Reframing Tamyiiz in Quranic Discourse: A Functional-Cognitive Perspective on Translation Strategies

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Abstract

The study investigates the linguistic phenomenon of *At-Tamyiiz* in Quranic Arabic and its complex translation into English, focusing on the interplay between grammatical structure and conceptual meaning. Drawing on a hybrid theoretical framework that integrates Halliday's Systemic Functional Linguistics (SFL) and Sandra Halverson's Cognitive Translation Theory (CTT), it analyzes selected Quranic verses containing *At-Tamyiiz* and compares their translations by Pickthall, Yusuf Ali, and Abdel-Haleem. The analysis categorizes the main types of *At-Tamyiiz*, such as *Tamyiiz al-Mufrad*, *Tamyiiz al-Jumla*, and constructions following numbers, measures, and verbs of praise or blame. It examines their ideational, interpersonal, and textual functions in Qur'anic discourse. The study also identifies cognitive shifts and "gravitational pulls" that lead translators toward entrenched patterns in the target language. Findings show that *At-Tamyiiz* often undergoes semantic expansion, lexical substitution, or rhetorical reframing in English because there is no direct morphosyntactic equivalent. Translators often compensate by explicitation, metaphor adjustment, or clause restructuring. The study argues that effective translation of *At-Tamyiiz* requires detailed linguistic awareness and sensitivity to the cognitive frames of target readers. By combining functional and cognitive perspectives, the research offers a dual-level model to explain both grammatical function and conceptual processing in Qur'anic translation.

Keywords: *At-Tamyiiz*, Systemic Functional Linguistics (SFL), Cognitive Translation Theory (CTT), translation strategies, Gravitational Pull Hypothesis (GPH), Cognitive Framing

1. Introduction

At-Tamyiiz (تمييز) is a central syntactic and semantic device in Classical Arabic that resolves ambiguity by specifying indefinite elements in terms of quantity, quality, or content (Sibawayh, 1988; Ibn Hisham, 1995). Usually marked as a postposed accusative noun, it enhances grammatical clarity and rhetorical precision in the Qur'an. Translating *At-Tamyiiz* into English poses challenges of because there is no direct morphosyntactic equivalent; English uses prepositional phrases or subordinate clauses instead (Ryding, 2005). Translators must balance formal equivalence, which preserves source structure, with dynamic equivalence, which favors naturalness and clarity (Nida & Taber, 1969; Hatim & Mason, 1997). This tension is heightened in religious texts, where fidelity must be weighed against accessibility (Abdel Haleem, 2004; Ali, 1989). Thus, *At-Tamyiiz* exemplifies the complex interplay between grammar, rhetoric, and cognition, making it a rich subject for interdisciplinary study.

2. Literature Review

Within Halliday and Matthiessen's (2014) Systemic Functional Linguistics (SFL), *At-Tamyiiz* serves the ideational metafunction by clarifying ambiguity and specifying semantic roles in quantitative or evaluative contexts. This function enhances both textual coherence and theological meaning. When translating sacred texts, it is crucial to preserve not only propositional content but also rhetorical force (Hatim & Mason, 1997), which is central to *Tamyiiz*'s evaluative impact. Aminudin (2023) observes that language variation often hinders comprehension. SFL offers systematic tools to bridge meaning and context, thus guiding translators to produce faithful renditions that retain semantic precision and stylistic integrity.

The Gravitational Pull Hypothesis within Cognitive Translation Studies (CTS), as articulated by Halverson (2010, 2017), accounts for translators' tendencies to conform to target-language norms, which frequently results in the restructuring of Arabic accusative forms. Previous studies (e.g., Zadeh *et al.,* 2019; Ahmad & Iqbal, 2022) indicate that Pickthall tends to favor formal equivalence, Ali combines fidelity with explanatory strategies, and Abdel Haleem emphasizes fluency, aligning with Nida and Taber's formal-dynamic equivalence continuum. Additionally, cultural-cognitive research (Tahir & Sardaraz, 2020; Abdel Latif, 2021) demonstrates that the culture-specific meanings of *At-Tamyiiz* often necessitate paraphrasing or syntactic modification.

3. Theoretical Framework

The present study integrates Systemic Functional Linguistics (SFL), a theory that examines how language functions within a social context and Cognitive Translation Theory (CTT), which explores mental processes translators use, to analyze the translation of *At-Tamyiiz* in the Qur'an , focusing on their key concepts: functional perspectives (metafunctions) and cognitive processes in translation.

3.1 Systemic Functional Linguistics (SFL)

SFL views language as a flexible system shaped by context and function emphasizing three metafunctions.

Ideational metafunction: this involves representing experience through transitivity including (processes, participants, and circumstances). (Halliday 1985/1994; Halliday & Matthiessen, 2004),

Interpersonal metafunction: enacting social roles and attitudes through Mood and Modality

Textual metafunction: organizing discourse via thematic structure and cohesion

The study focuses on ideational and interpersonal metafunctions to explore how experiential meanings and evaluative stances are expressed across translations.

3.2 Cognitive Translation Theory and the Gravitational Pull Hypothesis

Complementing SFL, Halverson's CTT (2010, 2014) provides a cognitive-psycholinguistic framework explaining translators' biases toward entrenched target-language patterns. The Gravitational Pull Hypothesis (GPH) suggests that translators default to familiar syntactic and lexical structures when faced with opaque source elements. In sacred text translation, this technique often yields culturally resonant target-language expressions that may dilute the source text's nuances (Halverson, 2003; Hareide, 2014).

3.3 Research Questions

- How does *At-Tamyiiz* function ideationally in Quranic discourse, and what challenges does it pose for translation into English?
- In what ways do translators cognitively reframe *At-Tamyiiz* structures to align with the conceptual and rhetorical expectations of English-speaking audiences?
- How do English translations of the Quran differ in their handling of *At-Tamyiiz*, particularly in balancing grammatical fidelity and cognitive accessibility?

4. Methodology

A qualitative, text-analytic approach, informed by Systemic Functional Linguistics (SFL) and Cognitive Translation Theory (CTT), was employed. A purposive sample of Qur'anic verses was selected to represent the principal grammatical types of *Tamyiiz, including Tamyiiz al-Mufrad*, *Tamyiiz al-Jumla*, numbers, measures, praise/blame, and superlatives. Selection criteria included structural clarity, semantic significance, and established translational difficulty.

Three major English translations - Pickthall, Yusuf Ali, and Abdel-Haleem - were analysed as they exemplify distinct translation orientations: formal, hybrid, and dynamic. Each instance of *Tamyiiz* was identified with reference to classical Arabic grammar and classified according to type, syntactic position, and semantic contribution.

Analytical procedures followed the SFL metafunctions:

Ideational: How *At-Tamyiiz* specifies processes, participants, or circumstances.

