

ترجمة 'ذلك' في القرآن الكريم: تطبيق نظرية التحول لكاتفورد

Translating of 'Thalik' in the Glorious Quran: applying Catford's Shift Theory

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Abstract

Demonstration is a style of briefness used to refer to somebody or something through specific nouns in Arabic (SL) or pronouns in English (TL). 'Thalik' and its forms (with suffixes) are demonstrative nouns that occur more than 300 times in the Glorious Quran, so studying their translation is required among the studies of Quranic rendition. A.Y. Ali and T. B. Irving's translations of the Glorious Quran are chosen to be studied concerning 'thalik'.

The study is a descriptive quantitative one concerning 'thalik' and its morphological forms, 'thalikum', 'thalikun', 'kathalik', 'kathaliki', & 'kathalikum'. It presents demonstrative nouns/pronouns in Arabic & English, investigates 'thalik' & its forms' translations, and explains Catford's Shift Theory of translation. Then, Shift Theory is applied on 'thalik' & its forms' renderings with discussion. Eight aayas (verses) are chosen to evaluate semantically 'thalik's rendering since Catford's theory doesn't have any evaluation to translation.

It is concluded that 'thalik' and its forms express much more meanings in Arabic than their limited equivalents in English. Depending on the sign of no-shift, it is drawn

out that Irving's translating of 'thalik' & its forms are more acceptable than Ali's, and the same is true in translating them semantically.

Key words: Quranic English Translation, 'thalik', Demonstrative pronouns, Catford's Shift Theory of Translation

المستخلص

الإشارة هو نوع أسلوب اختصار يُستعمل للإشارة إلى شخص ما أو شيء ما من خلال أسماء معينة في العربية (اللغة الأصل) أو ضمائر معينة في الانكليزية (اللغة الهدف). وتمثل الإشارة في القرآن الكريم بلاغة قرآنية. 'ذلك' وأشكالها (أولواحقها) هي أسماء وردت أكثر من ٣٠٠ مرة في القرآن الكريم، لذلك فإن دراسة ترجمتها مهمة لتضاف إلى الدراسات الترجمية القرآنية. وأُختيرت ترجمتي عبدالله يوسف علي وتي بي آيرفك لدراسة ترجمتهما.

عرضت الدراسة اسم الإشارة 'ذلك' وأشكاله (ذلكم، ذلكن، كذلك، كذلكم) في العربية وضمائر الإشارة في الانكليزية وناقشت أشكال ترجمة 'ذلك' وترجمتها إلى الانكليزية، ثم شرحت نظرية كاتفورد في التحول في الترجمة وكيفية تطبيقها على ترجمة 'ذلك' وأشكالها. وأُختيرت ثمان آيات قرآنية للتقييم الدلالي لـ 'ذلك' وأشكالها لأن نظرية كاتفورد في التحول لم تقدم أي تقييم للترجمة.

إستنتجت الباحثة في الدراسة أن 'ذلك' وأشكالها تُعبر عن معانٍ في العربية أكثر من معادلاتها المحدودة في الانكليزية. واعتماداً على الترجمة "الغير متحولة" لـ 'ذلك' أستنتج أن ترجمة آيرفك مقبولة ومناسبة أكثر من ترجمة علي، والاستنتاج نفسه ينطبق على الترجمة الدلالية أيضاً.

1. Introduction

'Thalik' is one of demonstrative 'nouns' in Arabic. Demonstrative 'nouns' are occurred one thousand places in the Glorious Quran, and that reflects the importance of them in that sacred Book (Sanada, 2007, p. 51). Demonstration represents a style of briefness used to express something; hence, the eloquence of the Glorious Quran. 'Thalik' is used to refer to a singular, masculine, and far distant person or thing (as-Samira'i, 2003, pp. 90-91). It is mentioned in about 300 places in the Glorious Quran (Sanada, 2007, p. 54). Applying Catford's shift theory of translation, the researcher has studied translating of 'thalik' in some aayas (verses) in the Glorious Quran. Its meaning is varied, so it is studied in two translations of the Quran to see how the translators understand its meanings by comparing and evaluating their renderings.

