

The English Translation of Complete *Taḍmīn* (Implication of Meaning) in the Third *Sūrah* (Chapter) in the Qur'an *Āl Ṣimrān*

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ABSTRACT

This research is an extension of the ongoing project of Nouraldeen (2020) and (2021). The project aims at studying and assessing the Qur'an translation of the *āyāt* (verses) which embodies one type of *taḍmīn*, complete *taḍmīn*, in the whole Qur'an. Also, this project endeavours to provide a suggested improved translation, where needed, to bring in the rhetorical style of *taḍmīn*. The importance of this project lies in appreciating the rhetorical aspect of complete *taḍmīn*, for it provides the reader with rich, additional meaning in a concise way. Four Muslim-Arabic authored English translations are studied and assessed through two sources in which complete *taḍmīn* can be identified. Textual analysis is applied to the source text and the target text. Sometimes, the translators pay attention to the implicit preposition in the *āyāt* and yet overlook the explicit preposition. Every so often, however, they translate the explicit preposition without recognising that this preposition is not standardly collocated with the explicit verb. Inconsistency is detected when translating different *āyāt* with the same explicit verb and preposition — one time the implicit preposition is rendered, another time the explicit preposition is translated. I have already identified some other linguistic aspects which are essential to analyse and discuss in order to suggest improvements to the four translations. These aspects include, but are not limited to, the translation of the noun *يوم* 'day', being indefinite in the context of the Judgement Day; the translation of possession in English and Arabic; the translation of the coordinating conjunction *و* (literally translated as 'and'); and the translation of preposing/fronting *التقديم* and postposing/backing *التأخير*.

1. Introduction

Ḥaḍf (ellipsis), as a rhetorical feature, is used in the Qur'an many times in different types. One sub-type of ellipsis, which is *ḥaḍf al-muḍāf*² (the possessed or the annexed ellipsis) in the possessive expression or the genitive construct, is found in a thousand places in the Qur'an as Ibn Jinnī ([d. 392 AH/1002 CE], 2006, vol. 1, p. 193) stated, let alone the other types. As-Suyūṭī ([d. 911 AH/1505 CE], 2008, p. 543) noted that all these places were presented by Ibn ṢAbdus-Salām ([d. 660 AH/1262 CE], 1896, pp. 115-204).

In Arabic, *balāghah* (rhetorical science) is categorised into three branches or sub-sciences: (a) *maḥāni*³, which explores the rhetorical features derived from the structure of a sentence and which revolves mainly, though not exclusively, around the notion of *xabar*

² *Idāfa[h]* is defined by Ryding and Versteegh (2006, p. 294) as linking "[t]wo Arabic nouns ... together in a noun phrase in such a way that the second noun in the sequence determines the first by limiting, identifying, possessing, defining, or amplifying it. The two nouns in this phrase function as a closely knit syntactic unit". An example of this is *ترجمة القرآن* 'Qur'an translation' or 'the translation of the Qur'an'.

³ Translated by Abdul-Raof (2006, p. 2) as 'word order, i.e., semantic syntax'; and by Sanni (2012, p. 97) as 'stylistics'.

'constative utterance'⁴ and 'iṣṣā' 'performative utterance'⁵ in addition to the other sub-branches; (b) *bayān*⁶, which explores the rhetorical aspects derived from the figures of the utterance; and (c) *badīʿ*⁷, which explores how the structure of a sentence, lexically or non-lexically, is innovatively embellished or beautified.

To sum up, concerning rhetorically the 'utterance', *maṣānī* deals with "concordance between the ... [utterance] and the requirements of the situation" (Firanescu, 2006, p. 332), *bayān* deals with how the meaning of the 'utterance' is expressed, and *badīʿ* deals with how the 'utterance' is embellished.

1.1 The placement of *taḍmīn* within *balāġah* (rhetorical science) in Arabic

One of the eight sub-branches of *maṣānī* is termed as 'ijāz (succinctness), which is "the production of a given proposition with minimal lexical items" (Abdul-Raof, 2006, p. 188). This minimality can take the form of (a) *qīṣar* (brevity⁸), which provides implicitly an extensive meaning (non-lexical) in a few words (lexical) so the ellipsis here is lexical and non-lexical, or of (b) *ḥaḍf* (ellipsis), which eliminates at least one word (lexical) in a way that does not result in ambiguity; however, it should be understood from the context. The ellipsis here is lexical.

Ḥaḍf (ellipsis) is classified into eight types by az-Zarkaṣī (1957, vol. 3, pp. 117-216), these being reduced to four types by as-Suyūṭī ([d. 911 AH/1505 CE], 2008, p. 543). As for *taḍmīn*, which is the use of a verb or a noun followed by a preposition which is not standardly collocated with, az-Zarkaṣī (1957, vol. 2, pp. 382-383 and vol. 3, pp. 338-346) treats this as a separate type under the wide range of Qur'anic styles including *ḥaḍf* (ellipsis). However, it is regarded by as-Suyūṭī (2008, p. 495 and p. 502-503) as a type of *majāz luġawī* (linguistic figurative expression) in addition to other types including *ḥaḍf* (ellipsis).

On the other hand, *taḍmīn* is regarded as a type of *ḥaḍf* (ellipsis) by Ibn ʿāšūr (1984, vol. 1, p. 123) and Al-Maydānī (1998, vol. 2, p. 46). Moreover, Ibn ʿāšūr (1984, vol. 1, p. 123) distinctively describes *taḍmīn*, apart from other types of *ḥaḍf* (ellipsis), as being magnificent, unprecedented. He (pp. 120-123) alludes to this when he includes *taḍmīn* under a sub-section which deals with unprecedented stylistic features in the Qur'an – and states that it is used frequently in the Qur'an. This great number of uses is one of the reasons why this project of studying the Qur'an English translation of *taḍmīn* might be worthwhile.

