

Tense Shift in Quranic Translation Into English

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Abstract:

The study deals with tense shift in Quranic translation into English: The term "Quranic Translation" is used instead of the translation of Quran because the former is a general term and the study involves three Quranic translations. The glorious Quran specifically, Part 30 has been chosen as the data because of the availability of various authentic translations of its, the concentration is on the form specifically not meaning. For practical reasons, the study is going to cover Part 30 only.

The study begins with a review of the tenses in English and Arabic, focusing on the present and the past tenses in particular. Moreover, it gives a detailed description of the term "translation shifts" as first initiated by Catford. Besides, the two types of translation shifts have been shed light on, namely, level shifts, and category shifts. In addition, the subtypes of each level of shift have been exposed. The study surveys three translations: Ali's, Shakir's, and Pickthall's.

The citations include only those verses that contain shifts. It has been found out that the translation of Shakir contains more shifts in tenses than the other two translations. It is worth mentioning that the researcher does not evaluate the translators; rather, it shows the shifts. Four types of tense shifts have been realized in this sample, namely, from past to present, from present to past, from past to future forms, and from present to future forms. The study ends with some conclusions.

التغير الزمني لصيغة الفعل في الترجمة القرآنية إلى الانكليزية

الخلاصة :

هذه الدراسة تعنى بالتغير الزمني للصيغة الفعل في الترجمة القرآنية إلى الانكليزية لقد استخدم مصطلح الترجمة القرآنية بدلا من ترجمة القران وذلك لان السابق هو مصطلح عام ولئن الدراسة تشمل ثلاث تراجم قرآنية . الجزء الثلاثون من القران المجيد تم اختياره ليكون العينة لبيانات الدراسة وذلك بسبب توفر عدة ترجمات له .بالإضافة لا أسباب عملية.سيكون التركيز على صيغة الفعل تحديدا وليس المعنى.

تبدأ الدراسة بمراجعة الأزمنة في اللغتين الانكليزية والعربية مركزين على الأزمنة الماضية والمضارعة .بالإضافة لذلك الدراسة تعطي شرحا مفصلا لمصطلح " التغير في الترجمة" والذي تم استخدامه أولا من قبل Catford ولقد تم تسليط الضوء على نوعي الترجمة والتي تشمل التغير في المستوى والتغير في الفصيحة.

الدراسة تعتمد على ثلاث تراجم ل علي و شاكر وبكثال. الاقتباس يشمل الآيات التي تحتوي على التغير في صيغة الزمن. لقد استنتج بان ترجمة شاكر تحتوي على أكثر التغير في الصيغ الزمنية من التراجم الأخرى.من الجدير بالذكر بان الباحث ليس وراء تقييم المترجمين ولكن فقط لبيان مواضع التغير في الصيغ الزمنية .ولقد تم تميز أربعة أنواع لتغير في الصيغ الزمنية في عينة هذه الدراسة وهي : الانتقال من زمن الماضي إلى المضارع،ومن زمن المضارع إلى الماضي،ومن الماضي إلى صيغة المستقبل، و أخيرا من المضارع إلى صيغة المستقبل.الدراسة تنتهي ببعض الاستنتاجات.

I-Tenses in English and Arabic

1.1 Tenses in English

It is important to distinguish between time and tense .Quirk and Greenbaum(1999:40) draw this distinction. The former, is a universal, non-linguistic concept with three divisions: past, present, and future. Tense, on the other hand , refers to the correspondence between the form of the verb and our concept of time .

Crystal(1997:459) defines tense as “ a category used in the grammatical description of verbs (along with aspect and mood) referring primarily to the way grammar marks the time at which the action denoted by the verb took place ” .For Aziz(1989:39)tense refers to time by means of contrast in verb forms. So, to determine how a verb form refers to time , a point of reference must be known .That indicates what is meant by past , present and future .Accordingly, tenses which use the moment of speaking as the point of reference are called " absolute " and those using other moments as point of reference are termed "relative" .Thus, English tenses are absolute while Arabic tenses can be either absolute or relative (ibid:40).

On the basis of the verb forms, two tenses are distinguished in English , namely, the present tense , and the past .

1.1.1 The Present Tense in English

The present has its point of reference the present moment of speaking (it is absolute)(Aziz,1989:40).Three basic types of present can be distinguished .First, a timeless act is expressed in the simple present form. For example,
-I always write with a special pen(Quirk and Greenbaum,1999:41).

Second, this tense is used for a universal statement like,

- The sun sets in the west .

Third, an action with a limited duration is expressed in the present progressive as in :

I am writing with a special pen .

Fourth, habitual action. as in I get up at 7 o'clock.

Fifth, an instantaneous act is expressed either in the simple present or in the progressive form ,for instance,

As you see , I am dropping the stone into the water(Quirk and Greenbaum,1999:42).

It is worth mentioning that the simple present tense can be used to express actions or customs and there are some other uses with verbs of sensation , comments and recipes, and performative acts .The present tense , however, can be sometimes used to refer to past in " communicative verbs" like , tell, hear etc., for example,

-I hear you are engaged (Quirk and Greenbaum,1999:43).

English has two aspects expressed in its grammar by means of combining verb forms : the progressive and the perfective . The former, can be expressed by means of the verb: (be+ ing) form; furthermore, this aspect can be combined with two tenses, the past and the present .The perfective aspect is expressed by the verb (have+ the past participle) .So, we will have the present perfect and past perfectas in :

-I have written the letter.

-I had written the letter.

Alexander (2005:130) presents two uses of the present perfect :

- 1- Actions beginning in the past and continuing up to the present moment .For instance, I have received20 cards so far.
- 2- Actions which happened at un specified time in the past .As in, Have you passed your driving test?

Moreover, two aspects can be combined yielding perfective progressive aspect in the present or past tense as in :

I have been writing.

I had been writing (Aziz,1989:56)

1.1.2 The Past Tense in English

“An action in the past may be seen as having taken place at a particular point of time or over a period , and if the latter extends up to the present or relating only to the past ”(Quirk and Greenbaum, 1999:42).

The past tense is sometimes used to refer to the present time in three ways :

- 1- In the indirect speech as in : He said that he was ready to help you.
- 2- Polite attitude as in 'Did you want to discuss the matter with me" .
- 3- Unreal situation for example " If I had enough money , I would buy the house"(Quirk and Greenbaum,1999:42).

Alexander(2005:127) lists two uses of the past tense , the first is to describe actions which happened in recent or distance past .The second, to describe past habits .

To sum up, the past tense in English can be found in different forms namely, simple past, past progressive ,and past perfect. The same is true with the present .