The first question of the study is whether class-shift, unit-shift, and intra-system shift of Catford's theory are applied to the rendering of 'thalik' & its forms. As 'thalik' & its forms have varied meanings in the Glorious Quran; henceforth, the second question is whether the translators succeed in transferring the meanings of them from the SL (Arabic) into TL (English). A.Y. Ali & T.B. Irving's translations are chosen to be studied concerning 'thalik'. Then, the third question is which of the two translations is more appropriate or acceptable than the other. It is hypothesized that Irving's is more acceptable since English is Irving's mother tongue. Moreover, he follows a communicative contemporary English in his translation of the Glorious Quran (Abdul-Ghafour, 2017, p. 263).

The study is a descriptive quantitative one concerning 'thalik' and its morphological forms ('كذلك', 'كذلك', 'ذلك', 'ذلكم', & 'ذلك')

The aim of the study is to clarify Catford's shift theory of translation and apply it in Arabic by studying 'thalik's rendering in the Glorious Quran. Moreover, it is investigated semantically in the two translations of the Quran because Catford's theory lacks evaluation of any translation.

The procedures include explaining 'thalik' in Arabic, i.e. its meaning in the Glorious Quran and presenting Catford's shift theory. In addition, it is explained how the shift theory of translation is applied to Arabic language concerning 'thalik' and which type of the theory can be applied to it. They are summarized in a table to present (enlarge the view of) the study. As the shift theory does not evaluate any translations, so 'thalik' & its forms are evaluated in eight aayas of Ali & Irving's translations of the Glorious Quran. 'Thalik's meanings are discussed in these aayas; henceforth, conclusions.

2. Literature Review

2.1. Demonstrative words 'nouns' in Arabic

'ألفاظ الإشارة' or 'أسماء الإشارة' as (as-Samira'i calls them) the demonstrative nouns/ words are linguistically related to the verb 'أشار' 'pointed' 'demonstrated' or 'يشير' to point/ to demonstrate/ to refer, i.e. to gesture by hand or to refer by opinion (Ibin Mandur, n.d.:2358 cited in Sanada, 2007: p.29). However, the art of reference (demonstration) takes a different rhetorical side, i.e. it is to express (demonstrate) a

hidden meaning by an apparent word (Ad-Darwish cited in Sanada, 2007, p. 30). (As-Samira'i, N.d, pp. 88-98) mentions six purposes of demonstrative nouns. However, the researcher will state five only as the last one has no example in the Glorious Quran. They are distinguishing what is referred to, and making what is unseen as seen, e.g. "وإن تصبروا وتتقوا فإن ذلك من عزم الأمور" (Aal-Imran: aaya 186) "But if ye persevere patiently, and guard against evil, - then that will be a determining factor in all affairs." (Ali, 1984, p. 172), "If you are patient and do your duty, for that shows determination in [handling] matters." (Irving, 2003-1424 H., p. 74). The third purpose is presenting the state or condition of what is referred to in terms of proximity and distance. The fourth & fifth of using demonstratives are for magnification or degradation in consistency.

Technically, demonstrative 'nouns' are used to refer to something or somebody (Sanada, 2007, p. 31). They are used to refer to specific thing by hand or semantic sign, or to refer to a nonexistent identity; they have specific terms (words) (Al-Galayni, 2000, p. 96) (Sanada, 2007:p.31). Others define the demonstrative 'noun' as an ambiguous name since it is common to refer or to sign to everything: animate or inanimate. The demonstrative words 'الفاظ الاشارة' are: (ذا \ هذا \ ذاك \ تلك \ ههنا \ هنالك) (Irmyanti., 2018, pp. 30-36). Nouns of place which could be considered adverbs of place as well (Sanada, 2007, pp. 45-46) .

