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## Topicalization in English Translation of the Holy Quran: A Comparative Study

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### Abstract

The Holy Quran, as an Arabic masterpiece, comprises great domains of syntactical, phonological, and semantic literary patterns. These patterns work as the shackle of translators. This study examined the application of the most common shift strategies in Catford's linguistic model for translation of topicalization in chapter 29 of the Holy Quran. The topicalized cases were compared to their counterparts in the three English renderings accomplished by Shakir, Nikayin, and Arberry. The study adopted Widdowson's classification based on syntactic, phonetic, and semantic features of the literary devices as the main framework and Halliday strategy for the exemplification of topicalization as the second framework. The findings of the study depict that, Arberry, Shakir and Nikayin have shown a considerably greater tendency towards employment of Category Shift than Level Shift. Among the category shifts, unit shift and Literal translation respectively enjoyed the highest frequency in the translation of topicalization. All the current translators preserved topicalization into target texts (un)intentionally. Finally, since the unit shift and literal translation proved the most frequently applied types of shifts in translation of syntactic patterns of religious texts from Arabic into English, the mentioned strategies may be considered as the part of schedule of translation workshops. Moreover, since syntactic literary devices includes parts of the meaning of source text, so translators should pay more attention to preserve this phenomenon in translation procedure.

**Keywords:** Comparative study, Syntactic pattern, Topicalization, Translatability, Untranslatability

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### INTRODUCTION

The present study aimed to scrutinize the problem of translation of topicalization in the Holy Quran. Regarding the three most prominent English renderings of this Arabic masterpiece, the researchers

examined the extent, that topicalization has been preserved in the target text in the process of translation. They also examined what strategy the translators have applied for translating topicalization.

The Holy Quran is the primary source of beliefs and commands for all Muslims in all times.

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The majority of the addressees are non-Arab Muslims all over the world (Salehi, 1996). According to Amjad and Farahani (2013, p. 128). "About more than eighty percent of 1.5 billion of the Muslims do not know Arabic and use translations as means of understanding the words and the messages of the Holy Quran." They add, "A considerable number of these Muslims read English translations of the Holy Quran. Therefore, it seems necessary to pay attention to the way these translations are accomplished (p. 128)."

"Qur'anic discourse is characterised by syntactic constructions, which display fascinating linguistic architecture where the permutation of constituents plays a significant role in the interior and exterior linguistic decoration of the construction" (Abdul-Raof, 2006, p. 68). The great impression and sublimity of the Holy Quran are based on employment of stylistic and figurative devices in this masterpiece of rhetoric. These rhetorical and linguistic devices, which are not only syntactic but also semantic and phonetic, such as irony, metaphor, parallelism, linguistic deviation, pun, rhyme, polysemy, synonymy, and metonymy challenge translators of the Holy Quran. According to Abdul-Raof:

The Quranic text is built up of cohesive linguistic and rhetorical elements that make it hang together. Non-Quranic texts in Arabic display mostly linguistic cohesive elements; the Quran, however, displays abundantly both linguistic as well as rhetorical cohesive elements, which cannot be divorced from each other; in other words, they are bedrock of the Quranic texture and the major vehicle for the attainment of perfection and sublimity in style, on the one hand, and are a unique and effective technique that can eliminate the occurrence of a ponderous and laboured style, on the other; it is these intricate elements which make Quranic discourse like a "single ingot" and a harmonious tune (p. 108).

Since there are no two languages, which are equal neither in the equivalence nor in their arrangement in the phrase and sentence, a translator of the literary text may confront with many linguistic problems when s/he renders the original text into another language. All of these problems happen particularly in the process of translation of the Holy Quran into English (Ali, Brakhw, Nordin, & Islam, 2012).

Topicalization is a type of literary device, one of the sub-branches of rhetorical syntactic patterns, and it deals with the theme-rhyme position in the sentence. According to Lyons (1968, as cited in Salehi, 1996, p.156), topicalization is "the order of words in surface structure and the choice between one order, rather than another, with the selection of one word or phrase as the 'topic', rather than 'comment' of the sentence".

Cognitive effects of topicalization on the addressee has attracted noted many scholars' attention. Among them (Halliday, 1994) reflected significance of topicalization in his book entitled *An introduction to functional grammar* by Elimam (2009). In psycholinguistics, a widely discussed topic is the theme-rhyme organization of a sentence. Topicalization is an approach employed by the speaker/writer to introduce the relative importance of an expression. In other words, thematization or topicalization practically can be considered as a replacement of one constituent to the front position of a sentence (Salehi, 1996). Adjustment of the structure of a sentence is a syntactic process. To access to the marked theme, fronting is the statement that we use through placing an item into initial position, which is an unusual position (Lirola & Lirola, 2009). According to Halliday (1970, p. 161), "thematic structures also indicate the interfertilization between the syntactic and rhetorical systems; through syntax, the text producer can place elements sentence-initially to achieve an aesthetic effect. Thus word order has been taken as a text-building strategy to realize focus." He (p. 161) adds, "Initial position is a position of focus and attention-drawing. The initial constituent is given a rhetorical prominence by making it the most salient

among neighbouring constituents. The initial constituent is ‘the peg on, which the message is hung’.

