

**A SYNTACTIC ANALYSIS OF TRANSLATION SHIFT ON
ABDULLAH YUSUF ALI'S TRANSLATION
OF SŪRAH AL-WĀQI'AH**

A THESIS

Submitted in fulfillment of the Requirement
for Degree of Bachelor of Education
in English Language Education



By:

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SEMARANG
2017**

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is definitely my work. I am completely responsible for the content of this thesis. Other writer's opinion or finding included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, 8th of June 2017

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RATIFICATION

Thesis with the following identity:

Title : A Syntactic Analysis of Translation Shift on Abdullah Yusuf Ali's Translation of Sūrah Al-Wāqī'ah
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Dear Sir,
Dean of Education and Teacher Training Faculty
Walisongo State Islamic University

Assalamu 'alaikum, Wr. Wb.

After correcting it to whatever extent necessary, we state that the final project belongs to student as bellow:

Name of Student : Nur Azizah
Student Number : 133411019
Department : English Language Education
Title : **A SYNTACTIC ANALYSIS OF
TRANSLATION SHIFT ON ABDULLAH
YUSUF ALI'S TRANSLATION OF
SŪRAH AL-WĀQI'AH**

is ready to be submitted to Education and Teacher Training Faculty
Walisongo State Islamic University to be examined at Munaqosyah
Session.

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ABSTRACT

Title : A Syntactic Analysis of Translation Shift on
Abdullah Yusuf Ali's Translation of Sūrah
Al-Wāqī'ah
Writer : Nur Azizah
Student Number : 133411019

Keyword: Translation Shift, Syntactic Analysis, Abdullah
Yusuf Ali's Translation

This study aimed to find out the kinds of translation shifts which were introduced by Catford (1965) found in the English translation of sūrah al-Wāqī'ah in *The Holy Qur'an, Text, Translation and Commentary* (1934) by Abdullah Yusuf Ali. This study was library research which used qualitative study. The data were collected through documentation, including the theory of translation shift by J.C. Catford. The study used data analysis which adopted the stages from John W. Creswell (2007) (preparing and organizing, coding and reducing, and interpreting and representing). The method of analysis which was used in this study was descriptive percentage analysis. This study focused on the syntactic analysis of translation shift on Abdullah Yusuf Ali's translation of sūrah al-Wāqī'ah which has 96 verses. The result of this study showed that equivalence held the highest number with total numbers 40. Then, the most frequently found shift types occurred in Abdullah Yusuf Ali's translation of sūrah al-Wāqī'ah (Arabic into English) were Unit Shift and Structure Shift with the percentage of both is 44% (31) and 24% (17) from the total number of shift is 70. The other three shift types did not show any significant level of number of shift. Class Shift held 16% (11). Then Level Shift held 13% (9). And the lowest number of shift was Intra-System Shift which only held 2% (2). This result suggested that the more equivalence occurred, the more valid a translated text. The use of shift had always been considered an inseparable element of a good and readable piece of translation. It more focused on syntactic pattern, so it was good to be implemented in grammar lesson. Beside, the students could know the grammar lesson, they also know the structure of the Holy Qur'an verse.

TRANSLITERASI ARAB-LATIN

Penulisan transliterasi huruf-huruf Arab Latin dalam penelitian ini berpedoman pada SKB Menteri Agama dan Menteri Pendidikan dan Kebudayaan RI Nomor: 158/1987 dan Nomor: 0543b/U/1987. Penyimpangan penulisan kata sandang [al-] disengaja secara konsisten supaya sesuai teks Arabnya.

| | | | |
|---|----|---|---|
| ا | a | ط | ṭ |
| ب | b | ظ | ẓ |
| ت | t | ع | ‘ |
| ث | ṣ | غ | g |
| ج | j | ف | f |
| ح | ḥ | ق | q |
| خ | kh | ك | k |
| د | d | ل | l |
| ذ | ẓ | م | m |
| ر | r | ن | n |
| ز | z | و | w |
| س | s | ه | h |
| ش | sy | ء | ‘ |
| ص | ṣ | ي | y |
| ض | ḍ | | |

Bacaan Madd:

ā = a panjang

ī = i panjang

ū = u panjang

Bacaan Diftong:

au = اُوْ

ai = اِيْ

iy = اِيْ

DEDICATION

This thesis is dedicated to:

- ❖ My beloved father and mother (Bapak Saiful Munir and Ibu Sukarti, who always devote their affection, give the best pray and effort for me till I finished arranging this thesis. Thanks for giving the writer never ending pray and unconditional love.
- ❖ Honorable, Dr. K.H. Fadlolan Musyaffa', Lc. MA., Ibu Nyai Fenty Hidayah, S. Pd.I and the big family of Ma'had al-Jami'ah Walisongo Semarang, who have become my second parents and family in the place I study, from the year I study till the year I graduated. Thanks for the guidance and the support.
- ❖ My beloved sister and brother, Ambarwati and Ahmad Zidan 'Athoillah, who always wait for me to go home and become my spirit.
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I realize that there are many people who already helped me arranging and writing this thesis directly or indirectly. In this chance, I would like to express the gratitude to all of them.

1. Dr. H. Raharjo, M. Ed. St, the dean of Education and Teacher Training Faculty.
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4. Sayyidatul Fadlilah, M. Pd, the advisor II. Thank you very much for the guidance, helpful corrections, and suggestion. May Allah rewards the best in her life.
5. All of my family members. I do thank you all for supporting me and praying every time for my success. May Allah always bless us.
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9. Last but not least, those who cannot be mentioned one by one, who have supported me to finish this thesis.

Finally, I realized that this thesis is far from being perfect. Therefore, I will happily accept the constructive criticism in order to make it better. I hope this thesis would be beneficial for everyone. Amin.

Semarang, 8nd of June 2017

The writer,



Nur Azizah

Student Number 133411019

MOTTO

..... وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا

شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

.... But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.¹

(QS. Al-Baqarah: 216)

“Tidak ada sesuatu yang sulit dicapai, selama kamu mengusahakannya bersama Tuhanmu. Sebaliknya tidak ada yang mudah, jika kamu mengusahakannya sendirian.”²

(Ibn ‘Aththailah)

Lebih baik menyalakan lampu daripada memaki kegelapan. (Azz)

¹ Abdullah Yusuf Ali, 1934, *The Holy Qur'an: Text, Translation, and Commentary*, (Lahore: Goodword Books), pg. 15

² Ibnu Athaillah al-Sakandari, 2010, *Al-Hikam: Untaian Hikmah Ibnu Athaillah*, (Jakarta: Zaman), pg. 37

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ABBREVIATIONS

| | |
|------|---------------------------|
| SL | Source Language |
| TL | Target Language |
| Tit. | Title of sūrah al-Wāqī'ah |
| LS | Level Shift |
| SS | Structure Shift |
| CS | Class Shift |
| US | Unit Shift |
| ur. | Upward Rank Shift |
| dr. | Downward Rank Shift |
| IS | Intra-System Shift |
| Eq. | Equivalent |

CHAPTER I

INTRODUCTION

A. Background of the Study

The study of text based-translation had been widely examined by some researchers around the world. Whether they examined the validity of the translation or tried to build a translation theory to easily translate a written text from Source Language (SL) to Target Language (TL). The validity of translation should be examined because not all of the terms can be translated to other languages. This is because every language has its own term to call a specific thing. As the same as the Holy Qur'an, it cannot be translated accurately to other languages. As stated by Pickthall that he maintained that the Holy Qur'an being Word of God could not be translated.¹

Translation is not only translating each words or phrases from SL into TL, but also looking for the equivalent of meaning or message in SL. It can be stated that every language has its own structure and culture. This difference causes the variation on how the translator translates the text. The SL must not always have the equivalent with the TL. So that, the TL can be 'loss' or 'redundant' if compared to SL.² Therefore, it is important to point out that there are similarities as well as differences between English and Arabic

¹ M. Marmaduke Pickthall, 2005, *The Qur'an Translated (Message for Humanity)*, (Washington DC: ICSFP), pg. 638

² M. Zaka Al Farisi, 2011, *Pedoman Penerjemahan Arab-Indonesia*, (Bandung: PT Remaja Rosdakarya), pg. 28

structures. When there are similarities exist, translation process will be easy. However, there will always be different grammatical pattern between SL and TL. The translators must consider some grammatical and lexical equivalents. In the translation activity, a translator tries to find out the equivalent of SL text to TL text. The equivalent is the correspond content of the messages of SL to TL text.

To understand more about Arabic structure, the scholars choose the Holy Qur'an as the medium of observation. The Arabic structure which is used in the Holy Qur'an is really unique. It makes the verse in the Holy Qur'an is understandable and has the appropriate rule. The system of phonology, syntax, morphology, etc. which are related to language system in Arabic is different with other language systems. Moreover, it cannot be found in other languages. Arabic has been chosen as a medium of the revealed language for every language speakers in the world. It has been chosen to prove the secret of the Qur'anic language. The Holy Qur'an is the *kalam Allah* which was revealed to Prophet Muhammad PBUH through Jibril. It is as a source of moral teaching and the guidance for human (*hudan li al-nas*).³ Islam (read: the Holy Qur'an) was sent down for human wholly. However, it had to face a certain human community. Therefore, the Holy Qur'an was sent down as the main guidance of Islam in a certain language. Allah had chosen Arab and Arabic language as the media of the Holy Qur'an content. The language used in the Holy Qur'an is a well-known language and considered as the

³ Al-Baqarah [2]: 185

best language by the societies in the location where Islam first-appeared. It is because of there is no language which explained its teachings except using a language where it appeared. This case is logic and also stated in the Holy Qur'an:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ
 مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾ (سورة
 إبراهيم: ٤)

We sent not a messenger except [to teach] in the language of his [own] people, in order to make [things] clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom. (QS. Ibrahim: 4)⁴

The Holy Qur'an which is originally in Arabic language has been translated to other language, especially English, to provide Muslims who did not understand the Holy Qur'an in Arabic language. For many centuries, many translators have translated the Holy Qur'an into English. They are George Sale (1734), M. Marmaduke Pickhall (1930), Abdullah Yusuf Ali (1934), Maulvi Sher Ali (1936), Arthur John Arberry (1955), Muhammad Muhsin Khan (1985), Tahereh Saffarzadeh (2001) and others.⁵ From those

⁴ Abdullah Yusuf Ali, 1934, *The Holy Qur'an: Text, Translation, and Commentary*, (Lahore: Goodword Books)

⁵ https://en.wikipedia.org/wiki/List_of_translations_of_the_Qur'an

translators, they had different background that caused the difference in understanding and translating the meaning of the Holy Qur'an.

As the students of Islamic based-campus, Walisongo State Islamic University, they often quoted a verse within its English translation to relate the subject to the Holy Qur'an. Moreover, there has been an Islamic boarding house which is owned by Walisongo State Islamic University Semarang, named Ma'had al-Jami'ah Walisongo. One of activities that related to this study is speech program in the early morning. In making a speech text, the students often include a verse of the Holy Qur'an within its English translation to relate the material to the Holy Qur'an. They quote the translation of the verse of the Holy Qur'an without knowing who the translator is. As I examine, every translator is different. Each translator has his own background that influences the translation, for example, the English translation of QS. al-Fath verse 29.

ص
مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

..... ﴿سورة الفتح: ٢٩﴾

Pickthall: "Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves".

Arberry: "Muhammad is the Messenger of God, and those who are with him are hard against the unbelievers, merciful one to another".

Saffarzadeh: “Mohammad is the Messenger of Allah And his followers are stern and hard Against the disbelievers but kind and Compassionate to each other”.

Iranpanah: “Muhammad is the Messenger of Allah, and those who are with him are hard against the unbelievers, merciful one to another”.

In most of the translations of the first part of the verse مُحَمَّدٌ رَّسُولُ اللَّهِ, the translators mostly have taken مُحَمَّدٌ as subject or *mobtada* and رَّسُولُ اللَّهِ, as the predicate or *khavar*. Thus, they have translated this part of the verse as “Muhammad is the messenger of Allah” or “Muhammad is the messenger of God”. The problem is that after the Great Victory, as promised by God to the Prophet, there was no doubt that the prophet was the Messenger of God. So, the question is that what can be the intended message of this verse after years of the messenger’s Prophethood is confirmed under the name of Muhammad? As a result, رَّسُولُ اللَّهِ, is not the predicate or *khavar* in the above verse. In fact, the syntactic function of رَّسُولُ اللَّهِ, is *na’t* or *atof bayan* in this case. In other words, the predicate or *khavar* of the verse is أَتَيْدَاءُ. Tabarsi has mistranslated this verse, whereas the syntactic analysis provided by him confirms the translation of this verse as the present project puts it. He says:

محمد (ص) مبتدا و رسول الله عطف بيان و الذين معه عطف على محمد واشداء
خبر محمد وما عطف عليه.

Based on these facts, an acceptable translation of the first part of present verse is one in which رَسُوْلُ اللهِ is syntactically used as a non-defining phrase or appositive referring to مُحَمَّدٌ as it can be found in the following translation by Qara'i.

“Muhammad, the apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves.”

None of the four translations is acceptable due to such a misunderstanding of syntactic pattern of the given appositive in the verse.⁶

The above explanation could be examined in terms of translation shift by Catford (1965), where the translation was examined by analyzing the correspondence of the SL structure. Catford divided the shift as follow.

1. Level shift. It means an SL item at one linguistic level has a TL translation equivalent at a different level.

⁶ Alizadeh & Jahanjouyan. *An Evaluation of the English Translation of Some Grammatical Pattern in the Noble Qur'an* (Unpublished), pg. 686-687

2. Category shift. It means there is a change or shift in translation from formal correspondence and from the same level between both languages.
 - a. Structure shift. It means the change of grammatical structure or word sequence in a sentence.
 - b. Class shift. It means the translation equivalent of an SL item is a member of a different class from the original item.
 - c. Unit shift. It means changes of rank-that is, departures 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 TL.
 - d. Intra-system shift. It means those cases where the shift occurs *internally*, within a system; that is, for those cases where SL and TL possess systems which approximately correspond formally as to their constitution, but when translation involves selection of a non-corresponding term in the TL system.⁷

We know that the Holy Qur'an is written in Arabic language. Some of the translators are good in Arabic and Muslim, so that they can translate the Holy Qur'an to English accurately. But some of them are not really good in Arabic and not Muslim (e.g. Orientalist). For example, George Sale is an Orientalist that Christianized his

⁷ J. C. Catford, 1965, *A Linguistic Theory of Translation*. (London: Oxford University Press), pg. 3-80

translation of the Holy Qur'an.⁸ Christianizing means the use of words or terms that have correlation with the Christianity. For example, in surah Ya Seen in verse 13, 16, and 52 he translated "apostle" as an equivalent for (*mursalūn*) مُرْسَلُونَ and (*rasūl*) رَسُولٍ in verse 30.

According to Betz (2005), "the word apostle is known mainly from the Christian religion as a title of a religious leader, especially in early Christianity". In Cambridge Advanced Learner's Dictionary, "apostle" means the group of early Christians who travelled to different places telling people about Jesus Christ and the gospel.⁹ George Sale did know the difference between "messenger" and "apostle" because he uses the former twice in verse 3 and 20, and the latter six times in verse 13, 14, 16, 19, 30 and 52, to advance his own version of Christianity. This case should be examined in order to give awareness to people, especially students in Islamic University, that they should be careful to quote English translation of the Holy Qur'an. In addition, they also should be aware of that in taking a quotation, they should pay attention to the reference that the translator should have *sanad* (relation) to Prophet Muhammad PBUH as stated in the following verse of the Holy Qur'an and Hadith:

⁸ Ebrahim Khodadady, 2013, *A Comparative Analysis of Two English Translations of Ya Seen (Q.36): A Schema-Based Approach*, Vol. 4 No. 13, (Mashhad: IJBSS), pg. 168

⁹ *Cambridge Advanced Learner's Dictionary (Third Edition, 2010)*, Singapore: Cambridge University Press, pg. 23

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَسْأَلُوا أَهْلَ الذِّكْرِ

إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ (سورة الأنبياء: ٧)

Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Message. (QS. Al-Anbiya':7)¹⁰

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ؛ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا (رواه مسلم)

'Abdullah b. 'Amr b. al-'As reported Allah's Messenger (may peace be upon him) as saying: Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray. (Muslim: Book 034, Number 6462)¹¹

In QS. Al-Anbiya': 7, it told us about the history of Prophet Muhammad PBUH's mission as *rasūl*. It is explained that unbelievers deny it because they thought that *rasūl* must be from

¹⁰ Abdullah Yusuf Ali, 1934, *The Holy Qur'an: Text, Translation, and Commentary*, (Lahore: Goodword Books)

¹¹ Abd-al-Hamid Siddiqui, 2009, *Sahih Muslim* (1st Edition), pg. 1599

angels (*malaikah*). Whereas, this verse explains clearly that *rasūl* is from human and the angels are not called *rajūl* as mentioned by this verse.¹² Then, this verse also explains that if they (read: unbelievers) did not know about this case, then they should ask to *ahl al-ẓikr*. *Ahl al-ẓikr* means the expert of Taurat and Bible (Jews and Christian) who believed to Prophet Muhammad PBUH.¹³ They were the people who lived in the past. Because of Prophet Muhammad SAW PBUH is human, he needs to eat, drink, and sleep. As a human, he is not eternal. He taught his knowledge to his companions in order to continue it to the next generations. So, in this time, we cannot ask directly to him if there is a problem. We only can ask to *ahl al-ẓikr* or it can be called *ulamā'*. Because *ulamā'* has *sanad* or relation to Prophet Muhammad PBUH.

To make the Holy Qur'an as *a way of life*, it needs an effort to understand its messages. This kind of activity is called *tafsīr* or interpretation.¹⁴ *Tafsīr* is a way to explain the meaning of Allah's word according to the capability of an interpreter. *Tafsīr* is also a result of dialectic between static text and dynamic context which are always changing.