Interpersonal: How evaluative or modal meanings are encoded and shifted in translation.

Textual: How *At-Tamyiiz* contributes to Theme–Rheme organisation and information flow.

CTT, particularly Halverson's Gravitational Pull Hypothesis, was applied to explain cognitive shifts such as explicitation, metaphor attenuation, and movement toward canonical English structures. Cross-comparison of translations provided analytical triangulation, ensuring interpretive reliability and highlighting systematic functional-cognitive patterns.

5. Analysis and Discussions

This section offers a thematic analysis of *At-Tamyiiz* constructions in selected Quranic verses, illustrating their grammatical function and how two prominent English translations (by Pickthall and Ali) represent these constructions. The analysis is framed in light of Halliday's Systemic Functional Linguistics (SFL) and Cognitive Translation Theory.

5.1 Types of At-Tamyiiz Structures in the Qur'an

5.1.1 Tamyiiz al-Mufrad

This type of *At-Tamyiiz* involves a single-word expression that clarifies or specifies the meaning of a preceding noun. It is commonly used to disambiguate expressions of quantity, such as number, weight, or measurement, to refine an attribute related to the noun.

5.1.2 At-Tamyiiz in Numerical Constructions

In Arabic grammar, *At-Tamyiiz* serves to remove ambiguity from vague or general expressions, especially in contexts involving numbers

(Al-Samarrai, 2003; Ahmed, 2008). Its use is governed by a set of grammatical rules that vary according to the numerical range referenced.

5.1.2.1 At-Tamyiiz with Numbers Between Three and Ten

For numbers three through ten, *At-Tamyiiz* is generally a 'plural noun' in the genitive case. Notably, for the numbers one and two, ~~there is~~ no '*Tamyiiz*' is required (Hassan and Al-Nasrawi, 2011).

"سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا" (الحاقة: 7)

Saḥarahaa ʿalayhim saba-ʿa layaalyin wa ṯamaaniyata ʾayyamin ḥusuma (Al-ḥaaaqa: 7)

Which He imposed on them for seven long nights and eight long days. (Pickthall, 2011, 647)

He made it rage against them seven nights and eight days in succession. (Ali, 1989, 1805)

That God let loose against them for seven consecutive nights, eight consecutive days, so that you could have seen its people lying dead like hollow palm-trunks. (Abdel-Haleem, 2004, 387)

The Qur'anic term "حُسُومًا" in the verse "سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا" functions as a *Tamyiiz al-mufrad*, specifying the manner of divine punishment over the stated period. From a Systemic Functional Linguistics (SFL) perspective, "حُسُومًا" acts ideationally as a circumstantial adjunct of manner, enriching the material process "سَخَّرَهَا" by conveying relentless, destructive continuity linked to divine agency. A comparison of three prominent English translations reveals differences in how the SFL metafunctions are realized.

Pickthall's use of "long" captures duration but lacks the severity and continuity of the original, weakening the interpersonal force and textual emphasis by embedding the modifier within the nominal phrase, thus diluting the rhematic focus. Ali's phrase "in succession" better conveys unrelenting continuity and preserves interpersonal assertiveness, while its postpositional placement aligns more closely with Arabic's textual structure. Abdel-Haleem intensifies the ideational metafunction by repeating "consecutive," enhancing temporal order and severity, and compensating for altered end-focus with rhythmic parallelism. His choice evokes urgency and aligns with the gravity of the original, strongly realizing interpersonal metafunction.

Applying Halverson's Gravitational Pull Hypothesis (GPH), Pickthall's "long nights/days" reflects cognitive entrenchment in familiar poetic English collocations, causing a semantic shift away from the ceaseless implication of "ḥusūmā." Ali's translation shows less pull toward target-language defaults, maintaining stronger source-text fidelity and semantic transparency. Abdel-Haleem's explicit "consecutive" demonstrates strong cognitive adaptation for clarity and reader accessibility, consistent with modern translation norms favoring explicitation and optimized textual flow.

5.1.2.2 At-Tamyiiz in Eleven-to-Nineteen Constructions

For compound numbers from eleven to nineteen, *At-Tamyiiz* is typically realized as a singular noun in the accusative case. This pattern contrasts with numbers three to ten, which require a plural noun in the genitive case. In English, however, the equivalent numerical expressions take a plural form of the classifier or *Tamyiiz*, whereas Arabic employs a singular form (Hassan & Al-Nasrawi, 2011).

"إِذ قَالَ يوسُفُ لِأَبِيهِ يا أَبَتِ إِنِّي رَأَيتُ أَحَدَ عَشَرَ كَوكَبًا وَالشَّمسَ وَالقَمَرَ رَأَيتُهُم لِي ساجِدينَ" (يوسف: 4)

ḏ qaala Yuusufu li-ʾabīhi yaaa-ʾabati ʾinnī ra-ʾaytu ʾaḥa-da ʿašara kaw-kabanw waŠŠamsa wal-qamara raʾaytu-hum lī saġidīn. (Yusuf: 4)

When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me (Pickthall, 2011, 260)

Behold, Joseph said to his father: "O my father! I did see eleven stars, the sun, and the moon I see them prostrate themselves to me. (Ali, 1989, 206-207)

Joseph said to his father, 'Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me' (Abdel-Haleem, 2004)

In the Qur'anic verse "رَأَيتُ أَحَدَ عَشَرَ كَوكَبًا" the noun "كَوكَبًا" functions as a singular, accusative, indefinite *At-Tamyiiz* that clarifies the compound numeral "أَحَدَ عَشَرَ" (eleven), consistent with Arabic grammatical rules for numbers 11-19 (Ibn Hisham, 1995; Hassan and Al-Nasrawi, 2011). *At-Tamyiiz* carries both denotative meaning, identifying celestial objects, and connotative symbolism linked to Joseph's dream. Ideationally, the verb "رَأَيتُ" ("I saw") is a mental process with "كَوكَبًا" as the phenomenon perceived, where ~~the numeral~~ *At-Tamyiiz* phrase encodes numerical cognition alongside cosmic imagery, enriching the conceptual depth of the vision.

Translation choices vary: Pickthall's "eleven planets" aligns with contemporary astronomy but diminishes the metaphorical and symbolic weight of "kawkab." In contrast, Ali and Abdel-Haleem's "eleven stars" preserve the celestial metaphor, evoking traditional associations of light, guidance, and nobility, thus maintaining a closer alignment with Qur'anic symbolism.

The interpersonal metafunction signals epistemic certainty and reverence expressed in "إِنِّي رَأَيت". Ali's "Behold" enhances rhetorical solemnity, Pickthall's archaic "Lo! I saw" maintains reverence, and Abdel-Haleem's "I dreamed of eleven stars" balances modern clarity with formality.