1.2 Complete *taḍmīn* in the Qur'an among other types of *taḍmīn*

Taḍmīn is a rhetorical style in which double meanings are succinctly presented by using a noun/verb followed by a preposition with which is not standardly collocated. There are five types of *taḍmīn* in the Qur'an (See table 1) (Nouraldeen, 2021, pp. 292-293). More types can also be explored (Nouraldeen, 2021, p. 292). This paper studies particularly one type, which is complete *taḍmīn*. The reason is that it includes all four elements, namely – explicit noun/verb, implicit preposition, implicit noun/verb and explicit preposition. The two implicit elements are usually missed out when translating the Qur'an (see Analysis and Discussion in Nouraldeen, 2021, pp. 294-298). However, the other four types are not less important, and they deserve further investigation.

Complete *taḍmīn* merits further investigation. This study, as a part of progressing project dedicated to the translation of complete *taḍmīn* in the whole Qur'an, is an attempt to plug the gap in studies of this matter by observing carefully how this Qur'anic rhetorical phenomenon is rendered in English and how these translations can be improved. The extra meaning suggested by complete *taḍmīn* makes it fruitful to convey this implicit meaning in the ST, resulting in an explicit TT.

Type	explicit noun ⁹ /verb	implicit preposition	implicit noun/verb	explicit preposition
complete	✓	✓	✓	✓
incomplete implicit preposition	✓	N/A	✓	✓
incomplete explicit preposition	✓	✓	✓	N/A
nominal/verbal	✓	N/A	✓	N/A
incomplete noun/verb	✓	✓	N/A	✓

Table (1) Different types of *taḍmīn* in the Qur'an (Nouraldeen, 2021, p. 293).

⁴ Translated by Firanesco (2006, p. 332).

⁵ Translated by Firanesco (2006, p. 332).

⁶ Translated by Abdul-Raof (2006, p. 2) and Sanni (2012, p. 97) as 'figures of speech'.

⁷ Translated by Abdul-Raof (2006, p. 2) and Sanni (2012, p. 97) as 'embellishments'.

⁸ Translated by Abdul-Raof (2006, p. 189 and p. 279).

⁹ There are different types of nouns in Arabic. The ones that are used with *taḍmīn* so far are the verbal noun المصدر and the active participle اسم المصنوع (*maṣḍar*) or infinitive is defined by Rosenhouse (2006, vol. 4, p. 659) as "a fixed nominal form associated with the derived forms or patterns of the verb ('*awzān*)". اسم الفاعل (*ism al-fāʿil*) "denotes 'the agent noun'" (Carter, 2006, vol. 2, p. 429).

1.3 Taḍmīn and Explicitation

This process of transferring or 'decoding' what is implicit in the ST into the TT explicitly is known in Translation Studies as 'explicitation'¹⁰ or 'explication'. The term 'explicitation' was introduced by Vinay and Darbelnet (1995). They (1995, p. 342) define it as "A stylistic translation technique which consists of making explicit in the target language what remains implicit in the source language because it is apparent from either the context or the situation". In terms of using this technique in translation, they (1995, p. 235) posit that "what is explicit in one language may have to be implied in the other and vice versa, even in texts that are otherwise considered to require as literal a translation as possible".

I believe ellipsis, including *taḍmīn*, which is used implicitly in the Qur'an, should be translated in an explicit way. The reason for this is that one of the aspects of the unique genre of the Qur'an, the ST, is the use of stylistic features rhetorically. This use of them makes Arabic readers familiar with them and does not involve any foreignness in the ST (although some Arabic readers who are not acquainted with Arabic science might find it difficult to reveal some elliptic elements in the ST; however, this does not affect the familiarity of the ST). As long as the rhetorical feature of ellipsis is removed from the ST, this indicates loss because the TT deviates from the ST, and is produced by a different writer (from the ST producer) and for a different audience with a different culture and language norms.

This technique of minimizing the loss is suggested by Dickins et. al (2017, pp 48-56) and termed 'compensation'. One of the forms of 'compensation' they (2017, p. 52) suggest is "making explicit what is implicit in the ST". The result of this technique can also be thought of as a 'gain', which is "A phenomenon which occurs when there is explicitation" (Vinay and Darbelnet, 1995, p. 343). The loss of (some) rhetorical aspects in the ST and the gain of information in the TT as a result of translation are inevitable.

2. Issues of translating *taḍmīn* in the Qur'an

The issues presented in this section are based on the results of Nouraldeen (2020; 2021). Firstly, the majority of Qur'an translations which were studied in both papers translated the explicit verb, but the implicit preposition (Nouraldeen, 2020, p. 242). Very few of them opted for translating the explicit preposition, but the implicit verb (Nouraldeen, 2020, p. 243). Although it seems that these Qur'an translations were acquainted with the fact that the prepositions used in these *āyāt* (verses) are not standardly collocated with these verbs and therefore translated the implicit preposition, they were, however, not mindful of the fact that the explicit prepositions were used for a rhetorical purpose and that this implicitness and explicitness reveal a double meaning which should be translated.

