Lexical Shifts in the English Translation of Surat An-Nisaa

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ملخص:

التحولات اللفظية في الترجمة الإنجليزية لسورة النساء

تتناول هذه الدراسة التحولات اللفظية والمعجمية في ترجمة الفصل الرابع من القرآن الكريم؛ "النساء". ويقصد بمصطلح "التحول" التغييرات التي تطرأ على النص الأصلي خـلال عمليـة الترجمـة. وتعزى هذه التغييرات أساسـا إلـى الاختلافات فـي الأنمـاط اللفظيـة بـين اللغتين العربيـة والإنجليزيـة فضـلا عن الاختيـارات الأسلوبية لأدوات التماسك اللفظي لكل لغة. ويهدف الباحث إلى تحديد الاختلافات اللفظية بين اللغتين العربيـة والإنجليزيـة فيمـا يتعلـق بالتماسك اللفظـي، ممـا يـؤدي إلـى حـدوث تحـولات في ترجمـة هـذا الفصـل. ويعنـى هـذا البحـث بشكل أساسـي بدراسـة ظـاهرة "التكرار" – طبقا لتصنيف هاليداي وحسن (١٩٧٦)– حيث أنها تعدّ العنصر الرئيس من عناصر التماسك اللفظي. ويعتمد البحث على التحليل اللفظي للتغيرات التي تطرأ على عناصر الترابط المعجمية في ثلاث ترجمات باللغة الإنجليزية للقرآن للمترجمين علي (٢٠٠٤)، وعبد الحليم (٢٠٠٥)، وغالي (٢٠٠٨)، حيث يقوم الباحث بتحليل عناصر الترابط اللفظي في الآيات المختارة، ثم يتم عقد مقارنة بين النص الأصلي والترجمة. وتهدف نتائج هذا البحث إلى مساعدة المترجمين على ملاحظة المشاكل الحساسة التي تحدث في الترجمـة من العربيـة إلى الإنجليزية ووضـع الاستراتيجيات المناسبة لمعالجتها.

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Abstract:

This study investigates lexical shifts in the translation of the fourth chapter of the Holy Quran; Surat 'An-Nisaa' (The Women). The term 'shift' means the changes which the text undergoes during the translation process. These changes are mainly attributed to differences in lexical patterning between Arabic and English as well as the stylistic preferences of cohesive devices of each language. The researcher aims at identifying the lexical differences between Arabic and English, with regard to lexical cohesion, which give rise to shifts in the translation of this chapter. The lexical phenomenon under focus in this research is what Halliday & Hasan (1976) call 'reiteration' since it is considered the major type of lexical cohesion. The discussion is supported by a lexical analysis of the shifts in three English translations of the Quran by Ali (2004), Abdel Haleem (2005), and Ghali (2008). The findings of this research are intended to help translators observe sensitive problems that occur in Arabic-English translation and develop appropriate strategies to deal with them.

Keywords: translation shifts, lexical cohesion, reiteration, lexical shifts, translation of the Quran

1. Introduction

The study is based on two parallel axes: contrastive linguistics (CL) and translation studies (TS). Although translation is a relatively young discipline compared to contrastive studies, there is still a reciprocal relation between them. Contrastive linguistics provides translators with significant information about the differences and similarities between languages, which helps them make accurate decisions about procedures and strategies that should be used to perform their work (Baker, 1992). Translation studies, by turn, give contrastive linguistics "an optimally appropriate framework within which the entire enterprise of languages, in contrast, may be usefully dealt with" (Hatim, 1997: xiii).

2. Theoretical Framework

2.1. Translation

Linguists and theorists provided different illustrations of the term 'translation', according to their different perspectives. Catford (1965: 20) views translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". Nida and Taber (1982: 12) state that "translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style" (sic). Newmark (1988: 5) defines translation as "rendering the meaning of a text into another language in the way that the author intended in the text." Bell (1991: 20) defines it as "the replacement of a representation of a text in one language by a representation of an

equivalent text in a second language." Munday (2008: 5) states that "the term translation itself has several meanings: it can refer to the general subject field, the product (the text that has been translated) or the process (the act of producing the translation)." According to Bassnett (2002: 12), "translation involves the rendering of a source language text into the target language so as to ensure that (1) the surface meaning of the two will be approximately similar and (2) the structures of the SL will be preserved as closely as possible but not so close that the TL structures will be seriously distorted."

However, translation is not an easy task. Problems occur in the translation process on all linguistic levels: lexical, syntactic, semantic, and pragmatic, due to the differences between languages, especially those belonging to different language families. Those problems, if not skillfully handled, may lead to a bad translation. This is the case when a translator adopts a literal translation and chooses to preserve the form of the SL, which may lead to distorted meaning in the TL. Since translation is primarily about delivering the meaning and the message of an ST in a TT, translators opt to use different translation strategies in order to maintain the meaning. Amongst these numerous strategies, lexical shifts are the most important for the orientation of this study.

Two challenges face those who translate the Holy Quran into English. The first is the vast differences between Arabic and English "either in the meanings given to corresponding symbols or in the way in which these symbols are arranged in phrases and sentences." The second challenge is handling and trying to pro-

vide an equivalent to a well-established highly complicated sacred text with its inimitable sublime style (Ali, Brakhw, Nordin & Ismail, 2012: 588). Sometimes translators adopt strategies, e.g. domestication, to make translated texts sound natural to the receptors, i.e. TL readers; such methods are inapplicable in translating the Quran. As an outstanding genre, the language of the Quran has many structures and expressions which need to be analyzed to grasp its meaning and which cannot be domesticated to the TR.