1.2 Tenses in Arabic

There are two kinds of tenses in Arabic, namely, structural tense الزمن (التركيبية) and morphological tense (الزمن الصرفي). The former is determined by the form ,while, the latter, depends on the structure and the general context of speech i.e., the particle that precedes the verb and its effect on it (Noor Al Deen,1984:100).In Arabic, there are two verb forms : the perfect الماضي , and the imperfect المضارع which express among other things , time reference. The imperfect يكتب and the perfect كتب express present/past contrast when they are used as absolute tenses(Aziz,1989:43).

The imperfect " يذهب " can be used to express absolute and relative tenses in the following :

- My brother goes there (يذهب أخي إلى هناك كل يوم) (absolute).
 - Then I knew that my brother went there every day .
 - (علمت آنذاك أن أخي يذهب إلى هناك كل يوم)
- (علمت , the point of reference is past
(Ibid)

Tahan (1972:101) says the use of the Arabic terms "past ,present ,and imperative to refer to tenses can be confused in the sense that both the past and the present sometimes cannot be determined only by their forms because the past form may refer to other tenses that can be specified from the context .In this study, the researcher is after the form of the verb only, not the meaning that the verb expresses with the reference of the context of the situation .

1.2.1The Present Tense in Arabic

The imperfect refers to present time if the point of reference is the moment of speaking .As in English, the present tense refers to the general present namely, a repeated action, customs, a fact or an ability in the present (Aziz,1989:43) For example,

- I go to the market once a week .(اذهب إلى السوق مرة كل أسبوع).

Unlike the English present tense , the Arabic present tense may often refers to the present moment like,

-He is writing a long poem .(أنه يكتب قصيدة طويلة).

There are two minor uses of the Arabic present tense as presented by Noor Al Deen(1984:78) : future as in ,

(ولسوف يعطيك ربك فترضى)(سورة الضحى،أية ٥)

past times as in) (ولو يؤاخذ الله الناس بما كسبوا مترك على ظهرها من دابة) (فاطر،أية ٣٥)

1.2.2The Past Tense

The perfect form refers to actions, states, and situations before the present (absolute). Aziz(1989:45) presents the uses of Arabic past tense as follows:

1- All types of acts use Arabic past tense :long acts , short acts, repeated acts etc., which indicate definite past time .like ,

John lived in Paris when he was a child

(عاش جون في باريس وهو طفل)

- 2- Past actions in the indefinite past may be connected with the present by means of their effect or result . " قد " is occasionally used with the perfect form , but its use is restricted to affirmative statements .For instance,
- The plane has arrived (وصلت الطائرة)
 - Have you seen him before now? (هل رأيته قبل الآن)

- 3- Wishes, prays and curses .
- May God have mercy on him (رحمه الله)
 - God bless you (بارك الله فيك)

- 4- A secondary use of the past tense in Arabic is for future actions of which the speaker is so certain he uses the perfect form .This is usually found in negative promises like,

- By God I shall not stay in this town . (والله لا أقمت بهذه البلدة)

- 5- Past tense can be used for proverbs, maxims ,or what is in print for example, Al- Mutanabi says ... (قال المتنبي)

In sum, the main difference between English and Arabic tenses is that in English , the two main tenses: present and the past are absolute .In Arabic , on the other hand, the two tenses expressed by the imperfect and perfect may be absolute or relative .Moreover, Abdul Kareem(1999:32) stresses that the tense of the verb in Arabic can be determined by the context not by the form as in English , for him , the form plays a secondary role .

1.3 Comparison of Tenses in English and Arabic

Aziz (1989:50) presents eight important points in which he compares English and Arabic tenses .They are as follows:

- 1-The present tense in English & Arabic when used in absolute tense, they refer to general present time , which includes the present moment. This can express facts ,habits, customs , but not necessarily actions happening at the present moment.

2- The Arabic present tense often refers to an action taking place at the moment of speaking (now). In English, this use of the present tense is confined to a limited number of verbs of sensation .The English equivalence is expressed by the progressive aspect .For example,

تعد ليلي الشاي الآن

Layla is preparing the tea .

أسمعك بوضوح

I hear you clearly.

3-Both in English and in Arabic , the present tense may refer to future time, usually with the help of an adverbial of futurity as in :

يغادر أخي إلى القاهرة غدا

My brother leaves for Cairo tomorrow.

4- In few cases (newspaper headlines) the English and Arabic present tenses (absolute)are used to express past time .For instance,

وزير خارجية العراق يصل الى باريس

وصل وزير خارجية العراق البارحة إلى باريس

The foreign Minister of Iraq arrives in Paris.

The Iraq foreign minister arrived in Paris yesterday.

5- The English past tense refers to a definite past which excludes the present moment .The Arabic past tense refer to a definite past , as in :

رأيت هذا الرجل في العام الماضي

I saw this man last year.

6- The Arabic past tense, in contrast with the English one , may refer to an indefinite past time , normally, connected with the present in one way or another. For example,

رأيت هذا الرجل مرتين. وجهه مألوف لدي

I have seen this man twice , his face is familiar to me .

The English equivalent is normally expressed by means of the present perfect aspect.

لم انته من القصة بعد

I have not finished the story yet.(Aziz,1988:51)

7- Arabic often uses the past tense ,while English uses the present tense. This can be found in proverbs, maxims , and what is in print , and certain verbs of emotions.

Shakespeare says قال شكسبير
I love this girl لقد أحببت هذه الفتاة

The most important differences between English and Arabic tenses is that English tenses are absolute , the relative tenses are expressed by means of different forms , the non- finite forms .The Arabic tenses use the same forms in absolute and relative constructions as in :

The boy said: " Ali likes jazz music"(direct speech)

The boy said that Ali liked jazz music (indirect speech)

In indirect speech the verb "like" becomes "liked" because the action is now in the past , and the tense is absolute (Aziz,1988:52).

قال الولد: علي يحب موسيقى الجاز
قال الولد إن عليا يحب موسيقى الجاز

II-Translation Shift

This term is used by Catford ; he was the first scholar who used this term . He (1956: 73) defines shifts as “ the departures from formal correspondence in process of going from SL to TL”. Formal correspondence can be defined as “ 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 occupied in the SL ” (Catford , 1965 :27).

Hatim and Munday (2004 :26) define translation shift as " the small linguistic changes that occur between SL and TT " .For them ,a shift is said to occur if in a given TT , a translation equivalent other than the formal correspondent occurs for a specific SL element (Ibid: 28) . Newmark (1988:85)

called the shift as " transposition" . For him, transposition can be defined as " translation procedure involving a change in the grammar from SL to TL " .