Textually, Arabic foregrounds the speaker as the theme and positions At- *Tamyiiz* as the rheme, emphasizing the vision's extraordinary

object. Abdel-Haleem most naturally mirrors this thematic progression; Ali's inversion adds dramatic effect, while Pickthall remains structurally faithful but less dynamic.

5.1.2.3 Alfāẓ al-ʿUqūd (ألفاظ العقود)

The term *Alfāẓ al-ʿuqūd* denotes the use of *At-Tamyiiz* with the multiples of ten (such as ten, twenty, thirty, and so on), which, according to Arabic grammatical conventions, take the sound masculine plural form. These numerals serve to provide precise quantification in contexts where accurate counting is required.

"وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ" (البقرة: 51)

Wa ʾiḏ waa-ʿadnaa Muusaa ʾarbaʿīna la-ylatan ṯummat-taḥaḏtu-mul-ʿiğla mim-baʿ-dihii wa ʾantum ẓaalimuun (Al-baqara: 51)

And when we did appoint for Moses forty nights (of solitude), and ye chose the calf, when he had gone from you, and were wrong-doers (Pickthall, 2011, 9)

And remember we appointed forty nights for Moses, and in his absence ye took the calf (for worship) and ye did grievous wrong. (Ali, 1989, 21)

We appointed forty nights for Moses (on Mount Sinai) and then, while he was away, you took the worshipping calf-a terrible wrong (Abdel-Haleem, 2004, 8)

In the Qur'anic clause "وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً", the accusative noun "لَيْلَةً" functions as a singular *Tamyiiz* clarifying the counted object of the numeral "أَرْبَعِينَ" (forty). According to Ibn Hisham (1995), this use of *At-Tamyiiz* specifies the grammatical referent and situates the divine act within a sacred temporal frame. From an ideational perspective (Halliday & Matthiessen, 2014), the verb "وَاعَدْنَا" ("We appointed") is a material process with Allah as the actor and Moses as the goal, while "أَرْبَعِينَ لَيْلَةً" serves as a temporal adjunct specifying the covenant's duration as a divinely ordained trial. Interpersonally, the declarative modality expresses divine authority and certainty. The explicit numeral and temporal nouns convey solemnity and reinforce epistemic commitment. Textually, the circumstantial theme "وَإِذْ" sets the historical context, with the Rheme foregrounding "forty nights," structuring the narrative's temporal and moral focus.

Pickthall retains "forty nights" with formal equivalence and minimal expansion, preserving the ideational content but losing some interpersonal nuance. Ali adds "for worship," enhancing interpersonal warmth and clarity but diverging from Arabic syntactic economy. Abdel-Haleem balances grammatical fidelity with thematic enrichment ("on Mount Sinai"), improving cognitive accessibility and adding theological depth. Pickthall's "of solitude" and Abdel-Haleem's "on Mount Sinai" exemplify explicitation, compensating for cultural implicatures absent in ~~the~~ Arabic¬ and aligned with target-language pragmatic norms. The shift from Arabic's verb-centered coordination (وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً) to English's agent–process–goal order reflects English syntactic preferences. Temporal deixis shifts, such as Pickthall's "when he had gone from you," Ali's "in his absence," Abdel-Haleem's "while he was away", demonstrate grammatical metaphor, adapting Arabic cohesion to idiomatic English.

According to Halverson (GPH), these shifts arise from cognitive salience and translators' preference for target-language norms. While *At-Tamyiiz* morphosyntax is neutralized in English, its semantic and functional roles are preserved via functional equivalence and cultural–cognitive adaptation, highlighting translation as an active process of reconfiguration to sustain rhetorical and semantic impact.

5.1.2.4 At-Tamyiiz with Hundred and Thousand

For numerals such as hundred (مئة) and thousand (ألف), *At-Tamyiiz* generally appears after the number in the singular accusative form (منصوب مفرد). Its function is to specify the unit or category being enumerated.

"وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا" (الكهف: 25)

Wa labiṯuu fi kahfihim ṯalaaṯa mi-ʾtin siniina wa ʾizdaadu tis-ʿaa (Kahf: 25)

And (it is said) they tarried in their cave three hundred years and add nine. (Pickthall, 2011, 328)

So they stayed in their cave three hundred years, and nine (more). (Ali, 1989, 826)

'The sleepers stayed in their cave for three hundred years,' some added nine more. (Abdel-Haleem, 2004, 185)

In the Qur'anic phrase "مِائَةٍ سِنِينَ" the numeral "مِائَةٍ" (a hundred) functions as a quantifier, while "سِنِينَ" (years) serves as a *Tamyiiz*, specifying the temporal dimension. Although classical grammar (Ibn Hisham, 1995) prescribes a singular accusative *Tamyiiz* with numerals like 100 and 1000, the plural "سِنِينَ" is used stylistically here to intensify the miraculous duration. Ideationally, the material process "لَبِثُوا" (they tarried) is temporally specified by this quantified adjunct, emphasizing a divine suspension of normal time. The additive phrase "وَازْدَادُوا تِسْعًا" (and they added nine) further extends the timeframe, reinforcing textual progression and coherence. Interpersonally, the precise quantification asserts divine authority and epistemic certainty, inviting contemplation. Textually, the structure foregrounds location and duration (theme) and culminates in numerical elaboration (rheme), with the additive verb linking the sequential temporal stages.

Comparatively, Pickthall preserves Arabic sequence and numerics but uses a less idiomatic "add nine," limiting fluency and interpersonal engagement. Ali introduces the parenthetical "(more)," enhancing clarity and textual coherence, while Abdel-Haleem's narrative phrasing ("some added nine more") explicates ambiguity and improves reader engagement, reflecting cognitive translation strategies prioritizing fluency and interpretive nuance. All three simplify the Arabic morpho-semantic complexity, aligning with English syntactic preferences

for explicit agents and linear coordination. This corresponds to Halverson's Gravitational Pull Hypothesis (GPH), which accounts for translators' inclination to follow established patterns in the target language. Such patterns often simplify morphosyntactic complexity while preserving semantic and pragmatic functions through functional equivalence and culturally sensitive restructuring.

