
RESEARCH ARTICLE

From Verses to Paragraphs: Macrostructure Shifts and Their Implications in English Translations of the Qur'an

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ABSTRACT

This paper examines the macrostructural shift from verse to paragraph structure in English translations of the Qur'an, focusing on the transition from a running-text format to paragraph divisions. It addresses the Qur'an's unique linguistic and structural complexities and evaluates the impact of this shift on the fidelity to the source text and preservation of meaning. The paper also explores how this approach affects cross-cultural understanding and religious interpretation, assessing whether a paragraph format can adequately retain the original functions and meanings of Qur'anic suras in English. By analysing the strategies modern Qur'an translators use, the study demonstrates that the shift from verse to paragraph is a non-obligatory macrostructural change, reflecting considerations of the translator's objectives and the target audience's cultural and linguistic context. This shift is a deliberate choice, not dictated by language, but by the translator's goals of accessibility and skopos in the target text.

KEYWORDS

Verses; Paragraphs; Macrostructure Shifts; Translations; the Qur'an

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1. Introduction

The translation of the Qur'an has provided a compelling case study for the complexities of translating sacred texts and the impact of such translations on bridging cultural and theological perspectives (Al-Shloul, 2023). This process is particularly challenging due to the Qur'an's intricate linguistic and structural features. In addition to its miraculous idiosyncratic rhetoric, the structure of the Qur'an is both unique and unprecedented. The Qur'an is divided into 30 equal parts (called *ajzaa'*), and consists of 114 chapters, each of which is called a *sura* in Arabic, and each including verses of different lengths (known as *āyat*) that are arranged in the form of a continuous running text. Moreover, each verse ends with a symbol, including the number of the verse, which is the system of marking the verse end. The length and structure of each *sura* and verse are different. In the Qur'an, "the longest *sura* is *Surat al-Baqarah*, which consists of two hundred and eighty-six *Ayat*, while the shortest *sura*, *Surat al-Kawthar*, consists of only three *ayat*. These structural variations further contribute to the complexity of translating the Qur'an into other languages, such as English, while preserving its form and meaning.

The current paper focuses on one of the most notable methods applied by some modern translators (e.g., Muhammad Abdel Haleem, 2004/2016; Mustafa Khatib, 2019; Musharraf Hussain, 2018) to encounter this structural challenge, which is the 'macrostructure' (Nord, 2005, p. 112) shift from running-verses structure to paragraph-division structure in the English Qur'an translation. This method is also described as the thematic approach to the translation of the Qur'an, which refers to "restructuring the verse-by-verse organisation of the Qur'anic *suras* in the English translation into paragraphs based on their underlying themes" (Alkhomayes, 2024, p. 107). In English, paragraphing refers to the practice of breaking a text into distinct paragraphs, primarily to

indicate changes in ideas and provide readers with pauses for easier reading (Nordquist, 2019). According to Collins Online Dictionary, the noun form of the word paragraph is "(in a piece of writing) one of a series of subsections, each usually devoted to one idea and each usually marked by the beginning of a new line, indentation, increased interlinear space, etc." and the verb is "to form into paragraphs."

The process of transferring the Qur'anic running-verse structure into paragraphs is not merely an act of linguistic or structural transformation, since it also involves cultural and interpretative shifts. Therefore, the implementation of this macrostructure shift raises critical questions about its effect on the fidelity to the source text (ST), the maintenance of the original inherent meanings, and the appropriateness of the TT to the new linguistic and cultural contexts. Nevertheless, translators who apply this type of shift consider that the transition from a running verse-by-verse rendition to a paragraph-oriented form in Qur'an translations enhances the clarity of the translation (Hussain, 2018). In this regard, the translators who adopted that method argued that it "produces an up-to-date structuring of the Qur'anic *sura* ... to make the content easier to follow" (Alkhomayes, 2024, p. 101) by the English target reader (TR). In the introduction to his translation, Abdel Haleem (2016, xxxiv), for example, states that "in order to clarify the meaning and structure of thoughts and to meet the expectations of modern readers, the present translation divides the material into paragraphs."

For translation researchers, this macrostructural shift in Qur'an translation, although controversial and subject to debate, presents an opportunity for an original and thorough analysis of the innovative translation methods applied to the Qur'an. Research in this area may include queries about the appropriateness and/or accuracy of such new methods as the verse-to-paragraph macrostructure shift to ST function preservation and source culture (SC) norms, their impact on the acceptability of the TT among the TRs, and the broader implications of the translation method for cross-cultural understanding and religious interpretation. In response, the current paper attempts to explore whether the transition to structurally acceptable and accessible form (for TRs) sought through verse-to-paragraph macrostructure shift leads to adequate rendering of the original meaning and functions of the Qur'anic suras in the English TT. By doing so, the paper contributes to this pristine ground of Qur'anic translation studies, which is scarcely researched in the English translations of the Qur'an. The collected data in the study are taken from Abdel Haleem's (2004/2016) translation of the Qur'an, published under the title, *The Qur'an: A new translation by M.A.S. Abdel Haleem*.

2. Research Aim

The study aims to provide insights into how this type of translation shift is applied by some modern Qur'an translators to maintain a balance between preserving the source text (ST) universal message and/or purpose (skopos) and making them structurally accessible and meaningful to the target readers (TRs) in a different linguistic and cultural setting. Hence, the study aims to investigate whether this macrostructure shift, which involves thematic groupings that are not explicitly delineated in the original, might facilitate the reader's understanding of the original meaning and function of the verses and suras in the target text (TT), and whether they adequately maintain the original message and functions. Within this context, the study involves consideration of the process of decision-making on one of the essential macrostructure levels of the TT and its relation to TRs' expectations in English-speaking countries.

3. Research Gap

While there is a substantial body of literature on the translation of the Qur'an, much of it primarily addresses linguistic and semantic challenges, with comparatively less emphasis on structural aspects. Although some studies have considered the importance of preserving the Qur'an's formal features, such as verse divisions, fewer works have specifically focused on how structural changes, like the shift from verse to paragraph format, impact the interpretation and reception of the text. This gap is particularly relevant given the Qur'an's intricate relationship between form and meaning. Exploring the effect of these structural shifts is crucial for a more comprehensive understanding of how translation influences not only interpretation but also the religious and cultural significance of the text. Furthermore, such an exploration would contribute to the broader field of translation studies by offering insights into how macrostructural shifts in sacred texts affect their transference across linguistic and cultural boundaries.