There are two kinds of shifts in Catford' s view (1965: 73):

1. Level shifts (between the levels of grammar and lexis) .
2. Category shifts (unbounded and rank – bounded) .

1. Level shifts : The shifts occurs between the levels of the language if SL item at one linguistic level has a TL translation equivalent at a different level . We are concerned here with the shifts from grammar to lexis and vice-versa (Hatim and Munday ,2004:142). Such kind of shifts can be seen in the translation of verbal aspects of Russian and English (past tense – past continuous), (imperfective and perfect) .

2. Category shifts (unbounded) : means free or normal translation in which SL.TL equivalences are set up at whatever rank is appropriate, for example, sentence to sentence equivalence, whereas, rank- bound translation refer to those special cases where equivalences is deliberately limited to ranks below the sentence thus , leading to " bad translation " (Hatim and Munday ,2004- 144) . Changes of rank include: unit changes of structure, class ,changes of term in systems . Hence, category– shifts are the departures from formal correspondence in translation.

Category –shifts can be classified into four types , namely : structure shifts ,class ,unit(rank-changes) and intrasystem-shifts(ibid:145).Amongst the most frequent category shifts are the structure shifts at all ranks in translation . They occur in phonology and graphological translation as well as in total translation . Structure shifts can be found in English and French in a case in which English has a modifier followed by the head , whereas , in French the modifier and head are followed by a quantifier .

The second type of category shifts is class shifting which occurs when the translation equivalent of an SL item is a member of a different class . For instance , the colour "white " in English may be translated as " blanche" in French . So, there is a class shift . Similarly, the translation of a noun group from English to French .

The third type of shifts is called unit – shifts . It means changes of rank , 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.

The last type of shifts is called "intra- system shifts " . It is used to refer to cases where a shift occurs internally , within a system where SL and TL possess systems which approximately correspond formally as their constitution (Hatim and Munday ,2004:46).

Newmark (1988 :85) classified transpositions into four types . Type one involves a change from singular to plural, or in the position of the adjective . Such a change is automatic and offers the translator no choice .

The second type of shift is required when SL grammatical structure does not exist in the TL . In this case , there are options . For example , the neutral adjective " interesting" can be translated as follows:

- What interesting thing is that
- The interesting thing is that
- It's interesting that
- The interest of the matter is that

Similarly , the English gerund can be translated into French as verb-noun or subordinate clause .

The third type of shifts happened when the literal translation is grammatically possible but may not accord with natural usage in the TL . This case can be observed in SL verb and TL adverb . Vinally and Darbelents as cited in Newmark (1988: 86) present six types :

1. SL verb , TL noun .
- 2 . SL conjunction, TL indefinite adjective .
- 3 . SL clause , TL noun group .
- 4 . SL verb group , TL verb .
- 5 . SL noun group , TL noun .
- 6 . SL complex sentence ,TL simple sentence .

It is not possible to standardize translations in the way that Vinay and Darbelents do since so many overlap and convert to lexis .However, there are a number of standard transpositions from Romance Languages into English .

The replacement of a virtual gap by a grammatical structure is the fourth type of shifts. Certain transpositions appear to go beyond linguistic differences and can be regarded as general options available for stylistic consideration . Thus , a complex sentence can be converted to a co- ordinate sentence , or two simple sentences (Newmark , 1988 :84).

Briefly speaking ,transposition is the only translation procedure concerned with grammar , and most translators make transpositions intuitively .

III-The Analysis of Tense Shift in Quranic Translation

The present study depends on three translations of the glorious Quran :by Pickthall, by Shakir, and by Ali. This study covers only the citations which contain a shift in tense .The study of tense shift is restricted to Part 30. Throughout the analysis of this part , it has been found out that the shift in tense took the following four patterns.

1- There is a shift from past to present as table (1)shows. The shift is either to simple present tense or to present perfect .Both Shakir's and Pickthall's translations happened to include (77) tense shifts, while, Ali's shift in tenses contains only (61)items. To sum up, the total shift from past to present in all of the three translations is (215).It is noticed that when the Arabic verbs preceded by the particle (إذا) , the reference of the verb can be either present or future(Noor Al Deen,1984:62) as in the following :

-The shout cometh

(فَإِذَا جَاءَتِ الصَّاخَّةُ)(سورة عبس،أية ٣٣)

- it departs

(وَاللَّيْلُ إِذَا عَسَعَسَ) (سورة التكوير،أية ١٧)

2- There is a shift from present to future form as expressed in table (2). It is observed throughout the analysis of this pattern of shift whenever there is the word “يوم” , there is a shift to future forms. Besides, if the verb preceded by a conditional particle , there is a shift . In this respect, Shaker's translation includes(52),a Ali's (44), and Pickthall's is (26).In brief, there are 122 tense shifts in all three translations .

3- There is a shift from past to future form as seen in table (3). Whenever the researcher found a question in the holy verses , there is a shift to future form .The shift in Ali's translation is (7), in Pickthall's(6), and in Shaker's(2).The total is(15) .

4- There is a shift from present to past as indicated in table (4).The majority of shift is in the form of the simple past . Pickthall's translation is (8), while in Shaker's (7), and in Ali's (3).The total is (18).

5- As far as the translation of the conditional sentences is concerned, and since English and Arabic differ in the structures of their conditional sentences , the researcher is not dealing with conditional sentences themselves; rather , with the verb phrases which occur in conditional sentences specifically .

To sum up ,it has been found out that tense shift in Shaker's translation is more than in other two translations . Moreover, the four types of translation shifts as shown above can be arranged from the more frequent to the less as the results of the analysis showed:

- 1- Tense shift from past to present.
- 2- Tense shift from present to future form.
- 3- Tense shift from present to past .
- 4- Tense shift from past to future form.

