that are used with their own conditions and specific uses. For example, there are five common elements to negate in Arabic, which are لا, ما, لم, لن, ليس. Meanwhile, negation can occur in English in a variety of ways, most often when 'no, not, never, none, nobody, etc' and affixes are used. Negation in religious texts is an important element to focus on, as these texts are a guide to the way people behave and how not to behave. Thus, if negation is not translated adequately, it might produce the wrong interpretation and understanding of the sacred text, which might lead people to behaving in ways contradictory to the instructions of the religious text in the original language. Computers have been of a great aid in many aspects of human life, including the act of translation. Any tool that can help a translator will enhance the quality of translation or reduce the time it takes to be produced. Computer assisted translation (henceforth CAT) tools such as bilingual dictionaries, grammar and spell checkers, and terminology software have been assisting translators for decades. However, among the most useful among them is translation memory Translation memory (henceforth TM) is a beneficial tool in the standardization of the translation of negation in religious texts, as TMs function as term bases for any translation entered into the system, where the terms are saved for future use (He, 2011). Therefore, by storing a number of translations from different renderings of negation in the Quran, they can be accessed, compared, and assessed to determine which terms in each of these term bases are the most appropriate to the original text meaning.

1.2. Statement of the Problem

According to AL-Aqad, et al., (2017), the translation of the holy Quranic text has always been a problematic and debatable issue for every translator in Islamic theology. And as was aforementioned, there are many different translated versions of the Quran used these days, this is a result of people being intentionally or non-intentionally influenced by their beliefs and ideologies in their interpretation and understanding of religious text (Beckford, n.d.). This can be best seen in people's negative view of Muslims and Islam in general post the 9/11

attacks (Samari, 2016). Moreover, negation plays an important role in guiding people in accordance with the behavior desired from the sacred text, as it is used to negate certain facts and actions to aid people in understanding what is the appropriate way of acting that the religion demands of people. Thus, if it is not rendered accurately, it will lead to severe misunderstandings of the sacred text and gives a disfigured picture of the original. Thus, such a study is necessary especially now days with the great increase in Quranic translation in the twentieth century and onwards (Brakhw & Ismail, 2014). The present study endeavors to build a term base (henceforth TM) that handles the rendering of negation in the sacred Quranic text.

2.0 Chapter Two: Literature Review

2.1. CAT

According to Li and Xia (2013), computer-aided translation (CAT) is the employment of technology such as computer software and hardware as well as the internet and other devices to aid the translator while he is translating. They further add that the technology used in CAT involves procedures such as the processing and analyzing of source text, utilizing TMs during the course of translation, and using proofreading software once the translation task is complete. Translators employ programs such as CAT to mostly improve their productivity at the same time as preserving a translation service of high-quality, which was done using tools that include multilingual word processing, automatic dictionary, and consultation of terminology (Alotaibi, 2020). Furthermore, according to Alotaibi (2020), CAT is considered a recent field that began in the 1980s in concordance with a change from employing machine translation (henceforth MT), to utilizing computers to aid human translators. Moreover, CAT tools have gradually become a staple tool in professional translation and this is more and more shown in translator training programs in universities and schools (Olohan, 2011), usually at both undergraduate and postgraduate levels. In recent years, there has been a wide spread of these tools which can be described as a single integrated system enabling more efficient and consistent translation process (Fernandez-Parra, 2016). CAT differs from MT in the fact that MT deals with computer systems translating from one natural language to the next with or without the help of humans (Hutchins & Somers, 1992). Thus, it can be stated that CAT deals mainly with humans conducting the translation task with the aid of computer systems, while MT is about the computer conducting the translation process with or without the help of humans.

2.2. TM

TMs are the most commonly used CAT tools for professional translators of specialized text (Christensen & Schjoldager, 2017). TM technology is used nowadays in more jobs, more languages, and by more clients and translators than ever before (Lagoudaki, 2006). Gouadec's (2007) findings are a clear indication of this as they state that in 95% of the more than 430 jobs advertisements for professional translators that he conducts a survey on skills with TMs were needed as prerequisites. TMs are one of many translation technology tools available in the market. They are databases that contain source texts and their translations which are made by a human translator. When the translator presents a new segment to the TM, the system will present the translation of an old segment that is similar to the new segment (He, 2011; Spasovski & Mitkov, n.d.). Such a system is one of the most well-known CAT features that contains reusable high-quality translations (El-Garawany, 2021). The core of every TM is the memory, which is a complex database where source text segments are aligned with the corresponding target text segment. The methods by which the memory can be accessed and managed vary from one TM program to another, but the idea behind the tool remains generally the same, which is reusing previous works (Miangah, 2008). However, the memory is not the only aspect of this system, it also includes module for terminology, glossary management, and a tool for automatic alignment of translated sentences (Perez, 2001). According to Sin-wai (2014), a TM entry, which is sometimes called translation unit or TU, contains the source segment, its translation, as well as other relevant metadata such as the author stamp, subject matter, client name, and date/time. Also, the TM possesses algorithms for selecting a translation from the database if a similar or the same segment is employed in the new text. Lastly, it is important to add that TU segments usually equal a sentence, however, the segmentation rules can be changed to meet a person's preference, either that of the translator or the client (Kornacki, 2018). Sin-wai (2014) further adds that when a segment in the editor window is opened by a translator, it is compared to already existing entries in the database in one of the following ways: 1- If the similarity between the segment in the database and the one the translator is working on is 100%, then it is called an exact match. All the translator has to do in this case is see if it can be reused as it is, or any further minor adjustments are required to fit the context.

2- When a source segment is similar but not exactly the same as the database segment, then it is called a fuzzy match. The degree of similarity will be provided as a percentage. Afterwards, the translator will determine whether the fuzzy match can be adequately adapted, or a new translation from scratch is better. Segments of 70% similarity or higher are the only ones suggested by the system, since anything less will probably distract rather than aid the translator.

3- If no match that passes the 70% similarity threshold is found, then none are offered. Such a case is called a zero match and requires the translator to translate using the conventional ways. However, some TM programs consider anything between a 0% and a 100% to be a fuzzy match (Miangah, 2008). TM can be of considerable utility in a text containing repetitive elements. Creating a database of texts types that are known to repeat elements while making slight modifications, such as instructions manuals to products that usually receive new manuals are the original purpose behind creating TM (El-Garawany, 2020). This makes sense as text types with repetitive elements are likely to have exact to fuzzy matches most of the time. A great feature of TM, and it is the way by which the database is built in the first place, is the fact that it will continue to grow as long as the translator works through a text in the program (Sin-wai, 2014). Therefore, the translator using a TM can benefit even when there is a fuzzy or zero match, since he can translate the segment, which adds it to the databases.