Secondly, although no Qur'an translation in Nouraldeen (2020; 2021) rendered the four elements of *taḍmīn* (i.e. explicit noun/verb, implicit preposition, implicit noun/verb and explicit preposition), these Qur'an translations translated at most two elements as follows: the majority of them translated the explicit verb and the implicit preposition; some others were different with respect to translating the two elements as follows: explicit verb and implicit preposition (Nouraldeen, 2021, 295); explicit noun and explicit preposition (Nouraldeen, 2021, 297); implicit preposition and implicit verb (Nouraldeen, 2021, pp. 297-298); explicit verb and explicit preposition (Nouraldeen, 2021, pp. 297-298); and explicit noun and implicit preposition (Nouraldeen, 2021, p. 298).

Nevertheless, what is curious and unexpected about translating the elements of *taḍmīn* is that there is a translation which did not translate any element (Nouraldeen, 2021, p. 296), a translation which translated one element only (Nouraldeen, 2021, pp. 295; 296; 298), and a translation which translated three elements ((Nouraldeen, 2021, pp. 297-298). This unexpected result perhaps requires finding out more about the reason(s) by interviewing these translators, in case they are available to do so.

Finally, there is a translation which reveals inconsistency in translating the same explicit verb in different *āyāt* (verses) (Nouraldeen, 2021, pp. 294 and 296).

3. Research Questions

This research addresses the following questions:

- a) Are Qur'an translators of Islamic and Arabic origin aware of *taḍmīn* in the Qur'an?
- b) How do Qur'an translators of Islamic and Arabic origin translate *taḍmīn* in the Qur'an?
- c) How can the four Qur'an translations of complete *taḍmīn* be improved?

4. Methodology

This study applies the same methodology as Nouraldeen (2021), but on different *āyāt* (verses), as this is an in-progress project which seeks to study and assess the Qur'an translation of the *āyāt* of complete *taḍmīn* in the whole Qur'an. The translations that will be analysed and studied are four recent complete English Qur'an translations, written by four Muslim-Arabic authors. This set of criteria is selected for two reasons. Firstly, being recent indicates that these translations are based on the previous wealth of

¹⁰ For more information on this technique, see Al-Qinai (1999) and Murtisari (2016).

translations and, therefore, the authors will probably have developed and improved them. Secondly, being Muslims with an established and deep knowledge of Arabic, bearing in mind they are originally Arab, suggests a translation which carefully observes and appropriately transfers the linguistic and rhetorical aspects of the Qur'an.

As for their established and deep knowledge of Arabic, which presumes their mastery of Arabic and which will probably have a positive effect on Qur'an translation, the first three of the four translators are academics and have received their education at Al-Azhar.

Abdel Haleem (2005, p. i) "was born in Egypt, and learned the Qur'an by heart from childhood. Educated at al-Azhar, Cairo, ... he has taught Arabic at Cambridge and London Universities since 1966".

Hammad (2009, p. iv) is introduced as a professor who taught "at the University of Al-Azhar, Faculty of Languages & Translation, Department of English".

Khattab (2016, p. ii) "received his Ph.D., M.A., and B.A. in Islamic Studies in English with Honors from Al-Azhar University's Faculty of Languages & Translation ... held the position of Lecturer at Al-Azhar University for over a decade". At the end of his translation, Khattab (2016, p. 5 in Arabic) considers his translation as distinct in several respects. One of them is that he is acquainted with Islamic Studies, Arabic Sciences and translation principles, as he studied at Al-Azhar for thirty years.

Bridges¹¹ is a translation written by team members of translators and linguists (2020, p. xxxvi). The team coordinator and the main translator is Imam¹² Fadel Soliman. "He received his Master's degree in Shariah in 2008" (Bridges Foundation, 2016).

These four translations I have chosen are (a) The Qur'an: A New Translation by M.A.S. Abdel Haleem (2005), (b) The Gracious Qur'an: A Modern-Phrased Interpretation in English by Ahmad Zaki Hammad (2009), (c) The Clear Qur'an: A Thematic English Translation of the Meaning of the Final Revelation by Mustafa Khattab (2016), and (d) Translation of the Ten *Qira'at* of the Noble Qur'an by Bridges (2020). The *āyāt* involving complete *taḍmīn* will be analysed, discussed and assessed.

As there is no reference in Arabic, to the best of my knowledge, that encompasses all *āyāt* with complete *taḍmīn* in the Qur'an, I had to consult different sources to pinpoint some of the places where it occurs in the Qur'an. The references used in this study are Ibn ʿāshūr (1984) and Fadel (2005). Fadel (2005) refers to and quotes from different *tafāsīr* (Qur'an exegeses). Sometimes, he identifies implicit nouns/verbs and prepositions which are either different from *tafāsīr* he quotes from or are not pointed out by them. This will be stated when analysing and discussing them, whether the implicit element is identified by one of the *tafāsīr* or by Fadel (2005). Ibn ʿāshūr (1984) is selected out of the other *tafāsīr* because Fadel (2005) is fairly comprehensive, as he quotes from Ibn ʿāshūr only once, while Ibn ʿāshūr (1984) has several places which discuss complete *taḍmīn* in the Qur'an. Sometimes, Ibn ʿāshūr (1984) quotes from other *tafāsīr*.

This study, coupled with my previous ones (Nouraldeen, 2020; 2021), is a part of an ongoing project which I am working on to cover all *āyāt* with complete *taḍmīn* in the Qur'an. The *āyāt* chosen for this project will be studied as they are arranged in the Qur'an starting from the first *surah* (chapter) to the final one, unlike in Fadel (2005) where they are not unfortunately arranged in the same order as they appear in the Qur'an. I believe following the arrangement of the Qur'an when studying *taḍmīn* will facilitate analysis and discussion and make it easier for the reader to follow.