Table (1): Tense shifts from past to present

الاية في اللغة الانكليزية	الايه في اللغة العربية	السورة	رقمها	الترجمة
We have created	(وَخَلَقْنَاكُمْ أَرْوَاجًا)	النبأ	8	Pickthall
...and have appointed	(وَجَعَلْنَا نَوْمَكُمْ سُباتًا)	النبأ	9	Pickthall
...and have appointed	(وَجَعَلْنَا النَّهَارَ مَعَاشًا)	النبأ	10	Pickthall
And we have built	(وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا)	النبأ	12	Pickthall
And have appointed	(وَجَعَلْنَا سِرَاجًا وَهَاجًا)	النبأ	13	Pickthall
And have set down	(مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا)	النبأ	14	Pickthall
..the day of decision is appointed	(إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا)	النبأ	17	Shakir
...becometh	(وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا)	النبأ	19	Pickthall
...become as a mirage	(وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا)	النبأ	20	Pickthall
And all things have we preserved	(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا)	النبأ	29	Ali
And we have recorded	(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا)	النبأ	29	Shakir
Everything have we recorded	(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا)	النبأ	29	Pickthall
...who speaks the rights	(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)	النبأ	38	Shakir
...alloweth and speaketh the right	(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)	النبأ	38	Pickthall
Let him take	(ذَلِكَ الْيَوْمَ الْحَقِّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَاءً)	النبأ	39	Ali
Whoever desires	(ذَلِكَ الْيَوْمَ الْحَقِّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَاءً)	النبأ	39	Shakir
May take	(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)	النبأ	38	Ali

...let him	(فَمَنْ شَاءَ ذَكَرْهُ)	عبس	12	Shakir
....hath he created	(مِنْ أَيِّ شَيْءٍ خَلَقَهُ)	عبس	18	Ali
.....doth he create him	(مِنْ أَيِّ شَيْءٍ خَلَقَهُ)	عبس	18	Pickthall
he has made	(ثُمَّ السَّبِيلَ يَسْرَهُ)	عبس	20	Shakir
he pleases	(ثُمَّ إِذَا شَاءَ انشُرَّةً)	عبس	22	Shakir
Hath commanded	(كَلَّمَ لَمَّا يَفْضُ مَا أَمْرَهُ)	عبس	23	Ali
He has not done	(كَلَّمَ لَمَّا يَفْضُ مَا أَمْرَهُ)	عبس	23	Shakir
Hath not done	(كَلَّمَ لَمَّا يَفْضُ مَا أَمْرَهُ)	عبس	23	Pickthall
We pour forth	(أَنَا صَبَبْنَا الْمَاءَ صَبًّا)	عبس	25	Ali
We pour down	(أَنَا صَبَبْنَا الْمَاءَ صَبًّا)	عبس	25	Shakir
We pour water	(أَنَا صَبَبْنَا الْمَاءَ صَبًّا)	عبس	25	Pickthall
We cleave the earth	(ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا)	عبس	26	Shaker
We cause to grow	(فَأَنْبَتْنَا فِيهَا حَبًّا)	عبس	27	Shakir
We cause the grain to grow	(فَأَنْبَتْنَا فِيهَا حَبًّا)	عبس	27	Pickthall
...comes the deafening	(فَإِذَا جَاءَتِ الصَّاحَّةُ)	عبس	33	Ali
The shout cometh	(فَإِذَا جَاءَتِ الصَّاحَّةُ)	عبس	33	Pikthal
What hath made him	(فَبَلَ الْإِنْسَانَ مَا أُكْفَرَهُ)	عبس	17	Ali
He hath created him	(مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ)	عبس	19	Ali
Putted him in grave	(ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ)	عبس	21	Ali
He causeth him to die	(ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ)	عبس	21	Ali
And produce there in grain	(فَأَنْبَتْنَا فِيهَا حَبًّا)	عبس	27	Ali
It has put	(عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ)	التكوير	14	Ali

has prepared	(عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ)	التكوير	14	Shakir
has made	(عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ)	التكوير	14	Pickthall
it departs	(وَاللَّيْلُ إِذَا عَسَّسَ)	التكوير	17	Shakir
wills	(لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ)	التكوير	28	Ali
...who pleases	(لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ)	التكوير	28	Shakir
..you will to walk	(لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ)	التكوير	28	Pickthall
.. And the night as it dissipates	(وَاللَّيْلُ إِذَا عَسَّسَ)	التكوير	17	Ali
...hath sent	(عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ)	الانفطار	5	Ali
...hath sent	(عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ)	الانفطار	5	Shakir
...hath sent	(عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ)	الانفطار	5	Pickthall
...he will does	(فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ)	الانفطار	8	Ali
..what has seduced thee	(يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الكَرِيمِ)	الانفطار	6	Ali
..take the measure	(الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ)	المطففين	2	Shakir
...they take	(الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ)	المطففين	2	Pickthall
When they have to give	(وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ)	لمطففين	3	Shakir
..they measure weight they cause them	(وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ)	المطففين	3	Pickthall
...he says	(قَالَ أَسَاطِيرُ الْأَوَّلِينَ)	المطففين	13	Shakir
...saith	(قَالَ أَسَاطِيرُ الْأَوَّلِينَ)	المطففين	13	Pickthall
...has become , they have earned	(كَلَّا بَلْ رَأَىٰ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)	المطففين	14	Shakir
...who believe	(إِنَّ الَّذِينَ أُجْرِمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ)	المطففين	29	Pickthall
...who believe	(قَالِيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ)	المطففين	34	Shakir

...who believe	(فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ)	المطففين	34	Pickthall
... hath cast out	(وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ)	الانشقاق	4	Pickthall
...does	(بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا)	الانشقاق	5	Shakir
Who believes, do good	(إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ)	الانشقاق	15	Pickthall
Who believes, do good	(إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ)	الانشقاق	25	Shakir
..those who persecute	(إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يُؤْبَوا)	البروج	10	Ali
..those who persecute	(إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يُؤْبَوا)	البروج	10	Shakir
For these who believe	(إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ)	البروج	11	Ali
Who believe ,do right	(إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ)	البروج	11	Shakir
Who believe	(إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ)	البروج	11	Pickthall
...has come to you	(هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ)	البروج	17	Shakir
Hath there come	(هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ)	البروج	17	Pickthall
..who disbelieve	(بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبِ)	البروج	19	Pickthall
..who disbelieve	(بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبِ)	البروج	19	Shakir
Has the story reached thee	(هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ)	البروج	17	Ali
Who hath created , given orders	(الَّذِي خَلَقَ فَسَوَّىٰ)	الأعلى	2	Ali
Who creates ,makes	(الَّذِي خَلَقَ فَسَوَّىٰ)	الأعلى	2	Shakir
Who create, then dispose	(الَّذِي خَلَقَ فَسَوَّىٰ)	الأعلى	2	Pickthall
Who has measured	(وَالَّذِي قَدَّرَ فَهَدَىٰ)	الأعلى	3	Ali
Who has guides	(وَالَّذِي قَدَّرَ فَهَدَىٰ)	الأعلى	3	Shakir
Who has guideth	(وَالَّذِي قَدَّرَ فَهَدَىٰ)	الأعلى	3	Pickthall