To discuss the theme-rhyme position in the sentence, Grzegorek’s study (1984, as cited in Barzegar, 2012, p. 3) shows, “the theme has been fronted (also termed ‘thematization’, ‘topicalization’, and ‘marking’) and it has been achieved by deviating from the unmarked order. Thus, topicalization is a specific type of thematization, i.e. topics are referred to as marked themes.” According to him, “four major types of thematization in English were respectively: 1) Topicalization, 2) Passivation, 3) Cleft sentences, 4) Pseudo-cleft sentences.”

Topicalization as a source of aesthetic utterance and persuasive tool, and as a means of conveying the intended message more effectively to the addressees, has never been free from problematic issues in translation (Salehi, 1996). According to the classification of Widdowson (1975), topicalization, which is a category of syntactic pattern in the three-dimensional classifications of literary devices according to syntactic, semantic, and phonetic features, plays a critical role to preserve the message and the content of the Quran. As far as topicalization is concerned, the use of subject-object-verb (SVO) word order is suitable as a type of ‘attention getter’ for the contexts, such as newspaper headlines (Ford, 2009).

## REVIEW OF THE RELATED LITERATURE

Traditional Arabic grammarians have always discussed about the topicalization. Based on Baṣrah School of the grammar, which is one of two primary schools of Arabic grammar, SVO [VSO, in case of Arabic language] is not the sole possible word order. Acknowledgment of this subject is far-reaching in modern grammar (Ford, 2009). According to Elimam (2009, p.112), “The literature on Balāghah provides the main source of discussion on foregrounding [topicalization] in Arabic/the Quran. The bulk of this literature dates back to early Islamic history: the second Hijri century (Ibn al-Muqafa` and Sibawyh). He

adds, “The third century (Abu-`Ubaydah, al-Fara` and al-Jāhiz), the fourth century (Ibn Ja'far), the fifth century (`abd al-Jabbār and al-Jurjānī), and the sixth century (al-Zamakhsharī and al-Sakkākī). This literature continues to influence the modern understanding of foregrounding [topicalization] among Arab linguists today”.

Language is an inseparable part of thought structure and experimental orientation in human beings, and translation plays an essential role as a vehicle to exchange peoples’ achievements throughout the world. Salehi (1996) states that translation of foreign texts, in the western world, has been emerged since six centuries ago, while it has been practiced for eleven centuries in the Islamic world. The necessity of using Islamic texts has been a major rationale for translation of the Quran among Muslims. The Quran is translated to many languages of the world. Although these translations do not have enough authenticity for religious discussion of this sacred text, it is, however, applied for the personal use. To produce the closest meaning and aesthetic sense of the original text into another language, each translator needs to employ his/her own creativity. This problematic issue causes to produce some changes in the actual meaning of the Holy Quran; therefore, Abu-Ḥanīfah, a prominent Muslim scholar, banned both translation of the Holy Quran and reading the translation of Sūrat Al-Fātiḥa in the prayers. He believed that, Arabs and non-Arabs must read the Holy Quran in the original Arabic form (Abdelwali, 2007).

According to Salehi (1996), alongside differences between languages, there are a few other factors, which make it impossible to recreate appropriate translation of a literary text of any kind. The Holy Quran, as an Arabic literary masterpiece, is full of the literary devices, each of which embraces a part of the message of the source text. Therefore, a translator has an important role to reproduce the messages of the literary devices into the target text. According to Hassan (2015), “Literary texts are expressive, symbolic, subjective and using special devices to convey implicit meaning. They often deviate from the language

norms to 'heighten' a communicative effect" (p.132). Salehi (1996, p. 162) says, "insofar as we can judge, topicalization is a syntactic device in the literary writings used to catch attention of the listener/reader or to draw his/her attention focused on a particular constituent of a text intentionally and on purpose." He also adds "[In the Holy Quran], as well as prayers, topicalization plays a very significant role due to the Islamic ideology based on which, the intention (niyyah) of doing an action is more important than the action itself."