The task of the translator goes beyond communicating the intended meaning of words and extends to expressing their cultural connotations. In the case of translating the Holy Quran, the task becomes more laborious because the translator is dealing with a very complex sacred text which needs to convey religious-bound terms as well. Rendering Islamic terms, with their religious and cultural dimensions, is one of the major problems encountered in translating the Holy Quran. Many Islamic terms have no direct equivalents in English thus a translator is obliged to convey them in a communicative manner. For example, the word /hajj/ is usually rendered as (pilgrimage), however, the English word does not convey the same range of meaning as its Arabic counterpart.

In his/her pursuit of meaning, a translator has to take decisions and make changes in order to establish equivalence between SL and TL. According to Dijamala (2010: 39), these changes are called translation shifts and they can be seen as a positive sign of the translator's awareness of the differences between languages. The failure, on the part of the translator, to

grasp the meaning of the ST and to employ the appropriate shift to reproduce it in the TT may lead to a loss of meaning; accordingly, it can be said that shifts are depicted by the SL message and the TL norms.

2.2. Translation Shifts

Since translation is about finding the equivalent of an SL text in the TL, then shift means the grammatical and lexical changes which the text undergoes during the translation process. The term 'shift' was first introduced by J. C. Catford in his 1965 book *A Linguistic Theory of Translation* in which he introduced shift as a translation strategy that involves grammatical changes from SL to TL. Catford (1965: 37) defines shifts as "departures from formal correspondence in the process of going from the SL to the TL". Popovič (1970) defines shifts more generally as "all that appears as new with respect to the original or fails to appear where it might have been expected" (qt in Shuttleworth & Cowie, 1997: 153). Newmark (1988: 85) states that "shift is a translation procedure involving a change in the grammar from SL to TL." According to Bell (1991: 6), "to shift from one language to another is, by definition, to alter the forms." Hatim and Munday (2004: 26-28) define translation shift as "the small linguistic changes that occur between SL and TT." They further add that "a shift is said to occur if, in a given TT, a translation equivalent other than the formal correspondent occurs for a specific SL element." In Bakker et al's (1998: 226) words, shifts in translation "result from attempts to deal with systemic differences."

Although Catford (1965) was the first to use the word shift as a technical term to refer to those linguistic changes which occur in the translation between SL and TL, he was not the first to introduce the phenomenon. One of the most important studies in this area is the contrastive study carried out by Jean-Paul Vinay and Jean Darbelnet (1958) in which they tried to identify the differences between English and French that may lead to problems in translation. In (1964), Eugene A. Nida published his book *Toward a Science of Translating* which outlines the formation of Catford's concept. A later study was conducted by Kitty van Leuven-Zwart which has a privilege over the past three that her approach is appropriate for the description of actual translations rather than linguistic systems. Mona Baker (1992) represents a revival of the linguistic approach to *shift* analysis according to Cyrus (2009). The taxonomy developed by Klaudy Kinga (2003 and 2005), based on a contrastive approach presents a very detailed system consisting of lexical and grammatical operations which are used for describing those linguistic changes in the target text (Bánhegyi, 2012).

2.3. Baker's (1992) Model of Translation Shifts

In her book *In Other Words* (1992), Baker builds upon the modern linguistic theory. The aim of her book is basically pedagogical, intended for training student translators; nevertheless, it is beneficial in the analysis of translation shifts, especially lexical shifts. Baker's approach follows a straightforward method starting from the simplest level, investigating the meanings of single words and expressions, going up to more complicated levels.

Baker mentions eleven cases where nonequivalence at the *word level* may pose problems in translation. However, she asserts that not every example of nonequivalence is important or should be accounted for; otherwise, it may be very distracting for the reader. Besides, it is not very subtle for a translator to render every potential aspect of the meaning of a given lexical item into the TT. Instead, keywords only should be explicated as they are essential for conveying the meaning of a text. She also proposes eight strategies for dealing with these problems but stresses that it is impossible to assign a certain strategy to deal with each non-equivalence problem.

Baker defines lexical cohesion as "the role played by the selection of vocabulary in organizing relations within a text" (1992: 202). According to Halliday & Hasan (1976: 288), lexical cohesion is a consequence of a well-organized discourse and it is a sign that discourse does not shift randomly from one topic to another, i.e. it is the criterion of what Halliday & Hasan call "consistency of topic". These lexical relations are attributed to the "general phenomenon" referred to as reiteration, or they should be sub-categorized under the general term collocation. Influenced by Halliday and Hasan, Baker adopts the same classification of lexical cohesion into two major categories: reiteration and collocation. In this research, the study of lexical shifts is only concerned with shifts in the main type of lexical cohesion, namely reiteration.

Based on Halliday and Hassan (1976), reiteration implies that a certain lexical item is repeated later within the text. Repetition may be of the same word, synonym or near-synonym, super-

ordinate, or a general word. One main difference between reiteration and grammatical reference is that reiteration does not necessitate the same identity of reference; cohesive relations can hold between a pair of words although they are not coreferential.