2.3. MemoQ

MemoQ is a modern CAT software that was developed in Hungary (Alotaibi, 2020). It was developed by Kilgray and released in 2009, where it enjoyed a great amount of freelancer following (Sin-wai, 2014). Being a CAT tool, MemoQ is of great use when it comes to translation and language services. The MemoQ website lists some of the uses that its program possesses as follows:

1- It is of considerable aid to enterprise in managing and automating their localization process on a global level by using the translation management system of the MemoQ. There are many aspects to this software which include easy tracking of projects, automated quality checks, customizability, connectivity, flexible workflow management, as well as other aspects that make MemoQ appreciated by enterprises.

2- Language service providers can benefit greatly from MemoQ, for they deal daily with a large variety of projects. MemoQ will significantly speed up the translation process, allowing for more projects to be finished quickly compared to before using MemoQ.

3- Whether a translator is translating or reviewing a translation, MemoQ can be of great aid in both processes, for translators themselves created MemoQ translator pro for translators.

2.4. The Quran

The holy Quran was revealed to prophet Muhammed over the course of two decades, firstly in 610 AD and finally in 633 AD. During this period, the Quran was interiorized by the community, then turned into a book between two covers. Within less than two decades of the Prophet's death, when the people who heard it directly it from his mouth and had written it down were still alive, the holy Quran was collected and fixed into an official codex. This collection is the one that came down to us with only minor adjustments and which has been accepted by the community (Ayoub, 1984). According to Al-Jabari (2008) Muslims view the Quran as the word of Allah, and as the eternal miracle of Islam. It is the complete and best guide for how a person ought to live his life and how to seek Allah's approval. These guides and teachings are universal to the whole of humanity and are not restricted to a certain group. Moreover, Muslims view it as a method to purify and enlighten one's soul and morals, to condemn all wrongs, encourage acts of good, and to call for the establishment of justice. Ayoub (1984) further adds that the holy Quran has occupied two distinct yet continuous roles in the lives of Muslim people: it has been a guide in this weary life and into the next, a source of blessing and honor for its bearers on Earth and their mediator with Allah on the Day of Judgment. The Prophet Muhammed (peace be upon him) observes that "The Quran is right guidance from errors and a light against blindness. It is a support against stumbling... a source of illumination against sorrow and a protection against perdition. It is the criterion of truth against sedition and the best way leading from this world to the next. No one turns away from the Quran but that he turns toward the fire" (Al-Ayyashi, 932 AD). The Quran itself is a source of sanctity and blessing not only for those that spend their time reciting and studying it, but for the world and its history as well. Moreover, Ibn-Kathir (774/2000) states that the Quran was sent down the sacred city of Mekka, a noble place, at the month of Ramadan, a noble time. Therefore, it is combined both a noble space and time (Ayoub, 1984). The Quran also possesses a divine quality which makes its power far beyond the ability of a hard mountain to bear. Such an idea is gleaned from the Quranic aya stating "Were we to cause this Quran to descend upon a mountain, you would see it humbled, torn asunder in awe of God" (Q. 59:21). This divine power is not only used as a negative

source of destruction; however, it is also a positive force of healing and tranquility (Ayoub, 1984) Alongside the sayings, actions, and recommendations of the Prophet Muhammed, the Quran has been the ultimate source of legal authority for the last fourteen centuries for Muslims. The various ayas of the Quran have been examined, analyzed, and interpreted to an extreme degree by Muslim scholars, clarifying the requirements the holy Quran imposes on Muslims so they reach spiritual purity. Thus, as well as serving a legislative and theological role, the Quran also serves to provide spiritual guidance for Muslims (Omran, 1988) Moreover, the Quran is the word of Allah, still the sacred book is a document solely aimed at man, and it calls itself guidance for mankind. However, the term Allah, the Muslim name for God, occurs over 2,500 times in the Quran, and that is without taking the terms Ar-Rabb, the lord, and Ar-Rahman, the merciful, as well as other names for God in the holy Quran (Rahman, 1979) Still the Quran is no treaties about God or his nature. His existence in the Quran is purely functional; he is the creator and sustainer of the universe and of man, and the giver of guidance for man and he who judges them, as an individual and as a collective, and delivers out to him merciful justice (Rahman, 1979) As was aforementioned in the introduction, the Quran suras are divided into two types, the Mekkan and the Medinan suras. Najjar (2012) explains that the Mekkan suras mainly promise paradise for the believers and warn wrongdoers of the severe punishment of hellfire. on the other hand, Medinan suras focused more on laying down the tenets of criminal law, social, economic, and state policies. Furthermore, they provide directions for every aspect of personal life Najjar (2012) further states that there were two ways of preserving the Quran: by memorizing and by writing. The Prophet Muhammed (peace be upon him) used to recite each revelation to his followers who then memorized them as soon as they were revealed, and therefore had the whole of the holy Quran memorized by the time the final revelation came.

2.5. Quran Translation

The concept of translation widely differs from one definition to another; however, the key concept between definitions is the same, which is that it is a process from a source language into a target language. The translation of the Quran more specifically is defined as the rendering and explanation of the meaning of the Quran in other languages. This is as a result of the fact that in sacred text, emphasis is placed on the transmission of the truth, the reliability, the untranslatable, the synthesis, the rhetoric, the metaphorical style, and so on (Boulaouali, 2021) Hassan (2019) states that the matter of translating the Quran into other languages has been a controversial issue among Muslim scholars since its revelation. Muslim scholars who are conservative hold the view that the holy Quran is the word of Allah as revealed in Arabic, therefore no one should tamper with the original text to translate it into any other language. Meanwhile, there are Muslim scholars who call for the idea of translating the sacred text into other languages to spread the word of the Quran, so that non-Arabs can have access to it. Moreover, Al-Jabari (2008) states that the Quran is one of the most translated books in the world, with English being the most common target language.

Najjar (2012) provides the following reasons why English translation of the Quran being more demanded than any other:

- 1- English is spoken all around the world.
- 2- The Quran is more accessible to those who do not speak Arabic regardless of their religion.
- 3- The 9/11 attacks have caused many non-Muslims to read the translation of the Quran with the aim of understanding Islam and Muslims better.
- 4- Many Muslim and non-Muslim academics alike are interested in the meaning of the Quran.

2.6. Negation

To negate, deny, or express the non-existence of something, someone, or an action or feeling, is a universal mental pattern that exists within all languages. However, languages utilize different strategies to express negative meaning despite the existence of some universal traits such as placing the negative marker before the verb (Al-Hilali & Hussein, 2020; Jawad, n.d.). Arabic and English are similar in some ways in their negation system; however, they greatly differ in other ways (Ama'aitah, 2016).