5.1.2.5 'Ashbāh al-Maqādīr (أشباه المقادير)

This concept refers to the use of *At-Tamyiiz* in contexts involving measurements such as weight, volume, length, or area. It clarifies the quantity or dimension being expressed. For example, in the Quranic verse:

"فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَه" (الزلزلة: 7-8)

Famaya'mal miṯqaala ḏaratin ḥayrany yara wa maya'mal miṯqaala ḏaratin Šarran y-yarra (Alzalzala: 7-8)

And whoso doth good an atom's weight will see it then, and whoso doth ill an atom's weight will see it then (Pickthall, 2011, 98)

Then shall anyone who has done an atom's weight of good see it! And anyone who has done an atom's weight of evil, shall see it! (Ali, 1989, 1992)

Whoever has done an atom's-weight of good will see it, but whoever has done an atom's-weight of evil will see it (Abdel-Haleem, 2004, 431)

The phrase "مِثْقَالَ ذَرَّةٍ" exemplifies *Tamyiiz al-Miqdār* (specification of measure), where "مِثْقَالَ" denotes a unit of weight and "ذَرَّةٍ" clarifies the precise magnitude, emphasizing that even the smallest deed is subject to divine judgment. Ideationally, "يَعْمَلْ" (does) encodes a material process, while "يَرَه" (will see it) reflects a mental/perceptual process of witnessing consequences, with the nominal phrase specifying the precision of moral accountability. Textually, conditional clauses foreground the actor and action (theme), with the rheme presenting the inevitable consequence, embedding *At-Tamyiiz* within the Theme to stress divine justice. Interpersonally, the declarative mood asserts certainty and responsibility.

In English translations, Pickthall preserves the ideational content with "an atom's weight" but uses archaic phrasing that may hinder coherence and clarity. Ali heightens interpersonal engagement via repetition and exclamation ("shall see it!"), reinforcing moral urgency. Abdel-Haleem's contemporary style consolidates the phrase as a single cognitive unit ("atom's-weight"), introducing contrast for moral nuance and enhancing readability. All three render *At-Tamyiiz*, a post-quantifier accusative noun, as genitive or compound noun phrases, reflecting a syntactic shift consistent with Halverson's Gravitational Pull Hypothesis (GPH), which favors target-language norms of quantifier-noun cohesion.

Pickthall's formal equivalence occasionally delays moral referents, reducing clarity. Ali's fluent phrasing embeds the moral referent clearly with emphatic modality, while Abdel-Haleem's conditional syntax optimizes clarity by uniting *At-Tamyiiz* semantically, aligning with cognitive economy. Overall, the Arabic *At-Tamyiiz*'s semantic–pragmatic role in emphasizing moral granularity is functionally recovered in English through lexical cohesion, syntactic restructuring, and rhetorical strategies, exemplifying Halverson's conceptual equivalence framework, in which translators adapt TL cognitive schemas to approximate the source's meaning and cognitive impact.

5.1.3 Tamyīz al-Jumla (تمييز الجملة)

This category of *At-Tamyiiz* pertains to distinctions conveyed through an entire clause or sentence, rather than a single word. It functions to clarify the meaning of a sentence, often resolving ambiguity regarding the subject (fāʿil) or object (mafʿūl).

5.1.3.1 Agent-related Tamyiiz

"وَاشْتَعَلَ الرَّأْسُ شَيْبًا" (مريم: 4)

WaŠtaʿala ar-ra'su Šayban (Maryam: 4)

My head is shining with grey hair (Pickthall, 2011, 338)

And the hair of my head doth glisten with grey (Ali, 1989, 853)

My hair is ashen grey (Abdel-Haleem, 2004, 191)

In the verse "وَاشْتَعَلَ الرَّأْسُ شَيْبًا," *At-Tamyiiz* "شيبًا" exemplifies *Tamyiiz* al-Fāʿil, refining the figurative "اشتعل الرأس" by anchoring the fire metaphor in the embodied experience of old age. Ideationally, it specifies the manner/result of a material process, transforming abstract imagery into a culturally resonant depiction of old age. Interpersonally, it conveys Zakariyya's vulnerability and certainty. Textually, it occupies the rheme, completing thematic progression. Translation strategies vary: Pickthall's "shining with grey hair" preserves referential clarity but attenuates metaphorical force; Ali's "doth glisten with grey" retains luminosity with elevated biblical register; Abdel-Haleem's "ashen grey" removes processual imagery for modern clarity. According to Halverson's Gravitational Pull Hypothesis, these shifts reflect cognitive alignment with English norms, illustrating how *Tamyiiz* translation involves negotiating metaphor retention, accessibility, and fidelity.

5.1.3.2 Object-Related Tamyīz (تمييز المفعول)

This type of *At-Tamyiiz* is used to clarify or specify the object of a sentence when ambiguity arises regarding the nature, extent, or content of the action. It typically follows a transitive verb where the object is vague or implied, and the Tamyīz serves to make the meaning more explicit.

"وَفَجَّرْنَا الْأَرْضَ عُيُونًا" (القمر: 12)

Wa faǧǧarn al-'arḍa ˈuyunan (Al-Qamar: 12)

And we cause the earth to gush forth with springs (Pickthall, 2011)

And caused the earth to gush forth springs (Ali, 1989)

Burst the earth with gushing springs (Abdel-Haleem, 2004, 350)

The Qur'anic phrase وَفَجَّرْنَا الْأَرْضَ عُيُونًا (*Al-Qamar*: 12) illustrates *Tamyiiz al-Jumla*, where the noun عُيُونًا (springs) clarifies the entire clause rather than a specific noun. Thus, the verb فَجَّرْنَا (We caused to gush forth) is semantically broad; and *At-Tamyiiz* specifies the outcome as natural springs, a function noted by classical grammarians like Ibn Hisham (1995), especially after verbs of creation or transformation. From a Systemic Functional Linguistics (SFL) perspective, the clause represents a material process: فَجَّرْنَا as process, الْأَرْضَ as goal, and عُيُونًا as a resultative circumstance, enriching the ideational metafunction by clarifying the process–goal–result relation (Halliday & Matthiessen, 2004). Textually, the verb is the marked Theme emphasizing divine agency, followed by the goal and culminating in the rheme *Tamyiiz*, aligning with Qur'anic Theme–Rheme patterns to ensure a coherent flow.

Cognitively, *At-Tamyiiz* evokes embodied image schemas of source-path-goal and force dynamics, visualizing water bursting forth as a metaphor for divine power and purification, consistent with the flood narrative. English translations vary in rendering this function: Pickthall's "with springs" frames *At-Tamyiiz* instrumentally, reducing its resultative force; Ali's more concise "springs" better preserves the ideational and cognitive imagery as the direct product; Abdel-Haleem's "burst" and "gushing springs" intensify both action and metaphor, vividly conveying divine power and natural abundance, thereby effectively capturing the clause's experiential and rhetorical depth.

5.1.3.3 At-Tamyiiz after Verbs of Praise and Blame

One prominent subtype is *At-Tamyiiz* that follows verbs of praise and blame, notably niˈma (نِعْمَ) and bi'sa (بِئْسَ). In such constructions, *At-Tamyiiz* appears in the accusative case to clarify the praised or blamed quality.

"أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّالِمِينَ بَدَلًا" (الكهف: 50)

'afattaḫiḍuunahuu wa ḏurryyatahu 'aw-liyaaa-'a min duunī wa hum lakum ˈaduww! Bi'-sa li-ẓẓaalimīna badalaa (Al-Kahf: 50)

Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil doers. (Pickthall, 2011, 331)

Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers. (Ali, 1989, 834)

Are you[people] going to take him and his offspring as masters instead of Me, even though they are your enemies? What a bad bargain for the evildoers! (Abdel-Haleem, 2004, 186)

The word بَدَلًا ("an exchange" or "substitute") functions as a *Tamyiiz* clarifying the preceding evaluative clause بِئْسَ لِلظَّالِمِينَ ("Evil [it is] for the wrongdoers"). In classical Arabic grammar, especially with evaluative particles like نِعْمَ (praise) and بِئْسَ (blame), *At-Tamyiiz* typically appears as an accusative indefinite noun specifying the object of evaluation. Here, بَدَلًا disambiguates the wrongful substitution of divine guardianship with Satan and his progeny. Syntactically, the clause involves a relational attributive process: بِئْسَ expresses moral judgment, while بَدَلًا functions as the Attribute specifying that judgment's content.

Interpersonally, the clause adopts an exclamatory tone and an indirect second-person reproach, situating it within an argumentative discourse that condemn polytheism or disobedience. Cognitively, بَدَلًا invokes the conceptual metaphor of life choices as a commercial transaction, a culturally embedded metaphor in both Arabic and English, framing the wrongdoers' act as a disastrous trade that substitutes divine loyalty with satanic allegiance. English translations reflect varying strategies: Pickthall's "Calamitous is the exchange for evildoers" preserves the formal metaphor and intensifies the moral gravity through elevated diction. Ali's "Evil would be the exchange for the wrongdoers" introduces a hypothetical nuance and restructures the phrase into a conditional clause, altering thematic progression. Abdel-Haleem's "What a bargain for the evildoers!" explicitly foregrounds the commercial metaphor, using an exclamatory form to enhance rhetorical impact and reader engagement.

Halverson's Gravitational Pull Hypothesis (GPH) accounts for these patterns, highlighting translators' tendency to transform Arabic nominal *Tamyiiz* phrases like بَدَلًا into prototypical target-language structures that favor subject–verb–object order and evaluative adjectives. Abdel-Haleem's choice of "bargain" aligns with frequent, culturally salient English metaphors, illustrating the cognitive pull toward familiar expressions in translation.

"وَحَسُنَ أُولَٰئِكَ رَفِيقًا" (النساء: 69)

Wa ḥasuna 'ulaaa-'ika rafīqaa (An-Nisāʾ: 69)

The best of company are they! (Pickthall, 2011, p. 98)

Ah! How beautiful is their Company. (Ali, 1989, p. 232)

And the righteous-what excellent companions these are! (Abdel-Haleem, 2004, 57)

The noun رَفِيقًا in the Qur'anic phrase وَحَسُنَ أُولَٰئِكَ رَفِيقًا exemplifies *Tamyiiz al-Jumla*, clarifying the evaluative statement by specifying the nature of judgment. The verb حَسُنَ ("to be good") functions as a relational attributive process evaluating أُولَٰئِكَ ("those") as "good," while رَفِيقًا ("companions") disambiguates and delivers the evaluative core. From a Systemic Functional Linguistics (SFL) perspective, رَفِيقًا acts as the Attribute specifying companionship, transforming a general moral appraisal into a concrete social judgment. Textually, the verb is foregrounded as the Theme, followed by the entity. *At-Tamyiiz*, in a theme–rheme progression, emphasizes divine commendation. Interpersonally, the clause conveys strong positive appraisal, with *At-Tamyiiz* situating the evaluation within a morally significant relational context.

Cognitively, ~~the~~ Arabic's semantic compression2 embedding evaluation and specificity in one ~~noun, necessitates~~ noun necessitates expansion in English translation. Pickthall renders رَفِيقًا as "company," framing it within a superlative ("the best") that evokes a moral-social hierarchy and maintains thematic fronting. Ali's version adds an interjection ("Ah!"), shifting to an exclamatory mood that heightens emotional engagement and spiritual joy, dramatizing the affective dimension. Abdel-Haleem interprets the referent as "the righteous," using the phrase "what excellent companions," employing explicitation and rhetorical strengthening for greater cognitive accessibility and textual cohesion.

None of the translations preserves the *Tamyiiz* morphologically as an accusative noun; instead, its semantic and functional load is conveyed through varied textual and cognitive strategies. Ali's interjection introduces pragmatic enrichment, while Abdel-Haleem's explicit referent reflects a cognitively motivated explicitation enhancing coherence. These variations illustrate Halliday's textual metafunction and Halverson's Gravitational Pull Hypothesis, where translators gravitate toward familiar target-language evaluative constructions, such as exclamatives, superlatives, and explicit referents, to replicate the interpersonal force and relational meaning embedded in the original.

"حَسُنَتْ مُسْتَقَرًّا وَمُقَامًاً" (الفرقان: 76)

Ḥasunat mustaqarran wwa muqaamaa (Al-Furqaan: 76)

Happy is it as abode and station (Pickthall, 2011, p.409)

how beautiful an abode and place of rest (Ali, 1989, p.1054)

A happy home and resting place (Abdel-Haleem, 2004, 231)

The verse "حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا" exemplifies *Tamyiiz al-Jumla* (تمييز الجملة), where the accusative nouns مُسْتَقَرًّا (resting place) and مَقَامًا (station) clarify and evaluate an implied subject, contextually Paradise, without explicit mention. This elliptical structure condenses relational, spatial, and evaluative meaning within a minimal syntactic frame. From a Systemic Functional Linguistics (SFL) perspective, حَسُنَتْ functions as a relational attributive process expressing positive judgment, while *At-Tamyiiz* nouns serve ideationally as attributes specifying the aspects deemed "good." Interpersonally, the verb's evaluative modality signals divine approval. Textually, the verb occupies the thematic position, followed by *At-Tamyiiz* as the rheme, aligning with the Qur'anic stylistic emphasis on evaluation.

Translation analysis reveals distinct cognitive and rhetorical strategies:

Pickthall retains Arabic thematic order with "Happy is it," followed by "abode and station." His formal, archaic diction preserves semantic balance and an elevated tone but may distance modern readers from the text. The lexical choice reflects a pull toward poetic English. Ali recasts the clause as an exclamative, "How beautiful is the place of rest and the station!" enhancing emotional resonance and accessibility. The phrase "place of rest" aligns with contemporary English collocations evoking comfort, evidencing pragmatic enrichment, and a stronger interpersonal appeal. Abdel-Haleem employs paraphrase, omitting the verb and condensing meaning into "a happy home and resting place." His choices evoke warmth and familiarity, prioritizing reader engagement and cultural accessibility over formal equivalence theory.