### Topicalization in English

Each language has its own specific syntactic pattern. Evidently, syntactic pattern rule in English is SVO. According to Berry (1995, cited in Hassan, 2015) in the Halliday's (1985, 1994) model, there are three types of theme in English:

1. Unmarked
    1. Subject theme (unmarked theme).  
John meets Mary Theme Rheme
    2. Adjunct theme (partially marked).  
On a clear day, you can travel Theme Rheme
    3. Fronted objects and complements (marked themes).  
Fish I like Theme Rheme A good bargain it is not Theme Rheme
- “(p.134)

### Topicalization in the Holy Quran

As grammatical rules are concerned, there are two types of sentences in Arabic, verbal (*fi'līyah*) and nominal (*ismīyah*). Verbal sentences are formed of the same unmarked word order as verb-subject-complement. The nominal sentences begin with a noun (*mubtadā*) and follows by a predicate (*khabar*). The nominal sentences may or may not have a verb since Arabic does not express auxiliary verb 'be' in the present tense. In this regard, according to the kind of sentence in Arabic, the analysis of samples in the scope of topicalization is different Makhzumi,1996, cited in Elimam,2009).

For example: in the Quranic saying اياك نعبد و اياك نستعين (*iyāka na'budu wa iyyāka nasta'in[u]*) (Quran 1:4), emphasis occurs on the *iyāka* (alone) at the beginning of the verse in order to print it on the mind of the listener or the reader. The order of the sentence is infringed because of the topicalization. Both segments of the verse have a marked unusual OSV syntactic pattern.

### METHODS

This study attempted to examine the problem of translating topicalization with its' three different English renderings of the Holy Quran. This was according to the three most prominent English renderings of this unique Arabic masterpiece to examine how these phenomena have been dealt with and to find out what strategy the translators applied in the translation of this syntactic literary device, and to shed light upon the shortcomings and lapses in translation procedure.

As a framework, the researchers adopted Widdowson's (1975) classification of literary devices in terms of their syntactic, semantic, and phonetic features. Since there was not a methodological approach in Widdowson's framework for sampling of topicalization, Hallidiyan (1985/1994) criteria in topicalization was employed in this study. This study is focused on the chapter (*juz'*) 29th of the Quran, which is a complete sample of the Holy book. The chapter 29<sup>th</sup> the Holy Quran consists of 11 Sūrah, of which ten are Meccan.

To analyse samples of topicalization, Catford's (1965) shifts of linguistic translation model is employed. Catford pointed out two general types of shifts, 'level shift' and 'category shift'. The latter has a few subcategories: class shift, unit shift, structural shift, and intersystem shift. This research study employed a descriptive comparative methodology. In addition, it is corpus-based and attempted to compare and examine the applied strategies in English translations of topicalization in chapter 29th of the Holy Quran, as rendered by three prominent translators (Arberry, 1955; Nikayin, 2000; Shakir, 1985).

**Table 1.**  
**The Selected Sūras—Chapter 29th of the Holy Quran**

No.	Chapter Name	Chapter No.	Verse No.
1	Mulk	67	30
2	Al-Qalam	68	52
3	Al-Haaqqa	69	52
4	Al-Ma'aarij	70	44
5	Noah	71	28
6	Al-Jinn	72	28
7	Al-Muzzammil	73	20
8	Al-Muddath-thir	74	56
9	Al-Qiaama	75	40
10	Al-Insaaan	76	30
11	Al-Mursalaat	77	50

### PROCEDURES OF THE STUDY

This study employed a comparative-descriptive approach, which includes the Arabic texts from the Holy Quran and their translations into English by three noted translators. Here, the unit of anal-

ysis is the word-sentence. The following steps were taken in the present research: studying the Holy Quran and marking the samples of topicalization based on Halliday's (1985/1994) criteria; comparing the translated topicalised cases with their equivalences in the original text; and classifying the most frequent strategies, which were applied by translators for translating the mentioned syntactic rhetorical device based on the model of Catford's (1965) shift strategy. Finally, each case in the related table were inserted and the frequency of each applied strategy was calculated and compared. Moreover, it was also investigated how far topicalization has been transferred and preserved in English translations of the Holy Quran.

### Data analysis

Consider the following examples and their three renderings. It can be noted that bolded words or phrases denote topicalization.

*sūrat al-mulk*

*wa lilladhīna kafarū birabbihim `adhābu jahannama wa bi'sa al-maṣīru*

And for those who disbelieve in their Lord there awaits the chastisement of Gehenna — an evil homecoming! (Arb.) And for those who disbelieve in their Lord is the punishment of hell, and evil is the resort. (Shak.) And for the disbelievers in their lord,

سوره الملك  
وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسْأَلُونَ الْمَصِيرُ (6)

There is the torment of Gehenna, And it's bad adobe! (Nik.) In the first sample, *وَلِلَّذِينَ* (*wa lilladhīna*) is emphatic. It was placed before the verb. Both Arberry and Shakir have applied Unit shift and Nikayin used Class shift in the translation procedure. All the three translators have preserved topicalization.