In the view of Baker's typology, three types of shifts take place in the translation between Arabic and English: 1) translation by addition, which involves adding lexical elements to the TT which does not exist in the ST; 2) translation by omission, meaning to delete elements from the ST and not producing them in the TT; and 3) semantic shifts, in which lexical items undergo changes in meaning when transferred from ST to TT. Following the assumption that the cohesive lexical patterns of different languages rarely correspond, it is the translator's role to make decisions on when to add, delete or change the meaning of the ST lexical items in a way that serves in reproducing equivalence in the TT minimum loss in meaning.

3. Study Aim and Technique

This study aims to answer three questions: a) What are the features of the Holy Quran that cause difficulty during the translation process? b) What are the lexical differences and similarities between Arabic and English with regard to lexical cohesion that may lead to translation shift? and c) What are the effects of shifts on the meaning equivalence between the original Arabic version and the English translation of the Holy Quran?

Qualitative analysis is provided of the data extracted from the fourth chapter of the Holy Quran (Surat An-Nisaa) as an ST, and three of its translations by (Ali, 2004), (Abdel Haleem,

2005), and (Ghali, 2008), as TTs. According to Creswell and Clark (2007), a qualitative research design fits into complex problems when a detailed understanding of an issue is sought and when quantitative measurement does not suit the problem of the research.

Two methods of text analysis are chosen to be applied in this study. The first is "source text analysis" which aims at analyzing the aspects of the source text that might give rise to translation problems. The second is the "comparison of the translations and their source text" which involves the textual comparison of a translation with its original, dealing with different translations of the same text while concentrating on some of its aspects (William & Chesterman, 2002: 6). It is worth mentioning that the same verses are investigated for each phenomenon in the three studied translations, however, only cases where a shift is evident are listed in the examples.

4. Analysis of Lexical Shifts

4.1. Addition Shifts

Addition shifts describe the case when the translator introduces in the TT features and elements that do not exist in the ST. This section includes an explanation of the examples of addition shifts found in the three translations.

(1) a. ST:

"وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا"

(Quran 4:6)

b. TT: "Test orphans until they reach marriageable age; then, if you find they have sound judgement, hand over their <u>property</u> to them. Do not consume it hastily before they come of age: if the guardian is well off he should abstain from the orphan's <u>property</u>, and if he is poor he should use only what is fair. When you give them their <u>property</u>, call witnesses in; but God takes full account of everything you do. (Abdel Haleem, 2005: 50)

In the first instance of addition shift in example (1) verse (6), the word أَمْوَالَهُمْ 'property' is repeated in its exact form near the end of the verse to emphasize that the money belongs to the orphans and the guardian's duty is only to keep it until they can handle it properly. Abdel Haleem increased the number of recurrences of the word أَمْوَالَهُمْ 'property'; he repeated the equivalent word 'property' three times, which places an extra emphasis around the middle of the verse and distorts the didactic message intended in this part: to focus on cases where the guardian is permitted to consume some for himself without prejudice.

(2) a. ST:

"يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ <u>حَظِّ</u> الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ <u>ثُلُثَا</u> مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا <u>النِّصْفُ</u> وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا <u>السُّدُسُ</u> مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ … <u>فَرِيضَةً</u> مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا" (Quran 4:11)

b. TT: "Allah (thus) directs you as regards your Children's (Inheritance): to the male, a <u>portion</u> equal to that of two females: if only daughters, two or more, their <u>share</u> is two-thirds of the inheritance; if only one, her <u>share</u> is a half. For parents, a sixth <u>share</u> of the inheritance to each,…These are settled <u>portions</u>

ordained by Allah; and Allah is All-knowing, Al-wise. (Ali, 2004: 187).

(3)a. ST:

"وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ" (Quran 4:12)

b. TT: "In what your wives leave, your <u>share</u> is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their <u>share</u> is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they <u>share</u> in a third". (Ali, 2004: 187)

In example (2), two lexical chains are introduced in Ali's translation that do not exist in the ST. The first is the repetition of the word 'portion' as an equivalent to two unrelated (not derived from the same triliteral root) ST nouns (فَرِيضَةً and حَظٍّ), and the second by repeating the word 'share' three times to represent an implicitly understandable meaning in the ST. Again, in example (3) Ali repeats the word 'share' three times (noun-noun-verb), the two nouns have no overt equivalents in the ST while only the verb has to appear in the TT.

(4) a. ST:

" حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُوركُم ..."(Quran 4:23)

b. TT: "Prohibited to you (For marriage) are: - Your mothers, <u>daughters</u>, <u>sisters</u>; <u>father's sisters</u>, <u>Mother's sisters</u>; brother's <u>daughters</u>, sister's <u>daughters</u>; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your <u>step-daughters</u> under your guardianship" (Ali, 2004: 191)

c. TT: "You are forbidden to take as wives your mothers, <u>daughters</u>, sisters, paternal and maternal aunts, the <u>daughters</u> of brothers and <u>daughters</u> of sisters, your milk-mothers and milk-sisters, your wives' mothers, the <u>stepdaughters</u> in your care" (Abdel Haleem, 2005: 52)

d. TT: "Prohibited to you are your mothers and your <u>daughters</u>, and your sisters, and your paternal aunts, and your maternal aunts, and (your) brother's <u>daughters</u>, and (your) sister's <u>daughters</u>, and your mothers who have given suck to you, and your suckling sisters, and your women's mothers, and your <u>step-daughters</u> who are in your laps" (Ghali, 2008: 43)

In the fourth example, verse (23), the Arabic word رَبَائِبُكُم 'step-daughters' does not relate morphologically to the word بَنَاتُ (daughters) while its English counterpart counts as a repetition of the preceding chain of kinship terms. This shift is unavoidable since the compound noun 'step-daughter' is the natural equivalent to the Arabic term, thus it appeared in the three translations.