According to Halverson's Gravitational Pull Hypothesis (GPH), these variations reflect target-language cognitive schemata and discourse norms. Pickthall gravitates toward formal poetic structures and syntactic fidelity; Ali favors emotive, evaluative English patterns; Abdel-Haleem emphasizes fluency and cultural salience through domesticated metaphors. All three preserve the duality of مُسْتَقَرًّا and مُقَامًا, maintaining the semantic richness and layered experiential meaning of the original. Each balances ideational detail, interpersonal tone, and textual coherence, illustrating the tension between source-text compression and target-language expansion in Qur'anic translation.

"إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا" (الفرقان: 66)

'innahaa saa'at mustaqarran wwa muqaamaa (Al-Furqaan: 66)

Lo! It is wretched as abode and station (Pickthall, 2011, p. 408)

Evil indeed is it as an abode, and as a place to rest in (Ali, 1989, p.1051)

It is an evil home, a foul resting place! (Abdel-Haleem, 2004, 230)

The Qur'anic verse إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا conveys intensified negative evaluation via a relational attributive clause. The accusative nouns مُسْتَقَرًّا ("resting place") and مُقَامًا ("station" or "abode") specify the evaluated aspects of the implicit subject, Hellfire, referenced by إِنَّهَا ("Indeed it is"). Ideationally, these *At-Tamyiiz* attributes denote Hell's spatial-temporal dimensions, blending concrete experiential representation with strong evaluative judgment, consistent with Halliday's view of grammar encoding both experiential and evaluative

meanings. Interpersonally, the particle إِنَّ signals high modality and epistemic certainty, foregrounding Hellfire as Theme, while the coordinated *At-Tamyiiz* nouns form the Rheme, marking the semantic climax.

According to Halverson's Gravitational Pull Hypothesis, translators tend to adapt elliptical Arabic structures into more prototypical and fluent target-language forms:

Pickthall closely follows Arabic syntactic economy, retaining the copular clause "Lo! It is" and the evaluative predicate "wretched." He preserves *At-Tamyiiz* as coordinated noun phrases ("abode and station"), maintaining both solemnity and poetic dignity. His archaic diction sustains a formal tone with minimal emotive intensification. Ali expands the compact phrase for clarity and affect, reinforcing certainty with "Indeed" and elaborating the *Tamyiiz* as "an abode, and as a place to rest in." This metaphorical framing intensifies the negative evaluation and stylistic rhythm, evoking Hell as a misguided destination. Abdel-Haleem prioritizes colloquial fluency and emotive resonance, restructuring as a declarative exclamation without copula. His lexical choices "evil home" and "foul resting place", use familiar, emotionally charged collocations, enhancing cognitive salience and irony. Substituting "home" for "abode" and omitting the copula exemplify a target-oriented strategy that favors reader engagement.

Overall, Pickthall preserves the ideational content with restrained affect; Ali introduces pragmatic emphasis and rhetorical tension; and Abdel-Haleem reconfigures the ideational structure to boost textual flow and emotional impact. While all maintain Hell's depiction as a place of misery, they diverge in stylistic and cognitive strategies, reflecting Halverson's insight into translators' gravitation toward cognitively accessible and rhetorically effective target-language schemas.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِندَ اللَّهِ وَعِندَ الَّذِينَ آمَنُوا (غافر: 35)

'allaḏiina yuǧaadiluuna fī 'aayaa-tillahi biǧayri sulṭṭaanin 'aatahum kabura maqtan ʿindallahi wa ʿindallaḏīna 'aamanuu (ġaafir:35)

Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. (Pickthall, 2011, 532)

(Such) as dispute about the signs of Allah, without any authority that hath reached them, very hateful (is such conduct) (Ali, 1989,1435-6)

Those who dispute God's messages, with no authority given to them, are doing something that is loathed by God and by those who believe (Abdel-Haleem, 2004, 303)

The accusative noun مَقْتًا ("intense hatred" or "abhorrence") functions as a *Tamyiiz* specifying the nature and extent of the implicit subjectunderstood as "their disputation" regarding Allah's signs. The verb كَبُرَ ("became great") acts as a relational attributive process expressing intensity, with مَقْتًا serving as the attribute clarifying what has increased. This construction carries strong ideological and emotional weight, conveying divine condemnation and communal disapproval.

From an ideational SFL perspective, كَبُرَ مَقْتًا is semantically dense: the verb encodes magnitude, and *At-Tamyiiz* adds a moral dimension by specifying what intensified. Interpersonally, the clause issues a strong negative appraisal aligned with Halliday's interpersonal metafunction, signaling disalignment with unjust disputants. Textually, the Theme centers on "those who argue without authority," with the Rheme culminating in مَقْتًا, emphasizing its evaluative salience.

Translation strategies reflect varying degrees of syntactic and semantic adaptation:

Pickthall renders the elliptical Arabic as a full copular clause "It is greatly hateful" preserving relational structure, formal diction, and the Theme-Rheme sequence. Ali introduces explicitation by clarifying the subject as "such conduct," consistent with Halverson's Gravitational Pull Hypothesis favoring target-language clarity. His "very hateful" softens emotional intensity, framing the sin more as misconduct. Abdel-Haleem reformulates the clause into a material process "are doing something that is loathed" employing idiomatic, accessible English to emphasize behavioral condemnation and enhance reader engagement while retaining strong affect.

In summary, all translations maintain the core evaluative meaning but diverge in form: Pickthall emphasizes formal equivalence and restrained affect; Ali opts for explicitation and moderation; Abdel-Haleem prioritizes fluency and emotive resonance through conceptual restructuring.

5.1.3.4 At-Tamyiiz with the Superlative Form (Afʿal At-Tafḍīl)

The superlative construction in Arabic, known as *Afʿal At-Tafḍīl* (أَفْعَل التَّفْضِيل), represents an important morphological pattern derived from triliteral roots. It is commonly used to express both comparative and superlative meanings, highlighting that one entity possesses a particular quality to a greater degree than another. As a syntactic mechanism for comparison, *Afʿal at-Tafḍīl* plays a key role in indicating levels of superiority or inferiority and is frequently followed by *At-Tamyiiz* to specify the exact aspect being compared (Socin, 1985; Ahmed, 2008). This structure functions as a precise rhetorical tool in Classical Arabic, enabling speakers and writers to articulate subtle gradations in meaning.

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (فصلت: 33)

Wa man ' ḥsanu qawlam mimmanda ʿaaa ilallahi wa ʿamila saliḥanw wa qaala innanī minal muslimīna (Fuṣṣilat: 33)

And who is better in speech than him who prayeth unto his Lord and doth right, and saith: Lo! I am of those who surrender (unto Him)! (Pickthall, 2011, 543)

Who is better in speech than one who calls (men) to Allah, works righteousness and says "I am of those who bows in Islam"? (Ali, 1989,

1463)

Who speaks better than someone who calls people to God, does what is right, and says, 'I am one of those devoted to God'? (Abdel-Haleem, 2004, 309)

The accusative noun قَوْلًا in وَمَنْ أَحْسَنُ قَوْلًا functions as a *Tamyiiz*, specifying the domain of the superlative adjective أَحْسَنُ ("better"/"best"). Classical Arabic grammar uses this *Tamyiiz* to concretize the comparison, restricting it to "speech" and anchoring the rhetorical question in moral and communicative excellence.