*sūrat al-qalam*

*'inna rabbaka huwa 'a'lamu biman ḡalla `an sabīlihi wa huwa 'a'lamu bil-muhtadīna*

Surly thy Lord knows very well those who have gone astray from His way, and He knows very well those who are guided. ! (Arb.)

7- **Surely your Lord** best knows him who errs from His way, and He best knows the fol-

سوره القلم  
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

lowers of the right course. (Shak.)

7. **Surly it is your Lord** who knows best The ones on Guided Road. (Nik.)

•In the mentioned case *رَبَّكَ* (*rabbaka*) is emphatic.

<ul style="list-style-type: none"> <li>• It is not preserved by Arberry and Shakir, but Nikayin has preserved this case in his translation.</li> </ul>	<ul style="list-style-type: none"> <li>• All the three translators have applied structural shift strategy in their translations.</li> </ul>
<p><i>sūrat al-ḥāqqah</i> <i>falā 'uqsimu bimā tubṣirūna</i></p>	<p>سوره الحاقه فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ</p>
<p>38-No! I swear <b>by that</b> you see (Arb.) 38- But nay! I swear <b>by that which</b> you see, (Shak.) 38. Thus Swear I not <b>by what</b> you see, (Nik.)</p>	<ul style="list-style-type: none"> <li>• All the three translators have preserved this topicalised case.</li> <li>• They all have applied unite shift strategy on this case in their translations.</li> </ul>
<p><i>sūrat al-ma`ārij</i> <i>lilkāfiryna laysa lahu dāfi`un</i></p>	<p>سوره المعارج لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ</p>
<p>2-<b>for the unbelievers</b>, which none may avert, from God, (Arb.) 2-<b>The unbelievers</b>-- there is none to avert it-- (Shak.) 2. There is against it no protection <b>For the unfaithful pagan</b>, (Nik.)</p> <ul style="list-style-type: none"> <li>• In this case, <b>لِلْكَافِرِينَ</b> (<i>lilkāfiryna</i>) is emphatic. In the translations, this emphatic case in view of its being topicalization, is pre-</li> </ul>	<p>served by both Arberry and Shakir, but is not preserved by Nikayin.</p> <ul style="list-style-type: none"> <li>• Arberry has applied both unit and intra system shift.</li> <li>• Shakir has employed both intra system and class shift.</li> <li>• Nikayin has used both structural and intra-system shift strategy in this case in his translation.</li> </ul>
<p><i>sūrat nūḥ</i> <i>wa allāhu 'anbatakum mina al-'arḍi nabātāan</i></p>	<p>سوره نوح وَاللّٰهُ اَنْبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا</p>
<p>17-<b>And God</b> caused you to grow out of the earth, (Arb.) 17- <b>And Allah</b> has made you grow out of the earth as a growth: (Shak.) 17."And God it was Who brought you forth Out of the earth, just like a growth; (Nik.)</p>	<ul style="list-style-type: none"> <li>• All the three translators have preserved this topicalised case.</li> <li>• Arberry and Shakir have applied literal translation strategy in this case.</li> <li>• Nikayin has employed unit shift strategy in his translation.</li> </ul>
<p><i>sūrat al-jinn</i> <i>wa 'ammā</i> <i>al-qāsiṭūna fakānū lijahannama ḥaṭabāan</i></p>	<p>سوره الجن وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِحَبَّتِهِمْ حَطَبًا</p>
<p>15-<b>but as for those who have deviated</b>, they have become firewood for Gehenna!(Arb.) 15-<b>And as to the deviators</b>, they are fuel of hell: (Shak.) 15-<b>As to the deviators doing evil</b>, they'll become To flames of Hell the fuel. (Nik.)</p> <ul style="list-style-type: none"> <li>• All the three translators have preserved this topicalised case.</li> </ul>	<ul style="list-style-type: none"> <li>• Arberry has applied both class and level shift strategy.</li> <li>• Shakir has applied Intra system shift strategy.</li> <li>• Nikayin has used both level and intra system shift in this case in his translation.</li> </ul>



*sūrat al-muzzammil**'inna laka fī aalnnahāri sabḥāan ṭawīlāan*

سوره المزمل إنَّ لك في النَّهار سَبْحًا طَوِيلًا

7-**surely**, in the day thou hast long business (Arb.)

7-**Surely, you have** in the daytime a long occupation. (Shak.)

7. And in the course of daylight, You are in daily work immersed. (Nik.)

•In the mentioned case, **لَكَ** (*laka*) is topicalised and the translators have not preserved the mentioned case but Shakir.

•Arberry and Shakir have applied class shift strategy.

•Nikayin used both unit and structural shift in their translation.

*sūrat al-muddaththir**wa lirabbika fāṣḥir*

سوره المدثر وَلِرَبِّكَ فَاصْبِرْ

7-and be patient **unto thy Lord**. (Arb.)

