How is Tadmīn (Implication of Meaning) Translated in the Qur’an? An Assessment of Four English Translations of the Fourth Sūrah An-Nisāʾ (Women): An Ongoing Project

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ABSTRACT
This paper is a part of ongoing project of Nouraldeen (2020; 2021a; 2021b). The project aims at studying and assessing the Qur’an translation of the āyāt which embodies one type of taḍmīn, complete taḍmīn, in the entire Qur’an. This paper studies, analyses and assesses the āyāt with taḍmīn found in the fourth sūrah (chapter), an-Nisāʾ (Women). This project is important in that it appreciates the rhetorical aspect of complete taḍmīn, which provides the reader with rich, additional meaning in a concise way. Four Muslim-Arab authored English translations are studied and assessed through two Arabic sources in which complete taḍmīn can be identified. Textual analysis is applied to the source text and the target text. All the four translators fail to pay attention to taḍmīn in their translations, except for Khattab in āyah (verse) 1 and āyah 3, though he does not translate the explicit verb, and Bridges in āyah 1, who successfully translates taḍmīn.

KEYWORDS
Hadf (ellipsis), complete taḍmīn, types of taḍmīn, Qur’an translation, standard collocation, implicit noun/verb, explicit noun/verb, implicit preposition, explicit preposition

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1. Introduction
This section summarises most of the ideas in Nouraldeen (2020; 2021a; 2021b). Taḍmīn is a linguistic-rhetoric phenomenon in Arabic, where a verb is followed by a preposition with which does not standardly collocate, and thus indicates an ellipsis. Taḍmīn is used mainly for succinctness, which is a characteristic of Arabic. Another purpose is when taḍmīn is used in the Qur’an to help its readers and listeners to engage in tadabbur, which is pondering deeply the meanings of the Qur’an. The implicitness of the noun and verb motivates the reader to engage in tadabbur and attempt to deduce the implicit meaning. Moreover, taḍmīn provides additional, interesting meanings.

1.1 Is taḍmīn in the Qur’an of one type only?
Taḍmīn in the Qur’an is classified according to the presence or absence of the elements of taḍmīn, i.e. verbal noun/verb and preposition. Table 1 below illustrates this clearly. This paper is interested in studying the first type, complete taḍmīn, because this reflects the rhetorical aspect and presents clearly the double meaning embodied in it.
Table (1) Different types of taḍmīn in the Qur’an (Nouraldeen, 2021a, p. 293)

<table>
<thead>
<tr>
<th>Type</th>
<th>explicit noun/verb</th>
<th>implicit preposition</th>
<th>implicit noun/verb</th>
<th>explicit preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>complete</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>incomplete implicit preposition</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>incomplete explicit preposition</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>N/A</td>
</tr>
<tr>
<td>nominal/verbal</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>N/A</td>
</tr>
<tr>
<td>incomplete noun/verb</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
</tbody>
</table>

Taḍmīn is linked to balāğah (rhetorical science) in two different but related aspects. It falls within ījāz (succeinctness), as a specific type of Arabic style, including hadīf (ellipsis). Likewise, it is categorised as a sub-type of hadīf.

The challenging but interesting part of the translation of taḍmīn in the Qur’an lies in its invisibility, unless a Qur’an translator is aware of this phenomenon, and pays attention to the non-standard collocation of an explicit verbal noun/verb with an explicit preposition. Moreover, the translator needs to refer to tafsīr (exegeses) as soon as taḍmīn is observed. Alternatively, the translator can also engage in tadabbūr and consequently infer the implicit elements in the āyah, as long as the inferred elements are in harmony with the explicit ones and the context of the āyah.

Complete taḍmīn merits further investigation. This study, as a part of an ongoing project dedicated to the translation of complete taḍmīn in the whole Qur’an, is an attempt to plug the gap in studies on this phenomenon by observing carefully how this Qur’anic feature 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.

2. 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?

3. Methodology

As this paper is a part of an in-progress and ongoing project studying and assessing the Qur’an translation of the āyāt including complete taḍmīn in the whole Qur’an, this study applies the same methodology as that of Nouraldeen (2021a; 2021b), but on different āyāt.

Four recent complete English Qur’an translations, produced by four Muslim-Arab authors, will be analysed and studied. This set of criteria is taken into consideration for two reasons. Firstly, being recent indicates that these translations are based on the wealth of previous translations and, therefore, the authors will probably have developed and improved them. Secondly, being Muslims with an established and deep knowledge of Arabic, and bearing in mind the translators are themselves Arabs, suggests translations which carefully observe and appropriately transfer 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.

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1 There are different types of nouns in Arabic. The ones that are used with taḍmīn so far are the verbal noun and the active participle اسم المصدر (masdar) 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 (āzwān)”. اسم الفاعل (ism al-fāliḥ) “denotes ‘the agent noun’” (Carter, 2006, vol. 2, p. 429).
Bridges² is a translation written by a team member of translators and linguists (2020, p. xxxvi). The team coordinator and the main translator is Imam³ Fadel Soliman. "He received his Master’s degree in Shariah in 2008" (Bridges Foundation, 2016).

The 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 tadmīn 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 tadmīn 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 ʕāšūr (1984) and Fadel (2005). Fadel (2005) refers to and quotes from different tafsīr (Qur’ān exegeses). Sometimes, he identifies implicit nouns/verbs and prepositions which are either different from the tafsīr he quotes from or are not pointed out by them. It will be stated when analysing and discussing the translations, whether the implicit element is identified by one of the tafsīr or by Fadel (2005). Ibn ʕāšūr (1984) is selected out of the other tafsīr because Fadel (2005) is fairly comprehensive, as he quotes from Ibn ʕāšūr only once, while Ibn ʕāšūr (1984) discusses complete tadmīn thoroughly in the Qur’an. Sometimes, Ibn ʕāšūr (1984) quotes from other tafsīr.