The *sūrah* (chapter) that will be analysed and discussed in this study is the third one *āl ʿimrān* (*ʿimrān's* family). The four English translations of the Qur'an will be analysed and discussed using the four-element model that was suggested by Nouraldeen (2020, p. 240) and modified by Nouraldeen (2021, p. 293). (See table (1) above). A suggested improved translation, where needed, will be provided in each *āyah* (verse).

¹¹ A plural verb will be used when referring to this translation throughout this study, because it is a work of a team.

¹² Imam is an Arabic title for a highly regarded scholar (although the criteria to decide upon this now might be different to those in the past), and is similar to doctor, the highest level of degree awarded by a university.

5. Analysis and Discussion

In each *āyah* (verse), the four English translations will be presented, followed by a table which arranges the four elements of *taḍmīn* and finds which element is present or absent in these translations. After that, the ST and the TTs will be discussed and analysed and an improvement to the translations wherever needed will be suggested. In the conclusion section, the three research questions will be answered based on the outcomes of the analysis and analysis.

Āyah (verse) 1

قَالَ تَعَالَى: ﴿إِذَا جُمِعْتُمْ لِيَوْمٍ﴾ [آل عمران: 25]				
Abdel Haleem (2005, p. 36): when We gather them together for a Day. [Q 3:25].				
Hammad (2009, p. 88): when We gather them to a Day [Hereafter].				
Khattab (2016, pp. 42-43): when We gather them together on the Day.				
Bridges (2020, p. 35): when We gather them for a day.				
Elements of <i>taḍmīn</i> / Translators	explicit verb	implicit preposition	implicit noun	explicit preposition
Abdel Haleem	gather	-	-	for
Hammad	gather	-	-	to
Khattab	gather	on	-	-
Bridges	gather	-	-	for

Abdel Haleem, Bridges and Hammad translated the explicit preposition ل (literally translated as 'to'). The standard collocation with the verb 'gather' in English is 'for' (e.g. 'gather for a conference'). However, Hammad, unlike Abdel Haleem and Bridges, is very literal when translating the explicit preposition as 'to', because 'gather' is not standardly collocated with 'to' in English.

Moreover, when the verb 'gather' is followed by the preposition 'for', it indicates gathering for an event. An example from Oxford dictionary is "They are all gathering for a major conference". However, what follows the preposition ل in the *āyah* (verse) is a specific time 'the Day of Judgement', which will witness an event. This event is implicit in the *āyah*, but it can be inferred from the context; it is 'reckoning'. This is also evident at the end of the *āyah* "when every soul will be paid in full for what it has done" (Abdel Haleem, 2005, p. 36; Khattab, 2016, p. 43).

On the other hand, Khattab translates the implicit preposition في 'on', so it collocates standardly with 'day' in English and the language sounds natural. However, the explicit preposition ل, which is rhetorically used here to indicate *taḍmīn*, is not paid attention to. Therefore, when translating, the explicit preposition 'for' should be followed by the event, which is the implicit noun 'reckoning', and the word "Day" should be preceded by the implicit preposition 'on'. Ar-Rāzī ([d. 606 AH/1210 CE], 2000, vol. 7, p. 180) states that the preposition that follows the verb is ل 'for', not في 'on' because it refers to the noun 'reckoning', which is omitted [for a rhetorical purpose].

An improved translation suggested to the four translations, which pays attention to the rhetorical style *taḍmīn*, reads as follows: 'when we gather them for reckoning on a day (the Day of Judgement)'. As the noun يوم 'day' is indefinite in the *āyah*, it is known from the context that the day is a proper noun, meaning 'the Judgement Day'. However, it is indefinite is for a rhetorical purpose. There are different functions for the use of indefinite nouns in the Qur'an. The feature in this *āyah* is to show the extreme importance of that Day and to produce the horror in human beings (as if this Day is not known to them and the incidents cannot be expected or predicted), so they prepare themselves for that Day by following the teachings of the Qur'an and the Prophet Muhammad — Allah's peace and blessings be upon him and all Prophets —. Therefore, the translation I suggest above seems to combine the Qur'anic style (a day) with identifying that day (the Day of Judgement) for target readers who may not be familiar with such a style and may not identify which day is meant.

It can be noticed that the translations are different in terms of translating the explicit noun يوم 'day', which follows the explicit preposition ل. Abdel Haleem and Hammad uses the indefinite article 'a', followed by a capitalized proper noun 'Day'. This is somewhat odd, because it is a general feature in English that proper nouns should be capitalized and does not take indefinite articles. They may have translated it as such to combine the Qur'anic style by using the indefinite article with identifying that day by capitalizing it.

Khattab, however, identifies this day 'the Day' without paying attention to the rhetorical style, which involves using 'the Day' in an indefinite form 'a day'. Bridges translate it as 'a day', emphasising the Qur'anic style. Bridges (2020, p. ix) state clearly that the focus of their translation is to stay as close as possible to "how God spoke [the style] and not just what He meant ... They (2020, p. ix) believe that it is the right of those unfamiliar with Arabic to get as close an idea as possible about how their Lord spoke". They (2020, p. ix) give an example when they translate the Qur'anic verbs in past tense to refer to incidents in the hereafter. They (2020, p. ix) have not "changed such verbs to future tense" as some other Qur'an translations did, "probably to avoid sounding awkward to the reader as he/she reads about future events in the Hereafter in past tense." Although translating the Qur'anic style is highly recommended and brings the target readers very close to the Qur'anic style, the translation here does not consider the likely unfamiliarity of the target readers with such a style. This unfamiliarity may not help the target readers to understand what Allah (God) means. For this reason, the translation I suggest above translates the Qur'anic style (how Allah (God) spoke) and identifies what He meant at the same time.