7-**And for the sake of your Lord**, be patient. (Shak.)

7. **And for your Lord** be patient with resignation; (Nik.)

•In this case, **وَلِرَبِّكَ** (*wa lirabbika*) is topicalized.

•Both Nikayin and Shakir have preserved the topicalised case.

•Arberry, Shakir and Nikayin employed both structural and unit shifts on this case in their translations.

*sūrat al-qiyāmah fa'idhā bariqa al-baṣaru*

سوره القيامة فَإِذَا بَرَقَ الْبَصَرُ

7-when the sight is dazed (Arb.)

7-So when the sight becomes dazed, (Shak.)

7. But when the sight is dazed, (Nik.)

• In this case, **فَإِذَا** (*fa'idhā*) is topicalised, all the three translators have preserved this case in their translations.

• Arberry have applied Literal translation strategy.

• Shakir and Nikayin have employed unit shift strategy in this case.

*sūrat al-'insān 'inna al-'abrāra yashrabūna min ka'sin kāna mizājuhā kāfūrāan*

سوره الانسان إنَّ الأبرارَ يشربونَ من كأسٍ كانَ مزاجها كافورًا

5-**Surely, the pious** shall drink of a cup whose mixture is camphor (Arb.)

5-**Surely, the righteous** shall drink of a cup the admixture of which is camphor (Shak.)

5. **As for the righteous**, they shall drink from cups

Tempered at Camphor, (Nik.)

•In the mentioned case, all the three translators have preserved topicalised cases.

• They applied intra-system shift strategy in their translations.

*sūrat al-mursalāt**wa 'idhā as-samā'u furijat*

سوره المرسلات وَإِذَا السَّمَاءُ فُرِجَتْ

9. **When heaven** shall be split (Arb.)

9. **And when the heaven** is rent asunder, (Shak.)

9. **When Heavens** shall be opened, (Nik.)

In the mentioned case, all the three translators have preserved topicalised case.

•Shakir has applied both unit shift and intra system shift.

•Nikayin and Arberry have used unit shift strategy in their translations.

**RESULTS AND DISCUSSIONS**

This study aimed to investigate the problem of translating topicalization, which is a type of syntactic rhetorical devices, based on Widdowson's (1975) classification. According to Widdowson's classification, rhetorical arrays are subdivided

into three parts based on their syntactic, semantic, and phonetic features. To illustrate changes, which happen during translation procedure, the researchers apply translation linguistic strategy of Catford (1965) model.

In this study, about 130 cases of topicalization from chapter 29th of the Holy Quran are distinguished, consisting of 11 Sūrah and 430 verses (*āyah*) and their English translations. Hallidien's framework (1985/1994) is employed for sampling of the marked cases collected from the corpus. Research questions considered in this paper concentrated on the extent of translatability or untranslatability of topicalization and the most frequent Catford shift strategy applied by translators in the three English renderings of the Holy Quran. More specifically, the study examines whether the translators have preserved the issue of topicalization in the process of translation and what kind of strategy they applied in translating topicalization among shift strategies mentioned by Catford (1965).

In translation of topicalization, Arberry in 1955 applied unit shift or rank shift (abbreviated as US) as the most frequent strategy for rendering the marked cases of chapter 29th of the Holy Quran. In his case, the frequency of unit shift is 67 (51.53%) out of the total 130 marked cases. According to Munday (2008, p.61) unit shift or rank shift is "where the translation equivalence in the Target Language is at a different rank to the Source Language". Arberry has used literal translation as the next high frequent strategy for translating the marked cases. Literal translation is the same word-by-word translation and found no room in the Catford's (1965) shift category. The researchers, to show strategies of word-by-word translation, added this strategy. The frequency of this strategy is 36 (27.69%) out of the 130 marked cases. Taking a glance at statistics of frequency of unit shift and literal translation, it can be said that this translator being aware of topicalization and he is a faithful translator of the source language. Therefore, Arberry's translation is source language oriented.

The next high frequent strategy in the Arberry's translation of the marked cases, is intersystem shift (abbreviated as IS) a shift that takes place when there is an approximately corresponding system between the source language and the target language, but is not applicable in the process of translation. The frequency of this strategy was 17 (27.69%) out of the 130 marked cases. After intersystem, the next frequent strategy of the Arberry's translations is the class shift (abbreviated as CS): one part of speech shifts to another. The frequency of this strategy was 13 (10%) out of the 130 marked cases. Arberry applied structural shift as the least frequent strategy in rendering topicalised cases. Structural shift (abbreviated as SS): according to Catford (as cited in Munday, 2008, p.61), "is the most common form of the shifts which involves mostly a shift in grammatical structure." This strategy is seven (5.38%) out of the total 130 marked cases. The least frequency of applied strategy by him belongs to level shift. This strategy is two (1.53%) out of the 130 marked cases. Arberry, in his translation, has preserved 114 out of the 130 marked cases from the Holy Quran into the English target texts.