2.6.1. Negation in Arabic

Arabic has four negative particles which are ما, لم, لا, لن as well as the negative verb ليس. They come before the verb or noun they negate, and their use is governed by the tense/aspect of the verb which they negate (Khalil, 1999). Dendane (2012) explains each particle as follows:

- 1- The negative لا: The negative particle لا is the most commonly occurring form of negative particles in Arabic, both in its classical form and modern standard Arabic. it occurs 812 times without a clitic in the Quran. It also occurs in isolation as a negative answer meaning "no" in the English language. as a sentential negator, لا appears

before a noun however it appears much more frequently before a verb, amounting to 685 times out of the 812 aforementioned times. An example of such negation is لا مال له for pre-nominal لا which is placed before indefinite nouns in verbless sentences, and لا تتكلم الاسبانية in pre-verbal لا which is used with the imperfective. However, it is important to note that لا has another function which is to forbid as in لا تكذب. there is also a third function of لا which occurs when it is followed by a perfective as in the praying expression لا قدر الله or in the aya فلا صدق ولا صلى, they are both in the perfect but the outcome is in the future.

2- The negative ما: This negative particle occurs mostly before verbs but sometimes before nouns as in ما الملك ما يقول الحق and ما جاء احد. It is important to note that the particle ما has other functions including the relative ما as in ما فعلت ما قلت لي and the one used in what and which questions as in ما اسمك and ما هو.

3- The negative لم and لن: These two negative particles are used with the imperfective as in لم يكتب له. However, the difference between the two is that لم indicates that the action cannot be completed in the past, while لن is an absolute negation with no possibility of completion in the future.

4- The negative لما, ان, لات: These negative particles have been phased out from modern Arabic and they rarely occur in the Quran. لما regards when something has not yet been completed as in لما يدخل الايمان في قلوبكم and لات is used with time as in لات حين مناص and ان is used with both verbal and nominal sentence and it is usually followed by الا as in ان الكافرون الا في غرور (Kanani, 2022).

5- The negative ليس: This negation is the result of combining the negative particle لا and the word ايس for existence. It can negate verbless sentences such as ليس البحر امناً but it can also come before a verb and carry the same function as لا and ما as in ليس يعلم الغيب الا الله. This particle is also marked for person, number, and gender as in الفتاتان ليستا جميلتان (Al-Horais, 2017).

6- Implicit negation: According to Al-Ghazalli (2013) implicit negation can be understood from the linguistic or spoken context of the sentence without the need to refer to any negative particles.

7- Double negation: Double negation is used for emphasis in colloquial settings, and it usually cancels out negation as is the case in "لا استطيع ان لا انام" which means I want to sleep.

2.6.2. Negation in English

On the other hand, English negation is realized in one of three ways: by using not or its contraction n't with verbs; using negative forms such as never, nobody, no and nothing; and using negative adverbs such as scarcely, rarely, hardly, little, and few (Khalil, 1999). Moreover, according to Allsop (1983) the basic pattern of negation in English is: Subject+have/be/+not+the main verb+The aforementioned first two types of negation are explained by Iyeiri (2005) as follows:

1- Negative words: The most crucial type of negative word is "not" as it can negate a whole clause, according to Leech (2006) it is the standard way of expressing negation. There are other negative words as well which include neither, neither...nor, never, nobody, no one, none, nothing, nowhere, and unless. There are also other negative words and phrases that require a change of word order, they include at no time, not only, not once, under no circumstances, and no sooner. This expression can be inserted into sentences with the following patterns: negative part+auxiliary/to be+subject+verb+.....

2- Negative sentences: The negation concept has a great importance to logic. Langendoen (1970) starts off his discussion of sentence negation with the following example: "Brutus didn't kill a tyrant Brutus killed a tyrant". When the affirmative form of the sentence is given, it is thus not hard to semantically interpret the negative sentence. Therefore, the first sentence is a denial of the second. However, when it comes to syntax the matter is not as easy as negative patterns must be strictly followed. That is:

Not Brutus or not tyrant or not killed; which means: either that no one killed anyone, or the person who killed someone is not a tyrant. It has to be clarified that at least one of them is not true. Moreover, there is ambiguity in some negative sentences such as: "John is unhappy" and "John is not happy" both seem to have the same meaning but it is not the case, for the first sentence can affirm that the one who is happy is not John, however, the second sentence can never affirm as such. Another complexity handled by Langendoen is shown in the following examples: "John saw someone" this sentence contains two negative counterparts: "John did not see anyone" and "John saw no one". The meaning of both of these sentences is the same and both of them can be semantically transformed to: "that John saw someone is not the case". There is another interpretation of the last declarative sentence and its negative counterpart's: "John did not see someone" Meanwhile "Someone saw John" possesses only a single negative counterpart that is: "No one saw John". Thus, regardless if the sentences possessed indefinite or definite pronouns its negative counterparts will be different. In other words, when it

contains the indefinite one, there is ambiguity and then there will exist two negative sentences. Let's take into consideration the following sentence: "John knows some of his classmates" it has two possible negative sentences:

1- "John doesn't know any of his classmates".

2- "John knows none of his classmates". It appears that utilizing the indefinite pronouns leads to receiving two negative sentences, meanwhile, when the definite quantifiers are used, there will be one identical negative sentence. Therefore, ambiguity is in its declarative form. When definite pronouns or quantifiers are used, there is no ambiguity and vice versa. The matter of the negative question also causes some problems as is the case in the following example: "Aren't you coming?" and "Are you coming?" They are not the same as the expected answer to the first question is 'no', while the second one is 'yes'. After dealing with both the subjects of negative words and sentences in the English language, it becomes quite clear that organizing negative sentences using a variety of negative words and comprehending the exact meaning of negative sentences is a hard task.

3- Negative affixes: A third type of negation is explained by As-Salmi (2019) which regards negative affixes, and it occurs when an appropriate affix is added to the word so the meaning of said word is revised. However, selecting the suitable affix is a problematic element in negation. It means that the first letter of any word might determine the type of prefix to be attached. As-Salmi (2019) further adds that when a word begins with the letter's 'm' or 'p' the prefix 'im' is the one that is used, whereas, words beginning with 're' the prefix 'ir' is the one chosen. The following is an example of negation by prefixes: polite-impolite, normal-abnormal, literate-illiterate, regular-irregular, expensive-inexpensive, happy-unhappy, agree-disagree, and understanding-misunderstanding. Words can also be negated by using the suffixes 'less' as in: use-useless. The suffixes 'less' comes from the old English word 'leas' meaning without (Dzukanova, 2006).

4- Implicit negation: According to Al-Ghazali (2013) the implicit negation in the English language can be signaled by the existence of certain lexis. There are some sentences in English which are affirmative in form but negative in meaning as a result of the presence of implicit negation in such sentences. This negation is indicated by certain elements which are: Quantifiers (few, little, some), coordinators (but), adverbs (rarely, seldom, hardly, barely), adjectives (mere, only, reluctant), and verbs (deny, refuse, ignore, dissuade, doubt). Moreover, conditional clauses can also express negation as in "unless Jim had invited him, he would have remained a stranger" which means he would not have met them without the invitation. Also, phrases denoting exception also imply negation. They include: except for, with the exception of, apart from, aside from, and excluding (Quirk, et al., 1985).