2.2. Demonstrative pronouns in English

Some English grammarians call the demonstratives pointing pronouns since they are often accompanied by a pointing gesture (Jespersen, 1933, pp. 156-7) , (cited in Ghubin, p. 22). Firstly, they are taking the place of a noun. Secondly, they suggest the idea of a position concerning the speaker (Eckersley, 1960, p. 110) .

'This' and 'that' are used for count and non-count nouns, examples: *This room/water is too cold; that loaf/bread is stale.* (Quirk, 1985, p. 372) Both the singular and the plural pronouns can be used as pro-forms to substitute for a noun phrase: e.g. *This chair is more comfortable than that.* In addition, the pronoun can refer to some unspecified object(s): *Come and have a look at this* ('this thing', 'this substance') (p.372)

Some grammarians (Eckersley, 1960, p. 109) ؛ (Alexander, 1988, p. 85) state two types of demonstratives: demonstrative adjectives and demonstrative pronouns. The former are always used with nouns: *I don't like this subject.* The latter are used

without nouns: *This is what I want you to do*. The demonstrative 'this' can be used to introduce something new in a narrative: for instance, *I was walking along the street when this girl came up to me...* (a girl I'm going to tell you about) (Leech and Svartvik, 1994, p. 60). The singular demonstrative pronouns generally have only non-personal reference (Quirk, 1985, p. 372). Co-reference in the demonstratives depends on the context shared by speaker/writer and hearer/reader. Moreover, their use may be considered under the headings of situational reference (reference to the extra linguistic situation) anaphoric reference (co-reference to an earlier part of the discourse), and cataphoric reference (co-reference to a later part of the discourse) (p. 372).

(Swan, 2005, p. 583) classifies the use of 'this' & 'that' into eight points: 1) people and things, they (this, that, these & those) are used with nouns as determiners, but when they are used as pronouns without nouns. 2) the difference, 'this' or 'these' are used for close people and things; 'that & those' for more distant people and things, e.g. All the time I was in that country I hated it, or I like those ear-rings. Where did you get them? 3) time, 'this' & 'these' may refer to situations and events "which are going on or just about to start", e.g. Listen to this. You'll like it. On the other hand, 'that' or 'those' may refer "to situations and events which have just finished, or which are more distant in the past." E.g. *Did you see that?*, or to show that something has come to an end, e.g. ...and that's how it happened. (p.583) and 4) 'this' & 'that' meaning 'so'; whereas the rest is mainly related to speaking language: 5) acceptance & rejection, 6) on the telephone, 7) 'that' & 'those' meaning 'the one (s)', 8) other in conversations and advertisements.

Moreover, (Swan, 2005, pp. 584-585) states four additional stylistic uses of 'this' & 'that' (with 'it') which could be much more related to this research than the previous. They are:

- 1- Referring back (to what is said or to the previous sentence (s)). 'This' and 'that' shed light on things or situations suggesting a new fact has been mentioned.
- 2- More than one thing, 'this' & 'that' "generally refer to a new subject that has been introduced."
- 3- Focus, 'this' is preferred when the writer/speaker bring things into focus before anything has been said about them.

Additionally, 'such' as a determiner is referring back to something specified earlier (Hornby, 1995, p. 1193), s.v. such). As a pronoun, 'such' refers back to a specified person or thing (p.1194). Hence, it may have a demonstrative sense (like that) as a pronoun or (more frequently) as a determiner: for example, *If officialdom makes mistakes, officialdom deserves to suffer. Such, at least, was Mr. Boyd's opinion* (Quirk, 1985, p. 376) they are regarded as demonstrative pronouns. (Ghubin, N.d., p. 26) .