In translation of topicalization, Shakir in 1985 applied unit shift or rank shift (abbreviated as US) as the most frequent strategy for rendering the marked cases. The frequency of unit shift is 75 (57.69%) out of the 130 marked cases. Shakir has used Literal translation as the next high frequent strategy for translating the marked cases. The frequency of this strategy is 30 (23.07%) out of the 130 marked cases. Shakir as well as Arberry was aware of topicalization and he transferred them word by word. The next high frequent strategy for Shakir is the class shift (abbreviated as CS). The frequency of this strategy is 20 (15.38%) out of the 130 marked cases. Shakir has applied structural shift as the least frequent strategy in translation of the topicalised cases. This strategy is 16 (12.30%) out of the 130 marked cases. The least significant amount of the frequency of applied strategy by him belongs to Level shift. This strategy is 2 (1.53%) out of the 130



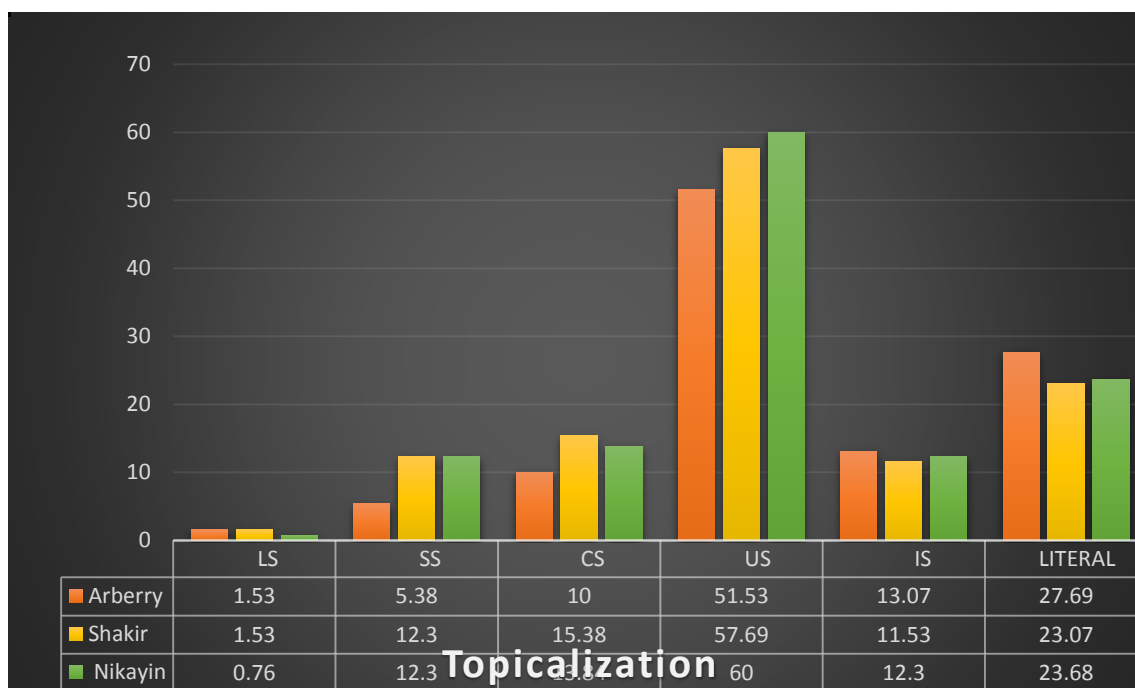
marked cases. Shakir has transferred and preserved 118 out of the 130 marked cases from The Holy Quran into English target texts in his translation.

In translation of topicalization, Nikayin in 2000 applied unit shift or rank shift (abbreviated as US) as the most frequent strategy for rendering the marked cases. The frequency of unit shift is 78 (60%) out of the 130 marked cases. Nikayin used Literal translation as the next high frequent strategy for translating the marked cases. The frequency of this strategy is 29 (22.30%) out of the 130 marked cases. The next high frequent strategy for Nikayin is Class shift (abbreviated as CS). The frequency of this strategy is 18 (13.84%) out of the 130 marked cases. After

Class shift, the next frequent strategies for Nikayin are both structural shift (abbreviated as SS) and intersystem shift (abbreviated as IS). The frequency of these strategies are 16 (12.30%) out of the 130 marked cases. Nikayin has applied level shift as the least frequent strategy in the translation of the topicalized cases. Level shift (abbreviated as LS) is 1 (0.76%) out of the 130 marked cases. Nikayin has preserved 116 out of the 130 marked cases from the Holy Quran into English target texts in his translation.