Also in the same verse, the rendition of the words عَمَّاتُكُم and خَالَاتُكُمْ into 'father's sisters' and 'mother's sisters' in Ali's translation added some extra elements to another lexical chain of kinship terms. However, the two other translators avoided this shift by using alternative terms; 'paternal aunt' and 'maternal aunt'.

(5) a. **ST:**

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَن تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ (Quran 4: 29) "

b. **TT:** "O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you <u>Traffic</u> and <u>trade</u> by mutual good-will" (Ali, 2004: 194-195)

(6) a. **ST:**

"وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ" (Quran 4: 33)

b. **TT:** "To (benefit) every one, we have appointed <u>shares</u> and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due <u>portion</u>" (Ali, 2004: 194-195)

Verse (29) in example (5) shows another addition in Ali's translation where two TT words 'traffic' and 'trade' substitute one ST element تِجَارَةً , which counts as repetition by near-synonym. Again, in verse (33), example (6), the augmented term 'share' at the beginning of the verse forms an additional lexical chain with the synonymous word 'portion', although the two words do not have the same reference.

(7) a. ST:

"الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ"

(Quran 4:34)

b. TT: "Men are the protectors and maintainers of <u>women</u>, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous <u>women</u> are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those <u>women</u> on whose part ye fear disloyalty and ill-conduct, admonish them (first)" (Ali, 2004: 195-196)

c. TT: "Husbands should take good care of their <u>wives</u>, with [the bounties] God has given to some more than others and with what they spend out of their own money. Righteous <u>wives</u> are devout and guard what God would have them guard in their husbands' absence. If you fear high-handedness from your <u>wives</u>, remind them [of the teachings of God]" (Abdel Haleem, 2005:54)

d. TT: "Men are the ever upright (managers) (of the affairs) of <u>women</u> for what Allah has graced some of them over (some) others and for what they have expended of their riches. So righteous <u>women</u> are devout, preservers of the Unseen for. And the <u>ones</u> whom you fear their non-compliance, then admonish them" (Ghali, 2008:44)

The addition shift in verse (34), example (7), is evident in the three translations under analysis. The word النِّسَاء 'the women' is not explicitly reiterated in the ST; in Ali's translation in (7.b) it

appears three times. In (7.c) Abdel Haleem also repeated the equivalent word 'wives' three times while in (7.d) Ghali used the exact word 'women' twice and added the general term 'ones' for the third repetition. Such obligatory shifts are attributed to the dissemblance of the norms of the ST and the TT.

(8) a. ST:

"وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ" (Quran 4:39)

b. TT: "What harm would it do them to believe in God and the Last Day, and <u>give</u> charitably from the sustenance God has <u>given</u> them?" (Abdel Haleem, 2005: 54) a. ST:

"أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ ..." (Quran 4:53)

b. TT: "Have they a share in <u>dominion</u> or <u>power</u>?" (Ali, 2004: 201-202)

In example (8), verse (39), the Arabic verbs وَأَنفَقُوا 'spent' and رَزَقَهُمُ 'given' are not synonyms; nevertheless, Abdel Haleem chose one verb 'give' to represent both in the TT. This results in an unnecessary cohesive effect in the translated verse. In verse (53), example (9), Ali tried to preserve all the shades of the word الْمُلْكِ by producing the two synonyms 'dominion' and 'power'. This duplication is not genuine and does not have a trace in the ST.

(9) a. ST:

" فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ" (Quran 4: 65)

b. TT: "By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your <u>decisions</u>" (Abdel Haleem, 2005:57)

(10) a. ST:

" فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ"
(Quran 4:69)

b. TT: "will be among those He has blessed: the messengers, the <u>truthful</u>, those who bear witness to the <u>truth</u>, and the righteous" (Abdel Haleem, 2005: 57)

The latter examples exhibit two alien LCs in Abdel Haleem's translation. The ST verbs يُحَكِّمُوكَ 'judge' and قَضَيْتَ 'decide', in example (10), are not related in form (although they are dependent in meaning); the translator used the verb 'decide' followed by the derivative noun 'decision' for the rendition of the two Arabic verbs. In example (11), verse (69), the word الشُّهَدَاءِ 'witness martyrs' does not represent a repetition of the preceding one الصِّدِّيقِينَ 'the truthful'; however, Abdel Haleem tended to produce a textual link between them by employing two related forms 'the truthful' and 'the truth'.