4. Research Questions

The research is directed to provide answers to the following questions:

- Q1: How extensively does Abdel Haleem's Qur'an translation adopt the non-obligatory macrostructural shift from a verse-by-verse format to a paragraph-based form?
- Q2. To what extent does this macrostructure shift contribute to achieving the translator's skopos (purpose), i.e., producing an accessible meaning and acceptable or clear structure in the TT?
- Q3. What implications does this shift have for the understanding of the meaning and function of the original verses of the Qur'an among the TRs?
- Q4. How does this shift affect the adequacy of the functions and coherence of the original Qur'anic structure?

5. Theoretical Framework

5.1 Translation Skopos and Target Audience Expectations

The decision of the Qur'an translator to move from running text form to paragraph structure would likely be made during the analysis and planning stage of the translation process, the stage at which the translator considers the TRs' expectations. This study considers this stage and the accompanying decision-making in terms of the Skopos theory, launched by Vermeer (1978) and developed at the hands of both Reiß and Vermeer (1984). The theory emphasises the importance of considering the purpose of the translation at this stage and making decisions that best serve that purpose. Moreover, Reiß and Vermeer (1984/2014) set the target audience's expectations as a condition for achieving the translation purpose (skopos). According to Reiß and Vermeer (2014), the "source text must be transferred functionally, taking the expectations of the target audience into account" (p. 92). The current study explores the method of the macrostructure shift applied to some of the modern Qur'an translations in the light of Reiß and Vermeer's (2014) functional TR-oriented view.

The basic Skopos rule in Reiß and Vermeer's (2014) theory is that any action in the translation is decided based on its Skopos; thus, they declare that in the translation action, *"the end justifies the means"* (p. 90). Within this framework, they emphasise that the translator has to understand both the ST meaning and function and the skopos governing the TT. This view is also associated with the target audience, as the coherence between the ST and TT is considered to be dependent on "coherence-for-the-recipient" (p. 102). In the light of this theory, the structural verse-to-paragraph shift can be considered to be the translator's 'means' to reach an 'end', i.e., to produce a familiar form and achieve structural clarity that complies with the TRs' expected and accustomed forms, and hence make the TT message and meaning more accessible and comprehensible by the target audience.

The following section discusses views related to the concept of translation shift in translation studies since the central aim of this study is to explore the purpose and process of macro shift from verse to paragraph structure in contemporary Qur'an English translations.

5.2 Translation Shifts

5.2.1 Perspectives on Shifts in Translation Studies

Translation shifts, which occur during the process of transferring the ST to the TT, are inevitable, a fact highlighted as early as 1964 by Eugene Nida, who stated that "since no two languages are identical, ... it stands to reason that there can be no absolute correspondence between languages. Hence, there can be no fully exact translations" (p.156). The linguistic, stylistic, and cultural differences between the STs and TTs are the main causes of applying shifts, and thus, all the translations do involve shifts (Toury, 2012). Catford introduced the concept of 'shift' into translation studies in 1965, defining it as "departures from formal correspondence in the process of going from the SL to the TL" (p. 141). Catford (1965, p. 73) classifies a translation shift into two major types: level shift and category shift. The level shift occurs when an item in the ST at one linguistic level does not have an equivalent in the TT at the same level but at a different level. This shift frequently happens from grammar to lexis shift and vice versa. The category shift, on the other hand, means a change from formal correspondence in the translation process, and it is classified into four categories: structure shift, class shift, unit shift, and intra-system shift. However, since all of Catford's shifts describe structural transitions applied to microstructure units, i.e., sentence, clause, group, word and morpheme, his terminology was not used in the current paper because this paper is looking at the larger unit, which is the paragraph structure.

Vinay and Darbelnet (1995, p. 36) also suggest a translation procedure that describes translation shifts, labelling it (transposition), which they describe as a procedure used to change the grammar from the source language to the target language, such as changing from singular to plural. They differentiate between two types of transposition: (i) obligatory transposition and (ii) optional transposition (p. 36). Vinay and Darbelnet (1995, p. 16) emphasise that "translators must therefore distinguish between the servitudes imposed upon writers and the options they have freely chosen." Obligatory transpositions or servitudes are "unalterable facts of the linguistic system." (Vinay & Darbelnet, 1995, p. 16). On the other hand, a non-obligatory or optional transposition is the decisions and choices made by the translators. The concept of obligatory and non-obligatory shifts, especially as further developed by Toury, was applied to the analysis of decisions made by the Qur'an translator in this paper.

Moreover, Blum-Kulka (2000) further proposes a shift of cohesion and coherence as part of the translation process and distinguishes between the shift in cohesion and a shift in coherence. The former is a cohesion shift in types of cohesive markers used in translation that are likely to affect the translation in two ways: (a) shifts in levels of explicitness, and (b) shifts in text meaning(s). The latter is the coherence shift, which is classified into two: reader-focused coherence and text-focused coherence. The former occurs when the TT reader is unable to understand the ST due to differences in world views, resulting in shifts, while the latter results in mistranslation. Blum-Kulka (2000) insists that distinguishing between the two types of shifts is crucial as it enables us to gain "a better understanding of what translation can and cannot do, or, in other words, to better understand the true limits of translatability" (p. 297). She discusses the possibility of shifts in cohesion and coherence in the translation of written texts. She believes that the translation process invariably involves shifts in both textual and discoursal relations. In addition, she

assumes that translation should be viewed as an act of communication; as in the study of all acts of communication, considerations of both the process and the product of the communicative act must necessarily relate to at least the linguistic, discourse, and social systems affecting the two languages and cultures involved. The coherence shift is closely related to the differences between textual norms in the ST and TT.

This concept of a shift in coherence is relevant to the current paper as it provides a framework for describing the method involved in joining and splitting the Qur'anic verses in some translations that apply the verse-paragraph macrostructure shift. Blum-Kulka (1986, p. 23) discusses the reader-focused shifts and illustrates that it occurs as a result of a TT being read by readers who belong to a different culture. Text-based shifts, on the contrary, occur as a result of the translation process. Reader-focused shifts are influenced to varying degrees by translation strategies and procedures chosen by the translator to deal with the different cultural references in the ST.