2.3. Shift theory of translation

Shift theory of translation was stated by the prominent linguist and theorist J.C. Catford in his well-known book *A Linguistic Theory of Translation*. He was grounded on Firth and Halliday's linguistic models and Halliday's System Grammar⁽¹⁾. (Xie, 2023, p. 28). Xie reviews Catford's translation shift theory and discusses the application of his theory to guide English to Chinese translation by case analysis. She presents a new perspective on English-Chinese translation practice.

3. 'Thalik' & its forms in the SL (Arabic)

'Thalik' ذلك is originally 'thaa' ذا, but the infix لام البعد & the suffix كاف الخطاب are connected with it to be 'thalik'. It is one of the demonstrative nouns in Arabic which refers to the far singular & masculine person or thing. However, it is possible to deputize, i.e. come instead of or substitute, 'thalik' instead of 'hatha' هذا (for near distance) or the opposite because of magnification التعظيم or degradation التحقير (as-Samira'i, 2003, p. 91). As in aaya 2 in al-Baqara Sura "ذلك الكتاب لا ريب فيه هدى للمتقين" "This is the Book; ..." (Ali, 1984: p.17), "This is the Book which contains no doubt" (Irving, 2003-1424 H., p. 1)

'Thalik' has other forms that reflect certain meanings or grammatical aspects. When it refers to the singular feminine, al-kaf الكاف takes the morphological sign الكسرة, as in Maryam Sura aaya 21 & Aal-Imran aaya 47. When it refers to plural, it takes the suffix الميم, ذلكم, and takes the suffix النون, and when it refers to feminine plural it takes (ذلكن) نون التوكيد المشددة or, for emphasis, it takes (ذلكن) نون النسوة الساكنة. Nonetheless, the previous forms could not correspond to the feminine singular / plural nor to the masculine plural, since their usage is sometimes related to rhetorical purpose and context in the Glorious Quran (as-Samira'i, 2003: p.100). See the following aaya (no.95) in al-An'am Sura "ذلكم الله" "That is God " (Ali, 1984, p. 316) "Such is God"(Irving: 2003: p.140); here 'thalikum' is not used for plurality but for magnification (Sanada, 2007, p. 34) .

Another prefix that is added to 'thalik' is al-kaf 'الكاف' as 'kathalik' كذلك, and 'kathalkum' كذلكم. It is كاف التشبيه; it reflects similarity. See the following aaya (no.19) in ar-Rum Sura "يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ",

"It is He Who brings out the living from the dead, from the living and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead). (Ali, 1984, p. 1055)

"..., and He revives the earth following its death. Thus shall you (all) be brought forth (again)" (Irving, 2003-1424 H., p. 406) .

(Al-Marid, 2020/10/31) face book citation) mentions 'thalik' & 'kathalik' as words that take morphological suffixes. Its function is to connect two sentences or ideas related to each other. He adds that it expresses meanings: 'in addition to' الى جانب ذلك or ذلك, علاوة على ذلك, side by side جنباً الى جنب, ايضا also, or 'as I said or done before', كالذي قلْتُ او فعلت, 'this matter as the one before till now', هذا الامر كالذي قبله حتى الان. When 'al-kaf' الكاف comes as a prefix before 'thalik', it expresses similarity that leads to showing, establishing, and thinking (of) meaning. 'Kathalik' means 'also' as well; it is used to remove astonishment, and means rewarding.

4. 'Thalik' & its forms in the TL (English)

'Thalik' is translated into four adverbs, 'thus', 'so', 'likewise', 'there' & 'therein'. 'Thus' is an adverb used formally to tell that what follows is the result of what precedes, as well as 'so' carries the same meaning but used informally as a conjunction (Praninskas, 1957, p. 347) (Hornby, 1995, p. 1126) s.v. so). (Hornby, 1995, pp. 1128-1148), s.v. thus) gives two meanings of 'thus', 'in this way' or 'like this', and 'as a result of this'. Another meanings of 'so' as an adverb is to refer to something previously mentioned without repeating it, to refer to something already stated, and 'also' (p.1126 s.v. so). Moreover, 'even so' is used as an equivalent to 'kathalik'; it is used as a conjunction reflecting the meaning: 'in spite of that' & 'nevertheless' (p.663 s.v. even so). 'Likewise' is an adverb used formally to mean 'the same' or 'in the same way' and 'also' (Hornby, 1995: p.684 , s.v. likewise). Finally, 'there' & 'therein' are two adverbs of place which mean in, at, or to that place and in that place consistently (Hornby, 1995, p. 1238), s.v. there). However, 'therein' may mean in that fact, point, or issue (Hornby, 1995, p. 1238) s.v. therein).