(11) a. ST:

"الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ"
(Quran 4:76)

b. TT: "The ones) who have <u>believed</u> fight in the way of Allah, and (the ones)

who have <u>disbelieved</u> fight in the way of the Taghut" (Ghali, 2008: 47)

(12) a.ST:

"أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ <u>الْقِتَالُ</u> إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا <u>الْقِتَالَ</u> " (Quran 4: 77)

b. TT: "[Prophet], do you not see those who were told, 'Restrain yourselves from <u>fighting</u>, perform the prayer, and pay the prescribed alms'? When <u>fighting</u> was ordained for them, some of them feared men as much as, or even more than, they feared God, saying, 'Lord, why have You ordained <u>fighting</u>" (Abdel Haleem, 2005: 57)

Trying to preserve the sentence structure in example (12), verse (76), Ghali was obliged to create a reiteration pattern which does not exist in the ST. He used the homogeneous forms 'believed' and 'disbelieved' to represent the ST antonyms آمَنُوا and كَفَرُوا. Another case of addition shift is observed in Abdel Haleem's translation. In example (13), verse (77), he increased the number of recurrences of the word الْقِتَالُ 'fighting' from two repetitions in the original verse into three repetitions.

4.2. Omission Shifts

This type of shift occurs when the translator chooses to, or feels obliged to, sacrifice some features from the ST and does not present them in the TT. Omission is one of the main strategies proposed by Baker to get over the problem of lack of equivalence

of some of the SL elements in the target language. In this section, examples of omission shifts, with regard to lexical repetition, are introduced and analyzed.

(13) a. ST:

"وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا" (Quran 4:5)

b. TT: "and address them kindly" (Abdel Haleem, 2005:50)

(14) a. ST:

"وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (Quran 4:8)

b. TT: "and speak kindly to them" (Abdel Haleem, 2005: 51)

(15) a. ST:

"وَلْيَقُولُوا قَوْلًا سَدِيدًا (Quran 4:9) "

b. TT: "and speak out for justice" (Abdel Haleem, 2005: 51)

Examples (14, 15, and 16) show a partial repetition of the verb قُولُوا'say' into a noun قَوْلًا 'a saying' to highlight the message in the complement; i.e. the manner in which those sayings should be conducted. Abdel Haleem chose to delete the emphasis put on the noun in the three verses and to rely on the adverb 'kindly' in the first two verses, while in verse (9) he used the phrasal verb 'speak out' to give prominence to the idea.

(16) a. ST:

"لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا" (Quran 4: 7)

b. TT: "Men shall have a <u>share</u> in what their parents and closest relatives leave, and women shall have a <u>share</u> in what their parents and closest relatives leave, whether the legacy be small or large: this is ordained by God" (Abdel Haleem, 2005: 51)

(17) a. ST:

"وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ"(Quran 4:9)

b. TT: "Let those who would <u>fear</u> for the future of their own helpless children, if they were to die, show the same concern [for orphans]; let them <u>be mindful of God</u>" (Abdel Haleem, 2005: 51

c. TT: "Let those (disposing of an estate) Have the same <u>fear</u> in their minds As they would have for their own If they had left a helpless family behind: Let them <u>fear</u> Allah" (Ali, 2004: 185-186)

Abdel Haleem applied the same strategy to the lexical chain in example (17), verse (7); he chose to render only the first two occurrences of the noun نَصِيبٌ 'share' and dropped the final element which affected the level of emphasis in the whole verse. Example (18) presents another instance of omission in verse (9); the cohesive effect achieved by the pattern وَلْيَخْشَ - خَـافُوا – فَلْيَتَّقُوا is lost partially lost in Abdel Haleem and Ali's translations since they left out the second element that carries the main emphatic tone in the verse, to adhere to honesty upon dealing with the orphans' wealth.

(18) a. ST:

"وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ" (Quran 4:12)

b.TT: "In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of <u>legacies</u> and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of <u>legacies</u> and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of <u>legacies</u> and debts; so that no loss is caused (to any one). Thus is it ordained by Allah" (Ali, 2002: 187-188)

c.TT: "You inherit half of what your wives leave, if they have no children; if they have children, you inherit a quarter. [In all cases, the distribution comes] after payment of any <u>bequests</u> or debts. If you have no children, your wives' share is a quarter; if you have children, your wives get an eighth. [In all cases, the distribution comes] after payment of any <u>bequests</u> or debts. If a man or a woman dies leaving no children or parents, but a single brother or sister, he or she should take one-sixth of the inher-itance; if there are more siblings, they share one-third between them. [In all cases, the distribution comes] after payment of any

bequests or debts, with no harm done to anyone: this is a commandment from God:" (Abdel Haleem, 2005: 51)

c.TT: "And for you is a half of whatever your spouses have left, in case they have no children; (yet) in case they have children, then for you is the fourth of whatever they have left, (only) after any bequest they may have bequeathed, (Literally: enjoined) or any debt. And for them is a fourth of whatever you have left, in case you have no children; yet in case you have children, then they have an eighth of whatever you have left, (only) after any bequest you may have bequeathed, or any debt. And in case a man or a woman has no heir direct, and has a brother or a sister, then to each one of the two is the sixth; yet in case they are more numerous than that, then they shall be sharers in the third, (only) after any bequest may have been bequeathed, or any debt, without harming (others). (This is) an injunction from Allah" (Ghali, 2008: 42-43)

Verse (12) in example (19) includes a lengthy problematic lexical chain consisting of seven repetitions of the same root; the noun وَصِيَّةٍ 'bequest' is repeated four times and the verb يُوصَى 'bequeath' is repeated three times. Both Ali and Abdel Haleem were not able to render the verb form at all in their translations. Ghali, in the contrary, struggled to maintain the form which resulted in an apparent redundancy in the translated verse. (See appendix B for the English translations)