5.2.2. Gideon Toury's Non-Obligatory Translation Shifts

A key concept of translation shifts is that of Gideon Toury (2012), who also argues that "shifts are to be expected even in the most extreme adequacy-oriented translation" (p. 80). Recapitulating Vinay and Dabernet's (1995) obligatory and optional transposition, Toury distinguishes between two types of shifts: obligatory shift and non-obligatory shift. The obligatory shift is employed due to linguistic considerations, while the non-obligatory shift is applied in compliance with literal and cultural factors. Toury links shift with norms as he perceives translation as a norm-governed activity; thus, obligatory shift and non-obligatory shifts in translation are governed by norms, which are "binding rules" (p. 55) that "are acquired by the individual during his/her socialisation and always imply *sanctions* – actual or potential, negative as well as positive" (p. 56).

Within the context of the functional descriptive translation theory, Toury (1995) assigns translators the role of active agents engaged in the matrix of normative shifts: "A translator may subject him-/herself either to the original text, with the norms it has realised, or to the norms active in the target culture, or in that section of it which would host the end product" (p. 57). If the first stance is taken, the translator would be choosing adequacy to the ST; if the second is taken, s/he would be choosing acceptability among the TRs in the target culture (TC) over adequacy and faithfulness to the original form. Within the framework of Toury's distinction, the macrostructure shift discussed in this study can be designated a non-obligatory shift that is chosen by some Qur'an translators to comply with the TRs' expectations and achieve acceptability in the TC.

Toury's concept of shifts in translation offers a robust theoretical framework to analyse such transformations. The non-obligatory shift, a key category in Toury's model, is particularly relevant when examining the transition from verse to paragraph in Qur'anic translations. Toury's model provides a descriptive approach, focusing on the product and function of translations within their socio-cultural contexts. 'Shifts' in this framework refer to deviations or changes from the ST in the translation process, encompassing various types, and including structural shifts. Structural shifts in translation involve changes in the organisation, composition, and format of the text during translation. In the context of the Qur'an translation, this shift is sometimes applied in the form of a transition from the original verse structure to a paragraph format in the target language, which may impact the text's interpretive dynamics.

Following Toury (2012, p. 111), the "identification of shifts is part of the discovery procedures only, i.e., a step towards the formulation of explanatory hypotheses". This statement suggests that shift analysis is not directed to focus on translation mistakes or faults; rather, it functions as a method to examine the translation process itself, such as translation norms, translation problems, and translation strategies employed by individual translators. According to Toury, the initial norms may lean toward adequacy or acceptability. In this context, when a translator shifts from the verse-to-paragraph structure in translating the Qur'an, they appear to be conforming to accepted conventions of English writing. This shift aims to enhance TRs' readability and comprehension.

5.2.3 Verse-to-Paragraph Macrostructure Shift in English Qur'an Translation

Toury (2012) defines matricial norms as "the way linguistic material is actually distributed throughout the TT" (p. 82- 83). The structural norms governing this text are concerned with the location of the text, i.e. relocation of the passages, and the text segmentation of the ST in the TT, dividing the text into chapters, stanzas, passages and so on (Toury, 2012). Re-segmentation of the text is important during the translation process. Therefore, translators tend to break some chapters into smaller segments, i.e., paragraphs, to facilitate understanding.

In this paper, structure shifts are considered to occur when the structural or syntactic arrangement of the ST is altered in the translation; thus, a macrostructure shift refers to the re-arrangement or transition made on the level of the division or arrangement of whole text into smaller units. This type of shift has been observed in some contemporary Qur'an English translators who tend to shift the organisation of structure from running verses to separated paragraphs by using different translation strategies, such as paragraphing with themes (Alkhomayes, 2024). In the current paper, this verse-to-paragraph structure transition is considered

a macrostructure shift as it is applied to chunks of the ST that are bigger than the word or sentence. Moreover, it is consistently applied to the whole, not to parts, of the translated Qur'anic text (TT). By dividing the running and coherently related verses (āyat) of the original textual unit (*sura*) into multiple paragraphs, consisting of verses, in the English translation, the Qur'an translator restructures the information, potentially changing the way the text is processed and understood by the original readers (i.e., Arab native readers or Arabic as foreign language learners). The study explores how this reconstruction (or macrostructure shift), which basically aims at achieving acceptability among TRs, might influence those TRs' interpretation of the meaning and/or function of the text and their perception of its original coherence.

The structural re-segmentation of the verses of the Qur'an in the translation process refers to the process of breaking up long verses or joining some verses together in one paragraph. This method is mostly applied to fulfil specific functions and achieve acceptability among TRs, by increasing the clarity of the TT structure or making the relationships between linguistic units, i.e., semantic and syntactic, easily recognisable and comprehensible to the TRs.

It is noteworthy that the Qur'anic unit is composed of one or more sentences, clauses, phrases, or words. At the end of each verse, there is a symbol, e.g., ﴿ or ۞, that includes the verse number to identify its position within the *sura*. The symbols do not have something to do with the grammatical structure or meaning of the verse. However, the numbering system helps in referencing and locating specific verses within the chapters. This symbol (or verse marker) serves to mark the end of each verse and distinguish one verse from another, which is important for reciting, memorising and interpreting the verse. Each verse appears as a separate unit of revelation; however, they are interconnected within the larger context of a *sura*. The size of a verse in the Qur'an can vary significantly; for instance, verse (Q 93: 1) consists of a single word, while verse (Q 2: 217) spans seven lines, and (Q 2: 282) extends to 15 lines. This variability in verse length may influence the translator's decision to shift from a verse-based to a paragraph structure during the analysis and planning stages of the translation process, as it seeks to enhance readability and comprehension for the target audience.

6. Data Analysis

The following examples show the shift from verse to paragraph structure. Two *suras* are selected: the first one is Q 61, *Surat Al-Saff* (Solid Lines), which is a relatively short *sura* consisting of 14 medium-length verses; the second is Q 100, *Surat Al-Adiyat* (The Charging Steeds), which is sure with only 11 short verses. In the Qur'anic text, each *sura* is presented as one continuous running text. However, in the TT, they are divided into paragraphs of varying lengths. In Abdel Haleem's (2004/ 2016) translation, *Surat Al-Saff* is divided into four paragraphs, while *Surat Al-Adiyat* is split into two paragraphs. The following analysis uses the abbreviation 'V' to refer to individual verses.