5- English also possess double negation, however it is advised against utilizing it as it cancels out the negation as in saying 'I don't have none' instead of 'I don't have any' or 'I have none' (Heather, 2013). Double negation usually happens when 'not' is put before a word of negative import or containing a negative prefix. Furthermore, double negation is used to emphasize the point of the sentence as "not without some doubt" is stronger than "with some doubt" (Tsukiyama, n.d).

2.7. Catford Translation Shifts

According to Almann (2013) translation shifts are changes that occur in the translation from the source text to the target text. They are divided into two main categories:

1- Level shifts: when a source language item in one linguistic level is rendered into a target language item at a different level. For example, the English grammatical progressive aspect being rendered into Arabic using a lexical item, for the Arabic language has no progressive aspect. Such as in He is still reading the book being translated into لا يزال يقرأ الكتاب.

2- Category shifts which are divided into four types:

2.1. Structure shifts: The grammatical change between the structure of the source text and the target text. For example, an adjective-noun such as Black car being rendered into a noun-adjective in Arabic as in سيارة سوداء.

2.2. Class shifts: translating the source text segment into a different grammatical class in the target text. For example, the verb جاع being rendered into the linking verb plus adjective be hungry.

2.3. Unit or rank shift: It involves a change in rank, such as translating a word into a phrase. For example, translating كبر into he grew up.

2.4. Intra-system shifts: These are shifts that take place when the source language and the target language possess approximately corresponding systems, but where 'the translation involves selection of a non-corresponding term in the target language system. For example, translating The statistics show into أظهرت الإحصائيات which involved translating the present simple show into the past simple أظهرت.

3.0. Chapter Three: Methodology

This study will follow a quantitative method to identify the most common translation shifts in negation in the three translations of the Quran. Afterwards, the MemoQ translation memory system will be used to build a term base for the translation of negation for each of the three translations.

4.0. Chapter Four: Practical Part

4.1. Preliminaries

The results of quantitative analysis of the Catford's translation shifts in the translation of negation in the three translations of the Quran will be presented here, in addition to the implementation of TM to create a term base for said negation translation. Adding to the aforementioned advantages of TM, it has been selected for this study due to it being free for public use and it does not require an online connection.

4.2. Quantitative Analysis

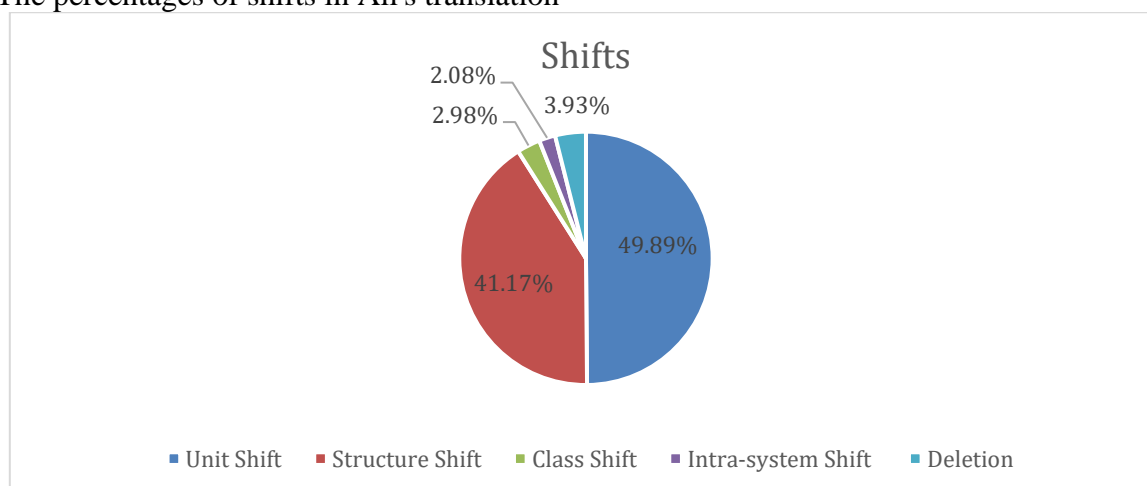
For the purpose of quantitatively analyzing the translation shifts in the Quran, three tables will be presented consisting of the total number of shifts for each translation, and each shift type alongside the percentage they occupy of the total number of shifts. Each table representing one Quran translation with a fourth and final table containing the total number of shifts and shift types for all three translations in addition to a pie chart of the percentages. One example will be provided for every shift type in each of the three translations, in addition to how the other translations rendered the examples for the sake of comparison. Furthermore, only the translations of لا, ما, لم, لن were taken into account in this study as they make up the vast majority of negative particles with the number of remaining others being negligible. The total number of negative particles amounted to 2055.

4.2.1. Ali's Translation of the Quran

After going through Ali's (2021) translation of Quran noting each case of negation and its translation and analyzing it using Catford's model, the following table was designed: Table 1 Shifts in the translation of negation in Ali's translation

No.	Shifts	Frequency	Percentage
1.	Unit Shift	1368	49.89%
2.	Structure Shift	1129	41.17%
3.	Class shift	80	2.98%
4.	Intra-system Shift	57	2.08%
5.	Deletion	108	3.93%
Total	-	2742	-