¹² Syaikh Imam Al Qurthubi, 2008, *Tafsir Al Qurthubi [11]*, (Jakarta: Pustaka Azzam), pg. 726-727

¹³ M. Quraish Shihab, 2002, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian the Holy Qur'an*, (Jakarta: Lentera Hati), pg. 15

¹⁴ M. Quraish Shihab, 2006, "Membumikan" *the Holy Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Bermasyarakat*, (Bandung: Mizan), pg. 15

One of the translations and interpretations of the Holy Qur'an is *The Holy Qur'an: Text, Translation, and Commentary* by Abdullah Yusuf Ali. Because of the low-attention from interpreters to this translation and interpretation, I eager to conduct a research by analyzing its English translation to get the validity of English translation of the Holy Qur'an.

Based on the explanation above, I was interested in conducting a research related to this case. In hence, I conducted this research by analyzing the English translation of the Holy Qur'an in terms of Translation Shift. I specified on one surah of the Holy Qur'an, that was al-Wāqī'ah, in *The Holy Qur'an, Text, Translation and Commentary* (1934) by Abdullah Yusuf Ali. Surah al-Wāqī'ah was chosen because there had been many predictions about the end of the day which were told by some fortune tellers, for example Mayan tribes. Based on many calculations, they predicted that the end of the day will occur on 21th of December of 2012. This case made the world panic. Moreover, this kind of prediction was presented in a film entitled "2012". "2012" was a science-fiction disaster film that was produced in 2009 and directed by Roland Emmerich. This film was produced by Emmerich Company, Centropolis Entertainment, and distributed by Columbia Pictures. This film was inspired by the global of the end of the day that was predicted by the Mayan tribes through the calculation of Maya Calendar in 21st of December 2012.¹⁵ This film told about the situation and the condition of the end of the

¹⁵ [https://id.wikipedia.org/wiki/2012_\(film\)](https://id.wikipedia.org/wiki/2012_(film))

day. However, it is not based on the Holy Qur'an. Whereas, people should get the valid understanding about how the end of the day will occur. So that, surah al-Wāqī'ah which explains about the end of the day is the suitable surah to give valid understanding to them.

B. Question of the Study

The problem investigated in this study was “What kinds of translation shifts which are introduced by Catford (1965) found in the English translation of surah al-Wāqī'ah in *The Holy Qur'an, Text, Translation and Commentary* (1934) by Abdullah Yusuf Ali?”

C. Objective of the Study

The objective in this study was “To know kinds of translation shifts which are introduced by Catford (1965) found in English translation of surah al-Wāqī'ah in *The Holy Qur'an, Text, Translation and Commentary* (1934) by Abdullah Yusuf Ali.”

D. Significances of the Study

The result of this study was intended theoretically as a useful result for academic realm (students and lecturers), researcher, next researchers, the institution, and the readers. Based on the objectives of the study, the benefits of the research could be stated as follow.

1. For the students and the lecturers

This study could be a consideration of lecturers to decide the validity of English translation of the Holy Qur'an. Then, in Islamic-based campus, it was important to point out that in quoting an English translation of the Holy Qur'an should consider the validity of its translation and for good reason. Then, translation shift more focused on syntactic pattern, so it was good to be implemented in grammar lesson. Besides, the students could know the grammar lesson, they also know the structure of the Holy Qur'an verse.

2. For the researcher

From the result of this study, I hopefully could take and give the benefits of this research to many people, such as, being a better writer, knowing another official language (Arabic), and relating the subjects to the Holy Qur'an as a form of *unity of sciences*.

3. For the next researchers

This study could be a reference to do future research related to English translation of the Holy Qur'an field. They also could examine other translators.

4. For Institution

Ongoing to be research Islamic university, Walisongo State Islamic University try to develop in research field which quote the English translation of the Holy Qur'an in every research

or journal. This study could be a reference to measure the validity of meaning of English translation of the Holy Qur'an.

5. For the readers

I hope that the study would give useful information for the readers about translation shift in English translation of the Holy Qur'an.

E. Previous Study

Translation is an interesting field to be researched. Many researchers have conducted the research about translation, especially on the Holy Qur'an translation. Related to this study, I chose some previous researches which were relevant to the English translation of the Holy Qur'an.

1. "An Analysis of English-Indonesian Translation Shift in *The Hannah Banana* Short Story by Ribut Wahyudi" by Siti Muhtalifah. This study examined the change from English language structure to Indonesian language structure. The researcher also classified the story text into some kinds of shift translation. This structure change happened because of the different structure of both languages. For example, Indonesia language does not have the tense form. This previous study used qualitative method.

The result of the previous study showed that the researcher found some translation shifts in the *Hannah Banana*. They are: A change of word category occurs from a

plural to a singular noun, from adjective–noun in English becomes noun- noun in Indonesia, the noun–adjective becomes the noun-adjective (the same structure), and the replacement of a virtual lexical gap in Bahasa Indonesia by a grammatical structure and from adjective-noun in English into noun-adjective in Bahasa Indonesia.¹⁶

The above previous research has inspired and motivated me to conduct a research applying Translation Shift in English translation of the Holy Qur'an. I conducted the research on English translation of the Holy Qur'an which was translated by Abdullah Yusuf Ali entitled *The Holy Qur'an, text, translation and commentary* (1934). Therefore, the differences between her research and my research were in the object of research, material, and analysis. In those studies, my research was another research of those studies in order to analyze the validity of an English translation of the Holy Qur'an.

2. “A Comparative Study of Shifts in English Translation of the Qur'an: A Case Study on “Yusuf” Chapter” by Reza Rezvani and Peyman Nouraey. The result of the study showed that there was a statistically significant difference between US (Unit Shift) and LS (Level Shift), SS (Structural Shift), IS (Inter-system Shift) and CS (Class Shift) (i.e. all other groups

¹⁶ Siti Muhtalifah (206026004302), 2011, An Analysis of English-Indonesian Translation Shift in *The Hannah Banana* Short Story by Ribu Wahyudi, (Jakarta: English Department, Faculty of Adab and Humanities, Syarif Hidayatullah State Islamic University), Unpublished Thesis, pg. 32

of the shifts). This previous study used quantitative study in the analysis. This was true all seven translations studied. In addition, there was a statistically significant difference between LS and SS, IS and CS in all seven translations studied. Moreover, the use of the last three groups of shifts, namely SS, IS and CS held similar frequencies. Thus, there were not any statistically significant differences observed among these groups of shifts in all seven translations studied.¹⁷

The differences between this research and my research were in the object of analysis. Although these two studies had the similarity in object of the Holy Qur'an, it was still different from the analyzed chapter. In the previous study analyzed Yusuf chapter and in the present study analyzed al-Wāqī'ah chapter. It also focused on one translator only.

3. "An Evaluation of the English Translation of Some Grammatical Pattern in the Noble Qur'an" by Ali Alizadeh and Taher Jahanjouyan. This study was done in some English translations of the Holy Qur'an. Those are Arberry (1955), Pickthall (1930), Saffarzadeh (2007), Iranpanah (1380). Then, the results obtained after examining the mistranslations in some of the ST (Source Text) syntactic structures are presented for each individual translator summarily using

¹⁷ Reza & Peyman. *A Comparative Study of Shifts in English Translation of The Qur'an: A Case Study on "Yusuf" Chapter*. Khazar Journal of Humanities & Social Sciences (Unpublished), pg. 79

qualitative and quantitative data followed by an analysis of the probable origins of the pathos identified in each of the translations. The result of the study showed that the number of mistranslations is the same for Pickthall and Saffarzadeh. However, the highest number of translations in translating the syntactic patterns is committed by Arberry and Iranpanah.¹⁸

The differences between the previous study and the present study were in the used theory. In the previous study used theory of grammatical pattern, then in the present study used theory of translation shift by J. C. Catford.

F. Method of the Study

1. Research Design

This study is library research which was done by doing qualitative study. In this study, I analyzed the English translation of the Holy Qur'an by Abdullah Yusuf Ali, especially on sūrah al-Wāqī'ah.

2. Source of Data

The data used in this research consists of two sources. They are primary and secondary source. Primary source is written source which is first directly observed (direct source). It becomes the main source, because it is the object of study. The primary sources observed in this study is An English translation of the

¹⁸ Alizadeh & Jahanjouyan. 2015, *An Evaluation of The English Translation of Some Grammatical Pattern in The Noble Qur'an* (Unpublished), pg. 689

Holy Qur'an by Abdullah Yusuf Ali entitled *The Holy Qur'an: Text, Translation, and Commentary* and the book entitled *A Linguistic Theory of Translation* by J. C. Catford. Secondary source is all written sources which support the main source. The secondary sources in this study are *I'rāb al-Qur'ān* by Muhammad Sulaiman Ya'qut, the book entitled *Introducing Translation Studies (Theories and Application)* by Jeremy Munday, a dissertation entitled *Equivalence and Translatability of Qur'anic Discourse (A Comparative and Analytical Evaluation)* by Tariq Hassan El-Hadary, and other sources which are related to this study.

3. Focus of the Study

Focus of the study is the object of the study which is appropriate with the questions of the study. I used the data to be analyzed. The data is from An English translation of the Holy Qur'an by Abdullah Yusuf Ali entitled *The Holy Qur'an: Text, Translation, and Commentary*. I focus on one *surah* (chapter) that is al-Wāqī'ah which consists of 96 verses. Then, in analysis, I used the translation shift theory by J. C. Catford. Catford stated that 'shift in translation' mean the departure from formal correspondence in the process of going from the SL to the TL.¹⁹ It is the replacement of one grammatical unit by another. It occurs because there is no formal correspondence in both languages.

¹⁹ Peter Newmark, 1988, *A Text Book of Translation*, (Shanghai: Shanghai Foreign Language Education Press), pg. 26

This is one of the most common procedures used in translation. It involves replacing a grammatical structure in the SL with one of a different type in the TL in order to achieve the same effect. It is included in syntactic analysis. It includes grammatical patterns, such as level shift and category shift (structure, class, unit, and intra-system shift) which means not emphasizing on the meaning or semantic aspect.

4. Technique of Data Collection

I used the study of document to collect the data. Documentation is event script or note in the past time. It can be written, picture, or monumental arts from a person. The examples of written documents are daily notes, life histories, biography, policies, books, magazines, articles, journals, and documents that are relevant to this study.²⁰ Those documents included the biography of Abdullah Yusuf Ali and documentation of English translation of the Holy Qur'an.

5. Technique of Data Analysis

Literature study was used in this study. It was a technique to obtain the theoretic data by analyzing and identifying relevant sources. The analysis using literature study made research process more systematic, critical, and analytic. Technique of data analysis came from the interpretation of the data collection. The study used data analysis in qualitative research which adopted the

²⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, Alfabeta: Bandung, pg. 240

stages from Creswell (2007).²¹ There are three stages of qualitative data analysis. They are:

a. Preparing and organizing

The first stage is preparing or organizing the data (i.e. text data as in transcripts, or image data as in photographs) for analysis. It is used to make the data more accurate and clear. So, it can be analyzed easily.

b. Coding and reducing

The second stage is coding and reducing the data into themes through a process of coding and condensing the codes. According to Lodico et al, coding is a part of process of data analysis which includes small pieces of information and abstracting a connection among them. Reducing is the data that have been collected by the researcher will be classified in the form of translation shift (level shift and category shift), then employed in English translation of surah al-Wāqī'ah by Abdullah Yusuf Ali.

c. Interpreting and representing

The third stage is interpreting and representing the data. The data collected by the researcher will be interpreted related to what has been found in surah al-Wāqī'ah. The data that have been collected by the researcher will be classified in the form of translation shift (level shift and category shift), then

²¹ John W. Creswell, 2007, *Qualitative Inquiry & Research Design (Choosing Among Five Approaches)* 2nd Edition, SAGE Publications: London, pg. 148

employed in English translation of surah al-Wāqī'ah by Abdullah Yusuf Ali. Furthermore, I analyzed them.

Each and every possible element of English translation of verses was compared to its corresponding original (Arabic language) and carefully recorded in tables to decide type of shift translation. Firstly, I identified the grammar aspect (*tarkib*) and the position of a verse in surah al-Wāqī'ah using *I'rāb al-Qur'ān* by Muhammad Sulaiman Ya'qut. I also used the Indonesian translation of the Holy Qur'an in order to understand the meaning. Then, I compared it to English translation and I identified the grammar aspect. Finally, I decided the kind shift of its verse. Finally, I drew the description conclusion and present the result. The analysis can be like in the following table.


| No. Verse | SL | TL | Syntax and Morphology | | Type of Shifts |
|---|--------------|--|-----------------------|---|----------------------------|
| | | | SL | TL | |
|  | إِذَا | <i>When the Event Inevitable Cometh to pass.</i> | ظرف زمان | Time Adverb (T) | Structure shift |
| | وَقَعَتْ | | فعل ماض | Verb-3 rd person feminine singular perfect verb (V) | |
| | الْوَاقِعَةُ | | فاعل | Subject- Nominative feminine active participle (N) | |

Table 1.1 The analysis sample of translation shift

From the table above, the verse one in surah al-Wāqi'ah is structural shift. It occurs in the word وقعت الواقعة which is translated to *the Event Inevitable Cometh to pass*. The SL consisted of 'verb' in the beginning, then followed by 'subject'. However, in the TL, it consists of 'subject' in the beginning, then followed by 'verb'. Beside tables, I also gave deep explanation and analysis related to the tables.

The method of analysis used in this study is descriptive percentage analysis. This analysis is done by frequency is divided by the number of shifts. Then it is multiplied by 100%. As mentioned by Sudjana:

$$P = \frac{f}{N} \times 100\%$$

Notes:

P : Percentage

f : Frequency

N : Total number of shifts

100% : Constant number

CHAPTER II
TRANSLATION AND TRANSLATION SHIFT
BY J.C. CATFORD

A. General Concept of Translation

1. The Definition of Translation

The translators must find out and understand the definitions of translation. There are some definitions of translation taken from many sources that all give the theorist of it among others. As Newmark statement: "Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in other language."²² According to Roger T. Bell: "Translation is the expression in another language (target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalences."²³ 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. But this relatively simple statement requires careful evaluation of several seemingly contradictory elements.²⁴ As Catford statement: "Translation is an operation performed on

²² Peter Newmark, 1981, *Approaches to Translation*, (Oxford: Pergamon Press), pg. 7

²³ Roger T. Bell, 1991, *Translation and Translating: Theory and Practice*, (New York: Longman Inc.), pg. 5

²⁴ Eugene A. Nida & Charles R. Taber, 1982, *The Theory and Practice of Translation*, (Leiden: E. J. Brill), pg. 12

languages: a process of substituting a text in one language for a text in another.”²⁵ He also stated: “Translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).” This definition is intentionally wide-not vague, though it may appear so at first sight. There are ‘textual material’ (where ‘text’ might have been expected) and ‘equivalent’.²⁶ Moreover, Munday stated that the process of translations between written languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL). This type corresponds to ‘interlingual translations’ and is one of the three categories of translation described by the Czech structuralist Roman Jakobson in his seminal paper ‘On linguistic aspects of translation’ (Jakobson 1959/2000: 114). Jakobson’s categories are as follow.

- a. Intralingual translation, or ‘rewording’: ‘an interpretation of verbal signs by means of other signs of the same language’. It would occur when we rephrase an expression or text in the same language to explain or clarify something we might have said or written.

²⁵ J. C. Catford, 1965, *A Linguistic Theory of Translation*. (London: Oxford University Press), pg. 1

²⁶ J. C. Catford, 1965, *A Linguistic Theory of Translation*. (London: Oxford University Press), pg. 20

- b. Interlingual translation, or ‘translation proper’: ‘an interpretation of verbal signs by means of some other languages’. It is included in the traditional translation by no means exclusive, focus of translation studies.
- c. Intersemiotic translation, or ‘transmutation’: ‘an interpretation of verbal signs by means of signs of non-verbal systems’. It would occur if a written text were translated, for example into music, film, or painting.²⁷

The translation theorist is concerned on every type of translation procedure. The following procedures are according to Zuchridin and Sugeng in their book entitled *Translation: Bahasa Teori & Penuntun Praktis Menerjemahkan*.

- a. Translation, this means rendering the sound of a source language to a target language form.
- b. Transliteration, this is the process of rendering the letters of one alphabet into the letters of another with a different alphabetical system.
- c. Borrowing, a procedure to adopt source language text when the target language has no equivalent for the source language, for example: ‘Helicopter’ in English is translated ‘Helikopter’ in Indonesia.

²⁷ Jeremy Munday, 2001, *Introducing Translation Studies (Theories and applications)*, (London: Routledge), pg. 5

- d. Literal, this is one to one structural and conceptual correspondence. It can include borrowing and word for word translation.
- e. Transposition (the replacement of one grammatical unit by another), this one of the most common procedures used in translation. It involves replacing a grammatical structure in the SL with one of a different type in the TL in order to achieve the same effect, for example, ‘Good morning’ is translated to be ‘Selamat Pagi’
- f. Modulation, The term ‘modulation’ was first stated by Vinay and Darbelnet to show the variation of translation strategy. It is about the variation through a change of viewpoint of respective and very often of category, such as a change from abstract to concrete, cause to effect, active to passive, etc., for example, ‘No smoking’ is translated to be ‘dilarang merokok’.²⁸
- g. Adaptation, this process is used when the other do not suffice. It involves modifying the concept or using a situation analogous to the SL situation thought not identical to it. An adaptation may at the same time entail modulation and transposition, for example, ‘First class; is

²⁸ M. Zaka Al Farisi, 2011, *Pedoman Penerjemahan Arab-Indonesia*, (Bandung: PT Remaja Rosdakarya), pg. 40

translated to be 'kelas satu'. The word 'kelas' is an adaptation from 'class'.²⁹

As far as translation is concerned, Catford makes an important distinction between formal correspondence and textual equivalence:

- a. A formal correspondent is any TL category (unit, class, structure, element of structure, etc.) which can be said to occupy, as nearly as possible, the 'same' place in the 'economy' of the TL as the given SL category occupies in the SL.³⁰ However, it rarely happens, the translation of SL is the same in word level or even morpheme. For example:

SL: أَحْمَدُ يَذْهَبُ إِلَى الْمَدْرَسَةِ

(*Ahmad yāzhabu ila al-madrasah*)

TL: Ahmad goes to school

Every word in the SL above has the same formal correspondence with the TL.