6.1 Analysis of the Macrostructure Shift in Q 61, *Surat Al-Saff* (Solid Lines)¹

Surat Al-Saff's emphasises themes of unity, truthfulness, and active engagement in the cause of God, urging believers to act in accordance with their words and to follow the Prophet's guidance. The following analysis explores how these thematic elements are preserved or altered in the English translation, particularly in relation to the structural shift from verse to paragraph form. The comparison will assess the translation's fidelity to the original Arabic text and its impact on meaning and readability.

6.1.1. Analysis of First Paragraph Q 61: Verses 1 - 4

The first paragraph in the TT quoted in Table 1 below includes verses from 1 to 4 (to be referred to as V1 to V4). These four verses highlight God's universal glory, convict hypocrisy by urging believers to align their words with their actions, and advocate for unity and steadfastness among those who are dedicated to God's cause.

Sura & Āya No.	TT	ST
Q 61: 1-4	1Everything in the heavens and earth glorifies God — He is the Almighty, the Wise. 2 You who believe, why do you say things and then do not do them? 3 It is most hateful to God that you say things and then do not do them; 4 God truly loves those who fight in solid lines for His cause, like a well-compacted wall.	سَبِّحْ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (1) يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (2) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (3) إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقِيمُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ (4)

Table 1: Paragraph no.1 in the TT.

¹ As translated by Abdel Haleem.

In the sura, V1 performs an informative and emphatic function as it emphasises the truth that everything in Heavens and on earth glorifies God, stressing His two properties of being the Almighty and Wise. V2 has a warning function as it blames believers who do not adhere to what they say; hence also guiding believers to the importance of aligning one's words with one's actions. V3 confirms the meaning of the previous verse by emphasising its degree of sinfulness before God. The superlative passive form كَبُرَ (/kabura/; it becomes most huge) is used to open the verse as a means of warning believers of the huge degree of sin in the eyes of God. V4 in the sura, which constitutes the last verse in the TT's first paragraph, performs informative and advocative functions, as it informs believers in an emphatic tone that God loves those who fight together for His cause in aligned, solid, well-structured formation.

In rendering *Surat Al-Saff*, the translator combines these first four verses, interrupting the original running form of the verses to form a paragraph, which would be conceived by the English-speaking TR as a first paragraph in a short chapter, divided into recognisable paragraph structure. By doing so, the translator attempts to provide a coherent structure that matches the TL norms and produces accessible relations between the verses, making the sura. The four verses are probably combined because they all focus on and highlight the established causes for which God, the Almighty and Wise, hate or love believers. God's glorification, consistency in speaking and acting, sincerity in faith, and the importance of unity and integrity among believers are considered to be coherently related themes that can be combined in one paragraph, to make it easier for the TRs to focus on the main function and message ad relation between the parts of the message. Thus, it could be concluded that, in spite of the macro shift in the original structure, the translator aimed at meeting the norm of acceptability in the TT, by joining the coherently related ideas together in one paragraph to provide the TR with a comprehensive understanding of the core meaning in a single, continuous paragraph.

6.1.2 Analysis of Second Paragraph Q 61: Verses 5-6

The second paragraph in the TT, as shown in Table 2 below, includes verses 5- 6 *Surat Al-Saff*. These verses present the statements of two prophets, namely, Moses and Jesus, about their message to their people, who received the prophets' messages with opposition and hurt them in spite of their knowledge of the truth.

Sura & Āya No.	TT	ST
Q 61: 5- 6	5 Moses said to his people, 'My people, why do you hurt me when you know that I am sent to you by God?' When they went astray, God left their hearts to stray: God does not guide rebellious people. 6 Jesus, son of Mary, said, 'Children of Israel, I am sent to you by God, confirming the Torah that came before me and bringing good news of a messenger to follow me whose name will be Ahmad.' Yet when he came to them with clear signs, they said, 'This is obviously sorcery.'	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ لِمَ تُوذُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (5) وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَتَّبِعَنِ اسْمَعُوا إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ (6)

Table 2: Paragraph no.2 in the TT.

The two verses are similar in their message and moralising function as they highlight the similar condition of opposition to prophets across history, through the example of two prophets addressing their rebellious people. However, V5 includes an additional statement of the punishment that befell the rebellious disbelievers, while verse 6 ends with stating their rejection of Jesus' clear message and signs. In V5, Moses is presented speaking to his people and wondering why they hurt him despite their knowledge that he is God's messenger to them, while in V6, Jesus reminds the Children of Israel of his role as a messenger who upholds the Torah and brings glad tidings of a future prophet named Ahmad whom they reject him.

The translator probably combines these two verses into one paragraph to highlight to the TRs the common theme of rejecting the two prophets, and the consequences of their rejection. By doing so, the translator has separated the core idea and moralising effect of these two verses from the statements of His love and hate in the previous four verses, presenting the message here as a development or illustration of the previous condition of non-alignment and lack of integrity, which God hates and for which He sends punishment. Separating the running verses into two paragraphs, the translator, as such, was trying to create whole units that seem to be coherent within themselves and elaborating on previous ideas.

However, the translator, by doing so, has disregarded the basic element of coherence of the whole sura, which can be read from its title *Al-Saff*, meaning, alignment or lining up, which is referred to in the context of the sura as perfect alignment of bodies that they seem as if they are objects perfectly and tightly packed up together with no gaps or deformities in their organisation and

intactness (Al-Biqā'i, 1995, researcher's translation). The connoted or implied message transcends physical alignment since God is urging not only bodies, but even hearts and intentions, to be unified in obeying Him (Al-Biqā'i, 1995). By separating the two verses revealing the encounter between the two prophets and their people, the translator gives the TR the impression that they convey a new idea, while in the original sura, they provide a continuation of the image of alignment and the advocacy for following God's revealed messages across time to unify forces with the target of obeying Him. The speech of the two prophets seen in this context is an illustration of the non-alignment between what the rebellious people (addressed then) know and what they say and do. It could be argued that the presentation of the original meaning and function thus has changed for the TR as a result of the macrostructure shift.