5. Catford's Shift Theory of translation

(Carford, 1965, p. 73) says that changes occur during the process of translation, i.e. going from the SL to the TL. He calls these changes 'shifts' which mean the departures from formal correspondence between two languages (p.73).

The two major types of shifts are 'level shift' and 'category shift'. The first one means an SL item at one linguistic level has a TL translation equivalent at a different level (p.73). He concludes that shifts from grammar to lexis and vice-versa are the only possible level-shift in translation; this usually occurs among tenses in two different languages. The second type 'category shifts' are the departure from formal correspondence in translation (Carford, 1965, p. 76) . He adds that there are four kinds of them: structure-shifts, class-shifts, unit shifts, and intra-system-shifts. The researcher is going to leave the first one since it has no connection to 'thalik's rendering.

Class-shift is to change the class. Class is "that grouping of members of a given unit which is defined by operation in the structure of the unit next above" (Carford, 1965, p. 78). It occurs when the translation equivalence of the SL item is a member of a different class from the original item. An example of the present study, 'thalik' is a demonstrative noun in Arabic; when it is translated into the adverb 'thus', here we have class-shift. See the following aaya (n.57) in Al-'Araaf Sura "فأنزلنا به الماء فأخرجنا به من كل الثمرات كذلك نخرج الموتى" "Make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: ..." (Ali: 1984: p.356); "...and send down water from them; and thus We bring forth every kind of fruit. Thus We bring forth the dead too so you may bear this in mind." (Irving, 2003-1424 H., p. 157)

Unit-shift according to Catford (p.79) means changes of rank (such as the group, clause or sentence p.25), i.e. departure from formal correspondence in which "the translation equivalent of a unit at one rank in the SL is a unit at a different rank in the SL." An example from this study: see the following example, " قال كذلك الله يفعل ما يشاء" (aal-Imran, aaya 40) ("Thus", was the answer, "Doth God accomplish what he willeth.") (Ali, 1984, p. 133) "He said: "Even so does God do anything He wishes." (Irving, 2003-1424 H., p. 55) Here 'thalik' with the suffix الكاف (kathalik كذلك) is rendered into 'Even so' wherein the TL group is different than the SL one.

Intra-system shift (Catford, 1968, p. 79) is "a departure from formal correspondence in which (a term operating in) one system in the SL has as its translation equivalent (a term operating in) a different – non-correspondence –

system in the TL.” However, he adds that shifting from one system to another is always entailed by unit-shift or class-shift selection of a non-corresponding term in the TL system.” (Catford, 1968, p. 80) Intra-system shift is where it occurs internally, “within a system”. That is “for those cases where SL and TL possess systems which approximately correspond formally..., but when translation involves selection of a non-corresponding term in the TL system.”(P.80) An example of translating the plurality of ‘thalikum’ ذلك in aaya 49 in al-Baqara "وإذ نجيناكم من آل فرعون يسومونكم سوء العذاب يُذبحون أبناءكم ويستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم" We delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.” (Ali, 1984, pp. 28-29) “When We rescued you from Pharaoh’s household, they had been subjecting you to the worst torment, slaying your sons and sparing your women. That meant such awful testing by your Lord!” (Irving, 2003-1424 H., p. 8) Here we have zero shift the plural system in Arabic SL does not transferred into English TL.