Figure 1 The percentages of shifts in Ali's translation



The most common type of shift in the translation of negation in Ali's translation is that of unit with (1368) occurrences, constituting (49.89%) of the (2742) total cases of shifts in this translation. Such a shift in Ali's translation is present in these ayas followed by Itani's, and Al-Hilali and Khan's translation for comparison: "فهم لا يرجعون" (The Heifer, nineteen)"so they will not return""they will not return""so they return not (to the right path) In Ali's translation of this aya, the word يرجعون is rendered into the phrase "will return" with the negative "not" occurring in the middle of the phrase. The verb يرجعون is translated into the auxiliary verb "will" + the verb "return" thus, constituting a unit shift. Ali rendered it using unit shift, as well as Itani, however, Al-Hilali and Khan utilized structure in addition to inserting a clarification between brackets. Following closely behind unit shift, the second most common type of shift in the translation is that of structure shift with (1129) occurrences, making up (41.17%) of the total number of shifts in Ali's translation of negation. Such type of shifts in Ali's translation can be best seen in these examples followed by Itani's, and Al-Hilali and Khan's translation for comparison: "ان الله لا يخلف الميعاد" (Al-Umran, ten)"Allah breaks not his promise""Allah will never break his promise""Allah never breaks his promise" In Ali's translation of this aya, the negative particle "not" is placed after the verb "breaks" while its Arabic equivalent لا is placed before the verb يخلف, the Arabic equivalent of "breaks", meaning a shift of structure has happened. Ali's translation has an occurrence of structure shift, while Itani's utilized unit shift instead. Al-Hilali and Khan's translation has no shifts at all The second least common type of shift, with a considerable difference in number of occurrences compared to the most common two types of shift, is that of class with (80) instances making up (2.98%) of the total number of shifts in the translation. Such shift in Ali's translation can be seen in these examples followed by Itani's, and Al-Hilali and Khan's translation for comparison: "ولا الضالين" (The opening, seven)"not gone astray""nor of those who are misguided""nor of those who went astray (i.e. those who have lost the true knowledge, so they wander in error, and are not guided to the truth)In Ali's translation of this aya, the noun الضالين is rendered into the verb "gone" + the adverb "astray". Hence, the grammatical class changed, thus, a class shift has happened. Only Ali's and Al-Hilali and Khan's translations possess a shift of class. Itani's translation has no shifts. Al-Hilali and Khan's translation has a lengthy explanation between brackets.Intra-system shift is the least common type of shift by far, with (57) instances making up (2.08%) of the total number of shifts. This type of shift in Ali's can best be illustrated in these examples followed by Itani's, and Al-Hilali and Khan's translation for comparison: "كان لم يلبثوا الا ساعة" (Jonah, 46)"as though they had only tarried in the world save for an hour" "as if they had tarried only one hour""as if they had not stayed (in the life of this world and graves) but an hour" In Ali's translation of this aya, the present tense verb يلبثوا is rendered into the past perfect "had only tarried" despite the fact that it could have been translated into the present perfect "have only tarried", meaning the translator selected a non-corresponding form when one already existed, thus this is a case of intra-system shift. All of the translations utilized intra-system shift. Moreover, only Al-Hilali and Khan's translation did not use negation. In addition, their translation is longer as it utilized an in-brackets clarification. Ali's translation is also longer as it clarified the meaning further with the addition of "in the world".Deletion takes the third spot as the most common type of shift in Ali's translation' with (108) cases, far below the (1129) cases of structure shift the second most common type of shift. These (108) occurrences make up (3.93%) of the total cases of shifts in negation in Ali's translation. This type of shift in Ali's translation can be best shown in these examples followed by Itani's, and Al-Hilali and Khan's translation for comparison: "ما المسيح ابن مريم الا رسول" (The Table, 76)"The Messiah, son of Mary, was only a messenger""The Messiah, son of Mary, was only a messenger""The Messiah [Isa (Jesus)], son of Maryam (Mary) was no more than a messenger In Ali's translation of this aya, there are no negative particles, while its Arabic equivalent has the negative particle ما. Therefore, this is an instance of deletion. Only Al-Hilali and Khan's translation does not have deletion. It also utilizes loan words and in-between brackets additions for the clarification of meaning. Ali's and Itani's translations, on the other hand, are exactly identical.

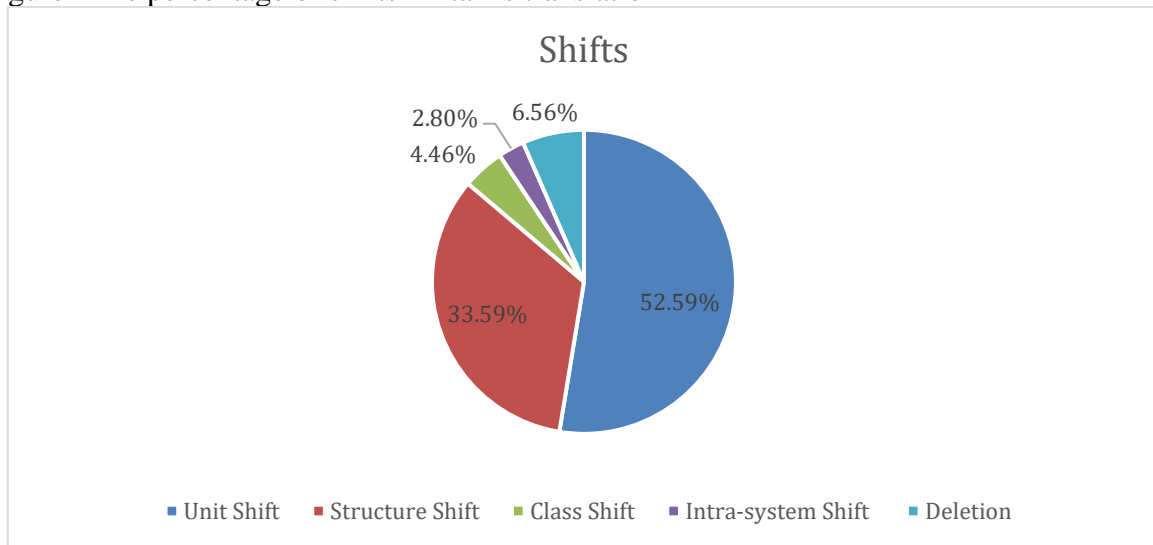
4.2.2. Itani's Translation

After going through Itani's (2021) translation of Quran noting each case of negation and its translation and analyzing it using Catford's model, the following table was designed:Table 2Shifts in the translation of negation in Itani's translation

No.	Shifts	Frequency	Percentage
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1.	Unit Shift	1298	52.59%
2.	Structure Shift	829	33.59%
3.	Class shift	110	4.46%
4.	Intra-system Shift	69	2.796%
5.	Deletion	162	6.56%
Total		2468	-

Figure 2 The percentage of shifts in Itani's translation



Just like in Ali's translation, unit by far is the most common type of shift in the translation of negation in Itani's translation, it consists of (1298) cases making up (52.59%) of the total number of shift instances of (2466) cases. Such type of shift in Itani's translation is present in these ayas followed by Ali's and Al-Hilali and Khan's translation for comparison: "البقرة : لا يؤمنون" (The Heifer, six) "they do not believe""they will not believe""they will not believe" In Itani's translation of this aya, the word يؤمنون is rendered into the phrase "do believe". The verb يؤمنون is rendered into the auxiliary verb "do" + the verb "believe". Thus a unit shift is present in the translation. All of the three translations are essentially the same; they all make use of unit shift. The second most common type of shift in the translation of negation, just like in Ali's translation, is that of structure, with (829) instances making up (33.59%) of the total number of shifts. This type of shift in Itani's translation can be illustrated in these examples followed by Ali's, and Al-Hilali and Khan's translation for comparison: "ولن يخلف" (The Pilgrimage, 48) "But Allah never breaks His promise""But Allah will never break His promise" "And Allah fails not His promise It can be observed that in Itani's translation of this aya, the proper noun "Allah" has been placed before the verb "breaks" and the negative particle "never", while its Arabic equivalent الله is put after the negative particle لن and the verb يخلف, the Arabic equivalent of the verb "break". Therefore, it can be stated that a shift of structure has occurred. All of the three translations make us of structure shift, Al-Hilali and Khan's translation to an even greater degree by moving "fails" to before the negation. Furthermore, Ali's translation has a shift of unit. The fourth most common type of shift in Itani's translation, just like with Ali's translation, is that of class with (110) instances, making up (4.46%) of the total number of shifts in the translation of negation. Such a type of shift in Itani's translation can be shown in these examples followed by Ali's, and Al-Hilali and Khan's translation for comparison: "الحشر : لا يستوي اصحاب النار وأصحاب الجنة" (The Mobilization, 20) "Not equal are the inhabitants of the Fire and the inhabitants of the Paradise""The inmates of the Fire and the inmates of the Garden are not equal""Not equal are the dwellers of the Fire and the dwellers of Paradise" In Itani's translation of this aya, the verb يستوي is rendered into the adjective "equal", thus, the grammatical class has changed and a shift of class has happened. All of the three translations contain a shift of class. They only differ in that Ali's translation has a shift of structure Intra-system shift is by far the least common type of shift in Itani's translation, similar to Ali's translation. There are (69) cases of this type of shift, constituting (2.796%) of the total number of shifts in the translation of negation. This type of shift in Itani's translation can best be