6.1.3 Analysis of Third Paragraph Q 61: Verses 7- 9

The third paragraph in the TT, as shown in Table 3, includes verses from V7 to V11, which are grouped together in one segment/paragraph in the TT. The verses continue to discuss the wretchedness of those rejecting Islam when called to it, an exposure of their intention, and a confirmation that God, who sent his Prophet to reveal the truth of God's message, will spread His religion in spite of them.

Sura & Āya No.	TT	ST
Q 61: 7- 9	7 Who could be more wrong than someone who invents lies against God when called to submit to Him? God does not guide the wrongdoers: 8 they wish to put His light out with their mouths. But He will perfect His light, even though the disbelievers hate it; 9 it is He who sent His Messenger with guidance and the religion of truth to show that it is above all [other] religions, even though the idolaters hate it.	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يَدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (7) يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُبِينُ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (8) هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (9)

Table 3: Paragraph no.3 in the TT.

Clearly, V7 and V8 in *Surat Al-Saff* discuss the moral and spiritual blindness, wretched condition, and hidden intentions of the disbelievers who fabricate lies against Allah, when called to His divine message. V9 focuses on the mission of Prophet Muhammad, sent with divine guidance, and the true religion (Islam), destined to prevail over all other religions despite opposition from polytheists and others.

The translator likely combines these verses into one paragraph to highlight the narrative continuity and thematic linkage between the fate of prophets before Prophet Mohammad and the similar rejection and struggle he encountered with his people. The translator probably dealt with these verses as a separate unit in the sura since the three final verses focus on the last message and religion revealed by God to humanity through the Prophet and emphasise that God will make it prevail as a source of light to all people in spite of the opposition and fabrications of the disbelievers. By grouping the three verses in a separate paragraph instead of a running form with previous verses, the translator tries to provide a cohesive statement that can be easily recognised as a narrative that can stand independently from the previous even though complementing the previous message and moralising functions.

As stated above, despite achieving an acceptable TL structure that can be easily read and understood by the TRs, the translator is misguiding the readers of the TT, as far as the call for perfect alignment is intended to run in the background of all the prophetic narratives, divine confirmatory statements and advocations are concerned. From verse 1 to verse 9, God calls our attention to the message of Islam in urging the alignment of forces in obeying God and fighting against those who want to extinguish the light revealed By God's message in the Qur'an. The fact that everyone glorifies God (as mentioned in V1) is proved by the fact that God's religion will prevail despite all fabrications and oppositions of idolaters (as indicated in V9). Although the inadequacy (or inaccuracy) in conveying the original implied message and functions intended by the original structure of the sura would not be noticed by the TRs, it is still important to point it out when the translation concerns fidelity to a sacred divine text.

6.1.4 Analysis of Fourth Paragraph in Q 61: Verses 10- 14

The fourth paragraph in the TT, quoted in Table 4 below, includes verses from V10 to V14. These verses discuss the sacrifice and commitment to God, emphasizing the spiritual and material investments that believers should make, and the rewards they will gain, and reminding them of the previous victory of Jesus' disciples to follow their example.

Sura & Āya No.	TT	ST
Q 61: 10- 14	<p>10 You who believe, shall I show you a bargain' that will save you from painful torment? 11 Have faith in God and His Messenger and struggle for His cause with your possessions and your persons — that is better for you, if only you knew— 12 and He will forgive your sins, admit you into Gardens graced with flowing streams, into pleasant dwellings in the Gardens of Eternity. That is the supreme triumph. 13 And He will give you something else that will really please you: His help and an imminent breakthrough. [Prophet], give the faithful the good news. 14 You who believe, be God's helpers. As Jesus, son of Mary, said to the disciples, 'Who will come with me to help God?' The disciples said, 'We shall be God's helpers.'</p> <p>Some of the Children of Israel believed and some disbelieved: We supported the believers against their enemy and they were the ones who came out on top.</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ (10) تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (11) يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمُسْكِنَّاتٍ فِيهَا جَنَّاتٌ عِدْنُ ذَلِكَ الْأَعْوَجُ الْعَظِيمِ (12) وَأُخْرَى تُجْنُونَهَا تُصْرَ مِنْ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرِ الْمُؤْمِنِينَ (13) يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّتِهِ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَتَأْتِيهِمْ طَائِفَةٌ مِنَ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ (14)</p>

Table 4: Paragraph no.4 in the TT.

Verses 10 and 11 present a metaphorical "trade" promising deliverance from painful punishment. V12 outlines the rewards for this commitment, which are represented by the forgiveness of sins and acceptance in paradise, with flowing rivers and pleasant gardens. V13 promises divine assistance and a forthcoming victory. In V14, the narrative shifts to recalling a historical precedent victory involving Jesus and his disciples, who were granted divine support and dominance over their enemies. This historical example reinforces the broader message of committing to Allah's cause, showing the tangible benefits of such commitment through past events. The linkage between the instruction to believers and the example of past prophets underscores the continuous theme of divine support for those who commit to Allah's cause.

It is difficult, however, to comprehend the translator's reason behind separating these verses from the ones in the third paragraph, since the same theme of emphasising God's power and his rewards continues in these last verses. Most probably, the translator considered that the metaphor of 'trade' marks a shift or in the presentation of the same theme and message, and that joining the four verses that start with this metaphor to form the last paragraph would create a cohesive narrative for the TR, who is used to dividing related themes into separate paragraphs that 'introduces new sections' in the text or the narrative. Here, the narrative moves from the call to action to giving the historical example of Jesus' disciples, explaining the nature of this divine challenge and reward system. By directly connecting the promised divine rewards with past instances of divine support in one paragraph, the method of joining similar verses in one paragraph clearly proves to be the translator's means of imposing a type of coherence that is not intended by the original text to make the TT structure more acceptable and meaning more accessible to the TRs.