Who bringth out	(وَالَّذِي أَخْرَجَ الْمَرْعَى)	الأعلى	4	Ali
Who brings forth	(وَالَّذِي أَخْرَجَ الْمَرْعَى)	الأعلى	4	Shakir
Who bringeth	(وَالَّذِي أَخْرَجَ الْمَرْعَى)	الأعلى	4	Pickthall
Makes it	(فَجَعَلَهُ غُثَاءً أَحْوَى)	الأعلى	5	Shakir
..then turneth	(فَجَعَلَهُ غُثَاءً أَحْوَى)	الأعلى	5	Pickthall
Allah wills	(إِلَّا مَا شَاءَ اللَّهُ)	الأعلى	7	Ali
Allah pleases	(إِلَّا مَا شَاءَ اللَّهُ)	الأعلى	7	Shakir
Allah willeth	(إِلَّا مَا شَاءَ اللَّهُ)	الأعلى	7	Pickthall
Remember , the name prays	(وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى)	الأعلى	15	Ali
Magnifies, prays	(وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى)	الأعلى	15	Shakir
Remembereth, prayeth	(وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى)	الأعلى	15	Pickthall
The admonition profits	(فَذَكَّرْ إِنَّ نَفْعَتِ الذِّكْرِى)	الأعلى	9	Ali
Has the story reached	(هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ)	الغاشية	1	Ali
Has the story come	(هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ)	الغاشية	1	Shakir
..turn back	(إِلَّا مَنْ تَوَلَّىٰ وَكُفِّرَ)	الغاشية	23	Shakir
..is averse and disbelieveth	(إِلَّا مَنْ تَوَلَّىٰ وَكُفِّرَ)	الغاشية	23	Pickthall
Who clove the rock	(وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ)	الفجر	9	Pickthall
Let down	(فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ)	الفجر	13	Shakir
Thy Lord cometh	(وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا)	الفجر	22	Ali
Lord come	(وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا)	الفجر	22	Shakir
...has sent forth	(يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي)	الفجر	24	Shakir
...my Lord hath honored me	(فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنُ)	الفجر	15	Ali
We have created man	(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ)	البلد	4	Ali
We have created man	(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ)	البلد	4	Pickthall
We have created man	(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ)	البلد	4	Shakir
I have wasted	(يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا)	البلد	6	Shakir
Wealth have I	(يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا)	البلد	6	Ali

squandered				
I have destroyed	(يَقُولُ أَهْلَكْتُ مَا لَأُبَدَا)	البلد	6	Pickthall
And guide him	(وَهَدَيْنَاهُ النَّجْدَيْنِ)	البلد	10	Pickthall
Who believe ,enjoin	(وَتَوَاصَوْا بِالْمَرْحَمَةِ)	البلد	17	Ali
He is , who believe charge	(وَتَوَاصَوْا بِالْمَرْحَمَةِ)	البلد	17	Shakir
Who believe and exhort	(وَتَوَاصَوْا بِالْمَرْحَمَةِ)	البلد	17	Pickthall
Who reject	(وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ)	البلد	19	Shakir
Who disbelieve	(وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ)	البلد	19	Ali
Those who disbelieve	(وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ)	البلد	19	Shakir
...he succeeds	(فَدَأْفَلِحَ مِنْ زَكَاةَا)	الشمس	9	Ali
...he is successful	(فَدَأْفَلِحَ مِنْ زَكَاةَا)	الشمس	9	Pickthall
...he fail that corrupts	(وَقَدَّ خَابَ مِنْ دَسَاةَا)	الشمس	10	Ali
...he is a failure ,who stuneth it	(وَقَدَّ خَابَ مِنْ دَسَاةَا)	الشمس	10	Pickthall
...the moon as she follows him	(وَالنَّهَارَ إِذَا جَاءَهَا)	الشمس	3	Shakir
...hath created	(وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى)	الليل	3	Pickthall
...who gives , fears	(فَأَمَّا مَنْ أَعْطَى وَاتَّقَى)	الليل	5	Ali
...who gives away and guards	(فَأَمَّا مَنْ أَعْطَى وَاتَّقَى)	الليل	5	Shakir
...who giveth	(فَأَمَّا مَنْ أَعْطَى وَاتَّقَى)	الليل	5	Pickthall
....testifies	(وَصَدَّقَ بِالْحُسْنَى)	الليل	6	Ali
Believeth in goodness	(وَصَدَّقَ بِالْحُسْنَى)	الليل	6	Pikthal
...who hoardeth	(وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى)	الليل	8	Pickthall
...gives the lie	(وَكَذَّبَ بِالْحُسْنَى)	الليل	9	Ali
...reject	(وَكَذَّبَ بِالْحُسْنَى)	الليل	9	Shakir
...disbelieveth	(وَكَذَّبَ بِالْحُسْنَى)	الليل	9	Pickthall

...he falls	(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)	الليل	11	Ali
....he perishes	(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)	الليل	11	Shakir
...have I warned you	(فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى)	الليل	14	Pickthall
...I warn you	(فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى)	الليل	14	Shakir
...gives the lie ,turn	(الَّذِي كَذَّبَ وَتَوَلَّى)	الليل	16	Ali
...who gives the lie	(الَّذِي كَذَّبَ وَتَوَلَّى)	الليل	16	Pickthall
...he denieth trueth away	(الَّذِي كَذَّبَ وَتَوَلَّى)	الليل	16	Shakir
..Lord hath not forsaken	(مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى)	الضحى	3	Ali
...Lord has not forsaken you	(مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى)	الضحى	3	Shakir
...Thy Lord hath not forsaken thee	(مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى)	الضحى	3	Pickthall
...give thee	(أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى)	الضحى	6	Ali
...protect thee	(أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى)	الضحى	6	Shakir
...direct thee	(وَوَجَدَكَ ضَالًّا فَهَدَى)	الضحى	7	Shakir
When you are free	(فَإِذَا فَرَغْتَ فَانصَبْ)	الانشراح	7	Shakir
..we created man	(لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ)	التين	4	Ali
..we abase him	(ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ)	التين	5	Ali
...we render him	(ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ)	التين	5	Shakir
...believe , do good	(إِنَّا الَّذِينَ آمَنُوا وَعَمَلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ)	التين	6	Ali
...those who believe , do good	(إِنَّا الَّذِينَ آمَنُوا وَعَمَلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ)	التين	6	Shakir
...those who believe , do good	(إِنَّا الَّذِينَ آمَنُوا وَعَمَلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ)	التين	6	Pickthall
...who createth	(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ)	العلق	1	Pikthal