Comparing the translations of this *āyah* to the translations of a similar *āyah* in the same *sūrah* (chapter) with the same words used in this *āyah*, it is somewhat surprising that all four translations, except Bridges, maintain inconsistency, as can be observed in the table below:

قَالَ تَعَالَى: ﴿جَامِعِ النَّاسِ لِيَوْمٍ﴾ [آل عمران: 9]				
Abdel Haleem (2005, p. 35): gather all people on the Day. [Q 3:9].				
Hammad (2009, p. 84): gather all people for a Day [Hereafter].				
Khattab (2016, pp. 41): gather all humanity for the [promised] Day.				
Bridges (2020, p. 33): gather mankind for a day.				
Elements of <i>taḍmīn</i> / Translators	explicit active participle ¹³	implicit preposition	implicit active participle	explicit preposition
Abdel Haleem	gather	on	-	-
Hammad	gather	-	-	for
Khattab	gather	-	-	for
Bridges	gather	-	-	for

While Abdel Haleem translates the explicit preposition ل in Q 3:25 as 'for', he does not translate it here; instead, he translates the implicit preposition في 'on'. Khattab, on the other hand, does the opposite. While he translates the implicit preposition في in Q 3:25 as 'on', he translates the explicit preposition ل here as 'for'. This inconsistency may be due to the fact that both translators seem aware of this rhetorical feature of *taḍmīn*; however, they may need to be literal in one place and communicative in the other place. Hammad adopts an explicit translation in both cases, but in Q 3:25, he is very literal (translating the explicit preposition ل as 'to') while in this *āyah*, he is literal (translating the explicit preposition ل as 'for'). Bridges are the only translators who show consistency when translating both *āyāt* (verses).

My suggestion to improve this translation of this *āyah* and bring in the rhetorical style of *taḍmīn* is the same as in *āyah* Q 3:25. Note, however, that the word الناس (literally translated as 'people') is translated differently by the four translators. Abdel Haleem and Hammad translate it as 'all people'; Khattab translates it as 'all humanity'; and Bridges translate it as 'mankind'. They seem near-synonyms; however, there is a subtle difference between them. 'Mankind' means "people in general" (Longman, 2021). However, the dictionary is careful with regard to its usage, and suggests an unbiased word, which is 'humankind', to avoid the slight connotation in 'mankind' of maleness. 'Mankind' is usually used "in the sense of social or conscious beings" (Cambridge University Press, 2021). 'Humanity' also means "people in general" (Longman, 2021), but it is "used especially when you are talking about caring for people and respecting their rights and their desire for happiness". 'People' "refer[s] to men, women, ..." (Longman, 2021). However, Collins (2021) states that it is "most commonly used to refer to ... a particular group of men and women". Therefore, it is likely that Abdel Haleem and Hammad added 'all' before 'people' to indicate that it is not a particular group only. This justification may be applied to Khattab when he added 'all' before 'humanity'.

¹³ It is used as اسم الفاعل 'active participle' in the *āyah*; however, the four translators translate it as a 'verb'.

I would then translate the word الناس as 'all people', because 'humanity' and 'mankind' or 'humankind' have limitations, as seen. However, the word الناس here does not refer only to 'people'; It refers to people and Jinn¹⁴. As this is the Day of Judgement where those who were addressed to worship Allah and follow the teachings of the Qur'an and Prophet Muhammad — Allah's peace and blessings be upon him and all Prophets — will be gathered, Allah (God) addresses people and Jinn in the context of worshipping in Q51:56 "I did not create jinn and humans except to worship Me" (Khattab, 2016, p. 448). Moreover, Allah (God) states that الناس includes people and jinn. This is evident in Q114:5-6 "5. who whispers into the hearts of humankind — 6. from among jinn and humankind". As a result, I suggest 'jinn and people' when translating the word الناس.

Āyah (verse) 2

<p>قَالَ تَعَالَى: ﴿ۙ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿ۙ﴾ [آل عمران: 33]</p>				
<p>Abdel Haleem (2005, p. 37): God chose Adam, Noah, Abraham's family and the family of 'Imran, over all other people. [Q 3:33].</p>				
<p>Hammad (2009, p. 89): Indeed, God has chosen Adam and Noah, and the Family of Abraham, and the Family of 'Imran above [the people of] all the world.</p>				
<p>Khattab (2016, p. 44): Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of 'Imran above all people [of their time].</p>				
<p>Bridges (2020, p. 36): Indeed, Allah has selected Adam and Noah and Abraham's folk and Imran's folk over all communities.</p>				
Elements of <i>taḍmīn</i> / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition
Abdel Haleem	chose	-	-	over
Hammad	has chosen	-	-	above
Khattab	chose	-	-	above
Bridges	has selected	-	-	over

None of the four translations pay attention to the fact that the explicit verb اصطفى (literally translated as 'chose') does not standardly collocate with the explicit preposition على (literally translated as 'on'). Abū Ḥayyān ([d. 745 AH/1344 CE], 2000, vol. 3, p. 111) points out that the verb 'chose' is used with the preposition 'on' to indicate that there is an implemented verb which is فَضَّلَ (literally translated as 'distinguish' or 'accord privilege'); otherwise, the verb 'chose' would be used with the preposition مِنْ (literally translated as 'from').