6. Discussion

6.1. Translating ‘thalik’ & Catford’s theory

Here the researcher is going to discuss translation of ‘thalik’ and its forms, applying them to Catford’s Shift Theory in some Translated aayas of the Glorious Quran in Ali & Irving’s. It depends on the following two tables:

<i>The Sura & aaya’s number</i>	<i>Its translation In Ali’s</i>	<i>The Kind of the shift</i>	<i>Its rendering in Irving’s</i>	<i>The Kind of the shift</i>
al-Baqara ذلك 85 232 Al-Sajjda 6 Al-Ahzab 30 Ar-Rum 50 Luqman 17 Al-Mujadala 4	Like this This (pro.) Such (pro) That (pro) the Same (noun) this (pro) This (pro) that (pro.)	unit-shift Intra-system no-shift no-shift Class-shift & Intra-system Intra-system No-shift	So (adv.) Thus (adv.) Such (pro.) That (pro.) Such (pro) that (pro.) that (pro.)	Class-shift Class-shift No shift No-shift No-shift No-shift No-shift
(دون) ذلك Aj-Jin 11 Al-Fatih 27	(no trans.) this	Zero shift Intra-system	that (pro.) that (pro.)	no-shift no-shift

		shift		
كذلك Al-'Araf 57 Aal-Imran 40 Al-Baqara 118 Yusuf 75 Ad-Dukhan 54	Thus (adv.) Thus (adv.) So (adv.) Thus (adv.) So (adv.)	Class-shift Class-shift Class-shift Class-shift Class-shift	Thus (adv.) Even so (adv.) Likewise (adv.) Thus (adv.) Just like that	Class-shift Unit-shift Class-shift Class-shift Unit-shift
كذلك Maryam 21 Aal-Imran47	That (pro.) Even so (adv.)	Class & intra- system Unit-shift & intra-system	Thus (adv.) That (pro.)	Class & intra- system Class & intra- system
كذلكم al-Fatih 15	Thus (adv.)	Class & intra- system	So (adv.)	Class & intra- system
ذلكم al-Baghra 49 232 Ar-Rum 40 As-Saf 11	Therein (adv.) That (pro) These (pro) That (pro.)	Class & intra- system Intra-system No-shift Intra-system	That (pro) that (pro.) anything like that (pro.) that (pro.)	Intra-system intra-system intra-system Unit-shift & Intra-system Intra-system
فذلكن Yusuf 32	There (adv.)	Class & Intra- system	This (pro)	Class & Intra-system
ذلكما Yusuf 37	That (pro.)	Intra-system	That (pro)	Intra-system

Table (1)

As the pronoun is used instead of a noun, the researcher has considered that there is no shift when the demonstrative noun 'thalik' in the SL (Arabic) is translated into the demonstrative pronoun 'that' in the TL (English).

It is clear that translating the nouns 'thalik', 'kathalik', 'thalikum', or 'kathalikum' into the adverbs 'thus', 'so', 'likewise', 'there' or 'therein' is considered 'class-shifts'. Moreover, translating the one word 'thalik', 'thalikum', or 'kathalik' into the units 'like this', 'just like that', 'even so', or 'anything like that' is unit-shifts translation, according to Catford's theory shift of translation.

'Thalik' refers to the far masculine person or thing, so when it is rendered into 'this', which is used for the near person or thing; hence, there will be intra-system shift. The same is when 'thaliki' ذلك with الكسرة which refers to the feminine person. It is translated into 'that' (pro.), 'even so' (adv.) or 'thus' (adv.) without referring to the feminine system in Arabic. However, there is class-shift as well. The same is with the rendering of 'thalikum' ذلكم, 'thalikma' ذلكما (for two persons) and 'thalikun' ذلكن, i.e. نون التوكيد.