The close relation between the narrative of alignment of Jesus' disciples and order to be like them: *كونوا أنصار الله* (be God's helpers/supporters) in the last verse, and the urge for alignment in the previous verses as represented in the stories of the prophets with their people, can be missed in the translation. *Surat Al-Saff* begins with a statement about all creatures glorifying Allah and ends with an order to align and be supporters of God's message as in the case of Jesus' disciples. Thus, it could be concluded that the adequacy to the original coherent interrelation between all the verses in *Surat Al-Saff* built on the basic morale and core image that connect alignment for God's cause with gaining God's love, His victory and His Paradise, undergoes structural shifts and is sacrificed in favour of achieving acceptable TL structure.

6.2 Analysis of the Macrostructure Shift in Q 100: *Surat Al-'Adiyat* (The Charging Steeds²)

Surat Al-'Adiyat highlights the theme of human ingratitude towards God through the imagery of swift horses returning from a raid. The sura performs a variety of descriptive, declarative, admonition and reminding functions to emphasise and bring out the main theme.

² As translated by Abdel Haleem.

6.2.1 Analysis of First Paragraph in Translation of Q 100: Verses 1- 8

The first paragraph in the TT, as illustrated in Table 5, includes verses from V1 to V8 of sura Q 100. The eight verses use vivid visual imagery to emphatically convey a message about human nature and accountability before God. The images at the beginning of the sura correspond in speed and results to the images of resurrection in the three closing verses (Bin Suleiman, 2016)

Sura & Āya No.	TT	ST
Q 100: 1- 8	1By the charging steeds that pant 2 and strike sparks with their hooves, 3 who make dawn raids, 4raising a cloud of dust, 5 and plunging into the midst of the enemy, 6 man is ungrateful to his Lord—7 and He is witness to this —8 he is truly excessive in his love of wealth.	وَالْعَدِيَّتِ صَبْحًا (1) فَالْمُورِيَّتِ قَدْخًا (2) فَالْمُغِيرَتِ صَبْحًا (3) فَاتَّزَنَ بِهِ تَفْعًا (4) فَوَسَّطَنَ بِهِ جَمْعًا (5) إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (6) وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ (7) وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ (8)

Table 5: Paragraph no. 1 in the TT.

Verses (1- 5) describe horses charging into battle at dawn, showcasing the intensity of ancient warfare of the scene. The horses' vigor and intensity are used as a metaphor to capture the chaos. According to Bin Suleiman, the whole sura is based on elements of speed and surprise, with the fast-galloping horses emphasising the struggle towards achieving a goal in the shortest time possible time (Bin Suleiman, 2016). Through this visual image, verses (1- 5) highlight the human struggle to get what they want, their blindness and ingratitude towards God, metaphorically represented by the rising dust from the horses' gallop, and their attachment to wealth and prioritising material gains over spiritual or moral obligations (Verses 6- 8). In comparison with the descriptive function of the first five verses, the successive statements in verses from 6 to 8 perform emphatic indicative as well as admonishing functions.

The translator has likely combined these verses from *Surat Al-`Adiyat* into one paragraph to emphasise the seamless narrative and thematic progression from the vivid imagery of the charging horses to the profound reflection on human nature. In this way, the translator tries to ensure that the TR perceives the shift from vivid descriptions to in-depth reflections as an ongoing cognitive process. By following this method or macrostructure shift, the translator adopts the acceptability norm, to ensure the TR's comprehension and appreciation of the text's meaning.

Although the functions are maintained in the TT, the purpose of the original structure and the implied relation underlying the flow of verses in a coherent and rhetorical form is weakened in the TT. As argued in the analysis of *Surat Al-Saff*, the translator, in the process of seeking a structural division of *Surat Al-`Adiyat* into two sections, has disregarded the original norms of the coherent interrelation of the verses within the sura. The following section reveals how far the opening rhetorical question and the picture of humans called to rise for resurrection in the final verses can be seen as a consequent result or parallel image to that of the opening extended visual image and the emphatic statements that follow it.

6.2.2 Analysis of First Paragraph in Translation of Q 100: Verses 9- 11

The second paragraph in the translation of Q 100: *Surat Al-`Adiyat* includes verses from V9 to V11 of the sura. The three verses, quoted in Table 6 below, focus on the themes of resurrection, judgment, and divine omniscience.

Sura& Aya No.	TT	ST
Q 100: 9- 11	9 Does he not know that when the contents of graves burst forth, 10 when the secrets of hearts are uncovered, on that Day, 11their Lord will be fully aware of them all?	أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (9) وَخُصِّلَ مَا فِي الصُّدُورِ (10) إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ (11)

Table 6: Paragraph no. 1 in the TT.

V9 and V10 describe the moment of resurrection, when suddenly all that is hidden in the graves and the hearts of individuals is exposed. It underscores the reality that nothing can remain concealed on the Day of Judgment, including the deeds and intentions buried in one's heart. V11 affirms that Allah is fully aware of all things, by emphasising His omniscient knowledge of every individual's actions and innermost thoughts. The ending verse, thus, serves as a reminder of His omnipresence and the inescapability of His judgment.

By combining these verses into a single paragraph, the translator wanted to emphasise the theme of resurrection as a conclusion of the previous verses; hence, he piled together the verses relating to resurrection in a separate section to highlight the theme and

message in a structure that is recognisable and acceptable to the TR. This method is used as the translator's means to allow for a more forceful and cohesive presentation of the themes of resurrection, accountability, and divine omniscience, reflecting the profound and interconnected nature of these concepts in one combined paragraph.

This macrostructure shift, though succeeding to fulfil the translator's purpose in the TT, does not accurately and adequately project the underlying coherent design governing the running verse form of the original sura. The implied connection between the galloping horses and the human being running in life to achieve gains, suddenly ends with resurrection and exposure of all that is hidden in his heart. As indicated by Sulaiman (2016), the verses show that when it is the Day of Judgment, only those who has occupied themselves with chasing the deeds that lead to heavens, and those who bounce on every chance to do what is good are those who will win. The elements of galloping and chasing evil or good goals can be seen as the unifying messages underlying the first verses, the informative comment on them, and the sudden wake for resurrection. This view can be supported by the choice of the passive form of the verb *بُعِثَ* (literally dispersed), rendered in Abdel Haleem's translation as "burst forth" in the clause, "when the contents of graves burst forth". It could be concluded then that the implied unity and coherence between the running verses in the sura were interrupted by the division imposed in the TT to achieve an accessible TL structure.