A suggested translation which may improve these translations and feature *taḍmīn* is 'Indeed, Allah (God) singled out Adam, Noah, Abraham's [extended]¹⁵ family, and 'Imran's family from the creation [of their time] and accorded privilege to them'. The explicit verb اصطفى is from the word صفو which means 'pureness'. So, they are pure and are the best, being selected carefully. 'Single out' can denote this; it is defined by Longman (2021) as "to choose one person or thing from among a group because they are better... more important etc than the others".

Expressing possession in English is done differently than in Arabic. In Arabic, the possession phrase consists of two elements: the possessed المضاف and the possessor المضاف إليه. In the *āyah* (verse), the possessed is آل (the family) and the possessor are إبراهيم and عمران (Abraham and 'Imran). However, English expresses the possession in two ways: the *of* possessive and the *-s* possessive (Collins, 2021). When the possessed refers to animate things (such as people and animals), the *-s* possessive is normally used, but when the possessed refers to inanimate things (such as objects), the *of* possessive is normally used. Bridges (and the translation I suggest above) translate the possession accordingly.

¹⁴ The jinn are invisible creatures who are mentioned in the Qur'an as being addressed to worship Allah (God) and follow the teachings of the Qur'an and the Prophet Muhammad — Allah's peace and blessings be upon him and all Prophets —.

¹⁵ 'It is meant here 'large family'; however, it is not suggested because it sounds slightly odd in English in this context. 'Extended family' (though it has slight technical associations, in anthropology in particular) might be better.

For the meaning of آل, one of its meanings in Arabic is 'family'. Nevertheless, there are some other *tafāsīr* (Qur'an exegeses) such as Aṭ-Ṭabarī ([d. 310 AH/923 CE], 2001, vol. 5, p. 328) who believe that آل means also 'people' or 'followers'. Thus, the translation of Bridges for آل as 'folk' is acceptable¹⁶.

With regard to the use of the coordinating conjunction و (literally translated as 'and') the four translators follow two approaches. Hammad and Bridges are literal in translating و as 'and' three times, as it appears in the *āyah*. Bridges (2020, p. ix) have made it clear that they will convey how Allah spoke [the style of the Qur'an, regardless of being odd in the target language]. Personally, while I am in full support of rendering the style of the Qur'an to English as fully as possible, this must be on condition that the style is communicated appropriately in a way that sounds natural in English.

Coordinating conjunction usage in Arabic is different to that in English. While the former typically repeats و after each connected word in a list except the last, the latter uses a comma (in writing) after for all elements in a list except the last, which is introduced by a comma. When 'and' is repeated before every list element in English, this does not sound natural. It seems clear that Abdel Haleem and Khattab are aware of this.

Āyah (verse) 3

قَالَ نَعَالٍ: ﴿تَأْمَنُهُ بِقَنْطَارٍ﴾ [آل عمران: 75]				
Abdel Haleem (2005, p. 40): you [Prophet] entrust them with a heap of gold. [Q 3:75]				
Hammad (2009, p. 98): you ... entrust him with a heap [of gold].				
Khattab (2016, p. 47): entrusted with a stack of gold.				
Bridges (2020, p. 39): you [singular] entrust him with a heap [of gold].				
Elements of <i>taḍmīn</i> / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition
Abdel Haleem	entrust	with	-	-
Hammad	entrust	with	-	-
Khattab	entrusted	with	-	-
Bridges	entrust	with	-	-

All the four translators translate the explicit verb تَأْمَنُ 'entrust', followed by the implicit preposition على 'with'. They do not pay attention to the explicit preposition بِ (literally translated as 'with'). Ibn Ṣāṣūr (1984, vol. 3, p. 286) states that the explicit verb تَأْمَنُ is not standardly collocated with the explicit preposition بِ 'with'; it is collocated with the implicit preposition على 'with', as used in Q12:64 آمَنَ عَلَيْهِ "trust you with him" (Khattab, 2016, p. 194).

The implicit verb يُعَايِلُ in this context of money means 'exchange, particularly (a) 'to do business', 'to trade in', or 'to deal in' and (b) to lend. The second meaning, 'to lend', is in agreement with the context of the following phrase in the *āyah* (verse) يُؤَدِّهِ إِلَيْكَ "will readily return it" (Khattab, 2016, p. 47). So, whether you entrust him with a heap of gold or lend it to him, you will be repaid it... My proposed improvement to the four translations, which features *taḍmīn*, reads: 'you entrust him with a heap of gold [or money] or lend it to him'.

The word قَنْطَار (literally translated as 'a heap of gold') denotes a large amount of money (Ibn Ṣāṣūr, 1984, vol. 3, p. 286). Unlike the three translators who translate قَنْطَار as 'a heap of gold', Khattab translates it as 'a stack', which according to Longman (2021), means "a neat pile of things". This is opposite to 'heap', which means "a large untidy pile of things" (Longman, 2021). It seems that the translation of Khattab of قَنْطَار does not communicate the meaning appropriately.

The explicit verb تَأْمَنُ is used in the active form. Following the syntactic form of the *āyah*, all the translators, except Khattab, translate it in the active form. However, Khattab translates it in the passive form¹⁷. I do not believe there is a need to change the form, which matches the *āyah* form, as long as the active form sounds natural in English.

¹⁶ Although 'folk' has limited uses in English. It is found in a number of fixed expressions, e.g. 'folklore', 'folktale. It is also used informally to mean 'people', e.g. 'folk round here'.

¹⁷ Khattab's translation of the first sentence in the *āyah* is "There are some among the People of the Book who, if entrusted with a stack of gold, will readily return it".