When taking a look at the following two tables: number (2) is of Ali's translation of 'thalik' & its forms, and table (3) is of Irving's translation:

Total shifts 29	Kind of the shift	Its frequency	Its percentage
	No-shift	4	14%
	Class-shift	10	34%
	Intra-system shift	12	41%
	Unit shift	2	7%
	Zero shift	1	4%

Table (2)

Total shifts 28	Kind of the shift	Its frequency	Its percentage
	No-shift	7	25%
	Class-shift	9	32%
	Intra-system shift	10	36%
	Unit shift	3	11%

Table (3)

Irving's translation has more 'no-shifts' in his renderings of the forms of 'thalik' than Ali's. On the other hand, Irving's has more unit-shifts than Ali. However, class-shifts & intra-system shifts are used in translating the forms of 'thalik' in Ali's more than in Irving's. That proves Irving's accuracy.

(Xie, 2023, pp. 33-34) states three limitations of Catford's theory of translation shift wherein the second one is related to our subject. She states that Catford doesn't comment on the standard of translation at all which is "an imported aspect of translation theory research". For without standard of translation "it would be impossible to judge whether a translation is superior or inferior." (P.34) Hence, the study adds the following topics.

6.2. Semantic evaluation of 'thalik's renderings

Eight aayas (verses) are selected to discuss and evaluate translation of 'thalik' and its forms in Ali & Irving's translation. At-Tibrisi (1997:Vol.10), Ar-Razi (2001: Vol.10), and Al-Manar Interpretation by Reza (1999: Vol.1) are checked.

1. قال تعالى: "ذلك يوعظ به من كان منكم يؤمن بالله واليوم الآخر ذلكم أزكى لكم وأطهر" (٢٣٢ سورة البقرة)

232 This instruction is for all amongst you, who believe in God and the Last Day, that is (the course making for) most virtue and purity amongst you,...(Ali,1984: p.92)

232 "Whoever among you believes in God and the Last Day is instructed to act thus; that is purer for you as well as more orderly. (Irving, 2003-1424 H., p. 37)

In Ali's translation 'this' is a demonstrative pronoun refers back to what is said, as an equivalent of 'thalik' which is a demonstrative noun. Though there is an intra-system shift, since 'thalik' refers to far thing whereas 'this' refers to near thing. Nonetheless, the translation is acceptable. In Irving's 'thalik' is rendered into 'thus' which means here: 'in this way' or 'like this' wherein more appropriate than Ali's. On the other hand, 'thalikum' is translated into 'that' in both translations. They are appropriate.

2. قال تعالى: "لأنتم أشد رهبة في صدورهم من الله ذلك بأنهم قوم لا يفقهون" (١٣:سورة الحشر)

13 Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by God, This is because they are men devoid of understanding. (Ali, 1984, p. 1525)

13 They are more in dread of you (all) than anything they feel in their breasts towards God. That is because they are a folk who do not comprehend [anything]. (Irving, 2003-1424 H., p. 547)

Here Ali renders 'thalik' into 'this' and Irving into 'that', the meaning is to refer back to what is mentioned that is appropriate here. 'This' is a singular demonstrative pronoun which generally has non-personal reference where it is appropriate. However, 'thalik' carries the meaning of reason in the sentence followed, both translators adds 'because' to clarify this meaning.

قال تعالى: "قال ربي أئني يكون لي غلام وقد بلغني الكبر وامرأتي عاقر قال كذلك الله يفعل ما يشاء" (٤٠: ٣). سورة آل عمران

40 He said: "O my Lord! How shall I have a son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth God accomplish what He will." (Ali, 1984, p. 133)

40 He said: "My Lord, how can I have a boy?He said: "Even so does God do anything He wishes."

As mentioned above that the letter 'kaf' reflects similarity in addition of the meaning of 'thalik' that refers to what is mentioned before. Here in aaya 40 of Aal-Imran Sura (Chap.3) it is translated into 'thus' (adv.) by Ali and 'even so' (conj.) by Irving. 'Thus' reflects the meaning of 'like this', whereas 'even so' 'in spite of that' where the first is much more appropriate.