(19) a. ST:

"إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا " (Quran 4:17)

b. TT: "Allah accept the <u>repentance</u> of those who do evil in ignorance and <u>repent</u> soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom" (Ali, 2004: 187)

c. TT: "But <u>God</u> only undertakes to accept repentance from those who do evil out of ignorance and soon afterwards re-pent: these are the ones God will forgive, He is all knowing, all wise" (Abdel Haleem, 2005: 52)

Two types of omissions are observed in verse (17), example (20); the first is in Ali's translation where he deleted the final verb يَتُوبُ 'repent', which denotes that Allah grants forgiveness to those who express their regret for what they have committed. Abdel Haleem opted for another omission since he substituted the third recurrence of the word الله 'Allah' with a pronominal reference instead of the lexical one, which is obviously a common tendency in his translation.

(20) a. ST:

"وَإِنْ أَرَدتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُ وا مِنْهُ شَيْئًا"
(Quran 4: 20)

b. TT: "If you wish to replace one <u>wife</u> with <u>another</u>, do not take any of her bride-gift back, even if you have given her a great amount of gold" (Abdel Haleem, 2005:52)

(21) a. ST:

"يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ"
(Quran 4: 26)

b. TT: "<u>He</u> wishes to make His laws clear to you and guide you to the righteous ways of those who went before you. He wishes to turn towards you in mercy– <u>He</u> is all knowing, all wise" (Abdel Haleem, 2005: 53)

(22) a. ST:

"(Quran 4: 27) وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَن تَمِيلُوا مَيْلًا عَظِيمًا"

b. TT: "but the wish of those who follow their lusts is that ye should <u>turn</u> away (from Him), - far, far away" (Ali, 2004: 193)

c. TT: "He wishes to turn towards you, but those who follow their lusts want you to go far astray" (Abdel Haleem, 2005: 53)

In example (21), verse (20), Abdel Haleem did not present an equivalent to the general noun إِحْدَاهُنَّ 'one', which refers back to the word زَوْجٍ 'wife'. In example (22), verse (26), Abdel Haleem repeats the same strategy of replacing lexical repetition with a grammatical reference. This even extended to the following example; he omitted the word اللَّه 'Allah' from the initial position of verse (27) and used the third person pronoun 'He' in its place. These shifts adopted by Abdel Haleem were avoidable since the two other translators were able to transfer the repetition patterns and introduced them in the TT. Example (23), verse (27), shows another deletion of emphatic cohesive elements. Ali dropped the absolute object derived from the verb تَمِيلُوا 'turn', while Abdel Haleem ignored both the verb and the noun and opted to paraphrase to compensate for the loss in meaning.

(23) a.ST:

" لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ" (Quran 4: 32)

b.TT: "To men is <u>allotted</u> what they earn, and to women what they earn" (Ali, 2004: 194)

(24) a.ST:

" فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ" (Quran 4: 34)

b.TT: "So righteous women are devout, preservers of the Unseen for" (Ghali, 2008: 44)

(25) a.ST:

" فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا" (Quran 4: 35)

b.TT: "appoint (two) arbiters, one from his <u>family</u>, and the other from hers" (Ali, 2004: 196)

c.TT: "appoint one arbiter from his <u>family</u> and one from hers" (Abdel Haleem, 2005: 54)

The word نَصِيبٌ 'share' proves to be problematic and a source of lexical shifts throughout the whole chapter, due to manipulating it in different contexts. In example (24), verse (32), the word نَصِيبٌ literally reads 'reward', however, it is obvious that the three translators maintained the same tone attached to the term at the beginning of the verse, i.e. to mean a share, assignment, or portion. In addition, Ali failed to maintain the emphasis put on the word by deleting its second occurrence.

In example (25), verse (34), the word ﷲ 'Allah' appears three times, among which Ghali chose to skip the middle/second occurrence, which is meant to indicate that pious women protect their chastity in obedience to God's orders. In the following verse, example (26), both Ali and Abdel Haleem removed the repeated word أَهْلِهَا 'her family' and preferred to provide a pronominal reference in its place.

(26) a.ST:

"وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ" (Quran 4:36)

b.TT: "neighbors near and far" (Abdel Haleem, 2005:54)

(27) a.ST:

" الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ"   (Quran 4: 37)

b.TT: "who are <u>miserly</u> and order other people to be the same" (Abdel Haleem, 2005: 54)

(28) a.ST:

" فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا" (Quran 4: 41)

b.TT: "What will they do when We <u>bring</u> a witness from each community, with you [Muhammad] as a witness against these people?" (Abdel Haleem, 2005: 54)

The above examples show three cases of omission shifts in Abdel Haleem's translation. In example (27), the repetition of the word الْجَار 'neighbor' performs an important function, i.e. to high-

light the additional rights which a kin neighbor has compared to a stranger one. However, Abdel Haleem attributed it to refer to the distance in place, so he ignored the repetition and used the adverbs 'near' and 'far' to convey the meaning. In example (28), the partial repetition of the verb يَبْخَلُونَ 'be miser' into a noun الْبُخْل 'misery' brings attention to the viciousness of the two cases, which is even more intense in the second event. Abdel Haleem sacrificed a considerable part of the meaning by deleting the repeated noun. In the third instance, example (29), the recurrence of the verb جِئْنَا 'we bring' gives prominence to the prophet's status over other witnesses on the last day. Again, the translator decided to eliminate the cohesive tool and did not present it in his translation.