...createth man	(خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ)	العلق	2	Pickthall
...who teacheth by pen	(الَّذِي عَلَّمَ بِالْقَلَمِ)	العلق	4	Pickthall
...he know not	(عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ)	العلق	5	Shakir
...teacheth man	(عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ)	العلق	5	Pickthall
...he sees himself	(أَنْ رَأَاهُ اسْتَعْنَى)	العلق	7	Shakir
...he thinketh	(أَنْ رَأَاهُ اسْتَعْنَى)	العلق	7	Pickthall
...to pray	(عَبْدًا إِذَا صَلَّى)	العلق	10	Ali
...he prays	(عَبْدًا إِذَا صَلَّى)	العلق	10	Shakir
...he denies and turns away	(أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى)	العلق	13	Ali
...turns his back	(أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى)	العلق	13	Pickthall
...hast thou seen him , he deneieth	(أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى)	العلق	13	Shakir
...look upon himself	(أَنْ رَأَاهُ اسْتَعْنَى)	العلق	7	Shakir
We have indeed revealed	(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ)	القدر	1	Ali
Those who disbelieve	(لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُتَفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ)	البيئه	1	Pickthall
...come to them	(وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ)	البيئه	4	Ali
...come unto them	(وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ)	البيئه	4	Shakir
...who believe	(رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً)	البيئه	2	Shakir
....who disbelieve	(إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ)	البيئه	6	Ali
....who disbelieve	(إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ)	البيئه	6	Shakir
....do deeds	(إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ)	البيئه	7	Ali
....do deeds	(إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا)	البيئه	7	Shakir

	(الصَّالِحَاتِ)			
...who fears his Lord	(ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ)	البينه	8	Shakir
...who fearth is Lord	(ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ)	البينه	8	Pickthall
...the earth brings forth	(وَأَخْرَجَتِ الْأَرْضُ أَنْقَالَهَا)	الزلزله	2	Ali
...earth yield up her	(وَأَخْرَجَتِ الْأَرْضُ أَنْقَالَهَا)	الزلزله	2	Pickthall
...the earth up throws	(وَأَخْرَجَتِ الْأَرْضُ أَنْقَالَهَا)	الزلزله	2	Shakir
...Man cries	(وَقَالَ الْإِنْسَانُ مَا لَهَا)	الزلزله	3	Ali
...Man Says , what has befallen her	(وَقَالَ الْإِنْسَانُ مَا لَهَا)	الزلزله	3	Shakir
....saith	(وَقَالَ الْإِنْسَانُ مَا لَهَا)	الزلزله	3	Pickthall
...to visit the graves	(حَتَّىٰ زُرْتُمُ الْمَقَابِرَ)	التكاثر	2	Ali
.... You come to	(حَتَّىٰ زُرْتُمُ الْمَقَابِرَ)	التكاثر	2	Shakir
....You come	(حَتَّىٰ زُرْتُمُ الْمَقَابِرَ)	التكاثر	2	Pickthall
...do righteous ,have faith	(إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ)	العصر	3	Ali
Those who believe and do good ,enjoin each	(إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ)	العصر	3	Shakir
Who believe ,do good works ,enhort	(إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ)	العصر	3	Pickthall
Who amasses wealth	(الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ)	الهمزه	2	Shakir
Who hath gathered	(الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ)	الهمزه	2	Pickthall
...who provides them	(الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ)	قريش	4	Ali
...who feeds them, gives them	(الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ)	قريش	4	Pickthall
Have you considered	(أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ)	الماعون	1	Shakir
Hast thou observed	(أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ)	الماعون	1	Pickthall

..have we granted	(إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ)	الكوثر	1	Ali
We have give you	(إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ)	الكوثر	1	Shakir
We have given thee	(إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ)	الكوثر	1	Pickthall
Which ye worship	(وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ)	الكافرون	4	Pickthall
When comes the help	(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)	النصر	1	Ali
..there comes the help	(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)	النصر	1	Shakir
The triumph cometh	(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)	النصر	1	Pickthall
...dost see	(وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا)	النصر	2	Ali
..he is	(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)	النصر	3	Ali
..he is	(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)	النصر	3	Pickthall
...he earns	(مَا أَعْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ)	المسد	2	Shakir
...he has created	(مِنْ شَرِّ مَا خَلَقَ)	الفرق	2	Ali
..he practices envy	(وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ)	الفرق	5	Shakir
...he envies	(وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ)	الفرق	5	Shakir
...he envith	(وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ)	الفرق	5	Pickthall

Table (2): Tense shifts from present to future form

الترجمة	رقمها	السورة	الاية في اللغة العربية	الاية في اللغة الانكليزية
Ali	18	النبأ	(يَوْمَ يُنْفَخُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا)	Ye shall come
Shakir	18	النبأ	(يَوْمَ يُنْفَخُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا)	...you shell come
Ali	24	النبأ	(لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا)	...nothing cool shall they taste
Shakir	24	النبأ	(لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا)	...they shall not taste
Ali	35	النبأ	(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا)	No verily shall they hear
Shakir	35	النبأ	(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا)	There shall not hear

None shall have power	(لا يَمْلِكُونَ مِنْهُ خِطَابًا)	النبأ	37	Ali
They shall not be able to address	(لا يَمْلِكُونَ مِنْهُ خِطَابًا)	النبأ	37	Shakir
They Day ..will stand, shall speak ,will say	(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)	النبأ	38	Ali
...shall stand , shall not speak	(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)	النبأ	38	Pickthall
...will see , will say	(إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا)	النبأ	40	Ali
..man will look , will cry	(إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ)	النبأ	40	Pickthall
...shall quake	(يَوْمَ تَرْجُفُ الرَّاجِفَةُ)	النازعات	6	Shakir
...shall follow	(تَتَّبِعُهَا الرَّادِفَةُ)	النازعات	7	Shakir
...I will guide	(وَأَهْدِيكَ إِلَى رَبِّكَ فَتَحْسَنِي)	النازعات	19	Pickthall
...shall remember	(يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى)	النازعات	35	Ali
...come shall recollect	(يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى)	النازعات	35	Shakir
...man will call	(يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى)	النازعات	35	Pickthall
...could tell , might grow	(وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى)	عبس	3	Ali
...would make you know , he would purify	(أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى)	عبس	4	Shakir
...he would not purify	(وَمَا عَلَيْكَ أَلَّا يَزَّكَّى)	عبس	7	Shakir
..shall a man flee	(يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ)	عبس	35	Ali
...will enter	(يَصَلُّونَهَا يَوْمَ الدِّينِ)	الانفطار	15	Ali
...they shall enter	(يَصَلُّونَهَا يَوْمَ الدِّينِ)	الانفطار	15	Shakir
...they will burn	(يَصَلُّونَهَا يَوْمَ الدِّينِ)	الانفطار	15	Pickthall
...shall have power	(يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ)	الانفطار	19	Ali