Comparing the work of (Arberry in 1955, Shakir in 1985, and Nikayin in 2000) in rendering the topicalization, the researchers found that these translators had a tendency to employ the unit shift strategy into their works.

Figure 1. Frequencies of the applied shifts in the three translations



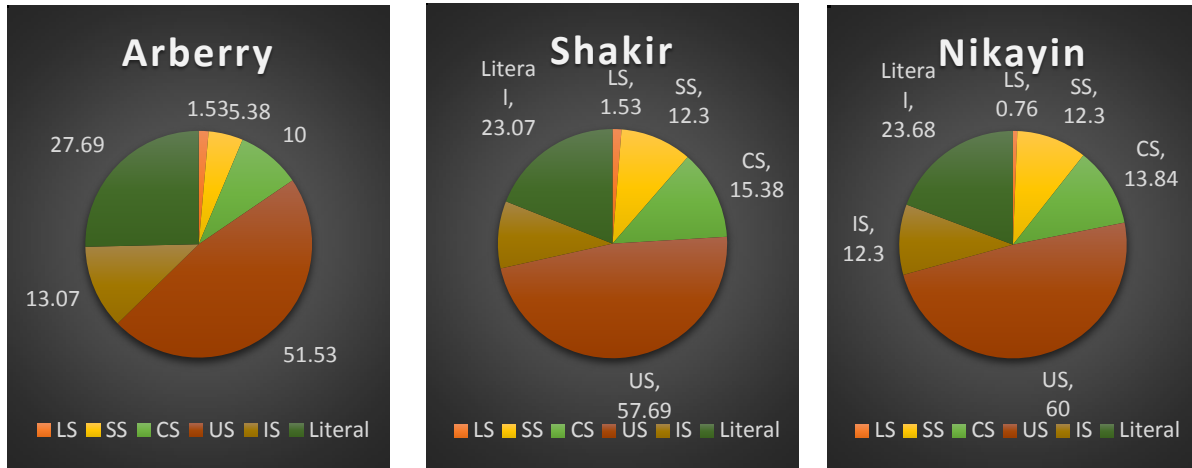


Figure 2. Frequencies of the shifts applied by each translator

As illustrated in Figure 1, it is evident that the unit shift strategy holds the highest frequency, compared to the other types of shift strategies applied in translating topicalization from the Holy Quran into English.

With the general understanding of the obtained data in the figures illustrated above, among the category shifts, in translation of topicalization, there is a statistically significant difference between the frequency of US and other types of shifts, LS, SS, IS, and CS.