(29) a.ST:

" وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا" (Quran 4: 45)

b.TT: "God is <u>enough</u> to protect and to help you" (Abdel Haleem, 2005: 55)

(30) a.ST:

"إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا" (Quran 4: 58)

b.TT: "God commands you [people] to return things entrusted to you to their rightful owners, and, if you judge between people, to do so with justice: <u>God's</u> instructions to you are excellent, for <u>He</u> hears and sees everything" (Abdel Haleem, 2005: 56)

(31) a.ST:

" يَا أَيُّهَا الَّذِينَ آمَنُوا <u>أَطِيعُوا</u> اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ"   (Quran 4: 59)

b.TT: "You who believe, obey God and the Messenger, and those in authority among you" (Abdel Haleem, 2005: 56)

In example (30), Abdel Haleem decided to leave out the repeated word كَفَىٰ 'enough' depending on the conjunction 'and' to connect parts of the text together. He applies the same strategy in example (32); he relies on the grammatical connector to compensate for the absence of the second occurrence of the verb أَطِيعُوا 'obey'. Example (31), shows Abdel Haleem's tendency to reduce lexical chains of the word اللَّه 'Allah' by providing the pronoun 'He' in the place of one of the repeated nouns.

4.3. Semantic Shifts

The third type of shift according to Baker's approach is what she calls semantic *shift*. This type of shift involves skewing the meaning of some linguistic features from the ST to meet the norms in the TL. Following are some instances of semantic shifts observed in the surah:

(32) a.ST:

"يَا أَيُّهَا النَّاسُ <u>اتَّقُوا</u> رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً <u>وَاتَّقُوا</u> اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ"   (Quran 4: 1)

b.TT: "O mankind! <u>reverence</u> Your Guardian-Lord, Who created you from a single Person, Created, of like nature, His mate, and from them twain Scattered (like seeds) Countless men and

women - <u>Fear</u> Allah through Whom Ye demand your mutual (rights), And (reverence) the wombs (That bore you)" (Ali, 2004: 183)

(33) a.ST:

" وَآتُـوا الْيَتَـامَى أَمْـوَالَهُمْ وَلَا تَتَبَـدَّلُوا الْخَبِيـثَ بِالطَّيِّبِ وَلَا تَـأْكُلُوا أَمْـوَالَهُمْ إِلَـى أَمْـوَالِكُمْ"

(Quran 4: 2)

b.TT: "To orphans restore their <u>property</u> (When they reach their age), Nor substitute (your) worthless things for (their) good ones; and devour not Their <u>substance</u> (by mixing it up) With your <u>own</u>" (Ali, 2004: 183-184)

c.TT: "Give orphans their <u>property</u>, do not replace [their] good things with bad, and do not consume their <u>property</u> with your <u>own</u>" (Abdel Haleem, 2005: 50)

In example (33), Ali chose to alter the repetition pattern in verse (1) from the simple recurrence of the imperative verb ... اتَّقُوا اتَّقُوا 'reverence' and preferred to use a synonymous word instead of 'reverence' which is 'fear'. In verse (2), example (34), both Ali and Abdel Haleem decided to change the ST's lexical pattern; so instead of repeating the same word أَمْـوَالَ 'property' three times Abdel Haleem provided a near-synonym 'own' for the third occurrence. Ali, on the other hand, substituted the second element in the chain with a superordinate 'substance' and the third one with the same near-synonym 'own'. Exact repetitions are mainly intended to place emphasis on the repeated words, so changing the meaning affects the deliberate cohesive choice of the ST.

(34) a.ST:

" وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا "   (Quran 4: 5)

b.TT: "and speak to them Words of kindness and justice" (Ali, 2004:184-185)

c.TT:"and speak to them beneficent words" (Ghali, 2008: 42)

(35) a.ST:

(Quran 4: 9)   " وَلْيَقُولُوا قَوْلًا سَدِيدًا" b.TT: "and speak Words of appropriate (comfort)" (Ali, 2004: 185-186)

In example (35), verse (5), the imperative verb وَقُولُوا 'say' is partially repeated as an absolute object قَوْلًا 'saying', which is meant to grasp attention to the type of that saying. However, in addition to the omission shift provoked by this pattern in Abdel Haleem's translation, Ali and Ghali opted to change the form and used a synonym in the place of the repeated noun. Although the same pattern is repeated in verse (9), example (36), the semantic shift was evident only in Ali's translation while Ghali was able to avoid it and preserve the same effect of the ST.