...No soul shall control	(يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ)	الانفطار	19	Shakir
...man kind will stand	(يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)	المطففين	6	Ali
...men shall stand	(يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)	المطففين	6	Shakir
...shall witness	(يَشْهَدُهُ الْمُقَرَّبُونَ)	المطففين	21	Shakir
...will they command	(عَلَى الْأَرَائِكِ يَنْظُرُونَ)	المطففين	23	Ali
...they shall gaze	(عَلَى الْأَرَائِكِ يَنْظُرُونَ)	المطففين	23	Shakir
They will command and a sight	(عَلَى الْأَرَائِكِ يَنْظُرُونَ)	المطففين	23	Pickthall
...will laugh	فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ)	المطففين	34	Ali
...shall laugh	(فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ)	المطففين	34	Shakir
...will look	(هَلْ تُوبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ)	المطففين	35	Shakir
And he will turn	(وَيَقْلِبُ إِلَى أَهْلِهِ مَسْرُورًا)	الانشقاق	9	Ali
...he shall go back	(وَيَقْلِبُ إِلَى أَهْلِهِ مَسْرُورًا)	الانشقاق	9	Shakir
... will return	(وَيَقْلِبُ إِلَى أَهْلِهِ مَسْرُورًا)	الانشقاق	9	Pickthall
And he will enter	(وَيَصِلَى سَعِيرًا)	الانشقاق	12	Ali
...he would not have to return	(إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ)	الانشقاق	14	Ali
...he would never return	(إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ)	الانشقاق	14	Shakir
..ye shall surely travel	(لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ)	الانشقاق	19	Ali
...you shall enter	(لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ)	الانشقاق	19	Shakir
...you shall journey on	(لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ)	الانشقاق	19	Pickthall
....will deny	(بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ)	الانشقاق	22	Pickthall
..they will make	(إِنَّهُمْ يَكِيدُونَ كَيْدًا)	الطارق	15	Shakir
... will make	(إِنَّهُمْ يَكِيدُونَ كَيْدًا)	الطارق	15	Shakir
...shall not forget	(سَتُفْرُتُكَ فَلَا تَنْسَى)	الاعلى	6	Ali

...you shall not forget	(سَنَفَرُّكَ فَلَا تَنْسَى)	الاعلى	6	Shakir
Thou shall not forget	(سَنَفَرُّكَ فَلَا تَنْسَى)	الاعلى	6	Pickthall
...will make you	(وَأَيُّسِّرُكَ لِلْيُسْرَى)	الاعلى	8	Ali
...will make you	(وَأَيُّسِّرُكَ لِلْيُسْرَى)	الاعلى	8	Shakir
...we shall ease	(وَأَيُّسِّرُكَ لِلْيُسْرَى)	الاعلى	8	Pickthall
...will be avoided	(وَيَجْتَنِبُهَا النَّاسُفَى)	الاعلى	11	Ali
..will avoid it	(وَيَجْتَنِبُهَا النَّاسُفَى)	الاعلى	11	Shakir
...will flout it	(وَيَجْتَنِبُهَا النَّاسُفَى)	الاعلى	11	Pickthall
Who will enter	(الَّذِي يَصَلِّي النَّارَ الْكُبْرَى)	الاعلى	12	Ali
...shall enter	(الَّذِي يَصَلِّي النَّارَ الْكُبْرَى)	الاعلى	12	Shakir
..he will neither die or live	(ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى)	الاعلى	13	Ali
..shall neither live nor die	(ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى)	الاعلى	13	Shakir
...will neither nourish nor satisfy	(لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ)	الغاشية	7	Ali
..will neither fatten nor avail	(لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ)	الغاشية	7	Shakir
...shall hear	(لَا تَسْمَعُ فِيهَا لِأَعْيَةٍ)	الغاشية	11	Ali
...shall not hear	(لَا تَسْمَعُ فِيهَا لِأَعْيَةٍ)	الغاشية	11	Shakir
..will they not regard the camels	(أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ)	الغاشية	17	Pickthall
...shall man be mindful	(يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ)	الفجر	23	Shakir
...man will remember	(يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ)	الفجر	23	Pickthall
...he will say	(يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي)	الفجر	24	Ali
...he shall say	(يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي)	الفجر	24	Shakir
...he will say	(يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي)	الفجر	24	Pickthall
...shall not one chastise	(فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ)	الفجر	25	Shakir
...none shall bind with	(وَلَا يُوثِقُ وَتَاقَهُ أَحَدٌ)	الفجر	26	Shakir
...he shall say	(يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا)	البلد	6	Shakir

Nor will wealth profit	(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)	الليل	11	Pickthall
..his wealth will not a vail	(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)	الليل	11	Shakir
...will not save	(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)	الليل	11	Ali
...none shall burn	(لَا يَصْلَاهَا إِلَّا الْأَشْقَى)	الليل	15	Pickthall
...none shall enter	(لَا يَصْلَاهَا إِلَّا الْأَشْقَى)	الليل	15	Shakir
..must endure	(لَا يَصْلَاهَا إِلَّا الْأَشْقَى)	الليل	15	Ali
..will give the lie	(فَمَا يُكْذِبُكَ بَعْدُ بِالذِّينِ)	التين	7	Pickthall
...will she declare	(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا)	الزلزلة	4	Ali
...she shall tell her	(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا)	الزلزلة	4	Shakir
...she will relate	(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا)	الزلزلة	4	Pickthall
...will men proceed	(يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ)	الزلزلة	6	Ali
..men shall com	(يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ)	الزلزلة	6	Shakir
..man kind will issue forth	(يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ)	الزلزلة	6	Pickthall
...will see	(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ)	الزلزلة	7	Pickthall
...shall see	(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ)	الزلزلة	7	Shakir
..men will be like	(يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْنُوثِ)	القارعة	4	Ali
...shall be like	(يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْنُوثِ)	القارعة	4	Shakir
...will be like	(يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ)	القارعة	4	Pickthall
...mountains will be like	(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ)	القارعة	5	Ali
...mountains shall be like	(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ)	القارعة	5	Shakir
...mountains will be come	(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ)	القارعة	5	Pickthall
...would that ye know	(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ)	التكاثر	5	Pickthall
... shall see hell	(لَتَرَوُنَّ الْجَحِيمَ)	التكاثر	6	Ali
...you should have seen the hell	(لَتَرَوُنَّ الْجَحِيمَ)	التكاثر	6	Shakir