From a Systemic Functional Linguistics (SFL) perspective (Halliday & Matthiessen, 2004), the clause realizes a relational attributive process where the superlative adjective is the Attribute and the *Tamyiiz* acts as a circumstantial qualifier specifying the evaluative domain. The implicit Carrier is contained within the interrogative مَنْ أَحْسَنُ foregrounding an open evaluative question. Ideationally, *At-Tamyiiz* grounds the abstract "better" in the concrete field of speech. Interpersonally, the interrogative mood signals evaluative stance, affirming the excellence of those engaged in religious invitation and virtuous conduct. Textually, the Theme–Rheme structure places وَمَنْ أَحْسَنُ as Theme and قَوْلًا as Rheme, emphasizing specificity.

Translation analyses reveal distinct strategies: Pickthall preserves the Arabic elliptical form and places "in speech" immediately after the superlative, maintaining syntactic and semantic alignment. This reflects minimal target-language adaptation, consistent with Halverson's Gravitational Pull Hypothesis favoring formal, rhetorical style. Ali retains "in speech" but expands interpretively, embedding phrases like "bows in Islam" that add embodied religious nuance, broadening ideational content from rhetorical excellence to religious identity and practice, thus enriching interpersonal meaning. Abdel-Haleem recasts the phrase into a natural English interrogative, "Who speaks better than…?", absorbing *At-Tamyiiz* into the predicate verb "speaks" and dissolving its distinct function. This shift aligns with SFL's textual metafunction and target-language norms prioritizing fluency and accessibility.

Lexically, Pickthall's archaic diction ("prayeth," "Surrender unto Him") reflects early 20th-century sacred text conventions. Ali employs parenthetical clarifications and embodied ritual imagery, typical of mid-century cultural mediation. Abdel-Haleem favors cognitive fluency and inclusivity, softening explicit religious references (e.g., "those devoted to God").

In sum, all translations preserve the core evaluative meaning, affirming excellence in speech related to religious calling, while differing syntactically and semantically: Pickthall maintains formal equivalence and elliptical style; Ali balances fidelity with interpretive expansion; Abdel-Haleem prioritizes naturalness and conceptual reframing for wider accessibility.

5.1.3.5 At-Tamyiiz Following the Verb Kafā (كَفَى)

In Classical Arabic, the verb كَفَى (kafā, "to suffice") frequently occurs with a *Tamyiiz* construction that specifies the scope of sufficiency, especially when used impersonally. For instance, in Qur'an 4:79, كَفَى بِاللَّهِ شَهِيدًا ("Sufficient is Allah as Witness"), the accusative noun شَهِيدًا (shahīdan) functions as *Tamyiiz*, clarifying the verb's semantic focus. Typically, kafā is paired with a bi-phrase (e.g., bi-Allāh) followed by *At-Tamyiiz* noun, which completes the predication by elaborating or disambiguating the sufficiency. This pattern is a key rhetorical device in Arabic theological discourse, allowing concise yet expressive affirmations of divine adequacy.

"وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا" (النساء: 45)

Wa kafaa bil-aahi waliyyanwa kafaa bil-laahi naṣīra (An-Nisāʾ: 45)

Allah is sufficient as a Friend, and Allah is sufficient as a Helper. (Pickthall, 2011, p. 543)

Allah is enough for a protector, and Allah is enough for a helper. (Ali, 1989, p. 224)

God is enough to protect and to help you (Abdel-Haleem, 2004, 55)

In Classical Arabic, the verb كَفَى (kafā, "to suffice") frequently co-occurs with a *Tamyiiz* construction specifying the scope of sufficiency, especially in impersonal contexts. In Qur'an 4:79, كَفَى بِاللَّهِ شَهِيدًا ("Sufficient is Allah as Witness"), the accusative noun شَهِيد functions as *Tamyiiz*, clarifying the verb's semantic focus. Typically, كَفَى pairs with a bi- prepositional phrase (e.g., بِاللَّهِ) followed by *At-Tamyiiz* noun, completing the predication by elaborating or disambiguating sufficiency, exemplifying Arabic's rhetorical economy and theological expressiveness.

In وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا (*An-Nisāʾ*: 45), the process is relational, with كَفَى expressing sufficiency rather than material action. The prepositional phrase بِاللَّهِ functions as a fronted Circumstance, thematizing divine agency. The *Tamyiiz* nouns وَلِيًّا ("protector") and نَصِيرًا ("helper") function ideationally as circumstantial role specifications, answering "Sufficient as what?" and refining relational meaning. The verb's repetition establishes rhetorical rhythm and epistemic certainty, reinforcing divine adequacy with high modality. Lexically, *At-Tamyiiz* serves evaluative functions, positively appraising Allah's roles.

Textually, the fronted predicate كَفَى بِاللَّهِ forms a marked Theme, with *At-Tamyiiz* post-verbally delivering New information. Parallelism, a characteristic of Quranic style, enhances cohesion and memorability, typical of Qur'anic style, intertwining meaning and rhythm to strengthen persuasion. Pickthall closely preserves the relational clause and Arabic parallelism: "Allah is sufficient as a Friend, and Allah is sufficient as a Helper." His use of "as a" directly reflects the *Tamyiiz* constructionconstruction, maintaining ideational clarity, interpersonal assertiveness, and textual symmetry. Ali renders the phrase idiomatically: "Allah is enough for a protector, and Allah is enough for a helper." Although parallel, this phrasing risks ambiguity by implying Allah provides a protector rather than being one, slightly reducing interpersonal certainty. The thematic fronting is less marked, reflecting adaptation for target-language accessibility.

Abdel-Haleem diverges most, converting the nominal *Tamyiiz* into verbal infinitives: "God is enough to protect and to help you." This shifts the clause from relational to material process, simplifying interpersonal tone and thematic structure, emphasizing actor–process relations over parallelism. According to Halverson's (2010) Cognitive Translation Theory, this illustrates a strong gravitational pull toward target-language norms, favoring clarity over formal equivalence.

In sum, the *At-Tamyiiz* acts as a crucial semantic clarifier, fulfilling ideational, interpersonal, and textual functions. The translations illustrate a continuum of cognitive shifts: Pickthall maintains source-like elliptical structure and rhetorical density; Ali balances idiomatic clarity with some semantic loosening; Abdel-Haleem favors naturalness and directness at the cost of layered rhetorical nuance. These differences exemplify the tension in Qur'anic translation between fidelity, communicative effectiveness, and rhetorical preservation.