²⁹ Siti Muhtalifah (206026004302), 2011, An Analysis of English-Indonesian Translation Shift in *The Hannah Banana* Short Story by Ribut Wahyudi, (Jakarta: English Department, Faculty of Adab and Humanities, Syarif Hidayatullah State Islamic University), Unpublished Thesis, pg. 5-6

³⁰ J. C. Catford, 1965, *A Linguistic Theory of Translation*. (London: Oxford University Press), pg. 27

- b. A textual equivalent is any TL text or portion of text which is observed on a particular occasion, to be the equivalent of a given SL text or portion of text.³¹

According to Nida in his book *Principle of Correspondence*, translating is reproducing in the receptor language in the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of styles. He explained two forms of equivalent. They are formal equivalent and dynamic equivalent. Formal equivalent focuses on message, either its form or content. The message in the target language should match as closely as possible the different elements in the source language. Dynamic equivalent or functional equivalent is based on the principle of equivalent effect, where the relationship between the receptor and the message should be substantially the same as that which existed between the original and the message.³²

The forms of translation can be spoken and written. A spoken text tends to make someone directly translate orally without paying attention to the grammatical structures. Whereas, written text tends to make someone translate the text by paying attention to the grammatical structures of both SL and TL. The goal is to arrange the closest translation from SL. SL in this

³¹ J. C. Catford, 1965, *A Linguistic Theory of Translation*. (London: Oxford University Press), pg. 27

³² M. Zaka Al Farisi, 2011, *Pedoman Penerjemahan Arab-Indonesia*, (Bandung: PT Remaja Rosdakarya), pg. 29-30

study is Arabic language which is taken from the Holy Qur'an and TL is English language.

The language used in the Holy Qur'an as the Holy Book for Muslim is sacred. Therefore, when the Holy Qur'an was translated to other languages, the translators have to consider many things, such as the method used, the process of translation, etc. The Holy Qur'an translation is a unique case of non-equivalence in inter-textual translation. The religion text such as the Holy Qur'an and Hadits are included in 'sensitive' text, because it relates to the moral value which is believed by Muslim. The translation error can be fatal, not only goes astray, but also leads astray.³³ As a result, translating the Holy Qur'an to other languages should be done carefully.

El-Hadary in his dissertation entitled "Equivalence and Translatability of Qur'anic Discourse" stated that Abdul-Raof holds "in the translation of the Holy Qur'an, language and cultural-bound linguistic and rhetorical features are simply 'inimitable' and 'unproduceable' into other languages to a satisfactory level that can create an equivalent mystical effect on the target audience similar to that on source language readers".³⁴

³³ M. Zaka Al Farisi, 2011, *Pedoman Penerjemahan Arab-Indonesia*, (Bandung: PT Remaja Rosdakarya), pg. 52

³⁴ Tariq Hassan El-Hadary, 2008, *Equivalence and Translatability of Qur'anic Discourse (A Comparative and Analytical Evaluation)*, (University of Leeds: Unpublished dissertation), pg. 26

2. Translation Shift

In translation activity, there must be adjustment which is done between SL and TL. In fact, this adjustment does not occur just at the moment. It is determined by translation method, translation target, and translator competence. It is also determined by the subjectivity of the translator itself. This subjectivity is done when determining the appropriate equivalent of SL to TL which is based on the translator competence, translation style, characteristic of the text, translation goal, and translation target. So that the adjustment can cause the semantic shift. In meaning context, shift indicates that there are points of difference between SL and TL. However, shift is not considered as a deviation, because it is actually logic consequence in translation process as the result of the difference of language structure and culture between SL and TL.³⁵

Related to this case, Al-Zoubi and Al-Hasnawi stated that shift in translation must be considered as positive thing. According to them, shift in translation is done as the mandatory actions and optional actions. Mandatory actions are done because of the differences of language structure between SL and TL. Optional actions are done because of personal preference

³⁵ M. Zaka Al Farisi, 2011, *Pedoman Penerjemahan Arab-Indonesia*, (Bandung: PT Remaja Rosdakarya), pg. 37-38

and stylistic which are done consciously to make proper and communicative translation.³⁶

Catford stated that ‘shift in translation’ mean the departure from formal correspondence in the process of going from the SL to the TL. While Newmark used ‘transposition’ to call a certain ‘naturalness’ level of translation.³⁷

Textual equivalence is thus tied to a particular ST-TT pair, while formal correspondence is more general system-based concept between a pair of languages. When the two concepts diverge, a translation shift is deemed to have occurred.³⁸

However, the most frequent case is the changes or shifts in translation, because there is no formal correspondence in both languages. This kind of change in translation is called *translation shift*. According to Catford, there are two major types of ‘shift’ occur: *level shift* and *category shift*.

a. Level Shift

Catford stated that a shift of level mean that a SL item at one linguistic level has a TL translation equivalent at a different level. He explained before that ‘level’ is the abstractions of various types based on *medium-substance* (*phonic substance*), for the spoken medium, *graphic-*

³⁶ M. Zaka Al Farisi, 2011, *Pedoman Penerjemahan Arab-Indonesia*, (Bandung: PT Remaja Rosdakarya), pg. 37-38

³⁷ Peter Newmark, 1988, *A Text Book of Translation*, (Shanghai: Shanghai Foreign Language Education Press), pg. 26

³⁸ Jeremy Munday, 2001, *Introducing Translation Studies (Theories and applications)*, (London: Routledge), pg. 60

substance, for the written medium, and *situation (situation-substance)*. See the following illustration:

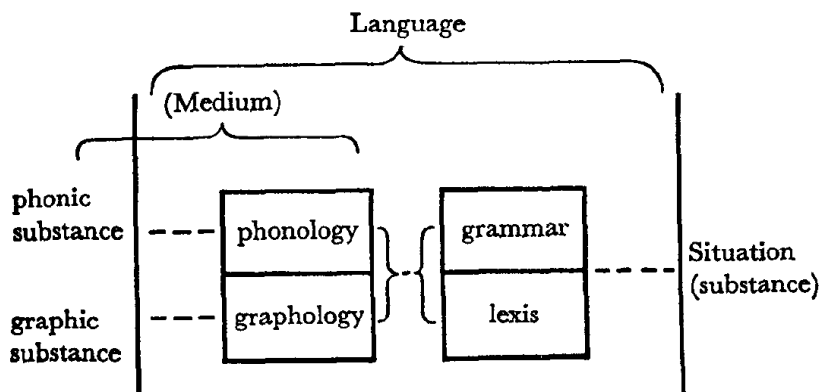


Figure 1. An analysis of language level by Catford³⁹

We can see that Catford knows the language in two levels, grammar and lexis. Both levels can be expressed in two media, phonic (spoken) and graphic (written). He also stated that grammar is the level of linguistic form at which operates *closed systems*. The characteristics of a closed system being: (1) the number of terms is finite; (2) each term is exclusive of the others; (3) any change in the number of terms would change the ‘values’ (or ‘formal meanings’) of the other terms (e.g. systems of pronouns, of deictics, of number, of case, of tense, etc.). While, lexis is the level of linguistic form at which operate *open sets* (e.g.

³⁹ J. C. Catford, *A Linguistic Theory of Translation*,. (London: Oxford University Press), pg. 3

the open sets of items often occurring as examples or ‘exponents’ of nouns, verbs, etc.).⁴⁰

Moreover, Halliday and Matthiessen stated that language has dimensions (forms of order) and the ordering principles. They are set out in the following table.⁴¹

| No. | Dimension | Principle | Orders |
|-----|-------------------------------------|---------------|---|
| 1. | structure (syntagmatic order) | Rank | clause ~ group/ phrase ~ word ~ morpheme |
| 2. | system (paradigmatic order) | Delicacy | grammar ~ lexis (lexicogrammar) |
| 3. | Stratification | Realization | semantics ~ lexicogrammar ~ phonology ~ phonetics |
| 4. | Instantiation | instantiation | potential ~ sub-potential or instance type ~ instance |
| 5. | Metafunction | metafunction | ideational [logical ~ experimental] ~ interpersonal ~ textual |

Table 2.1 The dimensions (forms of order) in language and their ordering principles

⁴⁰ J. C. Catford, *A Linguistic Theory of Translation*, (London: Oxford University Press), pg. 13

⁴¹ M.A.K. Halliday & Christian Matthiessen, 2004, *An Introduction to Functional Grammar (3rd Edition)*, (Britain: Arnold), pg. 20

Level shift meant by Catford here is the changes or shifts from grammar to lexis level and vice versa. It means that a grammatical structure of a language (for example, a formation of nominal sentence (grammar level of pronoun system) in Arabic language structure, that is *هيَ* (*hiya*). Because of the difference of language structure, it must be translated into lexis level in another language (for example in English language) with the addition ‘is’.

SL : *هيَ جَمِيلَةٌ**
 (*hiya jamīlah*)
 TL : She is beautiful

The sign of nominal (pronoun) *هيَ* (*hiya*) in Arabic language is translated to lexis ‘is’ in English language.

b. Category Shift

Category shifts are departures from formal correspondence in translation.⁴² It occurs when there is a change or shift in translation from formal correspondence and from the same level between SL and TL. In the previous example, the translation can be equivalent according to the lexis level or morpheme. In this context, we do not need to do a shift, because each word in SL and TL has an equivalent that corresponds formally.

⁴² J. C. Catford, *A Linguistic Theory of Translation*, (London: Oxford University Press), pg. 76

However, there is always a change or shift to get equivalence between SL and TL. Shifts can be divided into four: (1) *structure shift*, (2) *class shift*, (3) *unit shift*, and (4) *intra-system shift*. The followings are the explanation of each shift, they are:

1) Structure Shift

In grammar, structure shift can occur at all ranks. This shift occurs because of the change of grammatical structure or word sequence in a sentence. The following Arabic-English instance is an example of structure shift.

SL1 : كِتَابِي (*kitābī*)

TL1 : My book

SL2 : كِتَابُ الْإِنْجِلِيزِيَّةِ (*kitābu al-injliziyyah*)

TL2 : English book

SL3 : رَسُولُ اللَّهِ (*rasūlullah*)

TL3 : The Messenger of Allah

SL4 : شَرَبَتْ فَاطِمَةُ مَاءً قَبْلَ أَنْ تَذْهَبَ إِلَى السُّوقِ

(*syarabat Fāṭimah qabl an tazhaba ila al-sūq*)

TL4 : Fatimah drank water before she went to the market

SL5 : قَرَأَتْ فَاطِمَةُ الْقُرْآنَ بِصَوْتٍ عَالٍ

(*qara'at Fāṭimah al-Qur'an bi ṣoutin 'āl*)

TL5 : Fatimah read the Holy Qur'an loudly

From the examples above, we can see that each translation changes. Although there is a translation which has no shift except structure shift (see SL1;TL1 and SL2;TL2). But, there is also lexical addition in the TL (see SL2;TL2) or the addition of grammar aspect; pronoun (see SL4;TL4) and the omission of part of the sentence element (see SL5;TL5). Generally, structure shift only focuses on the change of grammatical structure between SL and TL in translation.

2) Class Shift

Class shift occur when the translation equivalent of a SL item is a member of a different class from the original item. Because of the logical dependence of class on structure (of the unit at the rank above), it is clear that structure shifts usually entail class shifts, though this may be demonstrable only at a secondary degree of delicacy.⁴³ Class shift occurs when there is a shift in word class in translation. Generally, there are eight word classes (parts of speech). There are two kinds of word classes in English: *Open class* and *Closed class*. Open word class includes Noun, Verb, Adjective, and Adverb.

⁴³ J. C. Catford, 1965, *A Linguistic Theory of Translation*. (London: Oxford University Press), pg. 78

These classes are known as open classes because we can readily invent new words to add them. Closed class includes Pronoun, Preposition, Conjunction, and Interjection. These classes are known as closed classes because they have a fairly fixed membership.⁴⁴ In Arabic language structure, there is word class ‘preposition’ to express relations of possession, place, time, and many other meanings. It expresses by adding word ‘ب’ (*ba*). If it is translated into English, the word class changes into ‘Adverb’. See the following example:

| | |
|----------------------------|---------------|
| SL: بِشَكْلِ خَاصِّ | (Preposition) |
| (<i>bisyaklin khāṣṣ</i>) | |
| Especially | (Adverb) |

In the underlined word is a changing of word classes, where the expression of SL is translated into another word class in the TL.

3) Unit Shift

Unit shift means changes of rank-that is, departures from formal correspondence in which the translation equivalent of a unit at one rank in the SL

⁴⁴ Geoffrey Leech, et. al., 2006, *English Grammar for Today (A New Introduction: 2nd Edition)*, (England: Palgrave Macmillan), pg. 33-34 and 49-58

is a unit at a different rank in the TL.⁴⁵ Every language has a language pattern system which has the hierarchy of units, they are *morpheme*, *word*, *phrase*, *clause*, and *sentence*.⁴⁶ When the translation is done and it causes a changing among the language units of SL to TL, so it is called unit shift or rank shift. If the shift occurs from lower unit to higher unit (*morpheme-word*, *phrase-clause*, etc.), it is called *upward rank shift*. If the shift occurs from higher unit to lower unit (*phrase-word*, *phrase-morpheme*, etc.), it is called *downward rank shift*. See the following examples:

SL1 : مُدِيرُ الْجَامِعَةِ (Phrase)

(*mudīr al-jāmi'ah*)

TL1 : Rector (Word)

Downward rank shift

SL2 : شُكْرًا (Word)

(*syukrān*)

TL2 : Thank you (Phrase)

SL3 : عَفْوًا (Word)

(*'afwān*)

TL3 : I'm sorry or Excuse me (Phrase)

Upward rank shift

⁴⁵ J. C. Catford, 1965, *A Linguistic Theory of Translation*. (London: Oxford University Press), pg. 79

⁴⁶ Geoffrey Leech, et. al., 2006, *English Grammar for Today (A New Introduction: 2nd Edition)*, (England: Palgrave Macmillan), pg. 36

From the examples above, SL1;TL1 is an example of downward rank shift. It occurs when SL1 (the unit ‘phrase’) is translated into TL1 becomes the unit ‘word’. In other words, there is a change in unit language. It changes from phrase to word. The upward rank shift occurs in SL2;TL2 and SL3;TL3. SL2 is a ‘word’ unit which is translated into TL2 and it becomes ‘phrase’ unit. It also occurs in SL3;TL3.

4) Intra-System Shift

Intra-system shift is for those cases where the shift occurs *internally*, within a system; that is, for those cases where SL and TL possess systems which approximately correspond formally as to their constitution, but when translation involves selection of a non-corresponding term in the TL system.⁴⁷ It is caused by the rules of the TL itself. The intra-system shift can be called as horizontal shift which can be the different equivalent in an SL and TL unit in the same level.⁴⁸ There are many factors of intra-system shift. They are:

⁴⁷ J. C. Catford, 1965, *A Linguistic Theory of Translation*. (London: Oxford University Press), pg. 80

⁴⁸ M. Zaka Al Farisi, 2011, *Pedoman Penerjemahan Arab-Indonesia*, (Bandung: PT Remaja Rosdakarya), pg. 39

a) The use of noun as a generic reference

In English, if we want to mention a thing or noun in general, we can mention it by singular noun, for example:

“A dog is an intellegent animal.”

In the this sentence, we do not refer to a specific dog, but only express a general concept that dog is an intelligent animal. In Indonesian language, the above sentence can be translated and has the formal correspondence into: “*Seekor anjing adalah seekor binatang yang cerdas.*” However, this expression is not suitable in Indonesian language rule, then translation shift must be done. So, the TL becomes “*Anjing (adalah) binatang yang cerdas.*”

From the above example, *determiner* or *article* “a” and “an” are not included in TL. This case is called *zero translation* or *omission*.⁴⁹

This case also happen when the sentence is translated into Arabic language.

⁴⁹ Yosa Abduh Al-Zuhdy. 2004, *Analisis Translation Shift dalam Penerjemahan Bilingual Bahasa Inggris-Bahasa Indonesia (Diksi: Jurnal Ilmiah Bahasa, Sastra, dan Pengajarannya)*, Vol. 22 No. 2, (Yogyakarta: FBS Universitas Negeri Yogyakarta), pg. 190

The sentence can be translated, الكَلْبُ حَيَوَانٌ مَاهِرٌ. There is different concept in English and Arabic language. In English, the word “A dog” is considered as generic reference. While if we want to consider it as specific reference, we can use article “the” in the beginning. So, it can be “The dog”. There are two concepts in generic and specific reference in English. However, if both concepts are translated into Arabic language, it still becomes الكَلْبُ. The word الكَلْبُ has both concepts to mention either generic or specific reference. In Arabic the word added by ”ال” refers to a specific thing or it is called مَعْرِفَةٌ (ma’rifah). But, the meaning of the sentence refers to generic reference. The addition of ”ال” here is obligatory because kind of the sentence is جُمْلَةٌ اِسْمِيَّةٌ or nominal sentence and it consists of مبتدأ (mibtada’) and خبر (khabar). مبتدأ

must be added by ”أَلٌ”. So, whether it is generic or specific in English language, the form in Arabic language is still same.