Āyah (verse) 4

قَالَ تَعَالَى: ﴿مَا دُمْتَ عَلَيْهِمْ قَائِمًا﴾ [آل عمران: 75]				
Abdel Haleem (2005, p. 40): you keep standing over them. [Q 3:75] Hammad (2009, p. 98): you were to remain standing over him. Khattab (2016, p. 47): you constantly demand it. Bridges (2020, p. 39): you are constantly standing over him.				
Elements of <i>taḍmīn</i> / Translators	explicit active participle (AP)	implicit preposition	implicit active participle	explicit preposition
Abdel Haleem	standing (AP)	-	-	over
Hammad	standing (AP)	-	-	over
Khattab	-	-	demand (verb)	-
Bridges	are standing (verb)	-	-	over

Abdel Haleem, Hammad and Bridges translate the explicit active participle قَائِمًا 'standing' followed by the explicit preposition على 'over', with which the explicit active participle is not standardly collocates. Khattab, on the other hand, renders the implicit active participle مُلِحًّا from the verb أَلَحَّ (literally translated as 'insist' or 'demand') without paying attention to the explicit active participle قَائِمًا. In English, the verb 'demand' does not standardly collocate with a preposition, unlike Arabic, in which is collocates with على 'literally translated as 'on'. However, the verb 'insist' is standardly collocates with 'on' in English and with على in Arabic.

For the verb دُمْتَ from the verb دَامَ (literally translated as 'remain'), Abdel Haleem and Hammad translate it as a verb, following the syntax of the source text. However, Khattab and Bridges translate the verb as an adverb 'constantly'. I believe following the style of the Qur'an when translating, so long as the target text sounds natural, is to be recommended. Moreover, 'keep' and 'remain' are followed by a noun in English, which agrees with the type of قَائِمًا 'standing' as an active participle, unlike Khattab and Bridges who translate the active participle as a verb. Ibn Ṣāḍūr (1984, vol. 3, p. 287) points out that the explicit active participle noun قَائِمًا is standardly collocates with the explicit preposition على 'over' to indicate insistence. I then have concluded from his statement that there is *taḍmīn* in this part of the āyah. I suggest the following translation to express *taḍmīn*: 'you remain standing over *him* and insisting on *him*'.

As I believe that translating the style of the Qur'an is advised as long as the translation sounds natural, this part of the āyah fronts/preposes the prepositional phrase عليه 'on him' and backs/postposes the explicit active participle قَائِمًا 'standing' for a rhetorical purpose which is to emphasise the object 'him'. In English, this style sounds unnatural, if translated. However, this purpose of emphasis can be expressed by another way, apart from fronting/preposing التقديم and backing/postposing التأخير, which is "to write an entire word or phrase in capital letters in order to emphasize it" (University of Essex, 2021). However, "it is preferable to express emphasis ... with italics" (University of Essex, 2021). I expressed this emphasis in the suggested translation with italics.

The object هـ 'him' in the prepositional phrase عليه 'on him' is translated by all four translators, except Khattab, as 'him/them'. Khattab, on the other hand, translates it as 'it', as if it refers to 'a single dinar/coin'. Khattab's translation of the complete sentence reads as follows: "Yet there are others who, if entrusted with a single coin, will not repay it unless you constantly demand it". The first 'it' refers to 'a single coin' in the āyah; however, the second pronoun in the āyah refers to 'him/them' (i.e. the one who gets paid an amount of money to save it and have it secure until they are asked to repay, or who gets a loan, then they are asked to repay). So, in Khattab's translation, the second pronoun should be 'him/them' which refers to 'others', i.e. 'who constantly demand it from them'.

Āyah (verse) 5

قَالَ تَعَالَى: ﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ﴾ [آل عمران: 123]				
Abdel Haleem (2005, p. 43): God helped you at Badr. [Q 3:123] Hammad (2009, p. 109): And truly God gave you victory at [the Battle of] Badr. Khattab (2016, p. 52): Indeed, Allah made you victorious at Badr. Bridges (2020, p. 43): And Allah had very truly given you [plural] support at Badr.				
Elements of <i>taḍmīn</i> / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition
Abdel Haleem	helped	at	-	-
Hammad	gave victory	at	-	-
Khattab	made victorious	at	-	-
Bridges	had given support	at	-	-

As noted above, the four translations translate the explicit verb *نَصَرَ* (literally translated in this context as: 'help individuals to win a battle', which is Badr). The explicit verb *نَصَرَ* in the *āyah* (verse) is followed by the explicit preposition *بِ* (literally translated as 'through') with which the explicit verb *نَصَرَ* is not standardly collocated. Therefore, the four translations do not translate the explicit preposition *بِ*, although it is used for a rhetorical purpose which is *taḍmīn*, and it is standardly collocated with the implicit verb *أَعَزَّ* (literally translated as 'give undefeatable power'). The four translations, instead, translate the implicit preposition *فِي* (literally translated as 'in'), which standardly collocates with the explicit verb *نَصَرَ*.

Fadel (2005, pp. 628-629) observes that the implicit verb is *أَعَزَّ*. The implicit verb is implied in the explicit verb because there are different forms of undefeatable power, of which winning a battle is one (Fadel, 2005, p. 629). The start of this undefeatable power was at Badr and by means of Badr, where the victory factors were identified. Some of these factors are mentioned in this *āyah* and the next one.