Ultimately, the semantic and rhetorical complexity of *At-Tamyiiz* challenges purely formalist translation models, endorsing a functional-cognitive approach attentive to linguistic form, cultural-pragmatic meaning, and reader processing, especially vital in religious texts with multi-layered interpretive meanings (Gutt, 2000; Halverson, 2010; Munday, 2018).

6. Results

The findings of this study advance Qur'anic translation scholarship by moving beyond earlier descriptive accounts of *At-Tamyiiz*, which often list its forms without examining their functional load or cognitive implications. By integrating Systemic Functional Linguistics (SFL) with Halverson's Cognitive Translation Theory, the analysis provides a dual explanatory model: it demonstrates how *At-Tamyiiz* undergoes structural reformulation in English and why translators tend to favor particular lexical, syntactic, or metaphorical patterns. This framework enables a more systematic account of shifts that previous studies only noted in general terms, such as interpersonal weakening, metaphor reduction, and altered thematic organization.

Extending the Gravitational Pull Hypothesis to sacred text translation shows that translators' recurrent movement toward entrenched target-language structures is not simply stylistic but reflects predictable cognitive responses to marked or non-canonical Arabic constructions. This carries significant practical implications. For translators, the model highlights how unconscious reliance on target-language defaults can reshape theological nuance and rhetorical force, underscoring the need for greater metalinguistic awareness. For translator-training programs, the findings emphasize the value of teaching students to recognize and counteract such cognitive pulls through contrastive analysis, corpus consultation, and reflective practice. Pedagogically, the study illustrates how linguistic form and cognitive processing interact in cross-linguistic interpretation, offering a framework that enhances learners' understanding of functional and rhetorical equivalence. More broadly, these insights deepen cross-linguistic awareness in multilingual religious contexts by clarifying how translational choices influence readers' conceptual access to Qur'anic meaning.

From a functional perspective, *At-Tamyiiz* in Qur'anic Arabic fulfills crucial metafunctions: ideationally, it specifies or disambiguates referents; interpersonally, it encodes evaluative stance; and textually, it often carries rhematic prominence. English lacks a direct morphosyntactic counterpart, typically resorting to prepositional phrases or clause restructuring, which neutralizes some of the construction's markedness. While SFL analysis shows that ideational meaning is generally retained, interpersonal and textual force is are frequently diminished due to the linear and less flexible nature of English syntax. Halverson's hypothesis helps account for recurrent patterns such as convergence toward familiar English collocations, metaphor softening, and explicitation that compensates for lost structural signalling. The comparison of Pickthall, Yusuf Ali, and Abdel-Haleem highlights distinct translational orientations, formal fidelity, balanced rhetoric, and dynamic accessibility, each preserving different components of the original metafunctional load and illustrating the inherent trade-offs involved in rendering *At-Tamyiiz* into English.

Table 1. Metafunctional Load and Cognitive Shifts across *Tamyiiz* Types

Tamyiiz Type	Metafunctional Load (SFL)	Cognitive Shift (CTT/GPH)	Pickthall	Ali	Abdel-Haleem
After Numbers	Ideational: measure specification; Textual: clause-final focus	Neutralization → phrase modifier	Retains order; literal	Retains; mild explicitation	Restructures; adds clarity
After Measures	Ideational: quantification; Interpersonal: precision	Explicitation; loss of markedness	Literal; minimal shift	Adds rhetorical weight	Paraphrase; accessible
After Praise/Blame Verbs	Interpersonal: evaluative stance	Cultural adaptation of praise/blame metaphors	Preserves form	Intensifies via archaism	Simplifies; modern idiom
Al-Mufrad (single NP)	Ideational: entity specification; Textual: rheme	Absorbed into NP; metaphor loss	Literal NP	Elevated NP	Idiomatic NP
Metaphorical *Tamyiiz*	Ideational: vivid imagery; Interpersonal: emotive force	Metaphor attenuation → literalization	Preserves metaphor	Enhances via archaism	Reframes metaphor
Temporal/Sequential	Textual: cohesion, sequencing	Shift to adverbials	Retains sequence	Adds temporal markers	Modern temporal phrasing

The hybrid SFL-CTT approach shows that *At-Tamyiiz* is a key translational pivot, linking functional grammar with cognitive framing. SFL explains its syntactic and thematic roles, while CTT addresses lexical choices and pragmatic shifts. Effective Qur'anic translation of *At-Tamyiiz* thus demands attention to both clause-level grammar and discourse-level cognition.

7. Conclusion

The analysis of *At-Tamyiiz* in Qur'anic discourse reveals its key role at the intersection of grammatical precision, rhetorical impact, and conceptual framing, serving ideational functions such as disambiguation and specification, interpersonal functions like modulating evaluative stance, and textual roles as a focalizing device. Due to the lack of a direct morphosyntactic equivalent in English, translators employ structural transformations and semantic expansions to preserve its semantic weight, often influenced by Halverson's Gravitational Pull Hypothesis, which explains tendencies toward target-language norms for cognitive economy. Comparative examination of Pickthall, Yusuf Ali, and Abdel-Haleem demonstrates a spectrum from formal equivalence to dynamic, reader-oriented adaptation. Conceptually, *At-Tamyiiz* is embedded in culturally and theologically complex domains that resist literal transfer, necessitating dual competence in functional grammar and cognitive empathy for effective translation. Ultimately, the integrated SFL-CTT framework shows that while formal aspects of *At-Tamyiiz* may be lost in translation, these losses are offset by gains in cognitive clarity, thematic coherence, and rhetorical accessibility, affirming that equivalence in sacred text translation lies in reconstructing function and meaning across linguistic and cognitive divides rather than replicating form.

8. Limitations and Future Research Directions

This study's focus on selected English translations of Qur'anic *At-Tamyiiz* limits generalizability, underscoring the need to examine a broader range of English versions, including classical and modern, to track diachronic shifts. Expanding to other languages like French, Urdu, Malay, and Indonesian is crucial due to their distinct linguistic and cultural challenges. Corpus-based methods can quantitatively uncover patterns in equivalence, translator choices, and audience adaptation. Integrating SFL, Cognitive Translation Theory, and Relevance Theory would further illuminate the cognitive and pragmatic dynamics shaping linguistic form, interpretation, and reception in sacred text translation.

Authors' contributions

Dr. Ali Khalifa A. Abdullatif was responsible for the conceptualization of the study, overall study design, and drafting the manuscript. Dr. Amany Hamed Mohamed was responsible for data collection, data analysis, and critical revision of the manuscript. Both authors contributed to the interpretation of the results, revised the manuscript for important intellectual content, and read and approved the final version of the manuscript.

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