- b) The use of plural noun that comes after plural determiner

There are singular and plural form between English and Indonesian language, for example:

SL: *Houses in downtown are very expensive.*

TL: *Rumah-rumah di pusat kota sangat mahal.*

In this example, the word “houses” has formal correspondence to “rumah-rumah”. However, when the plural noun comes after plural determiner which indicates that the word after it is more than one, so there is a difference in both languages rule.

If the reference refers to countable nouns in English language, once there is determiner which indicates more than one, the noun form must be in plural form. This grammatical rule of both languages causes the intra-system shift, for example:

SL: *Many houses on the coast were swept away by the flood.*

TL: Banyak rumah di pinggir pantai tersapu banjir.

The word “houses” must be in plural form in English language rule, because there is plural determiner “many”. However, in Indonesian language rule, if there has been plural determiner which indicates plurality, the noun that comes after it must be in singular. So, the sentence “*banyak rumah-rumah*” is not appropriate.⁵⁰

- c) The difference of plurality concept in certain word

Intra-system shift also happen when we translated the word which is considered as different concept by two languages. It is because one language considers a thing as a unity (singular). However, another language considers a thing as two parts that become one, for example:

⁵⁰ Yosa Abduh Al-Zuhdy. 2004, *Analisis Translation Shift dalam Penerjemahan Bilingual Bahasa Inggris-Bahasa Indonesia (Diksi: Jurnal Ilmiah Bahasa, Sastra, dan Pengajarannya)*, Vol. 22 No. 2, (Yogyakarta: FBS Universitas Negeri Yogyakarta), pg. 190-191

| English language | Indonesian language |
|--------------------|---------------------|
| A pair of trousers | Sebuah celana |
| A pair of scissors | Sebuah gunting |
| A pair of glasses | Sebuah kacamata |

Table 2.2 The example of plurality concept

The three nouns (trouser, scissor, and glasses) are singular in Indonesian language. However, in English language, they are considered as two parts which must be one.⁵¹

This case also happen when it is translated into Arabic language. In Arabic language, there is no that kind of plurality concept as in English language. This kind of plurality concept is considered as singular in Arabic language.

It may, for example, be said that Arabic and English possess formally corresponding systems of *number*. In each language, the system operates in *nominal groups*, and is characterized by concord between the exponents of subject and predicate in clauses and so on. Moreover, in each language, the

⁵¹ Yosa Abduh Al-Zuhdy. 2004, *Analisis Translation Shift dalam Penerjemahan Bilingual Bahasa Inggris-Bahasa Indonesia (Diksi: Jurnal Ilmiah Bahasa, Sastra, dan Pengajarannya)*, Vol. 22 No. 2, (Yogyakarta: FBS Universitas Negeri Yogyakarta), pg. 191

system is one of two terms –*singular* and *plural*- and these terms may also be regarded as formally corresponding. If in Arabic language, the number of more than three is considered as plural, because it has number of one thing (مُفْرَدٌ, *mufrād*), two things (تَنْبِيْهٌ, *tašniyyah*), and three things (جَمْعٌ, *jamaʿ*).

But, if in English language, the things that are more than one are considered as plural. This case can cause intra-system shift. For example:

| | | |
|-----|------------------|----------------------|
| SL1 | : مَدْرَسَاتَانِ | (تَنْبِيْهٌ) |
| | (madrasatān) | |
| TL1 | : Two schools | (Plural) |
| SL2 | : مَدْرَسَةٌ | (مُفْرَدٌ/ singular) |
| | (madrasah) | |
| TL2 | : A school | (singular) |

In the examples above, when SL1 is translated into TL1, different correspondence occurs between them. SL1 considers the number of two is not plural. While, in TL1 the number of two is considered as plural. It also occurs in SL2;TL2. An article ‘a’ that

indicates singular in TL2 is not mentioned in SL2 and vice versa.

d) The difference of time or tenses concept

Intra-system shift also happen when we can say “*Saya sudah bertemu Budi minggu lalu*” in Indonesian language. However, in English language, we have to choose whether we want to express perfect tense form (have+Verb 3) or emphasize on occurrence time in past tense form (Verb 2). So, the translation can be “*I have met Ahmad*” or “*I met Ahmad last week*”. In this case, we cannot express perfect and past tense form in English language together, “*I have met Ahmad last week*”, because it is unnatural.⁵²

This case also happen when it is translated into Arabic language. There are different tense forms between English and Arabic language. If we want to express perfect tense form, it can be translated become *قَدْ لَقَيْتُ* *أَحْمَدَ*. It emphasizes on the seriousness.

⁵² Yosa Abduh Al-Zuhdy. 2004, *Analisis Translation Shift dalam Penerjemahan Bilingual Bahasa Inggris-Bahasa Indonesia (Diksi: Jurnal Ilmiah Bahasa, Sastra, dan Pengajarannya)*, Vol. 22 No. 2, (Yogyakarta: FBS Universitas Negeri Yogyakarta), pg. 191

B. Translation Shift in the Holy Qur'an

Many studies were done by many experts to observe the shift in the Holy Qur'an. Some of the English translations can be valid, but some of them are not. The Holy Qur'an was revealed as an oral statement and this justifies these impressive shifts in pronoun, voice, word order and themes from one verse to another. Such shifts presuppose awareness with the language and add to the rich features of Qur'anic discourse. It is understood that shift in pronoun causes confusion for non-Arabic speaking. That is why Robinson and Theodor Noldeke have misunderstanding towards the idea of employing the pronoun shift in the Holy Qur'an. Abdul Raof classifies shift into some sections. This part is explained by comparing two English translator of the Holy Qur'an. Those sections are:

1. Person and number shift

This case is in QS. Yunus: 20.

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ^ط فَقُلْ إِنَّمَا الْغَيْبُ
لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ ﴿٢٠﴾

Al-Hilali: And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allah Alone, so wait you, verily I am with you among those who wait (for Allah's Judgement). (QS. Yunus: 20)

Arberry: They say, ‘Why has a sign not been sent upon him from his Lord?’ Say: “The unseen belongs only to God. Then watch and wait; I shall be with you watching and waiting. (QS. Yunus: 20)

At the first sight, the texts represented here in translation do not seem to be different. None the texts, on closer investigation, it turns out that both texts render different understanding. In Al-Hilali’s, the shift in person is clear from third person plural *they* (disbelievers) to third person singular *him* (the Prophet) to second person singular *you* (the Prophet) to second person plural *you* (disbelievers) to first person singular *I* (the Prophet) again. Now, let us reflect on the intentionality of the switch in pronoun reference: the switch to *wait you* articulates the tone of threatening and illocutionary act of warning.

Arberry prefers not to refer to the pronoun in *watch and wait* and leaves the readers ponder on who is meant in the context and thus deprives the utterance from its illocutionary force. However, Hatim proves that both Arabic and English are incongruent when states that “omitting the subject pronoun, is conventionally associated in English with familiarity and solidarity (in terms of politeness theory, it is a way of minimizing face threat by ‘claiming common ground’). On the contrary the Holy Qur’an does not intend to

reduce the threat or the warning, in fact the Holy Qur'an emphasises it.⁵³

2. Word order

This case is in QS. An-Nisa': 26-28.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ
عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ
وَيُرِيدَ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۗ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

Al-Hilali: Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance and Allah is All Knower, All Wise. Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path. Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman). (An-Nisa': 26-28)

Pickthall: Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy, Allah is Knower, Wise, And Allah would turn to you in mercy; but those who follow vain desires would have to go tremendously astray, Allah would make the burden light for you, for man was created weak. (An-Nisa': 26-28)

⁵³ Tariq Hassan El-Hadary, 2008, Equivalence and Translatability of Qur'anic Discourse (A Comparative and Analytical Evaluation), (University of Leeds: Unpublished dissertation), pg. 199-200

In addressing the issue of dynamic equivalence translation, Nida stated that “one is obliged to make such adjustment as shifting word order, using verbs in place of nouns and substituting nouns for pronouns”. This goes back to the fact that there are discrepancies between languages in respect of word classes, grammatical categories, and arrangements of words. *Yurīdullāh* (يُرِيدُ اللهُ) is rendered in translation as *Allah wishes, Allah would* where the SL, word order is not maintained leading to a forced shift from verbal to nominal sentences. However, the verbal sentences in Qur’anic discourse are loaded with weighty underlying semantic characteristics. It should not go without saying that the meaning of nominal prepositions is related to consistency and steadiness whereas the verbal to revitalization and changeability. When issues of translation specific (the need to use different word classes) arise, translators deviate to shift from verbal to nominal sentences and thus deprive TL from its spontaneity.⁵⁴

⁵⁴ Tariq Hassan El-Hadary, 2008, *Equivalence and Translatability of Qur’anic Discourse (A Comparative and Analytical Evaluation)*, (University of Leeds: Unpublished dissertation), pg. 200-201

CHAPTER III

ABDULLAH YUSUF ALI AND HIS WORKS

A. Biography of Abdullah Yusuf Ali

1. The Life of Abdullah Yusuf Ali
 - a. From Child-Hood to Adult-Hood

Abdullah Yusuf Ali was born on 4th of April 1874 in Surat, Gujarat in Western India. He was the second and younger son of Yusufali Allahbuksh or Khanbahadar Abdullah Yusuf Ali, an official in Surat's police force.⁵⁵ His mother died when he was baby, so that he could not know his mother and felt a mother's affection.

As time went by, many education institutions and scientists appeared. It indicated that education in that time became a must which had to be got, because it would decide someone's achievement and prestige in the future. Abdullah Yusuf Ali's father had been aware that school is important. Then, he decided to ask Abdullah Yusuf Ali to study in Bombay.

In Bombay, Abdullah Yusuf Ali's education began in the Anjuman el-Islam school in 1881, when he was nine years old. Then, he continued his study in Wilson's School which was built by John Wilson (a missionary from Scotland) in 1882. Therefore, he was eight

⁵⁵ M. A. Sherif, 1997, *Jiwa yang Resah: Biografi Yusuf Ali, Penerjemah dan Penafsir al-Qur'an paling Otoritatif dalam Bahasa Inggris*, trans. Rahmani Astuti, (Bandung: Mizan), pg. 18

or nine years old when he left home.⁵⁶ Under the British government, he continued his study in St. John University Cambridge by taking Law. All of his experiences were really meaningful, because all things inspired his personalities. Education experience became the strength to form his character and thoughts. The Anjuman el-Islam school is a Muslim organization in Bombay, and it was the first school in Bombay in the Muslim organization reconstruction era. The students of The Anjuman el-Islam school came from various places.

Abdullah Yusuf Ali had a brilliant academic record in Wilson school. He ever reached the highest score for Bombay region in 14 years old, and then he got BA title. Then, Bombay government gave him scholarship to continue his study in British for three years in Cambridge, University College London.⁵⁷ As a student in Cambridge, he passed his education in bittersweet situation. There, he could learn to be someone who was never tired to keep studying. His spirit was a spirit to defend Muslim around the world.

b. The Career of Abdullah Yusuf Ali

His career began after he finished his study of Law in St. John University, Cambridge. He joined the registration of Indian Civil Service in 1894. Then, he succeeded and began his career in 1896 in

⁵⁶ M. A. Sherif, 1997, *Jiwa yang Resah: Biografi Yusuf Ali, Penerjemah dan Penafsir al-Qur'an paling Otoritatif dalam Bahasa Inggris*, trans. Rahmani Astuti, (Bandung: Mizan), pg. 20

⁵⁷ M. A. Sherif, 1997, *Jiwa yang Resah: Biografi Yusuf Ali, Penerjemah dan Penafsir al-Qur'an paling Otoritatif dalam Bahasa Inggris*, trans. Rahmani Astuti, (Bandung: Mizan), pg. 25

United Province (UP), India. During this time, it was full of dynamic which involved his public activities and intellectual thoughts.

The term “career” in this context can be divided into two parts, they are gradual career and not gradual career. Gradual career was a career where Abdullah Yusuf Ali worked as a part of civil service. While, not gradual career was a career where Abdullah Yusuf Ali joined and participated in some scientific forum, organizations, some government institutions, and some society organizations. He began his first duty as a law assistant and a collector in Saharanpur United Province in 1896. Two years later, he moved to Rae Bareilly, a place where *mujahidin* Sayyid Ahmad Syahid born, near with Aligarh. Therefore, he was near with Muhammadan Anglo Oriental College (MAOC) which was built by Sayyid Ahmad Khan in 1878. He was thankful because he could be acquainted with Sir Sayyid Ahmad Khan. However, their relation was very short because Sayyid died in that year.⁵⁸

In 1905, Abdullah Yusuf Ali took a furlough for two years. During that time, he visited British. He was asked by the government to teach in Royal Society of Arts, an influential institution, in 1906. Then, he was chosen as a member of Royal Society of Arts and Royal

⁵⁸ M. A. Sherif, 1997, *Jiwa yang Resah: Biografi Yusuf Ali, Penerjemah dan Penafsir al-Qur'an paling Otoritatif dalam Bahasa Inggris*, trans. Rahmani Astuti, (Bandung: Mizan), pg. 32

Society of Literature, an honorable position for an Indian in British and Europe institutions.⁵⁹

After taking a furlough, in 1907, he returned to work in Indian Civil Service (ICS) as a vice of commissioner in Sultanpur. Because of personal reasons, he ended his career in ICS in 1914. However, he intensively contributed in some public activities. He also wrote some writings in this period, and one of them is the interpretation of *The Holy Qur'an*. Abdullah Yusuf Ali is best known for his English translation of the Quran which is widely circulated and used in the English-speaking Muslim world. But there was more to this man than literary pursuits. He was actively involved in public services advocating British rule, contributing tremendously to the field of education and Islamic scholarship.

c. The Intellectual Thoughts of Abdullah Yusuf Ali

Islamic modern thoughts took attention which focused on the contemporary problems of Muslims in social-politic and economy field. As time went by, because of many western thoughts and institutions influent Indian Muslims, it involved western sciences and technology in their life. Abdullah Yusuf Ali was an intellectual Indian Muslim who studied in western country and served his life fully to them. However, his personal complexity and his thoughts were made not only by his life experience and education in childhood, but also by his career in social politic.

⁵⁹ Sulaiman Ibrahim, 2010, *Telaah The Holy Qur'an Karya Abdullah Yusuf Ali*, (Hunafa Journal, Vol. 7, No. 1), (IAIN Sultan Amai Gorontalo; Unpublished), pg. 7

Abdullah Yusuf Ali became a guardian of Osmaniya University which was built in 1918, and made many bachelors throughout India. He participated in many activities in textbooks translation and scientific literature from English language to Urdu language. He also became the principle of Islamia College in which aims to provide both the *deen* (religion) and *dunya* (world) types of education, in 1937.

In Lucknow, Abdullah Yusuf Ali practiced as a lawyer and a man of letters. By these professions, supported by good speech ability, he always showed in the public. Moreover, he also had productive writing and research ability.

d. The Arts of Abdullah Yusuf Ali

Abdullah Yusuf Ali was known as someone who had various interests in some fields of study, such as literature, law, education and religion. This proved that his Holy Qur'an translation was credible enough to be considered as the valid translation. Based on his various interests, he wrote some books, articles, formal speech, journals and encyclopedia using relevant sources. The reference he taken was expansive and related to his interests.

According to Sherif, there were 125 of Abdullah Yusuf Ali's writings which were published:

- "Kehidupan Warga Negara di India" *Imperial and Asiatic Quarterly Review* (January-April 1906)

- *Life and Labour of the People of India*, (London: John Murray, 1907, 360 pages. This book was dedicated to Buku Sir George Birdwood, reprinted in Lahore: al-Biruni, 1977.
- *Anglo Muhammadan Law*, by R.K Wilson. 5th edition by Abdullah Yusuf Ali (Kalkutta: Thracker & Spink, 1921)
- “Orientalisme Goethe”, *The Contemporary Review*. Jil XC (August 1906)
- *Muslim Education Ideals*, (Lahore: Muslim Outlook, 1923)
- *The Making of India; a Brief History*, (London: Black, 1923)
- *The Fundamental of Islam*, published in *Sufi Quarterly*, Jenewa, 1929
- *Personality of Muhammad*, (A Pamphlet of Progressive Islam, 1929)
- *Religious Polity of Islam*, (A Pamphlet of Progressive Islam, 1929)
- *The Holy Qur’an: An Interpretation in English, with Arabic text in parallel columns, a running rhythmic commentary in English and full explanatory notes*, 1st Edition, Lahore: Syaikh Muhammad Asyraf, 1934-1937 (30 volumes, index)
- *The Holy Qur’an-text, translation, and commentary*, 3rd Edition. Lahore: Syaikh Muhammad Asyraf, 1938. 1862 pages, 14 attachments, indexes. Reprinted in 1943, 1969, 1973, 1979.⁶⁰

⁶⁰ M. A. Sherif, 1997, *Jiwa yang Resah: Biografi Yusuf Ali, Penerjemah dan Penafsir al-Qur’an paling Otoritatif dalam Bahasa Inggris.*, trans. Rahmani Astuti, (Bandung: Mizan), pg. 219-233

e. The End of Life of Abdullah Yusuf Ali

England 1953. The winter in the year was really severe. On Wednesday, 9th of December, an old confuse man was found in the terrace in Westminster. The police brought him to the Westminster Hospital. On the next day, he was located in the old folks' home of London Country in Dovehouse Street, Chelsea. He got heart attack on 10th of December and was nursed in St Stephen's Hospital in Fulham. Three hours later, he died. However, it was really strange that there was no family who took the corpse or set the funeral. Fortunately, the corpse was known by High Commission of Pakistan. Then, the funeral way of Islam was done in Brookwood cemetery, Surrey. Abdullah Yusuf Ali met his end of life in the age of 81 years old.⁶¹

His last days were tragic for such a great man who had rubbed shoulders with the dignitaries of that time. Maybe, he was disillusioned by all the work he did for the British and their total disregard for Muslims. He was died alone, a poor and mentally ill man. Thus, it was ended the life of a truly remarkable man.