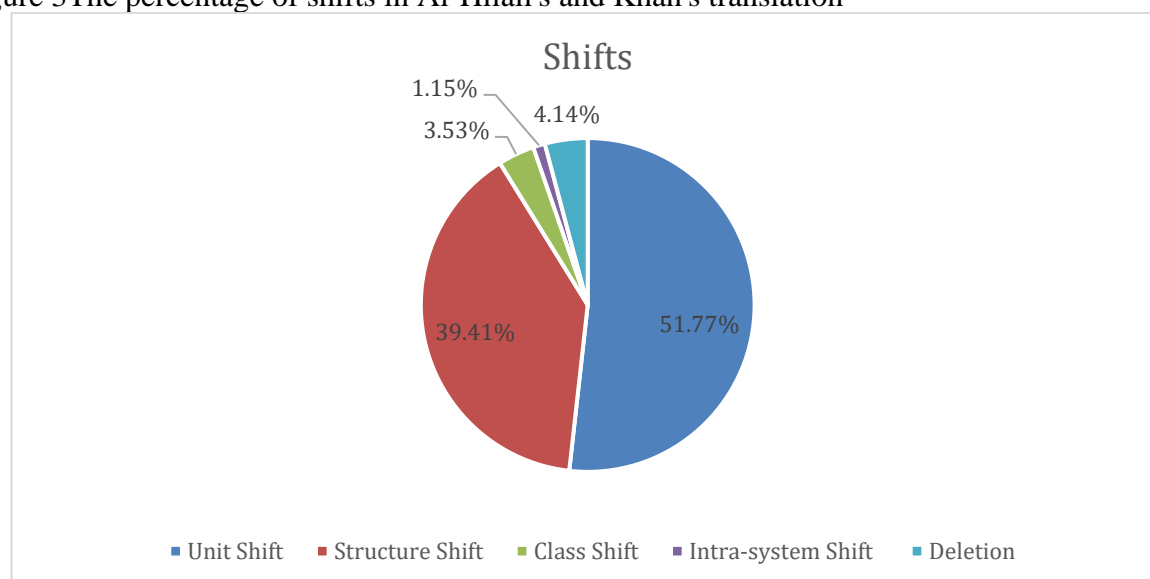
illustrated with these examples followed by Ali's and Al-Hilali and Khan's translation for comparison: "They will not do you any harm" "They cannot harm you" "They will do you no harm" In Itani's translation of this aya, has the verb يضروكم rendered into the noun "harm", when it could have been rendered into a verb as in "They will not harm you", thus, the translator chose a non-correspondent translation when an equivalent one already existed. In other words, this is a case of intra-system shift in this aya. Only Ali's translation does not possess any intra-system shifts. All of the translations contain a shift of unit in a similar manner The third most common type of shift in Itani's translation, is that of deletion, as is the case with Ali's translation, with (162) instances making up (6.56%) of the total number of shifts. This type of shift in Itani's translation can be shown with these examples followed by Ali's, and Al-Hilali and Khan's translation for comparison: "البيئة : وما امرؤ الا ليعبدوا الله" (Clear Evidence, Six) "They were commanded only to worship Allah" "And they were not commanded but to serve Allah" "And they were commanded not, but that they should worship Allah" It can be seen from Itani's translation of this aya, that it has no negation despite the Arabic version having the negative particle ما. In other meaning, this aya has an instance of deletion. Only Itani's translation has a case of deletion. Al-Hilali and Khan's translation has a shift of unit.

4.2.3. Al-Hilali's and Khan's Translation

After going through Al-Hilali's and Khan's translation (n.d) translation of Quran noting each case of negation and its translation and analyzing it using Catford's model, the following table was designed: Table 3 Shifts in the translation of negation in Al-Hilali's and Khan's (n.d) translation

No.	Shifts	Frequency	Percentage
1.	Unit Shift	1349	51.77%
2.	Structure Shift	1027	39.41%
3.	Class shift	92	3.53%
4.	Intra-system Shift	30	1.15%
5.	Deletion	108	4.14%
Total	-	2606	-