(36) a.ST:

"فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ... فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا"   (Quran 4: 6)

b.TT: "if you find they have sound judgement, <u>hand</u> over their property to them ... When you <u>give</u> them their property, call witnesses in; but God takes full account of everything you do" (Abdel Haleem, 2005: 51)

(37) a.ST:

" وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ " (Quran 4: 6)

b.TT: "But consume it not wastefully, Nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, But if he is poor, let him <u>Have</u> for himself what is Just and reasonable." (Ali, 2004: 185)

c.TT: "Do not <u>consume</u> it hastily before they come of age: if the guardian is well off he should abstain from the orphan's property, and if he is poor he should <u>use</u> only what is fair" (Abdel Haleem, 2005: 51)

The use of the same form of the imperative verb فَادْفَعُوا 're-lease' later on as a past verb دَفَعْتُمْ 'released' in example (37), verse (6) stresses the inevitability of the action. The emphasis is partially lost in Abdel Haleem's translation due to using a more general word in the final position 'give'. The same verse includes another instance of exact repetition, example (38), that is repeating the form of the negative imperative وَلَا تَأْكُلُوهَا 'do not eat' in the condition result فَلْيَأْكُلْ 'then eat' to stress the genitive structure after it بِالْمَعْرُوفِ 'kindly', which indicates the restrictions according to which a guardian is allowed to take from orphans' money. Both Ali and Abdel Haleem changed the form and used the general words 'have' and 'use' in the place of the repeated verb.

(38) a.ST:

"وَلْـيَخْشَ الَّـذِينَ لَـوْ تَرَكُـوا مِـنْ خَلْفِهِـمْ ذُرِّيَّـةً ضِـعَافًا خَـافُوا عَلَـيْهِمْ فَلْيَتَّقُـوا اللَّهَ" (Quran4:9)

b.TT: "Let those (disposing of an estate) Have the same fear in their minds As they would have for their own If they had left a helpless family behind: Let them fear Allah" (Ali, 2004: 185-186)

(39) a.ST:

" إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا" (Quran 4: 10)

b.TT: "Those who <u>consume</u> the property of orphans unjustly are actually <u>swallowing</u> fire into their own bellies" (Abdel Haleem, 2005: 1)

The lexical chain in verse (9), example (39), consists of three verbs (وَلْيَخْشَ ... خَافُوا ... فَلْيَتَّقُوا) that all share the meaning of fear; the first two words are synonyms while the third is a near-synonym. Besides omitting the middle element of the lexical chain, Ali also provided the same word 'fear' in the final position, which is supposed to read 'reverence'. Verse (10), example (40), shows an exact repetition of the verb يَأْكُلُونَ 'eat up' after the confirmation particle إِنَّمَا 'verily' to place great significance on the punishment of those who devour the property of the helpless orphans. Abdel Haleem skewed the pattern by replacing the second occurrence of the verb with the synonymous word 'swallowing'.

(40) a.ST:

"يُوصِيكُمُ اللَّهُ فِي أَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ... آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا" (Quran 4: 11)

b.TT: "Allah (thus) directs you as regards your <u>children's</u> (inheritance): to the male a portion equal to that of two females ...

Ye know not whether your parents or your <u>children</u> are nearest to you in benefit" (Ali, 2004: 186)

c.TT: "Concerning your <u>children</u>, God commands you that a son should have the equivalent share of two daughters …You cannot know which of your parents or your <u>children</u> is more beneficial to you" (Abdel Haleem, 2005: 51)

Example (41), verse (11) shows a semantic shift in the translations of Ali and Abdel Haleem who preferred to use an exact repetition of the words وَأَبْنَاؤُكُمْ and أَوْلَادِكُمْ 'children' instead of providing a synonym in the second place. The complex lexical chain in verse (12) (mentioned in example (19), section 4.2) displays four repetitions of the noun وَصِيَّةٍ 'bequest', in addition to three repetitions of the verb derived from the same root يُوصِي 'bequeath'. It is obvious that the three translators struggled to preserve the first three occurrences of the noun; however, they all shifted the final noun; Ali used a passive verb 'is ordained', while both Abdel Haleem and Ghali provided near-synonyms, 'commandment' and an 'injunction'. This shift may be attributed to the lack of reference between the first three nouns compared to the final one.

5. Findings and Conclusion

The present study centers on 'translation shifts' as a strategy adopted by translators in an attempt to bridge the gap between the ST's forms and the TT's norms. The researcher applied Baker's (1992) model to investigate the occurrence of lexical shifts in three translations of Surat An-Nisaa 'The Women'. The analysis of some selected verses of that Quranic chapter revealed that the three types of shifts proposed by Baker, addition shifts,

omission shifts, and semantic shifts, are evident in the three translations. However, these types of lexical shifts are unevenly distributed in the three translations. This is due to different translation choices adopted by each of the translators. The following table (1) shows the average percentage of shifts in each translation compared to the total number of examples investigated in each type of shift.

Shift Type	Ali	Abdel Haleem	Ghali
Addition	64%	50%	21%
Omission	32%	90%	5%
Semantic Shift	78%	56%	20%
Average	52%	69%	12%

Table (1) percentage of Lexical Shifts in the Three translations

The previous data shows that shifts in reiterated elements are not consistent. Ali's translation has the highest frequency of both addition and semantic shifts; however, he employed a number of omissions less than the two other types. Abdel Haleem's translation choices involve a wide range of loss of the ST's lexical cohesive elements. The average of omission shifts in his translations is considerably high due to his tendency to replace the ST's lexical elements with grammatical ones which resulted in a high number of omissions in his translations. He also failed to render the emphatic absolute objects in most of the translated verses. Ghali (2008), on the contrary, proved to be the most conservative compared to the other two translators. His faithfulness to the ST is obvious in his persistence to preserve most of the ST's cohesive elements even to the expense of the TL's norms.

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