B. The Holy Qur'an: Text, Translation, and Commentary

1. The Background of *The Holy Qur'an*

The event when Abdullah Yusuf Ali found the Holy Qur'an in his pressure period was not only mentioned directly in his preface on *The Holy Qur'an*, but also in some of his commentaries. There was an

⁶¹ M. A. Sherif, 1997, *Jiwa yang Resah: Biografi Yusuf Ali, Penerjemah dan Penafsir al-Qur'an Paling Otoritatif dalam Bahasa Inggris.*, trans. Rahmani Astuti, (Bandung: Mizan), pg. 11

illustration which showed that fidgetiness could be a solution to understand the Holy Qur'an spiritually and it could solve his problems. For him, religion became a personal piety.⁶²

Abdullah Yusuf Ali's intense involvement in public matters caused continuous neglect of his domestic affairs, which ended in a crisis. His wife, Teresa Shalders (mother of his four children), in 1911, was expecting an illegitimate child. This personal pain devastated him and it had been one of the reasons why he took refuge in the Quran, which culminated in the translation of it. References to this are made in the Quranic Commentary in his translation. The message of the Holy Qur'an became most interesting help and hope for him.

Abdullah Yusuf Ali's ability in translating and reviewing the Holy Qur'an was his most famous art. *The Holy Qur'an: Text, Translation, and Commentary* had made his name famous in Muslim world. His translation, review, attachment, and interpretation were written in such a good rhyme and poem.⁶³

a. The Systematic Writing of *The Holy Qur'an*

The Holy Qur'an: Text, Translation, and Commentary consisted of some parts:

A preface in the first edition was written by Abdullah Yusuf Ali on 4th April 1934 M. It coincided with 18th of Dzulhijjah 1352 H

⁶² M. A. Sherif, 1997, *Jiwa yang Resah: Biografi Yusuf Ali, Penerjemah dan Penafsir al-Qur'an paling Otoritatif dalam Bahasa Inggris*, trans. Rahmani Astuti, (Bandung: Mizan), pg. 179

⁶³ M. A. Sherif, 1997, *Jiwa yang Resah: Biografi Yusuf Ali, Penerjemah dan Penafsir al-Qur'an paling Otoritatif dalam Bahasa Inggris*, trans. Rahmani Astuti, (Bandung: Mizan), pg. 178

(18th of the month of Pilgrimage), in Lahore. He explained this translation history, work plans, and aims. He wished to present an English interpretation of the Holy Qur'an, side by side with the Arabic text. The English shall be, not a mere substitution of one word for another, but the best expression he could give to the fullest meaning which he could understand from the Arabic text.⁶⁴ English translation was not only translated from Arabic language to another language, but also the translator must express the real meaning of the Holy Qur'an as good as possible. Abdullah Yusuf Ali tried to involve the rhyme and beautiful language tone in his translation. So that way the readers could feel the real meaning of the Holy Qur'an itself. This translation could be a monumental art because Abdullah Yusuf Ali had wandered, made many notes, met some experts, involved all his thoughts and hearts to finish this translation. For more than forty years, this eagerness haunted him.

Arabic language text which was printed in *rasm Utsmani* seemed different from his thought. Each of surahs and ayahs were given a number which was put in every page. This system was related to the Egypt edition. 'Ayn (ع) was used as usual to indicate "section" of surah or page. It was written in thick capital word. While note had important part in this translation such as for main topic, it was more clearly explained in notes.

⁶⁴ Abdullah Yusuf Ali, 1934, *The Holy Qur'an: Text, Translation, and Commentary*, (Lahore: Goodword Books), pg. iv

The running commentary from one to three hundreds was started with ‘introduction’ and ended with ‘conclusion’. This conclusion was arranged with such a poem but not having rhyme. The footnotes were started from number one in 19th conclusion on page 5, not started from Arabic language text, to 6311 in ‘conclusion’ on page 1811.

The rhythm, music, and exalted tone of the original should be reflected in the English Interpretation. It might be but a faint reflection, but such beauty and power as his pen could command shall be brought to its service. He wanted to make English itself an Islamic language, if such a person he could do it. And he gave all the necessary aid which he could. In rhythmic prose, or free verse, he prepared the atmosphere for the readers in a running Commentary. Introducing the subject generally, he came to the actual surahs (chapters). Where they were short, he gave one or two paragraphs of his rhythmic Commentary to prepare the readers for the text. Where the surahs (chapters) were long, he introduced the subject matter in short appropriate paragraphs of the Commentary from time to time, each indicating the particular verses to which it referred. The paragraphs of the running Commentary were numbered consecutively, with some regard to the connection with the preceding and the following paragraphs. It was possible to read this running rhythmic Commentary by itself to get a general bird’s-eye view of the contents of the Holy Book before the readers proceed to the study of the Book itself.⁶⁵

⁶⁵ Abdullah Yusuf Ali, 1934, *The Holy Qur’an: Text, Translation, and Commentary*, (Lahore: Goodword Books), pg. iv

Every surah was also begun with a short introduction about its content which will be explained. *The Holy Qur'an: Text, Translation, and Commentary* was not always having a closing. For example, it could be seen 'introduction' in surah al-Baqarah and its closing as *appendix I*. However, in the last of surah Ali Imran, there was no appendix. This was because of the necessary of the explanation of a surah in the related appendix.

Abdullah Yusuf Ali referred to some main references. He divided them into two categories. The first category consisted of, (1) last holy book (*kitab*), (2) previous English translation of the Holy Qur'an, (3) Dictionaries and general books that were relevant to this project. The second category was the details of the third part of the first category, (1) *al-Mufradat* by Abu al-Qasim al-Husayni Raghīb al-Isfahani, an Arabic language dictionary and expressions in the Holy Qur'an, (2) *Qamus*, a famous Arabic language dictionary, (3) *Lisan al-Arab*, a famous Arabic language dictionary, (4) *Surah*, an Arabi-Persia language dictionary, (5) *Dictionary and Glossary of the Koran* by J. Penrice, (6) *English-Arabic Lexicom* by E. W. Lane, (7) *al-Itqan fi Ulum the Holy Qur'an* by Jalal al-Din al-Sayuti, an encyclopaedia of the Holy Qur'an, (8) *Geschichte des Qorans* by Noldeke Und Schwally, a Jerman language essay about the Holy Qur'an chronology which the critics and conclusions were stated from non Muslim. (9) *Encyclopaedia of Islam*, (10) *Encyclopaedia of Britanica*, the fourteenth edition, which referred to the materials about Arab world, (11) *Dictionary of Islam* by Hughes, (12) *Sirat al-Rasul* by Ibnu Hisyam about the history of

Prophet Muhammad *PBUH*, (13) *Sirat al-Nabi* by Maulana Syibli Nu'mani, a history of life of Prophet Muhammad *PBUH* in Urdu language, (14) *Fath al-Rahman* by Faidullah Bek Hasani, a concordance of the Holy Qur'an in Arabic language which was printed in Cairo in 1346.⁶⁶

Based on the previous explanation, it can be concluded that Abdullah Yusuf Ali referred to some valid references in translating the Holy Qur'an to English language.

b. The Approach Used by Abdullah Yusuf Ali in Translating The Holy Qur'an

Abdullah Yusuf Ali had translated the Holy Qur'an from Arabic language as Source Language to English language as Target Language. He translated it appropriate with translation concept, that was translating each word lexically and also paid attention to grammatical structure, context and socio-cultural condition.

He translated the Holy Qur'an in a poetic commentary on many verses. He had analyzed his translated in 300 commentaries on such a poem. This commentary was made in each verse which needed it. For example, surah Yasin which consisted of 83 verses, started from *introduction to surah xxxvi* (Yasin) on page 1168 to 1188. The commentary was made and divided from verse 1 to 32 on the beginning page of the surah with the number of commentary 194. The next

⁶⁶ Abdullah Yusuf Ali, 1934, *The Holy Qur'an: Text, Translation, and Commentary*, (Lahore: Goodword Books), pg. xv

commentary was made in the same surah which was made from verse 33 to 50 with the number of commentary 195 on page 1177.⁶⁷

His interpretation was general explanation which involved lexical meaning, grammatical meaning, contextual meaning, and socio-cultural meaning. Therefore, it could give impression to the translators to keep being related to the real language of the Holy Qur'an.

C. General Overview of *Sūrah Al-Wāqī'ah*

According to some scholars, *sūrah al-Wāqī'ah* is one of surahs in the Holy Qur'an which was descended before Prophet Muhammad *PBUH* did *hijra* to Madinah. However, some other scholars stated that there were some verses which were descended after Prophet Muhammad *PBUH* did *hijra* to Madina. Al-Qurthubi stated from an opinion from Prophet's companion, Ibn 'Abbas, that verse 82 of *al-Wāqī'ah* was descended in Madinah.⁶⁸ However, this surah belongs to the early Meccan period, with the possible exception of one or two verses.⁶⁹ This surah is the 46th surah according to its descent. It was descended after surah Thaha and before surah *asy-Syu'ara*.⁷⁰ This surah consists of 96 verses.

⁶⁷ Sulaiman Ibrahim, 2010, *Telaah The Holy Qur'an Karya Abdullah Yusuf Ali*, (Hunafa Journal, Vol. 7, No. 1), (IAIN Sultan Amai Gorontalo; Unpublished), pg. 15

⁶⁸ M. Quraish Shihab, 2009, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasisan al-Qur'an* (Vol. 13), (Ciputat: Penerbit Lentera Hati), pg. 335

⁶⁹ Abdullah Yusuf Ali, 1934, *The Holy Qur'an: Text, Translation, and Commentary*, (Lahore: Goodword Books), pg. 1483

⁷⁰ M. Quraish Shihab, 2009, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasisan al-Qur'an* (Vol. 13), (Ciputat: Penerbit Lentera Hati), pg. 336

The theme is the certainty of the Day of Judgement and its adjustment of true Values, God's Power, Goodness and Glory, and the truth of Revelation.⁷¹ The main topic of this surah is the explanation of the End of the Day and hereafter. It also explains about what will happen in the Earth, what enjoyment will be got by the pious people, and what will be got by the unbelievers.

⁷¹ Abdullah Yusuf Ali, 1934, *The Holy Qur'an: Text, Translation, and Commentary*, (Lahore: Goodword Books), pg. 1483

CHAPTER IV
TRANSLATION SHIFT IN ABDULLAH YUSUF ALI'S
TRANSLATION OF SŪRAH AL-WĀQI'AH

This chapter aimed to present the findings and discussion of the study. It contained a syntactic analysis and kinds of translation shift on Abdullah Yusuf Ali's translation of sūrah al-Wāqi'ah published by Goodword Books in 1934. The analysis was done by deciding the syntactic pattern or grammatical notation on English translation. Then, deciding the kinds of shift by analyzing both SL and TL. It was classified into some shifts. They were level shift and category shift (structure shift, class shift, unit shift, and intra-system shift).

The analysis was done by qualitative research method which adopted the stages from Creswell. The stages were preparing and organizing, coding and reducing, and interpreting and presenting. In preparing and organizing stage, I organized the whole data, both the whole verse of sūrah al-Wāqi'ah and the English translation (see *Appendix 1*). In coding and reducing stage, there were codes of title and each verse, for example, for title of sūrah, the code was "Tit." and for verse 1 is "V1" and so on (see *Appendix 2*). There were also the codes of shift, for example, the code of level shift was "LS", category shift was "CS", structure shift was "SS", class shift was "CS", unit shift was US (downward rank shift was "dr." And upward rank shift was "ur."), intra-system shift was "IS", and equivalent was "Eq."

In interpreting and presenting stage, I analyzed the data one by one. In the beginning of each verse, there was a highlight which consisted of the code of verse and shift type, for example “V1. SS.”. It meant verse 1 was structure shift.

A. Translation shift in Abdullah Yusuf Ali’s translation of *sūrah al-Wāqī’ah*

1. Tit. US. ur.

Shift in the title of surah is unit shift (upward rank shift). Because in this case, *al-Wāqī’ah* (الْوَاقِعَةُ) is a unit of word and it is translated become “The Inevitable Event” which is a unit of phrase (noun phrase). The changing from word (low unit) unit to phrase unit (higher unit) is called unit shift (upward rank shift).

2. V1. SS.

Shift in verse 1 is structure shift. There is word order because of the different rule of both languages. Structure shift occurs in وَقَعَتِ الْوَاقِعَةُ which is translated become “the Event Inevitable Cometh to pass”. In this case, وَقَعَتِ is a past-verb or *fi’il māḍī* (predicate) which is translated become “cometh to past” and الْوَاقِعَةُ is a noun (subject or *fāil*) which is translated become “the Event Inevitable”. In Arabic grammar, verb can

be in the beginning of sentence. The different word order in this translation on both languages is called structure shift.

3. V2. SS. SS.

Shift in verse 2 is structure shift. Structure shift occurs on ^{*}لَوْفَعْتَهَا كَاذِبَةٌ. The word ^{*}كَاذِبَةٌ on SL is in the last sentence. Then, in TL, it is in the beginning which is translated become “Entertain falsehood”. It is a noun (subject or fāil) which must be placed in the beginning of sentence. Then, the word ^{*}لَوْفَعْتَهَا which is translated become “its coming” is also called structure shift, because of the different position of pronoun in both languages.

4. V3. US. ur.

Shift in verse 3 is unit shift (upward rank shift). Unit shift occurs on ^{*}خَافِضَةٌ رَافِعَةٌ which is the unit of word. It is translated become “(Many) will it bring low; (Many) will it exalt” which is the unit of verb clause. So, it turns from unit of word to unit of clause. Then it is called unit shift. It changes from low unit to higher unit, then it is called upward rank shift.

5. V4. SS. CS.

Shift in verse 4 is structure shift and class shift. Structure shift occurs on ^{*}رُجَّتِ الْأَرْضُ رُجَّتْ. ^{*}رُجَّتْ has position as a predicate (past-verb or fi'il māḍi) which is translated become “shall be

shaken” and الأَرْضُ which is translated become “the Earth” as a subject or fāil (noun). In Arabic grammar, verb can be in the beginning of sentence. The different word order in this translation on both languages is called structure shift. While, class shift occurs on رَجًا which is translated become “its depths”. It is maf’ul muṭlaq which aims to stress an activity or shows the seriousness. If in English language rule, it is same as adverb. But, in this case, it is translated become “its depths” which is class of noun. So, it turns from class of adverb to class of noun.

6. V5. SS. CS.

Shift in verse 5 is structure shift and class shift. Structure shift occurs on بُسَّتِ الْجِبَالُ بُسَّتِ has position as a past-verb or fi’il māḍī (predicate) which is translated become “shall be crumbled” and الْجِبَالُ which is translated become “the mountains” as a subject or fāil (noun). In Arabic grammar, verb can be in the beginning of sentence. The different word order in this translation on both languages is called structure shift. While, class shift occurs on بَسًا which is translated become “to atoms”. It is maf’ul muṭlaq which aims to stress an activity or shows the seriousness. If in English language rule, it is same as adverb. But, in this case, it is translated

become “to atoms” which is class of noun to explain that the mountains are really shattered. So, it turns from class of adverb to class of noun.

7. V6. Eq.

The translation of verse 6 is equivalent. Each word in this verse has the formal correspondence and same function. كَانَتْ which is a be-verb is translated become “becoming” and it is also in the beginning of sentence. Then هَبَاءٌ مُنَبِّئًا has position as khabar of كَانَ and it is a noun phrase. It is translated become “dust scattered abroad” which is a noun phrase also.

8. V7. IS.

Shift in verse 7 is structure shift. It occurs on أَزْوَاجًا ثَلَاثَةً which is translated become “three classes”. أَزْوَاجًا is khabar of كَانَ which is class of noun and ثَلَاثَةً is adjective or šifat of أَزْوَاجًا. Actually, if it is stated as plurality, it should be ثَلَاثَةٌ. So, it is called ‘adad ma’dūd. Hence, the translation of “three classes” can be the formal correspondence. But, in this case, it is not ‘adad ma’dūd or plurality. So, both SL and TL have different concept of plurality.

9. V8. Eq.

The translation of verse 8 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. فَ in the verse is fa' isti'nāf which is in the beginning of sentence and not being 'aṭof to the previous verse. It is translated become "Then" in the beginning of sentence also. Then أَصْحَابُ الْمَيْمَنَةِ which is a unit of phrase and it is translated become "The Companions of The Right Hand" which is a unit of phrase (prepositional phrase) also. The last, مَا in this verse is ism istifhām which means interrogative sentence. It is translated become "What will be The Companions of The Right Hand?" which is an interrogative expression.

10. V9. Eq.

The translation of verse 9 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. وَ in the verse is waw 'aṭof which leans to the previous verse. It is translated become "And". Then أَصْحَابُ الْمَشْأَمَةِ which is a unit of phrase and it is translated become "The Companions of The Left Hand" which is a unit of phrase (prepositional phrase) also. The last, مَا in this verse is ism istifhām which means interrogative sentence. It is translated become "What will be

The Companions of The Left Hand?” which is an interrogative expression.

11. V10. US. ur.

Shift in verse 10 is unit shift (upward rank shift). It occurs on **السَّيِّقُونَ** which is a class of word. It is translated become “Those foremost” which is a class of phrase . So, it turns from unit of word to unit of phrase, then it is called unit shift. It changes from low unit to higher unit, then it is called upward rank shift.