Figure 3 The percentage of shifts in Al-Hilali's and Khan's translation

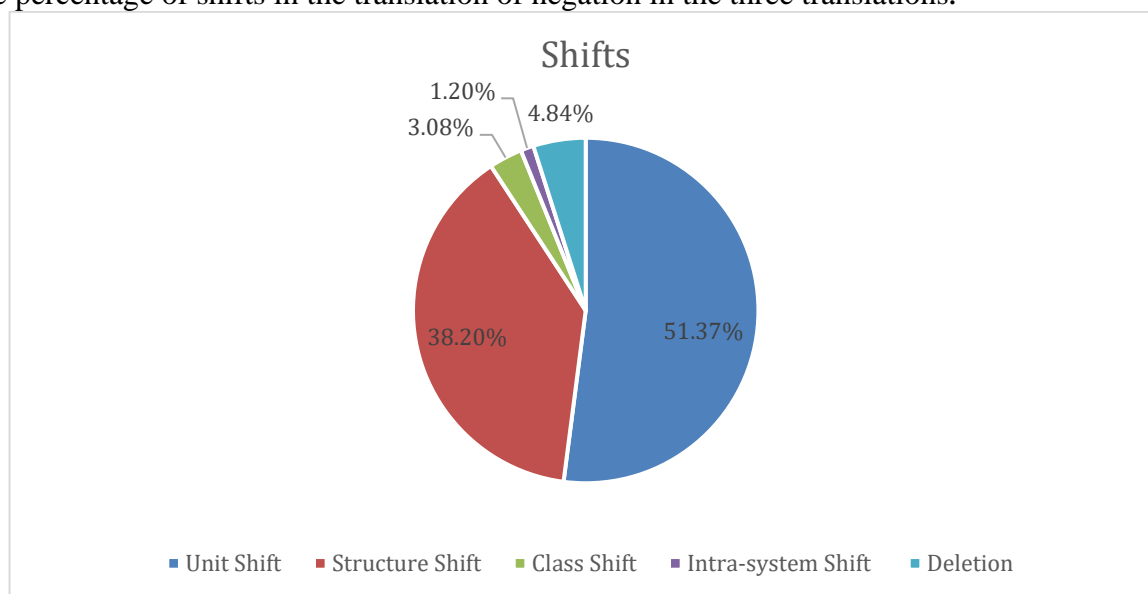


Unit shift has the most frequent occurrence with (1349) cases, just as is the case with the other two translations, making up (51.77%) of the overall shifts in the translation of negation, which happen to be (2606) instances. This type of shift in Al-Hilali's and Khan's translation can best be illustrated with these set of examples followed by Ali's and Itani's translation for comparison: "ولا نكذب بايات ربنا" (Livestock, 27) "Then we would not deny the ayas (proofs, evidence, lessons, revelations, etc.) of our lord" "and then we would not treat the signs of our lord as lies" "and not reject the revelations of our lord" It can be observed that in Al-Hilali and Khan's translation of this

aya, that the word نكذب and the word بايات is rendered into the phrase "would not deny" and "ayas (proofs, evidence, lessons, revelations, etc.)" respectively. The verb نكذب has been rendered into the auxiliary verb "would" + the verb "deny", and the noun ايات into the loan word "ayat" + the addition for explanation "(proofs, evidence, lessons, revelations, etc.). Thus, it can be stated that this aya is a case of unit shift. Only the first two translation have a shift of unit and in a similar manner. However, Al-Hilali and Khan's translation has a lengthy addition between brackets. The second most common type of shift in the translation of negation in Al-Hilali's and Khan's translation, similar to the other two translations, is that of structure. It has (1027) occurrences, making up (39.41%) of the overall number of shifts in the translation of negation. This type of shift in Al-Hilali's and Khan's translation can be illustrated with these examples followed by Ali's and Itani's translation for comparison: "ولا يسئل حميم حميماً" : (Ways of Ascent, ten)"And no friend will ask a friend(about his condition)" "And a friend will not inquire after a friend" "No friend will care about his friend" In Al-Hilali and Khan's translation of this aya, the verb "ask" is after the noun "friend", meanwhile, its Arabic equivalent يسئل is placed after حميم, the equivalent of "ask". In other words, the structure has changed in translation, and this is a case of structure shift. All of the three translations have structure shifts. However, Ali's translation differs from the others in its structure shift in that it placed the noun "friend" prior to the negation "not". All of the translations contain unit shifts. Al-Hilali and Khan's translation has an in-brackets explanation for additional meaning. Unlike Itani's and Ali's translation, class shift is third most frequent kind of shift in Al-Hilali's and Khan's translation. It occurs (92) times, taking up (3.53%) of the total number of shifts. This type of shift in Al-Hilali's and Khan's translation can be illustrated in these ayas followed by Ali's and Itani's translation for comparison: "وما يستوي الاعمي والبصير" (Forgiver, 58)"And not equal are the blind and those who see" "And the blind and the seeing are not equal" "Not equal are the blind and the seeing In Al-Hilali and Khan's translation of this aya, the verb يستوي is translated into the adjective "equal", therefore, the grammatical class has changed and a shift of class has occurred. All of the three translations possess a class shift. Furthermore, Al-Hilali and Khan's and Itani's translation are essentially the same. Lastly, Ali's translation has a shift of structure. The least common type of shift in Ali's and Itani's translation, is that of intra-system shift, it is likewise with Al-Hilali's and Khan's translation, with it only occurring (30) times. It constitutes (1.15%) of the overall count of shifts in the translation of negation. This type of shift in Al-Hilali's and Khan's translation can be shown in these ayas followed by Ali's and Itani's translation for comparison: "بما لا تهوى أنفسكم" (The Heifer, 87)"with what yourselves desired not" "with what you yourselves desire not" "with anything your souls do not desire It can be noted that in Al-Hilali and Khan's translation of this aya, that the present tense verb تهوى is rendered into the past tense verb "desired", where it could have been translated into the present tense verb "desire". Therefore, the translator chose a non-correspondent translation when an equivalent one already existed. In other words, this is a case of intra-system shift in this aya. Only Al-Hilali and Khan's translation has an intra-system shift. All of the translations contain structure shifts. Itani's translation has a unit shift Unlike the other two translations, deletion in Al-Hilali's and Khan's translation occupies the fourth spot in frequency with (108) cases amounting to (4.14%) of the total number of occurrences. Deletion in this translation can be shown in these examples followed by Ali's and Itani's translation for comparison: "والليل" (The night, 11)"And what will his wealth avail him when he goes down (in destruction)" "And his wealth shall not avail him when he perishes" "And his money will not avail him when he plummets" It can be seen from the translation of this aya by Al-Hilali and Khan, that the English translation has no negation, meanwhile, the Arabic original has the negative particle ما. Thus, this is an instance of deletion in this aya. Al-Hilali and Khan's translation is the sole one with deletion, it also has an in-brackets addition. All of the translations have both structure and unit shifts. Table 4 Shifts in the translation of negation in the three translations

No.	Shifts	Frequency	Percentage
1.	Unit Shift	4015	51.37%
2.	Structure Shift	2985	38.2%
3.	Class shift	241	3.08%
4.	Intra-system Shift	156	1.2%
5.	Deletion	378	4.84%

Figure 4The percentage of shifts in the translation of negation in the three translations.



4. 3. Building a Term Base

The MemoQ translation program will be utilized to build a term base for the translation of negation. Only clauses or sentences containing negation will be added to the term base. Segments where deletion has occurred will initially be left empty then an appropriate translation will be provided later, as the aim of the study is to provide a translation term base for negation in the Holy Quran, it is up to the user of the term base to whether or not use deletion. Ali's translation will be utilized to build the term base as it contains the least amount of negations, and to use one translation in building the term base instead of three will preserve the consistency of the translation. Ali's also has a greater tendency to utilize archaic form of words such as in "thou shalt have, from Allah, no friend nor helper" in the translation of aya number (108) of sura البقرة (Al-Baqara). The archaic words "thou" and "shalt" help to preserve the poetic nature of the Quran.