7. Discussion of Data Analysis and Findings

The paper explores the effect of the macrostructure shift resulting from the verse-to-paragraph form in the Qur'an translation on achieving acceptability of the TT among the English-speaking TRs, and adequacy or fidelity to the message and functions of the original structure. Shifts in the paper have been treated as choices made by the translator that are not strictly required by the structural or linguistic demands of the source or target languages but are instead motivated by other factors such as readability, target cultural appropriateness, or the *skopos* (purpose) of the translation. In this sense, a macrostructure shift is considered to be a non-obligatory structural transition implemented on the level of whole text units. Building on Toury (1995/2012), this paper departed from the perspective that non-obligatory shifts occur when some of the Qur'an translators, one of whom is Abdel Haleem (2004/2016), opt to change the format or style in ways that are not dictated by the norms of the text itself, but by the translator's judgment about what will best serve the target audience or the translation's purpose.

To answer RQ 1, which is concerned with how extensively the non-obligatory macrostructure shift from verse-by-verse to paragraph form is illustrated in the decisions made in the selected English Qur'an translation, the researchers analysed Abdel Haleem's (2004/ 2016) consistent use of that shift in two whole suras. Data analysis substantiated the argument that the macrostructure shifts of moving from verse to paragraph structure is a non-obligatory shift was applied by Abdel Haleem (2004/ 2016) on the level of the whole Qur'anic suras to serve his purpose of producing acceptable TT structure for the English-speaking audience, which is familiar and easy to read in the TL. In each sura, the translator consistently rearranged the running form of the verses into paragraphs consisting of a group of verses that he judged to be coherently related by one main idea. In the process, he dispensed with the symbols in verse boundaries, replacing them with numbers only, without changing the original order of the verses. Abdel Haleem (2004/2016)'s decision to apply this non-obligatory shift underscores the complexity and creativity involved in the Qur'an translation process, where acceptability is favoured to adequacy, and the needs and expectations of the target audience are priority to adherence to the source structure.

This leads to RQ 2, which investigates the extent to which this macrostructure shift contributed to achieving the translator's *skopos* (purpose) of producing an accessible meaning and acceptable or clear structure in the TT, and RQ 3, which inquiries about the implications of this shift for the understanding of the meaning and function of the original verses of the Qur'an among the target readers. As shown in the data analysis, Abdel Haleem (2004/ 2016) chose the verse-to-paragraph shift on the basis that modern English readers will find paragraphs easier to follow than verse, especially since the original verse structure employs forms or conventions that are culturally or historically distant. By doing so, Abdel Haleem (2004/ 2016) revealed an orientation towards the TL norms, which consider paragraphs in English as a means to facilitate reading and provide a more linear and accessible presentation of ideas or themes. It could then be argued that the translator chose the shift from running verse to paragraph form in order to present the main themes in each sura through using accessible target structural division, which can be less complex to understand by the TR than the original unfamiliar verse patterns marked by verse boundaries.

Data collection of Abdel Haleem's (2004/ 2016) consistent structure shifts from the running verse form to paragraphs consisting of verses was based on two relatively short suras, namely, *Surat Al-Saff* (Q 61) and *Surat Al-Adiyat* (Q 100). The analysis of the macrostructure shift applied to the two suras revealed a clear orientation towards achieving acceptability at the expense of adequacy in the TT; this is because the *skopos* governing the translator's decisions in rendering each sura was to make the structure of the translated Qur'anic text more acceptable and easier to understand by the English-speaking TRs, by appealing to the TL norms of thematic coherence.

Surat Al-Saff (Q 61) (literally, *Solid Lines*) consisting of 14 medium-length verses, was divided by the translator into four paragraphs, each based on what was considered coherently related verses, (i.e., 1-4; 5-6; 7-9; 10-14). The sura, which starts with a confirmatory

statement that all creatures in Heaven and Earth glorify Allah, condemns hypocrisy and advocates for unity and alignment among believers through the metaphor of tightly and perfectly lined bodies. In *Surat Al-Saff*, God illustrates this major opposition between the hypocrites who do not act upon what they say and those aligned to serve God's case through various forms. The first is referring to the people of Moses and Jesus who received the Prophets' messages with opposition and hurt them despite their knowledge of the truth. The second is condemning and exposing the intention of the wretched people, at all times, who oppose God's messages and reject Islam when called to it. The third is confirming that God, who sent his Prophet Mohammed to reveal the truth of His message, will spread His religion in spite of them. The fourth is emphasising the spiritual and material investments which should be made by (aligned) believers, and the rewards they will gain. The fifth is reminding those aligned believers of the previous victory of Jesus' disciples to urge them to follow their example. Therefore, *Surat Al-Saff* coherently begins with a statement about all creatures glorifying Allah, and ends with an order for believers to align, following the example of Jesus' disciples. This coherence is not maintained in the TT due to the translator's aim to achieve acceptability among TRs by dividing the verses in the sura into paragraphs.

Similarly, in rendering *Surat Al-'Adiyat* (Q 100) (Literally, *The Charging Steeds*), a sura including only 11 short verses, the translator divided the sura in the TT into two paragraphs. The sura originally highlights the theme of Man's ingratitude towards God in his constant chase for worldly wealth through the visual image of swift horses returning from a raid. Through that core visual image, the sura performs descriptive, declarative, and admonition, as well as reminding functions in the process of bringing out the message about human nature and reminding Man of the inevitable accountability before God on the Day of Judgement. The images at the beginning of the sura correspond in speed and result in the images of resurrection in the three closing verses. In the TT, the translator joins the verses from 1-8 in one paragraph, probably attracting the TRs' attention to the relation between the visual image of the galloping horses causing clouds of dust to rise, which extends from verses (1- 5), and God's intention to highlight Man's blindness and ingratitude towards God caused by his struggle to get what he wants in life, which is expressed in verses 6- 8. In comparison with the descriptive function of the first five verses, the successive statements in verses from 6 to 8 perform emphatic indicative as well as admonishing functions. The translator has likely combined these verses from *Surat Al-'Adiyat* into one paragraph to emphasise the coherent narrative and to ensure that the TR perceives the thematic progression from the vivid imagery of the charging horses to the profound reflection on human nature.