12. V11. LS. US. Ur.

Shift in verse 11 is level shift and unit shift (upward rank shift). Level shift occurs on **أُولَئِكَ** which is a lexical. It is translated become “These will be” which is a grammar. So, there is change from lexical to grammar. Then, unit shift occurs on **مُقَرَّبُونَ** which has position as a predicate or khabar of **أُولَئِكَ**. It is a class of word and translated become “Those Nearest to God” which is a class of phrase (prepositional phrase). So, it turns from a class of word to phrase which is called unit shift. It changes from low unit to higher unit, then it is called upward rank shift.

13. V12. Eq.

The translation of verse 12 is equivalent. *في* in this verse which is a *ḥarfū jār* or preposition is translated become “In” which is a preposition also. Then, *جَنَّاتِ النَّعِيمِ* is *majrūr* or object of preposition (phrase) is translated become “Gardens of Bliss” which is a phrase (prepositional phrase) also.

14. V13. US. ur. US. ur.

Shift in verse 13 is unit shift (upward rank shift). It occurs on *ثَلَاثَةٌ* as subject or *mubtada'*. It is class of word. It is translated become “A number of people” which is class of phrase (prepositional phrase). In this case, unit shift occurs from word class to phrase class, from low unit to higher unit. It also occurs on *الْأُولَئِينَ* which is class of word. Then, it is translated become “those of old” which is class of phrase (prepositional phrase). So, this case is same with the previous one.

15. V14. US. ur.

Shift in verse 14 is unit shift (upward rank shift). It occurs on *الْآخِرِينَ* which is class of word. Then, it is translated become “those of old” which is class of phrase (prepositional phrase).

16. V15. Eq.

The translation of verse 15 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. **عَلَى** in this verse which is a ḥarfū jār or preposition is translated become “on” which is a preposition also. Then, **سُرُرٍ** is majrūr or object of preposition (noun phrase) is translated become “Thrones Encrusted” which is a phrase (prepositional phrase) also.

17. V16. IS.

Shift in verse 16 is intra-system shift. It occurs on **عَلَيْهَا** which has the pronoun. The pronoun **هَا** refers to **سُرُرٍ** in verse 15. It is known that **سُرُرٍ** plural noun, but it is translated become “on them”. In this translation, “them” is plural pronoun which refers to “Thrones” in verse 15. There is a different concept of plurality in this case. In SL, singular pronoun can refer to plural noun, but in TL cannot.

18. V17. CS.

Shift in verse 17 is class shift. It occurs on **يَطُوفُ. يَطُوفُ** is present-verb or fi’il muḍāri’ and it is class of verb. Then, it is translated become “round about” which is class of adverb. So, it turns from verb to adverb.

19. V18. US. ur.

Shift in verse 18 is unit shift (upward rank shift). It occurs on **مَعِينٍ مَعِينٍ** is the noun or ism. In that verse, it is as **majrūr** and **ṣifat** from **كَأْسٍ**. Then, it is translated become “Clear-flowing fountains” which is phrase (noun phrase). So, it turns from unit of word to unit of phrase. It changes from low unit to higher unit.

20. V19. CS.

Shift in verse 19 is class shift. **لَا** is **ḥarfū nafi** which means “non-existent”. It is translated become “No after-ache will they Receive”. **يُصَدِّعُونَ** is a future-verb or **fi’il māḍi** (predicate). In this verse, “No after-ache” is a noun. Whereas, **يُصَدِّعُونَ** is a verb. So, there is shift which turns from class of verb to noun which is called class shift.

21. V20. Eq.

The translation of verse 20 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. **فَأَكْبَابٍ** is ‘aṭof to **أَكْوَابٍ** in verse 18. So, it is translated the same become “And with fruits”, although “with” in verse 20 is not mentioned by “ب”. Then, **يَتَخَيَّرُونَ** has formal correspondence with “that they may select”. The pronoun of this clause is

plural third person (they). And it is showed by “ون” as the sign of plural third person in SL.

22. V21. Eq.

The translation of verse 20 is equivalent. This verse is same with verse 20. Each word of SL in this verse has the formal correspondence with the TL. فَآكِهَةٌ is ‘aṭof to لَحْمِ طَيْرٍ in verse 20. So, it is translated the same become “And the flesh of fowls”, although “with” in verse 21 is not mentioned by “ب”. Then, يَشْتَهُونَ has formal correspondence with “that they may desire”. The pronoun of this clause is plural third person (they). And it is showed by “ون” as the sign of plural third person in SL.

23. V22. Eq.

The translation of verse 22 is equivalent. حَوْرٌ عَيْنٌ is a phrase (noun phrase) which leans on وَلَدَانٌ in verse 17. It is translated become “Companions with beautiful, big, And lustrous eyes.” which is a unit of phrase (prepositional phrase). It only occurs the different phrase in both languages. They are noun phrase and prepositional phrase.

24. V23. Eq.

The translation of verse 23 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. كَا which is ḥarfū jār or a prefix preposition has the formal correspondence with “Like”. Then, اللُّؤْلُؤُ which is majrūr or object of preposition (noun or ism) has the formal correspondence with “pearls” which is a noun also. The last is الْمَكْنُونِ which is an adjective or ṣifat has the formal correspondence with “well-guarded”

25. V24. US. dr.

Shift in verse 24 is unit shift (downward rank shift). It occurs on يَعْلَمُونَ. يَعْلَمُونَ is a present-verb (predicate) which is ṣilah mauṣul from مَا. In English language rule, it is called noun clause. This clause is translated become “the Deeds of their post” which is a phrase (noun phrase). The changing from clause to phrase is called unit shift and it turns from lower unit to higher unit.

26. V25. SS. US. ur.

Shift in verse 26 is structure shift and unit shift (upward rank shift). Structure shift occurs on لَأَيَسْمَعُونَ فِيهَا لَعْوًا. لَعْوًا has position as object or mafʿul bīh which is in the last position

and it is translated become “No trivoly will they Hear therein, nor any Taint of ill”. But, it is translated become “No trivoly” which is in the beginning of sentence. “No trivoly” is the translation of “لَا ... لَعْوًا”. This structure shift also occurs on *يَسْمَعُونَ* which is translated become “will they Hear”.

Actually, both SL and TL have same tense, that is future tense-verb or fi’il mūdāri’. But, there is word order in the TL. It is not translated become “they will Hear” but “will they Hear”.

27. V26. Eq.

The translation in verse 26 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. *لَا* is harfu istiṣna’ which means an exception. It is translated become “only” which has the same function as exception. Based on Cambridge Advanced Learner’s Dictionary, “only” means “used to show that there is a single one or very few of something, or that there are no others”. Then, *قِيْلًا* is a noun (ism manṣub). It has formal correspondence with “the saying” which is a noun also. The last, *سَلَامًا سَلَامًا* is a noun as maf’ul bih) of *قِيْلًا*. It is translated become “peace! peace!”.

28. V27. Eq.

The translation of verse 27 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. وَ in the verse is fa' isti'nāf which is in the beginning of sentence and not being 'aṭof to the previous verse. Then أَصْحَابُ الْيَمِينِ which is a unit of phrase and it is translated become “The Companions of The Right Hand” which is a unit of phrase (prepositional phrase) also. The last, مَا in this verse is ism istifhām which means interrogative sentence. It is translated become “What will be The Companions of The Right Hand?” which is an interrogative expression. This case is same with verse 8.

29. V28. US. Ur.

Shift in verse 28 is unit shift (upward rank shift). فِي is ḥarfū jā̄r or preposition. It has the formal correspondence with “among” which is a preposition also. Then, سِدْرٍ is a majrūr or object of preposition (noun) which has formal correspondence with “Lote-tree”. The last, مَخْضُودٍ which is adjective or šifat is a unit of word. It is translated become “without thorns” which is a prepositional phrase. So, it changes from unit of word to phrase which is called unit shift (upward rank shift).

30. V29. US. ur.

Shift in verse 29 is unit shift (upward rank shift). It occurs on **مَنْصُودٍ مَنْصُودٍ** has position as adjective or *ṣifat*. So, it can be classified into unit of word. Then, it is translated become “with flowers (or fruits) piled above another” which is classified into unit of phrase (prepositional phrase). The changing from unit of word to phrase is called unit shift and it turns from lower unit to higher unit.

31. V30. Eq.

The translation in verse 30 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. **وَ** in the verse is ‘aṭof which leans to **فِي سِدْرٍ** in verse 28. **ظِلٌّ** is a *majrūr* or object of preposition (noun). It has formal correspondence with “shade”. Then, **مَمْدُودٍ** is adjective or *ṣifat* which has formal correspondence with “long-extended”.

32. V31. CS.

Shift in verse 31 is class shift. It occurs on **مَاءٍ مَسْكُوبٍ** which is class of noun (noun phrase). Then, it is translated become “By water flowing constantly” which is class of adverb (adverbial phrase). The changing from class of noun to adverb is called class shift.

33. V32. Eq.

The translation in verse 32 is equivalent, because the translation only changes from noun phrase (SL) to prepositional phrase (TL) which means they are still in the same unit. **فَكِهَةٌ كَثِيرَةٌ** is a noun phrase. It is translated become “fruit in abundance” which is prepositional phrase. So, it changes from noun phrase to prepositional phrase. They are still in the same unit.

34. V33. US. ur.

Shift in verse 33 is unit shift (upward rank shift). It occurs on **لَا مَقْطُوعَةً** which is an adjective or *ṣifat*. It is a modifier of **فَاكِهَةٌ** in verse 32. Then, it is translated become “Season is not limited” which is unit of clause. So, the changing from unit of word (adjective) to clause is called unit shift and it turns from lower unit to higher unit.

35. V34. Eq.

The translation of verse 34 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. **وَ** is ‘aṭof which leans to **فِي سِدْرٍ** in verse 28. It has formal correspondence with “And”. Then, **فُرُوشٍ** is a *majrūr* or object of preposition (noun). It has formal correspondence with

“Thrones”. Then, مَرْفُوعَةٌ is adjective or şifat which has formal correspondence with “Raised high”.

36. V35. SS.

Shift in verse 35 is structure shift. It occurs on أَنشَأْنَا هُنَّ which is a perfect-verb or fi'il māḍi (predicate). In this verse, predicate is in the beginning then followed by subject. It is translated become “We have created” which subject is in the beginning of sentence then followed by verb. So, there is word order in this verse.

37. V36. Eq.

Shift in verse 36 is structure shift. It occurs on جَعَلْنَهُنَّ which is a perfect-verb or fi'il māḍi (predicate). In this verse, predicate is in the beginning then followed by subject. It is translated become “... made them” which subject is in the beginning of sentence then followed by verb. The subject “we” is not mentioned in this verse because it has been mentioned in verse 35. So, there is word order in this verse.

38. V37. US. ur.

Shift in verse 37 is unit shift (upward rank shift). It occurs on أَثَرًا أَبَاً which is an adjective or şifat. It is translated become “Equal in Age” which is phrase (prepositional phrase). So, the changing from unit of word (adjective) to

phrase is called unit shift and it turns from lower unit to higher unit.

39. V38. Eq.

The translation of verse 38 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. لِ is harfu jā̄r or preposition. It has the formal correspondence with “For” which is a preposition also. Then, أَصْحَابِ الْيَمِينِ is a majrūr or object of preposition (noun phrase) which has formal correspondence with “the Companions of the Right Hand” (prepositional phrase).

40. V39. US. ur.

Shift in verse 39 is unit shift (upward rank shift). It occurs on الْاَوَّلِينَ. It is majrūr of harfu jā̄r مِنْ and is a unit of word. It is translated become “those of old” which is an object of preposition “from” and is a unit of phrase (prepositional phrase). So, there is a shift from unit of word to phrase which is called unit shift. It changes from lower to higher unit or called upward rank shift.

41. V40. US. ur.

Shift in verse 40 is unit shift (upward rank shift). It occurs on الْاٰخِرِينَ. It is majrūr of harfu jā̄r مِنْ and is a unit of word. It is translated become “those of later times” which is an object of preposition “from” and is a unit of phrase

(prepositional phrase). So, there is a shift from unit of word to phrase which is called unit shift. It changes from lower to higher unit or called upward rank shift. This case is same with verse 39.

42. V41. Eq.

The translation of verse 41 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. وَ in the verse is isti'nāf which is in the beginning of sentence and not being 'aṭof to the previous verse. Then أَصْحَابُ الشِّمَالِ which is a unit of phrase and it is translated become “The Companions of The Left Hand” which is a unit of phrase (prepositional phrase) also. The last, مَا in this verse is ism istifhām which means interrogative sentence. It is translated become “What will be The Companions of The Left Hand?” which is an interrogative expression. This case is same with verse 8.

43. V42. US. ur. US. ur.

Shift in verse 42 is unit shift (upward rank shift). There are two unit shifts in this verse. First, it occurs on سَمُومٍ is majrūr of ḥarfū jār فِي or object of preposition and is a unit of word. It is translated become “the midst Of a fierce Blast of Fire” which is an object of preposition and is a unit of phrase

(prepositional phrase). Second, unit shift occurs on حَمِيمٍ. It is majrūr of ḥarf jār فِي or object of preposition and is a unit of word. It is translated become “in Boiling water” which is a unit of phrase (prepositional phrase). So, there is a change from unit of word to phrase which is called unit shift. And it changes from lower unit to higher unit or called upward rank shift.

44. V43. Eq.

The translation of verse 43 is equivalent. . Each word of SL in this verse has the formal correspondence with the TL. وَ in the verse is ‘aṭof or leans to the verse 42. ظِلٌّ is majrūr or object of preposition of ḥarf jār وَ. It has formal correspondence with “And”. Then, مِنْ يَحْمُومٍ is unit of phrase. It has formal correspondence with “in the Shades Of Black Smoke”.

45. V44. CS. CS.

Shift in verse 44 is class shift. It occurs on بَارِدٍ. It is šifat or class adjective of ظِلٌّ in verse 43. It is translated become “to refresh” which is class of verb (to infinitive + verb 1). So,

there is a change from class of adjective to verb which is called class shift. This case also occurs on كَرِيمٍ.

46. V45. Eq.

The translation of verse 45 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

47. V46. US. ur.

Shift in verse 46 is unit shift (upward rank shift). It occurs on يُصِرُّونَ which is a present-verb and a word. It is translated become “persisted obstinately” which is an adverbial phrase. So, there is a change from unit of word to phrase which is called unit shift. It changes from lower unit to higher unit which is called upward rank shift.

48. V47. Eq.

The translation of verse 47 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

49. V48. SS.

Shift in verse 48 is structure shift. It occurs on أَبَاؤُنَا. It is translated become “Our fathers”. This is the different word order of possessive pronoun in SL and TL.

50. V49. US. ur

Shift in verse 49 is unit shift (upward rank shift). It occurs on الْأَوَّلِينَ which is isim or a unit of word. It is translated become “those of old” which is a unit of phrase

(prepositional phrase). So, there is a change from unit of word to phrase which is called unit shift. It changes from lower unit to higher unit which is called upward rank shift. This case also occurs on الأَخْرَيْنَ.

51. V50. Eq.

The translation of verse 50 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

52. V51. US. ur.

Shift in verse 51 is unit shift (upward rank shift). It occurs on الضَّالُّونَ which is a unit of word or adjective. It is translated become “that go wrong” which is a unit of clause (adjective clause). So, it changes from unit of word to clause which is called unit shift. It changes from lower unit to higher unit which is called upward rank shift.

53. V52. Eq.

The translation of verse 52 is equivalent. Each word of SL in this verse has the formal correspondence with the TL. مِنْ شَجَرٍ is a phrase (prepositional phrase). It is translated become “taste of the Tree” which is a phrase (prepositional phrase) also. This case is same with مِنْ زُقُومٍ which is translated become “Tree of Zaqqūm”.

54. V53. SS.

Shift in verse 53 is structure shift. It occurs on **مِنْهَا الْبُطُونُ** which is translated become “your insides therewith”. There is word order. That is pronoun case.

55. V54. US. ur. SS.

Shift in verse 54 is unit shift (upward rank shift) structure shift. Unit shift occurs on **الْحَمِيمِ** which is majrūr of ḥarfū jār **مِنْ** and is a unit of word. It is translated become “Boiling water” which is a unit of phrase (noun phrase). So, there is a change from unit of word to phrase which is called unit shift. It changes from lower unit to higher unit which is called upward rank shift. Then, structure shift occurs on **عَلَيْهِ مِنْ** **الْحَمِيمِ** which is translated become “Boiling water On top of it”. Here, there is word order.

56. V55. Eq.

The translation of verse 55 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

57. V56. LS. SS.

Shift in verse 56 is level shift and structure shift. Level shift occurs on **هَذَا** which is a lexis translated become “will be” which is a grammar. There is a change from lexis to

grammar which is called level shift. Then, structure shift occurs on نَزَلَهُمْ which is translated become “their entertainment”. Here, there is word order of pronoun.

58. V57. Eq.

The translation of verse 57 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

59. V58. SS.

Shift in verse 58 is structure shift. It occurs on أَفَرَأَيْتُمْ. It is translated become “Do you then see?” Here, there is word order of pronoun.

60. V59. LS.

Shift in verse 59 is level shift. It occurs on نَحْنُ which is a lexis translated become “are We” which is a grammar. So, there is a change from lexis to grammar.

61. V60. SS. LS.

Shift in verse 60 is structure shift and level shift. Structure shift occurs on قَدَرْنَا بَيْنَكُمْ الْمَوْتَ. It is translated become “Death To be your common lot”. There is word order between الْمَوْتَ and “Death”. Then, level shift occurs on نَحْنُ which is a lexis translated become “we are” which is a grammar. Here, there is a change from lexis to grammar.

62. V61. SS.

Shift in verse 61 is structure shift. It occurs on **أَمْتَالِكُمْ**

which is translated become “your forms”. Here, there is word order of possessive pronoun between SL and TL.

63. V62. SS.

Shift in verse 62 is structure shift. It occurs on **الشَّأَةُ الْأُولَى**

which is translated become “The first form of creation”. There is word order.