Proj (eng): 94%	Doc: 94%	TR: 1726	R1: 0	R2: 0	Ed: 89
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Figure 6The percentage of translated segments

Proj (eng): 94%	Doc: 94%	TR: 1726	R1: 0	R2: 0	Ed: 89
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It can be observed that the percentage of translated words and segments possess the same value of (94%). The total number of segments amounted to (1822). Some segments contained just a single case of negation while others possessed multiple depending on whether they were concurrent or not in their placement in the translation. The following figure will illustrate:

اعلم ما لا تعلمون	i know what you know not
لا علم لنا	no knowledge have we
فلا خوف عليهم ولا هم يحزنون	on them shall come no fear, nor shall they grieve

There are segments containing multiple negations with only one of those negations being deleted, however, the whole segment is left empty. This is a result of structural changes in the translation that make it impossible to put the deleted negation in its own segment. As is the case with aya number six of sura عمران (Al-Imran), where "الله لا يخفي عليه شيء في الأرض ولا في السماء" is translated into "nothing in the earth or in the heaven is hidden from Allah". Some repeated segments are translated in more than one way, giving any person who is making use of the term base a variety of ways to render the segment as he prefers or according to the context. This can be seen in the following figures:

لا ريب فيه	1	there is no doubt in it
لا ريب فيه	2	whereof there is no doubt
لا ريب فيه	3	there is no doubt about it
لا ريب فيه	4	about which there is no doubt

Figure 9 The different translations of "ما لا تعلمون"

ما لا تعلمون	1	what you do not yet know.
ما لا تعلمون	2	what you know not?
ما لا تعلمون	3	that which you know not.
ما لا تعلمون	4	what you know not
ما لا تعلمون	5	what you do not know

4.3.1. Translating Empty Segments

In this part, the original text in the empty segment with its translation that contains the deletion will be presented in addition to a translation that doesn't contain any deletion that will be added into the empty segment so it becomes part of the term base. Some segments will have more than one citation as the exact same original text occurs in multiple ayas "ولا تسقى الحرث" (The Heifer, 72) "or water the tilth" In the translation of this aya, the negative particle لا is rendered into "or". It is preferable to use the negative form "nor" as follows: "nor water the tilth" "وما لكم من دون الله من ولي ولا نصير" (The Heifer, 108), الشورى (Consultation, 33) "and there is no protector or helper for you beside Allah" In the translation of this aya, the negative particle لا is rendered into "or", it is changed into "nor" to preserve the negation as follows: "and there is no protector nor helper for you beside Allah" "لم يزد له ماله وولده الا خسارا" (Noah, 22) "whose wealth and children have only added to his ruin" In the translation of this aya, the negative particle لم is deleted. Negation can be preserved by inserting "not" after the auxiliary verb "have" and changing "only" into "but" and placing it after the verb "added" as follows: "whose wealth and children have not added but to his ruin" "ولا رهقا" (The Jinn, fourteen) "or injustice" In the translation of this aya, the negative particle لا is deleted. It can be kept by changing "or" into "nor" as follows: "nor injustice" "ولا رشدا" (The Jinn, 22) "or good" In the translation of this aya, the negative particle لا is deleted. Negation can be maintained by replacing "or" with "nor" as follows: "nor good" "ولا اقسم بالنفس اللوامة" (Resurrection, three) "And I do call to witness the self-accusing soul" In the translation of this aya, the negative particle لا is deleted. It can be preserved by adding the negative "nay" before the pronoun "I" as follows: "And nay, I do call to witness the self-accusing soul" "كلا اذا بلغت التراقي" (Resurrection, 27) "Aye, when the soul of the dying man comes up to the throat" In the translation of this aya, the negative particle لا is deleted. It can be retained by replacing "aye" with "nay" as follows: "Nay, when the soul of the dying man comes up to the throat" All of the (108) cases of deletion in Ali's translation of negation in the holy Quran have been removed and negation has been retained. In more than half of the cases of deletion, (56) to be exact, the negative particle was removed by being rendered into the non-negative "or" instead of its negative counterpart "nor". Furthermore, all of the empty segments have been filled, and a full term base for the translation of negation has been created. This can be seen in the following figure that shows (100%) of all of the (1822) segments concerning the translation of negation in the holy Quran have been checked into the term base. Figure 10 The percentage of translated segments



4.4. Discussion of Results

The abundance of shifts in the three translations when it comes to negation can be attributed to the fact that English and Arabic are quite different from one another in many aspects including the way to formulate and structure sentences as well as in the grammatical class use, negation is not an exception from this. The three translations are very different from one another when it comes to Catford's shift model, due to the fact that the large difference between Arabic and English gives a large variety of options to the translator to shift the structure, class, unit, system, and delete as he sees what is appropriate to the text's original meaning. Unit shifts are the most abundant as often the implicit meaning that is expressed in one language requires a phrase or more in another, as well as grammatical differences cause a single word in one language to be rendered into a phrase to indicate the tense of the word. This is very important in religious texts as accuracy in meaning is paramount especially that religious texts have cultural meaning that is alien to foreigners of the culture in which the religious text is written. Structure shifts occur often due to the fact that the structure of English and Arabic are very different from one another, as well as the fact that the structure of the Arabic language is far more flexible than the rigid structure of the English language. Deletion occurs to a certain degree mostly as a stylistic choice

of the translator, however sometimes it is necessary. But for the most part, in the case of Ali's translation, negation was removed incorrectly by rendering the negation into the non-negative "or" instead of the negative "nor" which is a common mistake committed by English speakers. Class shifts don't happen often as a result of the fact that it is not difficult to find the equivalent of the Arabic class in English, thus, not requiring frequent changing of the classes between languages. Since Arabic and English are very different, the dividing line between them is not so great that equivalent grammatical classes do not exist. Intra-system shifts rarely occur due to the fact that these are solely reliant on the choice of the translator to utilize a different system when one already exists. It is far safer in religious texts to use an equivalent system to maintain the message than to express the translator's style.

5.0. Chapter Five: Conclusions

This study has examined the differences between Ali's, Itani's, and Al-Hilali and Khan's translation of negation in the Quran according Catford's model of translation shifts. A term base for the translation of negation is made of Ali's translation using MemoQ translation program. The following are the conclusions that the study has reached:

1. Ali's translation has the greatest number of shifts in the translation of negation, with (2742) cases, followed with Al-Hilali and Khan's with (2606) shifts, and lastly, Itani's translation with (2468) instances of shifts.
2. The three translations differ greatly from each other in the total number of shifts for each translation, the number of each shift type instance, and how some sentences were rendered differently by each translator via utilizing differing shift types.
3. It is consistent that unit shift makes up around half of the total number of shifts in all of the three translations. It is also consistent that intra system shift is the least common, followed by class shift, deletion, and finally structure.
4. Ali's translation is the best to build the term base as it has the least amount of negations, and to use one translation in building the term base instead of three will preserve the consistency of the translation. Ali's also has a greater tendency to utilize archaic form of words such as "thou" and "shalt" which helps to preserve the poetic nature of the Quran.
5. In the (108) cases of deletion in Ali's translation, (56) of them were attributed to the fact that the negation is rendered into "or" instead of "nor".

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