In consistent with his method of imposing a TL-oriented coherent structure on the sura, the translator combined into a single paragraph verses 9-11, which focus on the sudden burst of graves and resurrection on the Day of Judgement when God will reveal all that is hidden. By adopting this method or shift, the translator wanted to pile together the verses relating to resurrection in a separate section in order to highlight the theme and message in a structure that is recognisable and acceptable to the English-speaking TR, the matter which highlights the implications of this shift on the TRs' understanding of the meaning and message of the Qur'an.

The above conclusions provided answers to Q 2 and Q 3. Based on the data analysis of the two selected suras, then, it could be concluded that Abdel Haleem adhered to the norm of acceptability in rendering the form of the Qur'anic suras, and succeeded in achieving the skopos underlying his macrostructure shift by producing a well-organized paragraph form recognisable to the TRs, through which what he conceived as related themes and messages were coherently joined, without any change in the original order of the verse sequences. It becomes evident from the data analysis that the translator has organised verses into paragraphs according to their themes without explicitly stating this function. By grouping verses that share a common theme into single paragraphs, the translator tried to help the TRs grasp the overarching message more clearly. Modern readers, particularly those unfamiliar with the source text's cultural or historical background, could benefit from this structuring as it aligns with contemporary reading habits which favour thematic coherence and logical progression within texts. Therefore, the macrostructure shift of organising the Qur'an in the English translation into the form of paragraphs, each of which conveys a complete thought or thematic unit was used to guide the reader through the text in what the translator considered to be logical, and coherent chunks.

However, data analysis also reveals that this shift has negatively affected the adequacy to the functions and coherence of the original Qur'anic structure, which is the issue raised by RQ 4. This macrostructure shift, though succeeding in fulfilling the translator's purpose in the TT, does not accurately and adequately project the underlying coherent design governing the running verse form of the original sura. For example, in the case of *Surat Al-Saff*, although it can be considered that the translator's purpose in producing an accessible TT to the English-speaking readers is achieved, the close relation between the narrative of alignment of Jesus' disciples and order to be like them: *كونوا أنصار الله* (be God's helpers/supporters) in the last verse, and the urge for alignment in the previous verses as represented in the stories of the prophets with their people, can be missed in the translation. Thus, it could be concluded that adequacy to the original coherent interrelation between all the verses in *Surat Al-Saff*, which is built on the basic morale and core image that connect alignment for God's cause with gaining God's love, His victory and His Paradise, is sacrificed in favour of achieving acceptable TL structure.

The same argument applies to *Surat Al-'Adiyat* where the interrelated image of galloping horses and Man's constant chase of gains throughout his life in the opening verses of the sura is indirectly connected with the burst of graves and sudden end of life with resurrection and exposure of all that is hidden in Man's heart. The implied and coherent connection between the opening and ending verses of the sura is interrupted in the TT by the division of the sura into two paragraphs. Hence, it could be concluded that the inadequacy to the original coherence closely connected with the arrangement of verses in the ST negatively has affected the fidelity to the original message and functions in Abdel Haleem's English (2004/ 2016) translation of the Qur'an.

8. Conclusion

This descriptive study focuses on exploring the verse-to-paragraph macrostructure shift applied in some English translations of the Qur'an, as represented by Abdel Haleem's (2004/ 2016) translation. By applying this shift, the running verse form is rearranged into the form of paragraphs, each of which conveys a complete thought or thematic unit, in order to guide the English-speaking target reader through the text in what the translator considers to be logical, and coherent chunks. This non-obligatory macrostructure shift from verse to paragraph structure in Qur'an translation is a strategic choice that reflects deeper considerations of purpose, target audience, and cultural norms. This shift is not inherently required by language systems but is influenced by the translator's goals for the translation and his understanding of the target context. Translators adopting this type of shift consider that transforming verse into paragraph form could create a clear and accessible translation for modern English readers, which, not only aligns with contemporary expectations, but also enhances the text's usability and reception. This approach is backed by translation theorists, i.e., Reiß and Vermeer (1984) and Toury (1995/ 2012), who emphasise the translator's role in bridging cultural and temporal divides to meet specific communicative purposes and achieve target text skopos.

Therefore, this paper has employed both Skopos theory and Toury's (1995/2012) target-oriented theory of norms to analyse Abdel Haleem's macrostructural shift in the translation of two suras: *Surat Al-Saff* (Q 61) and *Surat Al-'Adiyat* (Q 100). The application of these theoretical frameworks reveals that the translator's decision to shift from verse to paragraph structure is driven by the goal of improving readability and comprehension for the target audience, as advocated by Skopos theory. Additionally, Toury's framework highlights the balance the translator must achieve between acceptability (adapting to the cultural and linguistic norms of the target text) and adequacy (remaining faithful to the source text). In regard to the concept of skopos, Abdel Haleem's purpose of translation is clearly to provide a clear and accessible translation. Conclusions from data analysis demonstrate that paragraphing in Abdel Haleem's (2004/ 2016) translation aligns with the purpose of making the text accessible and understandable for modern readers, fulfilling the skopos by enhancing comprehension and engagement. For Abdel Haleem, this approach ensured that the interconnectedness of the ideas was preserved, offering target readers a more holistic understanding of the two sura's messages. In Toury's terms, the translator was able to implement the acceptability norm in the target text, making it contextually relevant, and serving the needs and expectations of the target readership effectively. The achievement of the translator's skopos is thus manifested in his method of adapting paragraph structure in order to align with the prevailing norms of the target culture/language, where paragraphs are a more typical way of presenting narrative or expository content. This adaptation can be seen as fulfilling the norms of acceptability within the target culture. It reflects a translator's adherence to the norms of text structuring in the target culture. Such decisions highlight the translator's role not just as a linguistic converter but as an active interpreter and re-creator of textual meaning for a new audience.

However, data analysis has revealed that the translator has not been equally successful on the level of achieving adequacy to the coherence and functions performed by the original structure of the Qur'anic suras. The macrostructure shift was shown to have interrupted in various places of the two suras, the interrelated connection between the flow of verse structure on the one hand and the intended functions (as well as the connection between core images and messages) of each sura on the other hand. This interruption revealed a favouring of the norm of acceptability over adequacy in the TT, and a negative effect of the macrostructure shift on the level of fidelity to original coherence and functions.

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