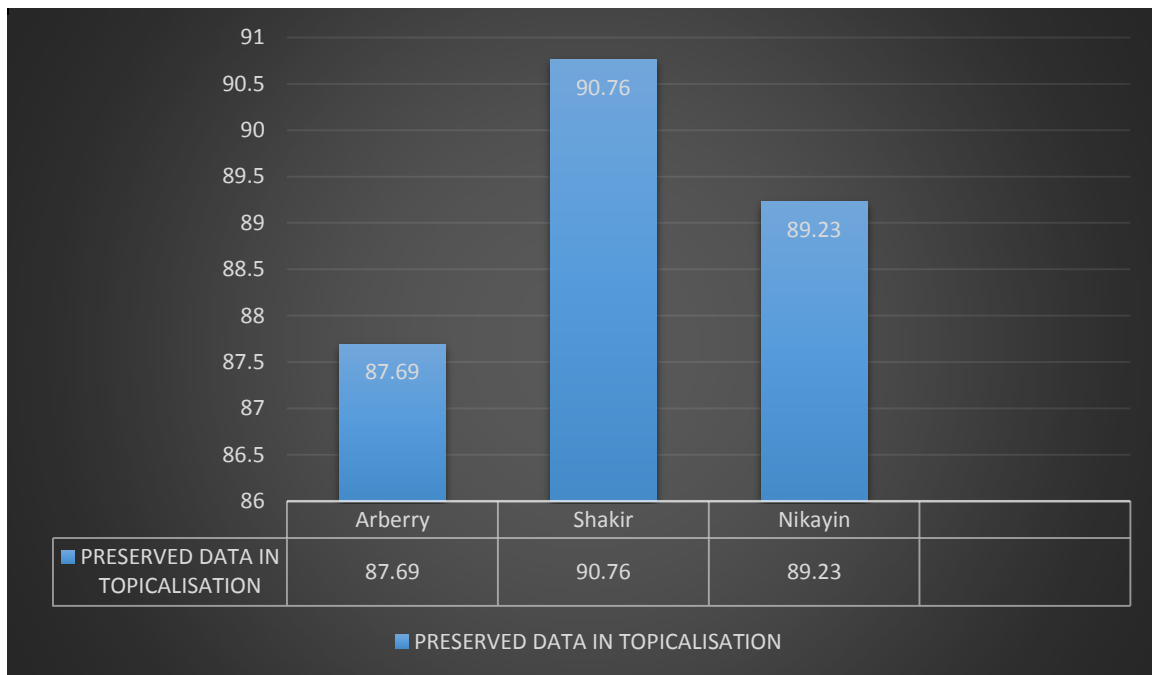


Figure 3. Percentage of the preserved topicalization by each translators

With the general understanding of the obtained data in the figures illustrated above, among the category shifts, in translation of topicalization, there is a statistically significant difference between the frequency of US and other types of shifts, LS, SS, IS, and CS. To put it more simply, Arberry (1955), Shakir (1985) and Nikayin (2000), generally have shown a great tendency for employment of Unit shift, with a statistically higher significant difference compared to the other shift strategies.

There are intrinsic lingual differences between Arabic and English. Clearly, parts of these differences of the two languages refers to grammatical and syntactical rules of each language and the degree of their flexibility and violation of the norm. What seems less touched, however, is whether topicalization is preserved in the same manner in relation to their counterparts in the Holy Quran. According to the presented documentations above, regarding the analysis of the samples, expectations were based on a point that the correct translation of the Holy Quran into English in the scope of topicalization confronts with problematic issues or disregard.

According to the obtained result of previous researches, there is a common belief among the translators of literary works, which claims, there is a contradiction between faithful translation of content of a literary text and form of it. The preservation of the content causes the form of a literary text to be ignored or inconspicuous and vice-versa. Since syntactic, literary devices are aesthetic aspects of literary texts, they are commonly considered as beauty and form the texts.

However, the existing body of this research, on the base of the results and analysis of samples, does not illustrate the abovementioned point. As it is shown in, Figure 3 all the present translators mostly preserved (un)intentionally the marked cases collected from the chapter 29th of the Holy Quran into the target text in their translations. It is worth mentioning that, there is an equivalence between marked word order in Arabic, and unmarked word order in English. It is, therefore,

concluded that the high percentage of the preserved data in the translation procedure of topicalization is related to this equivalence.

As far as the most common applied shift strategy in translation of topicalization in the Holy Quran is concerned, according to the results of the previews studies on translation of the Holy Quran, unit shift strategy holds the highest frequency among the other shift strategies in translation. To put it more simply, the findings of this study, based on the frequency of applied shifts, supports the obtained consequences of other studies based on translating the Holy Quran into English.

## CONCLUSION

Topicalization is a kind of rhetorical device, which deals with syntactic pattern of the language. Translating syntactic literary devices with regard to variety of syntactic patterns in languages, often confronts with problems. According to the classification of Widdowson (1975), syntactic patterns, including topicalization and occupying one of the three categories of literary devices, have a crucial role to preserve the message and the content of the Holy Quran.

Regarding the findings of this study, it seems that in topicalization, the translators have shown a greater tendency to apply Unit shift strategy for translation of the Holy Quran and among them Nikayin in 2000 employed the mentioned strategy more than others (i.e. Arberry in 1955 and Shakir in 1985). Literal translation is the next strategy that translators applied in this relation. Frequency of Intra-system shift, Class shift and Structural shift were the same in the translation procedure.

All three investigated translator preserved most of the marked cases collected from the chapter 29th of the Holy Quran into the source text in their translations. They, therefore, were aware of importance of topicalization and they preserved topicalised cases into the target texts faithfully in translation procedure. It is worth mentioning that the most cases of this kind in the Holy Quran, as an Arabic text, are in word order

of Subject-Verb-Object (SVO), which is the same as unmarked word order rule of English. This can be a major reason for translators to preserve topicalized cases from Arabic into English (un) intentionally in their translations.

#### IMPLICATIONS OF THE STUDY AND AUTHORS' RECOMMENDATION

Instructional implications of this study provides guidelines for teachers, future researchers, and both novice and professional translators. The findings of this study indicated some useful points in the employment of the unit shift in translation of Classical Arabic into English for those in the field of translation studies or those who wish to study the basic knowledge of translation as their profession. In addition, unit shift seemed to be the most frequently applied type of shift in translation of religious texts from Arabic to English. Therefore, national/international translation workshops can include a session to discuss about the unit shift strategy in translation.

Translation of the Holy Quran is very sensitive and we do not recommend translators to do it individually. Divinity, Literariness, and employment of rhetorical devices in the Holy Quran on one hand, and other problematic issues such as underlexicalisation, semantic limitation, technical terms and so on, on the other hand, are the cutting edge of the problems of translating the Holy Quran. Therefore, a group who are experts in religious branches of knowledge and applied linguistics need to carry out the task of translating this Arabic masterpiece. A translation group should be comprised of experts who are predominant in both Arabic and target language and some professional interpreters of the Quran.

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