The four translations translate the explicit verb *نَصَرَ* differently. Abdel Haleem and Bridges translate *نَصَرَ* as 'helped' and 'had given support' respectively. The explicit verb *نَصَرَ* indicates 'help' and 'support' to achieve something (i.e. in this context, to win a battle). The explicit verb *نَصَرَ* does not have an equivalent verb in English. Victory cannot standardly be used as a verb in English to mean 'achieve a victory'. In the *āyah*, the verb is transitive and means 'help someone to achieve a victory'. The corresponding noun form in English is 'victory'. *نَصَرَ* is a transitive verb and it requires an external agent (expressed by the subject) (i.e. Allah (God)), unlike the verb *اِنْتَصَرَ* 'be victorious', which is an intransitive verb. Therefore, Abdel Haleem and Bridges seem not to convey the full meaning of the verb *نَصَرَ*.

On the other hand, Hammad and Khattab translate the explicit verb *نَصَرَ* as 'gave victory' and 'made victorious' respectively. As the two translations include 'victory' and 'victorious', which include the sense of *نَصْرٌ* ('victory'), from which the verb *نَصَرَ* is formed, both translations appear to communicate the meaning of the verb *نَصَرَ* appropriately.

A suggested translation to improve the four translations and emphasise *taḍmīn* is as follows: 'Indeed, Allah (God) helped you to win the battle at Badr and gave you undefeatable power through it'.

Āyah (verse) 6

قَالَ تَمَّالٌ ﴿الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ﴾ [آل عمران: 176]				
Abdel Haleem (2005, p. 47): those who are quick to disbelieve. [Q 3:176]				
Hammad (2009, p. 120): those [factions bent on] racing one another into unbelief.				
Khattab (2016, p. 58): those who race to disbelieve.				
Bridges (2020, p. 48): those who hasten towards denial.				
Elements of <i>taḍmīn</i> / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition
Abdel Haleem	are quick	to	-	-
Hammad	racing	-	-	into
Khattab	race	to	-	-
Bridges	hasten	towards	-	-

Unlike Hammad, Abdel Haleem, Khattab and Bridges translate the explicit verb يُسَارِعُونَ (literally translated as 'race') followed by the implicit preposition إلى (literally translated as 'to'), with which it is standardly collocated. Hammad, however, translates the explicit verb يُسَارِعُونَ followed by the explicit verb في (literally translated as 'in'), with which is not standardly collocated. The three translators do not pay attention to the explicit preposition في in the āyah (verse), while Hammad does not pay attention to the idea of the explicit preposition, being not standardly collocated with the explicit verb. Ibn Ṣāšūr (1984, vol. 4, p. 172) supports the view of Aṭ-Ṭibī ([d. 743 AH/1324 CE], 2013, vol. 4, p. 354) that the verb يُسَارِعُونَ implies the verb يَقَعُونَ (literally translated as 'fall') thus followed by the preposition في.

The explicit verb يُسَارِعُونَ is from the root سَارَعَ, which uses the *wazn* (pattern) *fāʿala* فَاعَلَ. In the Western tradition of Arabic morphological analysis, this is known as a Form III verb. This pattern indicates that the action is done by at least two people who work together and react actively. By observing the four translations of this verb, and consulting Longman Dictionary, it is likely that 'race' satisfies the meaning of this pattern (morphological meaning) as well as it communicates the semantic meaning. Longman (2021) states that one of the senses of 'race' is 'to try to do something very quickly because you want to be the first to do it'. Those who are mentioned in the āyah, therefore, race to disbelieve (together, supporting each other, and everyone tries to be the first to disbelieve). Hammad adds 'one another' in his translation to emphasise that they support each other in group, although 'race' on its own indicates this as well.

The implicit verb يَقَعُ means that those who are mentioned in the āyah fall into disbelief, i.e. they become disbelievers or they disbelieve. A suggested improvement to the four translations, featuring *taḍmīn* and the meanings discussed above, is 'those who fall into disbelief and race one another to disbelieve'. Another suggested translation is 'those who disbelieve and race together to do so'.

6. Conclusion

As noted above, *taḍmīn* is usually not paid enough attention by the four translators. No single translation renders the four elements of *taḍmīn* in the āyāt (verses) which have been analysed and discussed earlier. It appears that they do not follow one approach in terms of translating *taḍmīn*. Sometimes, they translate the explicit preposition without apparently being aware that it does not standardly collocate with the other relevant element with which it occurs in the āyah. Sometimes, however, they translate the implicit preposition in accordance with the explicit verb in English without paying attention to the explicit preposition which is used for a rhetorical purpose.

Contrary to expectations, sometimes translator render the same verb and preposition in two āyāt inconsistently. While Abdel Haleem translates the explicit preposition in Q3:25, he translates the implicit preposition in Q3:9. Khattab, on the other hand, does the opposite. While he translates the implicit preposition in Q3:25, he renders the explicit preposition in Q3:9.

In addition to analysing, discussing and assessing the translation of the four elements of *taḍmīn* in the āyāt, I have encountered other linguistic aspects which I had to analyse and discuss in order to assess the translation of *taḍmīn*. These aspects include: the translation of the noun يوم 'day', as an indefinite in the context of the Judgement Day; the translation of the noun الناس (literally translated as 'people'); the translation of possession in English and Arabic; the translation of آل (literally translated as 'family'); the translation of the coordinating conjunction و (literally translated as 'and'); the translation of the noun فنظار (literally translated as 'a

large amount of money'); the translation of fronting/preposing التقديم and backing/postposing التأخير; and the translation of the object of the prepositional phrase.

I believe that just as *taḍmīn* should be taken into the translator's consideration due to the rich, additional meaning it provides, the style of the Qur'an (how Allah (God) spoke) should also be translated as long as the translation appears natural and appropriate in the target language.

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