...ye will behold hell fair	(لَتَرَوُنَّ الْجَحِيمَ)	التكاثر	6	Pickthall
..you shall most certainly see it	(ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ)	التكاثر	7	Shakir
...ye shall see it	(ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ)	التكاثر	7	Ali
..you shall be questioned	(ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ)	التكاثر	8	Shakir
Will make him	(يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ)	الهمزة	3	Shakir
Will render him	(يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ)	الهمزة	3	Pickthall
...he shall be hurled	(كُلًّا نُّنَبِّئُكَ فِيهِ الْخِطْمَةُ)	الهمزة	4	Shakir
And I shall not worship	(وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ)	الكافرون	4	Pickthall
..his wealth ..will not exempt him	(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)	المسد	1	Ali
For increase shall we grant you	(فَدُفُّوا فُلْنُ نَرِيدَكُمُ إِلَّا عَذَابًا)	النبأ	30	Ali
And I will guide you to your Lord ..you should fear	(وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى)	النازعات	19	Shakir
...thou should fear ?	(وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى)	النازعات	19	Ali
..ye shall come	(فَتَأْتُونَ أَفْوَاجًا)	النبأ	18	Ali
...ye shall come	(فَتَأْتُونَ أَفْوَاجًا)	النبأ	18	Shakir
...Nothing cool shall they taste	(لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا)	النبأ	24	Shaker
...they shall not taste	(لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا)	النبأ	24	Shakir
...No varity shall they hear	(لَا يَسْمَعُونَ فِيهَا لُعُومًا وَلَا كِدَابًا)	النبأ	35	Ali
They shall not hear	(لَا يَسْمَعُونَ فِيهَا لُعُومًا وَلَا كِدَابًا)	النبأ	35	Shakir
..none shall have power	(رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا)	النبأ	37	Ali
The Day will stand , shall speak	(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُمِرَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)	النبأ	38	Shakir
The Day will stand ,shall not speak	(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُمِرَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)	النبأ	38	Ali

..will see , will say	(يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا)	النبأ	40	Ali
Man shall see, shall say	(يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا)	النبأ	40	Shakir
Man will look , will say	(يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا)	النبأ	40	Ali

Table (3): Tense shifts from past to future form

الاية في اللغة الانكليزية	الاية في اللغة العربية	السورة	رقمها	الترجمة
They will dwell	(لَابِثِينَ فِيهَا أَحْقَابًا)	النبأ	23	Ali
...will say	(وَقَالَ صَوَابًا)	النبأ	38	Ali
..will should seek	(ذَلِكَ الْيَوْمِ الْحَقُّ فَمَنْ شَاءَ اخْذْ إِلَىٰ رَبِّهِ مَا بَاءَ)	النبأ	39	Pickthall
What will explain	(وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ)	القدر	2	Ali
What will make	(وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ)	القدر	2	Shakir
What will convey	(وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ)	القدر	2	Pickthall
We shall have become	(أِذَا كُنَّا عِظَامًا نَّخِرَةً)	النازعات	11	Ali
...hell will stand	(وَبُرَّرَتِ الْجَحِيمُ لِمَنْ يَرَىٰ)	النازعات	36	Pickthall
...will perish	(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)	المسد	1	Pickthall
What will explain	(وَمَا أَدْرَاكَ مَا الْقَارِعَةُ)	القارعة	3	Ali
What will make	(وَمَا أَدْرَاكَ مَا الْقَارِعَةُ)	القارعة	3	Shakir
What will convey	(وَمَا أَدْرَاكَ مَا الْقَارِعَةُ)	القارعة	3	Pickthall
What will explain	(وَمَا أَدْرَاكَ مَا الطَّارِقُ)	الطارق	2	Ali
What will tell	(وَمَا أَدْرَاكَ مَا الطَّارِقُ)	الطارق	2	Pickthall

Table (4): Tense shifts from present to past

الايه في اللغة الانكليزية	الايه في اللغة العربية	السورة	رقمها	الترجمة
...you gave the lie	(ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكذِّبُونَ)	المطففين	17	Shakir
...attended by	(يَشْهَدُهُ الْمُقَرَّبُونَ)	المطففين	21	Pickthall
...they winked at	(وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ)	المطففين	30	Shakir
...used to do	(هَلْ تُؤْتِبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ)	المطففين	36	Pickthall
... they did	(هَلْ تُؤْتِبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ)	المطففين	36	Shakir
What they did	(هَلْ تُؤْتِبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ)	المطففين	36	Ali
...were doing	(وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ)	البروج	7	Ali
... they did do	(وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ)	البروج	7	Pickthall
... they did	(وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ)	البروج	7	Shakir
... that issued from	(يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالْتَّرَائِبِ)	الطارق	7	Pickthall
Did we not assign unto him	(أَلَمْ تَجْعَلْ لَهُ عَيْنَيْنِ)	البلد	8	Pickthall
... he know not	(عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ)	العلق	5	Pikthal
... he know not	(عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ)	العلق	5	Shakir
... had come	(حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ)	البينة	1	Shakir
...the clear proof came unto them	(حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ)	البينة	1	Pickthall
... you had know	(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ)	التكاثر	5	Shakir
Which pelted them	(ثَرَمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ)	الفيل	4	Pickthall
.. followed by did	(يَوْمَ تُرْجَفُ الرَّاحِفَةُ)	النازعات	6	Ali

IV- Conclusions

1-Four types or patterns of tense shift have been distinguished in analyzing Part 30 of the holy Quran. They are as follows:

- a- Tense shift from past to present.
- b-Tense shift from past to future.
- c-Tense shift from present to past .
- d- Tense shift from present to future.

2- It has been found out that the shift in tense is more from past to present than the other three patterns. Next , comes the shift from present to future, then , from present to past .Last, the shift from past to future.

3- The translation of Shakir contains more shifts in tenses translation than the other two translations .

4-The main differences between English and Arabic tenses is that in English , the two main tenses: present and the past are absolute .In Arabic , on the other hand, the two tenses expressed by the imperfect and perfect may be absolute or relative .Moreover, English views the form of the verb as playing a primary role , while Arabic considers the form as a subsidiary .

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