64. V63. Eq.

The translation of verse 63 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

65. V64. LS.

Shift in verse 64 is level shift. It occurs on **نَحْنُ** which is a

lexis translated become “are We” which is a grammar. So, there is a change from lexis to grammar.

66. V65. US. ur.

Shift in verse 65 is unit shift (upward rank shift). It occurs on **حُطَّامًا** which is object or maf'ul bīh and a unit of word. It is translated become “dry powder” which is an object of preposition of “To” and a unit of phrase (prepositional phrase). So, there is a change from unit word to unit of phrase in this verse which is called unit shift. It changes from lower unit to higher unit which is called upward rank shift.

67. V66. LS.

Shift in verse 66 is level shift. It occurs on **أَنَا** which is a lexis translated become “We are” which is a grammar. So, there is a change from lexis to grammar.

68. V67. LS.

Shift in verse 67 is level shift. It occurs on **نَحْنُ** which is a lexis translated become “are We” which is a grammar. So, there is a change from lexis to grammar.

69. V68. Eq.

The translation of verse 69 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

70. V69. SS. LS.

Shift in verse 69 is structure shift and level shift. Structure shift occurs on **أَنْزَلْنَاهُ** which is translated become “bring it Down”. Here, there is a word order. Then, Level shift occurs on **نَحْنُ** which is a lexis translated become “do We” which is a grammar. So, there is a change from lexis to grammar.

71. V70. Eq.

The translation of verse 70 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

72. V71. Eq.

The translation of verse 71 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

73. V72. CS.

Shift in verse 72 is class shift. It occurs on **أَمْ نَحْنُ الْمُنْشِرُونَ**.

It is an interrogative sentence and class of noun. Then, it is translated become “do We grow it?” which is an interrogative sentence also, but it is class of verb. It signs by “do” in the beginning of sentence.

74. V73. US. ur.

Shift in verse 73 is unit shift (upward rank shift). There are two unit shifts in this verse. First, it occurs on **مَتَاعًا** which is an object or maf'ūl bih and a unit of word. It is translated become “article of comfort” which is a unit of phrase. Here, there is a change from word to phrase. The second shift occurs on **مُقْوِينَ** which is a unit of word. It is translated become “The denizens of deserts” which is an object of preposition of “for” and a unit of phrase (prepositional phrase). Here, there is a change from word to phrase.

75. V74. Eq.

The translation of verse 74 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

76. V75. US. ur.

Shift in verse 75 is unit shift (upward rank shift). It occurs on **أَقْسِمُ** which is translated present-verb or fi'il muḍāri'. It is translated become "I call to witness" which is a clause. So, there is a change from word (verb) to clause.

77. V76. SS.

Shift in verse 76 is structure shift. It occurs on **لَوْ تَعْلَمُونَ**
عَظِيمٌ لَقَسِمَ عَظِيمٌ is an adjective (modifier) or na'at. It modifies **قَسِمَ** as a head. It is translated become "A mighty adjuration If ye but knew". So, there is a word order in this verse.

78. V77. Eq.

The translation of verse 77 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

79. V78. Eq.

The translation of verse 78 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

80. V79. US. ur.

Shift in verse 79 is unit shift (upward rank shift). It occurs on **الْمُطَهَّرُونَ** which is a unit of word (noun). It is translated become "those who are clean" which is a unit of clause (adjective clause). So, there is a change from unit of word to clause.

81. V80. CS.

Shift in verse 80 is class shift. It occurs on **تَنْزِيلٌ** which is a class of adjective. It is translated become “A Revelation” which is a class of noun. So, there is change from class of adjective to noun.

82. V81. US. ur.

Shift in verse 81 unit shift (upward rank shift). It occurs on **مُدَّهِنُونَ** which is a khabar and a unit of word (noun). It is translated become “ye would hold in light esteem” which is a unit of clause. So, there is a change from unit of word to clause.

83. V82. SS.

Shift in verse 82 is structure shift. It occurs **رِزْقِكُمْ** which is translated become “your livelihood”. Here, there is word order of possession.

84. V83. Eq.

The translation of verse 83 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

85. V84. Eq.

The translation of verse 84 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

86. V85. LS.

Shift in verse 85 is level shift. It occurs on نَحْنُ which is a lexis translated become “We are” which is a grammar. So, there is a change from lexis to grammar.

87. V86. Eq.

The translation of verse 86 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

88. V87. CS.

Shift in verse 87 is class shift. It occurs on صَادِقِينَ which is a class of noun. It is translated become “true” which is a class of adjective. So, there is a change from class of noun to adjective.

89. V88. US. ur.

Shift in verse 88 is unit shift (upward rank shift). It occurs on الْمُقَرَّبُونَ which is a majrūr of ḥarfū jār مِنْ and a unit of word. It is translated become “those Nearest to God” which is an object of preposition and a unit phrase (prepositional phrase). So, there is a change from unit of word to phrase.

90. V89. Eq.

The translation of verse 89 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

91. V90. Eq.

The translation of verse 90 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

92. V91. Eq.

The translation of verse 91 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

93. V92. US. ur.

Shift in verse 92 is unit shift. It occurs on الضَّالِّينَ which is a unit of word. It is translated become “Who go wrong” which is a unit of clause (adjective clause).

94. V93. US. ur.

Shift in verse 93 is unit shift (upward rank shift). It occurs on الْحَمِيمِ which is majrūr of ḥarfū jār مِنْ and a unit of word. It is translated become “Boiling water” which is an object of preposition and a unit of phrase (noun phrase). So, there is a change from unit of word to phrase.

95. V94. Eq.

The translation of verse 94 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

96. V95. Eq.

The translation of verse 95 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

97. V96. Eq.

The translation of verse 96 is equivalent. Each word of SL in this verse has the formal correspondence with the TL.

In the above explanation was the analysis of each verse, whether it is shifting or equivalent. Every shift was inserted into a graph (see Appendix 1) to provide a general overview of the number of shift. Here is the graph:

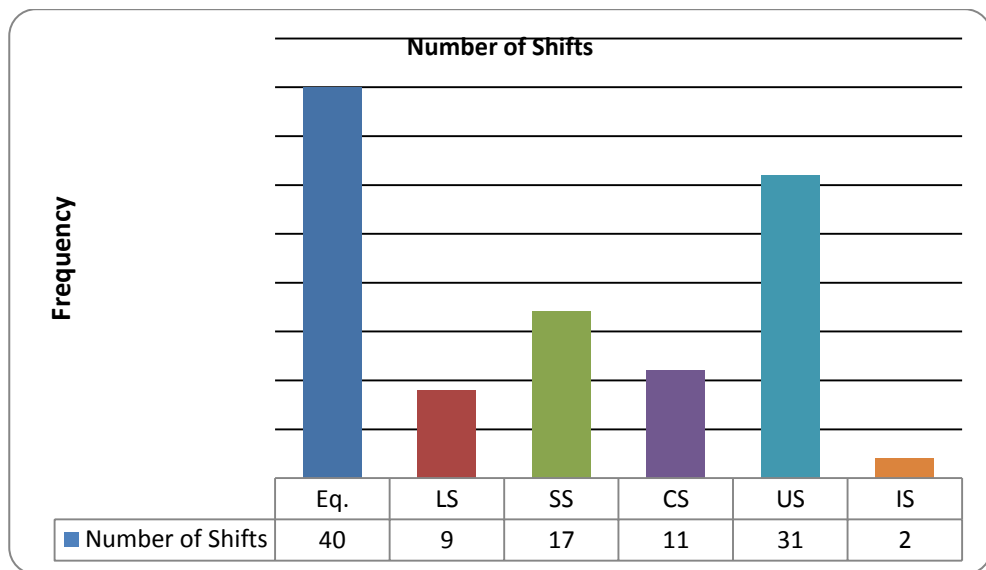


Figure 2. Number of shifts in Abdullah Yusuf Ali's translation of sūrah al-Wāqi'ah

B. Discussion

Initially, every verse and shift were inserted into a table (see *Appendix 3*). The main goal of this table was to provide a general overview of the number of shifts. However, the total number of shifts were shown in Figure 1. It was important to note that US held the highest number of shifts in the translation process. Clearly, Unit shift and Structure Shift held the highest number, compared to other three types of shifts applied while translating a text from Arabic into English. See the following pie chart to know in depth about the percentage of each type of shifts.

The method of analysis used in this study was descriptive percentage analysis. This analysis was done by frequency was divided by the number of shifts. Then it was multiplied by 100%. As mentioned by Sudjana:

$$P = \frac{f}{N} \times 100\%$$

Notes:

P : Percentage

f : Frequency

N : Total number of shifts

100% : Constant number

The percentage of each type of shifts could be counted as like in the following. See figure 1 to know the frequency of each shift.

1. Level Shift

$$P = \frac{9}{70} \times 100\% = 12,85\% (13\%)$$

2. Structure Shift

$$P = \frac{17}{70} \times 100\% = 24\%$$

3. Class Shift

$$P = \frac{11}{70} \times 100\% = 15,71\% (16\%)$$

4. Unit Shift

$$P = \frac{31}{70} \times 100\% = 44,28\% (44\%)$$

5. Intra-System Shift

$$P = \frac{2}{70} \times 100\% = 2,85\% (3\%)$$

The above percentage was shown in the following pie chart in order to be easier to read.

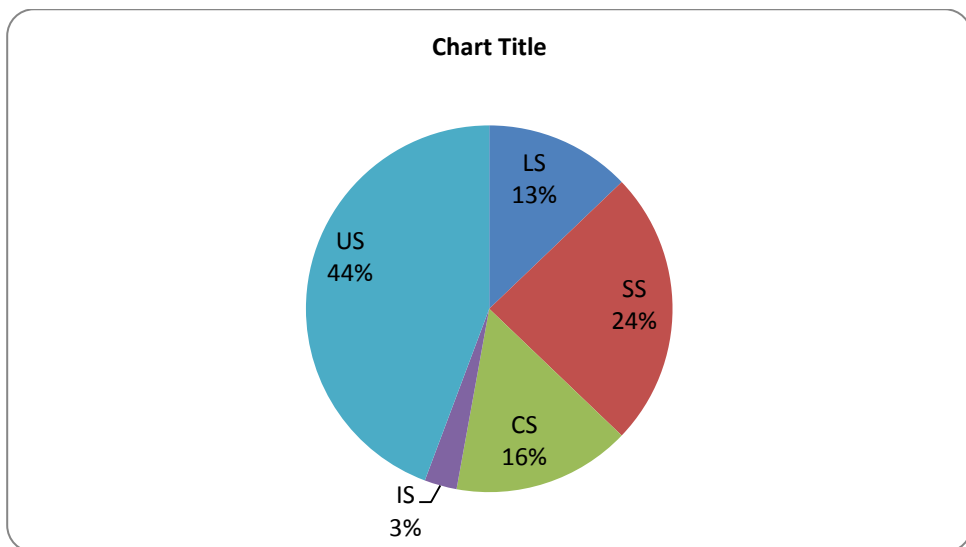


Figure 3. The percentage of each type of shifts

As the results of the this study revealed, the most frequently found shift types occurred in Abdullah Yusuf Ali's translation of sūrah al-Wāqī'ah (Arabic into English) were Unit Shift and Structure Shift with the percentage of both is 44% (31) and 24% (17) from the total number of shift is 70. The other three shift types did not show any significant level of number of shift. Class Shift held 16% (11). Then Level Shift held 13% (9). And the lowest number of shift was Intra-System Shift which only held 3% (2). As translation shifts were known to act as the means to achieve a better translation, becoming familiar with their nature could be beneficial to the translation researchers, critics, etc. Thus, the results obtained from this study were assumed to

provide a better understanding of the act of translating from Arabic into English. Here, I pointed out some findings based on the analysis:

1. Equivalence as the validity of translated text

Based on the analysis, it could be found that the number of equivalence was dominant than shifts. It showed that 40 equivalences were found in this sūrah. It could be said that the equivalence could be the standard of validity of translated text. The more equivalence occurred, the more valid a translated text. As explained in the previous chapter, a formal correspondent was any TL category (unit, class, structure, element of structure, etc.) which could be said to occupy, as nearly as possible, the 'same' place in the 'economy' of the TL as the given SL category occupied in the SL.

2. A different syntactic structure between SL and TL

Translation could not be separated from a syntactic structure between SL and TL. There were some syntactic structures which were corresponding to TL, such as nominal sentence, verbal sentence, etc. Beside it, there were also some differences, for example, the SL which usually used the pattern PS (predicate-subject), PSO (predicate-subject-object), POS (predicate-object-subject), and also the different of concept of plurality which were in the pattern of TL was not common. According to Quraish Shihab in his book *Kaidah*

Tafsir, there are no languages which can translate SL. Moreover, if the TL has no vocabularies as many as the SL.⁷²

3. The significance of each shift

Based on the analysis above, there were significant differences among US, SS, CS, LS, and IS. US held the highest number than other shifts. It was found that, the SL had a term to call a specific thing which the TL did not have. It could be seen in V18. The SL had a term *مَعِينٍ* to call the flowing water. But, because the TL had no formal correspondent or the same term to call it, so it was translated become “clear-flowing fountains” which had the same term and was the unit of phrase. This kind of case often occurred in some verses. Then, SS held the second highest number. Both SL and TL had their own syntactic pattern (see the point of 2 in this part which explained about the difference of syntactic structure). This structure shift was because of the difference of syntactic pattern, so that, it was often found the case of structure shift in the analysis.

The use of shift had always been considered an inseparable element of a good and readable piece of translation. This could be due to the differences of languages hold in nature. In other words, these were the dynamics of languages. This phenomenon functions as a tool aimed to achieving a better piece of translated

⁷² M. Quraish Shihab, 2013, *Kaidah Tafsir*, (Tangerang: Lentera Hati), pg. 35

text. A translator who understood the translation shift, he or she would translate SL to TL easily by both considering the syntactic pattern and semantic. Shift in a translation process could measure how valid a translated text was through equivalence. Finding the relationship between different languages could be the considerable assistance to linguists, translators, researchers, etc. who were working in the realm of translation shift and other related disciplines. Based on the findings, translation shift could also influence the meaning of a translated text. When in an SL had no equivalence in a TL, there should be shift to convey the message of SL. It could be seen in V18. The SL had a term مَعِينٌ to call the flowing water. But, because the TL had no formal correspondent or the same term to call it, so it was translated become “clear-flowing fountains” which had the suitable term to convey the message of V18 and it was the unit of phrase.

CHAPTER V

CONCLUSION AND SUGGESTIONS

A. Conclusion

The finding and result which was reported in the chapter four discussed previously have given us a description about the result of this study. Here, I drew concluding remark based on the statement of the problem of this study.

The result of this study showed that equivalence held the highest number with total numbers 40. Then, the most frequently found shift types occurred in Abdullah Yusuf Ali's translation of *sūrah al-Wāqī'ah* (Arabic into English) were Unit Shift and Structure Shift with the percentage of both is 44% (31) and 24% (17) from the total number of shift is 70. The other three shift types did not show any significant level of number of shift. Class Shift held 16% (11). Then Level Shift held 13% (9). And the lowest number of shift was Intra-System Shift which only held 2% (2).

It was important to know that the use of shift had always been considered an inseparable element of a good and readable piece of translation. This could be due to the differences of languages hold in nature. Shift in a translation process could measure how valid a translated text was.

B. Suggestions

After drawing the conclusion, it was presented some suggestions related to translation shift as follow.

1. Since the translation shift in Abdullah Yusuf Ali's translation of sūrah al-Wāqī'ah was analyzed, it was found out that translation shift was included in syntactic analysis. It was an analysis which emphasized on the syntactic pattern or language structure without concerning to semantic analysis or meaning.
2. For the academic realm, especially Islamic-based campus, it was important to point out that in quoting an English translation of the Holy Qur'an should consider the validity of its translation and for good reason. Then, translation shift more focused on syntactic pattern, so it was good to be implemented in grammar lesson. Beside, the students could know the grammar lesson, they also know the structure of the Holy Qur'an verse.
3. For the translators, it was important to point out that the use of shift had always been considered an inseparable element of a good and readable piece of translation. So, in translation process, they certainly used shift to measure how valid a translated text was.

Finally, the researcher realized that this final project was far from being perfect. Because of limiting condition, constructive critics and advice were really accepted for the perfection of the final project. Hopefully, this final project will be useful for all of us. Ameen.