قال تعالى: "كذلك وزوجناهم بحور عين" (٤٠: ٥ سورة الدخان) 4.

54. So; and We shall join them to Companions with beautiful, big and lustrous eyes. (Ali, 198:p.1352)

54 just like that; and We will wed them to dark-eyed damsels. (Irving, 2003-1424 H., p. 498)

Here 'kathalik' is translated into the conjunction 'so' which means 'also' and into 'just like that' which reflects the meaning of 'kathalik' more than 'so', i.e. more appropriate.

5. قال تعالى: "وأنا ممّا الصالحون وممّا دون ذلك كُنّا طرائق قِدادا" (١١ سورة الجن)

11. There are among us some that are righteous, and some the contrary: we follow divergent paths. (Ali, 1984, p. 1627)

11. Some of us are honorable while others of us are quite the opposite of that: we [travel] along such diverse routes. (Irving, 2003-1424 H., p. 572)

At the first sight of Ali's translation, it is recognize that 'thalik' is not translated, but we might take 'that' in the first part of the sentence as an equivalent. However, to add 'of that' at the end of the first sentence is more acceptable, as Irving has done.

قال تعالى: "قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ" (١٥ سورة الفتح) 6.

15 Say: "Not thus will ye follow us: God has already declared (this) beforehand" ... (Ali, 1984, p. 1395)

15 SAY: "You will never follow us! God has already told you so." (Irving, 2003-1424 H., p. 512)

Here 'kathalikum' refers back to what is said before and carries the meaning of similarity (henceforth 'al-kaf' الكاف) as well as plurality (by the suffix 'al-mim' الميم). Nonetheless, only the first meaning is expressed by 'thus' and 'so' in Ali & Irving's consistently.

قال تعالى: "تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ" 7. (١١ سورة الصف)

11. With your property and your persons: that will be best for you, if ye but knew! (Ali, 1984:p.1542)

11 ..., and strive in God's way with your property and your persons; that will be better for you if you only knew. (Irving, 2003-1424 H., p. 552)

In the above aaya 'Thalikum' reflects the meaning of consequence and addition. The two translators express the previous meanings by using 'that' as a conjunction not a demonstrative pronoun. However, as mentioned before (Demonstrative pronouns in English) 'that' may carry the meaning of 'so' as in this aaya.

قال تعالى: "قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ" (٣٢ سورة يوسف) 8.

32. She said: "There before you is the man about whom ye did blame me! (Ali, 1984, p. 561)

32. She said: "Well this is the person whom you blamed me for. (Irving, 2003-1424 H., p. 239)

'Thalikun' here is connected with the emphasis letter نون التوكيد. In this aaya al-Aziz's wife refers to the Prophet Yusuf with magnification and emphasis among a group of women. This 'noon' (نون التوكيد) is not expressed in the translation (it is intra-system shift as mentioned above). Ali uses 'there' as an equivalent of 'thalik', which is an adverb of place, and it is used when one talks about something for the first time (Murphy, 2019, p. 168) where it is inaccurate in this place. On the other hand, Irving puts 'this' which refers to a person (or a thing) that brings him into focus; it is more appropriate than the Ali's.

7. Conclusion

Relating to the high eloquence of Quranic language, 'thalik' and its forms express much more meanings in Arabic than their limited equivalents in English. They are demonstrative pronouns, adverbs, or conjunctions.

Translating of 'thalik' in Ali & Irving's in light of Catford's Shift Theory shows that Ali's has more class-shifts & intra-system shifts than Irving's, whereas Irving's has more no-shifts & unit shifts. Depending on the sign of no-shift, it is concluded that Irving's translating of 'thalik' is more acceptable.

Conclusion concerning translating 'thalik' semantically in Ali & Irving's is that Irving's is more appropriate than Ali's.

Notes

- (1) Systemic Grammar is a "theory of grammar and language use developed by M.A. Halliday, which is a development of Scale-and-Category Grammar."

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