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Appendix 1

1. Sūrah al-Wāqī'ah (56th, 96 verses)

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْعَتِهَا كاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَافِعَةٌ ﴿٣﴾
إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾ وَدُسَّتِ الْجِبَالُ دَسًّا ﴿٥﴾ فَكَانَتْ هَبَاءً
مُنْبَثًّا ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ
الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾ وَالسَّابِقُونَ
السَّابِقُونَ ﴿١٠﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّةِ النَّعِيمِ ﴿١٢﴾ ثَلَاثَةٌ
مِّنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾
مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَدَّدُونَ ﴿١٧﴾
بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَا يُصَدَّعُونَ عَنْهَا وَلَا
يُنزِفُونَ ﴿١٩﴾ وَفَكَهَّةٍ مِّمَّا يَتَخَيَّرونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ
﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءُ بِمَا كَانُوا
يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا
سَلَامًا ﴿٢٦﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ

مَخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾ وَظَلِّ مَمْدُودٍ ﴿٣٠﴾ وَمَاءٍ
مَّسْكُوبٍ ﴿٣١﴾ وَفِكَهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
وَفُرْشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنْشَأْنَهُنَّ إِنْشَاءً ﴿٣٥﴾ فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾
عُرْبًا أْتْرَابًا ﴿٣٧﴾ لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾
وَتَلَاثَةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي
سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّنْ تَحْمُومٍ ﴿٤٣﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾
إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ
الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَيُّذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَيْنَا
لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَّءًا أَبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ الْأَوَّلِينَ
وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾ ثُمَّ إِنَّكُمْ
أَيْهَا الضَّالُّونَ الْمَكْذِبُونَ ﴿٥١﴾ لَأَكُونَنَّ مِنْ شَجَرٍ مِّنْ زُقُومٍ ﴿٥٢﴾
فَمَا لُؤُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَرِبُوا عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَرِبُوا
شُرْبَ الْهَلِيمِ ﴿٥٥﴾ هَذَا نُزُّهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا

تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ ءَأَنْتُمْ خَالِقُونَهُ ؕ أَمْ نَحْنُ
الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾
عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَ لَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَامَتْكُمْ
النِّسَاءَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا كَحَرْتُونَ ﴿٦٣﴾ ءَأَنْتُمْ
تَزْرَعُونَهُ ؕ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَمَا فَظَلْتُمْ
تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُعْرِمُونَ ﴿٦٦﴾ بَلْ لَحْنٌ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَأَيْتُمْ
الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ
الْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾
أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ
الْمُنشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقِيمِينَ ﴿٧٣﴾
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾ * فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾
وَإِنَّهُ لَقَسَمٌ لِّوَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي
كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ

الْعَامِينَ ﴿٨٤﴾ أَفِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ
 أَنْكُمْ تُكْذِبُونَ ﴿٨٢﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ
 تَنْظُرُونَ ﴿٨٤﴾ وَخُنُّ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَا
 إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾ فَأَمَّا إِنْ
 كَانَ مِنَ الْمُقْرَبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٍ ﴿٨٩﴾ وَأَمَّا إِنْ
 كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَمٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾
 وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾
 وَتَصْلِيَةٌ حَمِيمٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُو حَقُّ الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ
 الْعَظِيمِ ﴿٩٦﴾

2. The English translation

Al-Wāqi'ah: The Inevitable Event

﴿1﴾ When the Event Inevitable Cometh to pass,

﴿2﴾ Then will no (soul) Entertain falsehood Concerning its coming.

﴿3﴾ (Many) will it bring low ; (Many) will it exalt ;

- ﴿4﴾ When the earth shall be Shaken to its depths,
﴿5﴾ And the mountains shall Be crumbled to atoms,
﴿6﴾ Becoming dust scattered abroad,
﴿7﴾ And ye shall be sorted out Into three classes,
﴿8﴾ Then (there will be) The Companions of The Right Hand; —What will be The Companions of The Right Hand ?
﴿9﴾ And the Companions of The Left Hand, —What will be The Companions of The Left Hand ?
﴿10﴾ And those Foremost (In Faith) will be Foremost (in the Hereafter).
﴿11﴾ These will be Those Nearest to God :
﴿12﴾ In Gardens of Bliss :
﴿13﴾ A number of people From those of old,
﴿14﴾ And a few from those Of later times,
﴿15﴾ (They will be) on Thrones Encrusted (with gold And precious stones),
﴿16﴾ Reclining on them, Facing each other.
﴿17﴾ Round about them will (serve) Youths of perpetual (freshness),
﴿18﴾ With goblets, (shining) beakers, And cups (filled) out of Clear-flowing fountains :

﴿19﴾ No after-ache will they Receive therefrom, nor will they Suffer intoxication:

﴿20﴾ And with fruits, Any that they may select ;

﴿21﴾ And the flesh of fowls, Any that they may desire ;

﴿22﴾ And (there will be) Companions With beautiful, big, And lustrous eyes,—

﴿23﴾ Like unto Pearls Well-guarded.

﴿24﴾ A Reward for the Deeds Of their past (Life).

﴿25﴾ No frivolity will they Hear therein, nor any Taint of ill,—

﴿26﴾ Only the saying, “Peace ! Peace !”.

﴿27﴾ The Companions of The Right Hand, —What will be The Companions of The Right Hand ?

﴿28﴾ (They will be) among Lote-trees without thorns,

﴿29﴾ Among Talh trees With flowers (or fruits) Piled one above another,—

﴿30﴾ In shade long-extended,

﴿31﴾ By water flowing constantly,

﴿32﴾ And fruit in abundance.

﴿33﴾ Whose season is not limited, Nor (supply) forbidden,

- ﴿34﴾ And on Thrones (of Dignity), Raised high.
- ﴿35﴾ We have created (their Companions) Of special creation.
- ﴿36﴾ And made them Virgin-pure (and undefiled), —
- ﴿37﴾ Beloved (by nature), Equal in age, —
- ﴿38﴾ For the Companions of the Right Hand.
- ﴿39﴾ A goodly number From those of old,
- ﴿40﴾ And a (goodly) number From those of later times.
- ﴿41﴾ The Companions of The Left Hand, —What will be The
Companions of The Left Hand?
- ﴿42﴾ (They will be) in the midst Of a fierce Blast of Fire And in
Boiling Water,
- ﴿43﴾ And in the shades Of Black Smoke :
- ﴿44﴾ Nothing (will there be) To refresh, nor to please :
- ﴿45﴾ For that they were wont To be indulged, before that, In wealth
(and luxury),
- ﴿46﴾ And persisted obstinately In wickedness supreme !
- ﴿47﴾ And they used to say, “What ! when we die And become dust
and bones, Shall we then indeed Be raised up again ?—
- ﴿48﴾ “(We) and our fathers of old? ”

- ﴿49﴾ Say : “Yea, those of old And those of later times,
- ﴿50﴾ “All will certainly be Gathered together for the meeting
Appointed for a Day Well-known.
- ﴿51﴾ “ The will ye truly, — O ye that go wrong, And treat (Truth) as
Falsehood !—
- ﴿52﴾ “Ye will surely taste Of the Tree of Zaqqūm
- ﴿53﴾ “ The will ye fill Your insides therewith,
- ﴿54﴾ “ And drink Boiling Water On top of it :
- ﴿55﴾ “ Indeed ye shall drink Like diseased camels Raging with thirst
!”
- ﴿56﴾ Such will be their entertainment On the Day of Requital !
- ﴿57﴾ It is We Who have Created you : why will ye Not witness the
Truth ?
- ﴿58﴾ Do ye then see ?— The (human Seed) that Ye throw out, —
- ﴿59﴾ Is it ye who create it, Or are We the Creators ?
- ﴿60﴾ We have decreed Death To be your common lot, And We are
not To be frustrated
- ﴿61﴾ From changing your Forms And creating you (again) In (Forms)
that ye know not.
- ﴿62﴾ And ye certainly know already The first form of creation : Why
then do ye not Celebrate His praises ?

﴿63﴾ See ye the seed that Ye sow in the ground ?

﴿64﴾ Is it ye that cause it To grow, or are We The Cause ?

﴿65﴾ Were it Our will, We could crumble it To dry powder, and ye would Be left in wonderment,

﴿66﴾ (Saying). “ We are indeed Left with debts (for nothing) :

﴿67﴾ “ Indeed are we shut out (Of the fruits of our labour)”.

﴿68﴾ See ye the water Which ye drink ?

﴿69﴾ Do ye bring it Down (In rain) from the Cloud Or do We ?

﴿70﴾ Were it Our Will, We could make it Salt (and unpalatable? :
Then why do ye not Give thanks ?

﴿71﴾ See ye the Fire Which ye kindle ?

﴿72﴾ Is it ye who grow The tree which feeds The fire, or do We Grow
it ?

﴿73﴾ We have made it A memorial (of Our handiwork), And an article
of comfort And convenience for The denizens of deserts.

﴿74﴾ Then celebrate with praises The name of thy Lord, The Supreme
!

﴿75﴾ Furthermore I call To witness the setting Of the Stars, —

﴿76﴾ And that is indeed A mighty adjuration If ye but knew, —

﴿77﴾ That this is indeed, A Qur’an most honourable,

﴿78﴾ In a Book well-guarded,

﴿79﴾ Which none shall touch But those who are clean :

﴿80﴾ A Revelation from the Lord Of the Worlds.

﴿81﴾ Is it such a Message That ye would hold In light esteem ?

﴿82﴾ And have ye made it our livelihood that ye Should declare it false ?

﴿83﴾ Then why do ye not (Intervene) when (the soul Of the dying man? Reaches the throat, —

﴿84﴾ And ye the while (Sit) looking on, —

﴿85﴾ Bu We are nearer To him than ye, And ye see not, —

﴿86﴾ Then why do ye not, — If you are exempt From (future) account, —

﴿87﴾ Call back the soul, If ye are true (In your claim of Independence) ?

﴿88﴾ Thus, then, if he Be of those Nearest to God,

﴿89﴾ (There is for him) Rest And Satisfaction, and A Garden of Delights.

﴿90﴾ And if he be Of the Companions of The Right Hand,

﴿91﴾ (For him is the salutation), “ Peace be unto thee “, From the Companions of the Right Hand.

﴿92﴾ And if he be Of those who treat (Truth) as Falsehood, Who go
wrong,

﴿93﴾ For him is Entertainment With Boiling Water,

﴿94﴾ And burning in Hell-Fire.

﴿95﴾ Verily, this is The Very Truth And Certainty.

﴿96﴾ So celebrate with praises The name of thy Lord, The Supreme.

Appendix 2 The coding of al-Wāqī'ah verses

| Verse | Code | Verse | Code | Verse | Code |
|--------------|-------------|--------------|-------------|--------------|-------------|
| Title | Tit | Verse 14 | V14 | Verse 28 | V28 |
| Verse 1 | V1 | Verse 15 | V15 | Verse 29 | V29 |
| Verse 2 | V2 | Verse 16 | V16 | Verse 30 | V30 |
| Verse 3 | V3 | Verse 17 | V17 | Verse 31 | V31 |
| Verse 4 | V4 | Verse 18 | V18 | Verse 32 | V32 |
| Verse 5 | V5 | Verse 19 | V19 | Verse 33 | V33 |
| Verse 6 | V6 | Verse 20 | V20 | Verse 34 | V34 |
| Verse 7 | V7 | Verse 21 | V21 | Verse 35 | V35 |
| Verse 8 | V8 | Verse 22 | V22 | Verse 36 | V36 |
| Verse 9 | V9 | Verse 23 | V23 | Verse 37 | V37 |
| Verse 10 | V10 | Verse 24 | V24 | Verse 38 | V38 |
| Verse 11 | V11 | Verse 25 | V25 | Verse 39 | V39 |
| Verse 12 | V12 | Verse 26 | V26 | Verse 40 | V40 |
| Verse 13 | V13 | Verse 27 | V27 | Verse 41 | V41 |
| Verse 42 | V42 | Verse 60 | V60 | Verse 78 | V78 |
| Verse 43 | V43 | Verse 61 | V61 | Verse 79 | V79 |
| Verse 44 | V44 | Verse 62 | V62 | Verse 80 | V80 |
| Verse 45 | V45 | Verse 63 | V63 | Verse 81 | V81 |
| Verse 46 | V46 | Verse 64 | V64 | Verse 82 | V82 |
| Verse 47 | V47 | Verse 65 | V65 | Verse 83 | V83 |
| Verse 48 | V48 | Verse 66 | V66 | Verse 84 | V84 |
| Verse 49 | V49 | Verse 67 | V67 | Verse 85 | V85 |

| | | | | | |
|----------|-----|----------|-----|----------|-----|
| Verse 50 | V50 | Verse 68 | V68 | Verse 86 | V86 |
| Verse 51 | V51 | Verse 69 | V69 | Verse 87 | V87 |
| Verse 52 | V52 | Verse 70 | V70 | Verse 88 | V88 |
| Verse 53 | V53 | Verse 71 | V71 | Verse 89 | V89 |
| Verse 54 | V54 | Verse 72 | V72 | Verse 90 | V90 |
| Verse 55 | V55 | Verse 73 | V73 | Verse 91 | V91 |
| Verse 56 | V56 | Verse 74 | V74 | Verse 92 | V92 |
| Verse 57 | V57 | Verse 75 | V75 | Verse 93 | V93 |
| Verse 58 | V58 | Verse 76 | V76 | Verse 94 | V94 |
| Verse 59 | V59 | Verse 77 | V77 | Verse 95 | V95 |
| | | | | Verse 96 | V96 |

Appendix 3 List of shifts occurred in Abdullah Yusuf Ali's translation of sūrah al-Wāqī'ah

| Source Language | Target Language | Type of Shift | Verse |
|-----------------------|-------------------------------------|---------------|-------|
| الْوَاقِعَةُ | The Inevitable Event | US. ur. | Tit. |
| وَقَعَتِ الْوَاقِعَةُ | the Event Inevitable Cometh to pass | SS | V1 |
| كَاذِبَةٌ | Entertain falsehood | SS | V2 |
| لِوَقْعَتِهَا | its coming | SS | |
| خَافِضَةٌ | “(Many) will it bring low | US. ur. | V3 |
| رُجَّتِ الْأَرْضُ | the Earth shall be shaken | SS | V4 |
| رَجًّا | its depths | CS | |
| بُسَّتِ الْجِبَالُ | the mountains shall be crumbled | SS | V5 |
| بَسًّا | to atoms | CS | |
| أَزْوَاجًا ثَلَاثَةً | three classes | IS | V7 |
| الَّذِينَ | Those foremost | US. ur. | V10 |
| مُقَرَّبُونَ | Those Nearest to God | US. ur. | V11 |
| أُولَئِكَ | These will be | LS | |
| ثَلَاثَةٌ | A number of people | US. ur. | V13 |
| الْأَوَّلِينَ | those of old | US. ur. | |
| الْآخِرِينَ | those of later times | US. ur. | V14 |
| عَلَيْهَا | on them | IS | V16 |
| يَطُوفُ | round about | CS | V17 |
| مَعِينٍ | Clear-flowing fountains | US. ur. | V18 |

| | | | |
|--------------------|--|---------|-----|
| لَا يُصَدِّعُونَ | No after-ache | CS | V19 |
| مَا يَعْلَمُونَ | the Deeds of their post | US. dr. | V24 |
| لَا ... لَغْوًا | No trivoly will they Hear therein | SS | V25 |
| مَخْضُودٍ | without thorns | US. ur. | V28 |
| مَنْصُودٍ | with flowers (or fruits) piled above another | US. ur. | V29 |
| مَاءٍ مَّسْكُوبٍ | By water flowing constantly | CS | V31 |
| لَا مَقْطُوعَةٍ | Season is not limited | US. ur. | V33 |
| أَنْشَأْنَا هُنَّ | We have created | CS | V35 |
| أَتْرَابًا | Equal in Age | US. ur. | V37 |
| الْأَوَّلِينَ | those of old | US. ur. | V39 |
| الْآخِرِينَ | those of later times | US. ur. | V40 |
| سَمُومٍ | the midst Of a fierce Blast of Fire | US. ur. | V42 |
| حَمِيمٍ | Boiling water | US. ur. | |
| بَارِدٍ | to refresh | CS | V44 |
| كَرِيمٍ | to please | CS | |
| يُصِرُّونَ | persisted obstinately | US. ur. | V46 |
| أَبَاؤُنَا | Our fathers | SS | V48 |
| الْأَوَّلِينَ | those of old | US. ur. | V49 |
| الْآخِرِينَ | those of later times | US. ur. | |
| الضَّالُّونَ | that go wrong | US. ur. | V51 |
| مِنْهَا الْبُطُونَ | your insides therewith | SS | V53 |

| | | | |
|-----------------------------------|------------------------------------|---------|-----|
| الْحَمِيمِ | Boiling water | US. ur. | V54 |
| عَلَيْهِ مِنَ الْحَمِيمِ | Boiling water On top of it | SS | |
| هَذَا | will be | LS | V56 |
| نَزْلُهُمْ | their entertainment | SS | |
| أَفَرَأَيْتُمْ | Do you then see? | SS | V58 |
| نَحْنُ | are We | LS | V59 |
| قَدَرْنَا بَيْنَكُمْ الْمَوْتَ | Death To be your common lot | SS | V60 |
| نَحْنُ | we are | LS | |
| أَمْثَالِكُمْ | your forms | SS | V61 |
| التَّشْأَةُ الْأُولَى | The first form of creation | SS | V62 |
| نَحْنُ | are We | LS | V64 |
| حُطَّامًا | dry powder | US. ur. | V65 |
| إِنَّا | We are | LS | V66 |
| نَحْنُ | are We | LS | V67 |
| أَنْزَلْنَاهُ | bring it Down | SS | V69 |
| نَحْنُ | do We | LS | |
| أَمْ نَحْنُ الْمُنشِئُونَ | do We grow it? | CS | V72 |
| مَتَاعًا | article of comfort | US. ur. | V73 |
| مُقْوِينَ | The denizens of deserts | US. ur. | |
| أَقْسِمُ | I call to witness | US. ur. | V75 |
| لَقَسْمٌ لَوْ يَعْلَمُونَ عَظِيمٌ | A mighty adjuration If ye but knew | SS | V76 |
| الْمُطَهَّرُونَ | those who are clean | US. ur. | V79 |

| | | | |
|-----------------|-------------------------------|---------|-----|
| تَنْزِيلٌ | A Revelation | CS | V80 |
| مُدْهِنُونَ | ye would hold in light esteem | US. ur. | V81 |
| رِزْقِكُمْ | your livelihood | SS | V82 |
| نَحْنُ | We are | LS | V85 |
| صَادِقِينَ | True | CS | V87 |
| الْمُقَرَّبُونَ | those Nearest to God | US. ur. | V88 |
| الضَّالِّينَ | Who go wrong | US. ur. | V92 |
| الْحَمِيمِ | Boiling water | US. ur. | V93 |

Notes:

LS = Level Shift

SS = Structure Shift

US = Unit Shift (ur. = upward rank shift, dr. = downward rank shift)

CS = Class Shift

IS = Intra-System Shift

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