As noted, this study, coupled with my previous ones (Nouraldeen, 2020; 2021a; 2021b), is a part of an ongoing project which I am working on to cover all āyāt with complete tadmīn 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 sūrah 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 tadmīn will facilitate analysis and discussion and make it easier for the reader to follow.

The sūrah that will be analysed and discussed in this study is the fourth one an-Nisā’ (Women). The four English translations of the Qur’an will be analysed and discussed using the four-element model that was suggested by Nourladeen (2020, p. 240) and modified by Nourladeen (2021a, p. 293) (see table (1) above). A suggested improved translation to reflect tadmīn, where needed, will be provided in each āyāh.

4. Analysis and Discussion

In each āyāh (verse), the four English translations will be presented, followed by a table which arranges the four elements of tadmīn 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, answering the third research question. The first two research questions will be answered based on the outcomes of the analysis and discussion.

Āyāh (verse) 1

<table>
<thead>
<tr>
<th>Elements of tadmīn / Translators</th>
<th>explicit verb</th>
<th>implicit preposition</th>
<th>implicit verb</th>
<th>explicit preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdel Haleem</td>
<td>consume</td>
<td>with</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Hammad</td>
<td>consume</td>
<td>with</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Khattab</td>
<td>-</td>
<td>with</td>
<td>mix</td>
<td>-</td>
</tr>
<tr>
<td>Bridges</td>
<td>devour</td>
<td>with</td>
<td>combine</td>
<td>-</td>
</tr>
</tbody>
</table>

² A singular verb will be used when referring to this translation throughout this study, though it is a work of a team.
³ 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.
The source text (ST) has complete *taḍmīn*, following the four elements of it (see table 1 above). These elements are the explicit verb تأكل *taʾkul* (literally translated as ‘eat’), collocated with the implicit preposition مع *maʿ* (literally translated as ‘with’); the implicit verb خلط، جمع *xalaṭ, jamaʿ* (literally translated as ‘mix’ and ‘combine’, respectively), or أحال *āḥāl* (Fadel, 2005, pp. 220-221) (literally translated as ‘add’), collocated with the explicit preposition إلى *išō* (literally translated as ‘to’).

Several *mufassirūn* (exegetes) believe that the implicit verb used in the *āyah* is خلط *xalaṭ*, or جمع *jamaʿ*. However, Fadel (2005, pp. 220-221) believes that it should not be one of these, because the purpose is not to ‘mix’, so that they show off, having this wealth, or to ‘combine’, so that they store it. Rather, he believes that it should be أحال *āḥāl*, as they ‘add’ the orphans’ wealth to theirs for the purpose of ‘stealing’ it. Therefore, when they ‘eat’ the orphans’ wealth, they are motivated by their ‘desire for eating’. However, when they ‘add’ the orphans’ wealth to theirs, they are motivated by their ‘desire for stealing’.

Unlike Bridges, Abdel Haleem and Hammad translate the explicit verb, without noticing that the explicit preposition إلى *išō* (literally translated as ‘to’) is not standardly collocated with the explicit verb. Khattab, on the other hand, notices the implicit verb ‘mix’, without paying attention to the explicit verb used in the *āyah*.

Bridges, I believe, is aware of *taḍmīn* in this *āyah*. It translates the explicit verb تأكل *taʾkul* (literally translated as ‘eat’) as ‘devour’, conveying the connotation of ‘greediness’. This relays the idea of ‘desire’ behind ‘eating’ the orphans’ wealth. As for the implicit verb, Bridges also seems familiar with it, interpreting it as ‘combine’, though this does not tally with what Fadel (2005, pp. 220-221) believes, that the implicit verb is possibly أحال *āḥāl* (literally translated as ‘add’). The explicit preposition, however, is probably not translatable here, as the verb ‘devour’ is not normally followed by a preposition in English.

Another possible suggested translation which may convey the Arabic style by communicating the four elements of complete *taḍmīn* reads as follows: ‘and do not devour their wealth along with yours or add it to yours’. Here, ‘devour’ and ‘with’ represent the explicit verb and the implicit preposition, while ‘add’ and ‘to’ translate the implicit verb and the explicit preposition.

**Āyah (verse) 2**

<table>
<thead>
<tr>
<th>Elements of <em>taḍmīn</em> / Translators</th>
<th>Explicit verb</th>
<th>Implicit preposition</th>
<th>Implicit verb</th>
<th>Explicit preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdel Haleem</td>
<td>make provision</td>
<td>from</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Hammad</td>
<td>provide for</td>
<td>from</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Khattab</td>
<td>feed</td>
<td>from</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bridges</td>
<td>provide for</td>
<td>from</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

This part of the *āyah* contains four elements from which complete *taḍmīn* is formed. The explicit imperative verb أرزق *urzuq* (literally translated as ‘provide for’) is standardly collocated in Arabic with the implicit preposition من *min* (literally translated as ‘from’). However, in Fadel (2005, p. 357), the implicit imperative verb أتجار *ittajir* (literally translated as ‘do business’) is standardly collocated in Arabic with the explicit preposition في *fi* (literally translated as ‘in’).

All the four translations interpret the explicit verb and the implicit preposition, taking no notice to the explicit preposition ‘in’, which does not normally collocate with the explicit verb ‘provide for’.

I suggest the following translation which reflects the four elements of complete *taḍmīn* ‘provide for them from it [their wealth] and trade in it’.
Ayah (verse) 3

This part of the Ayah contains complete tadmīn. The explicit verbal noun إحسان (literally translated as ‘being good’) is standardly collocated in Arabic with the implicit preposition إلى (literally translated as ‘to’), but the explicit preposition بـ (literally translated as ‘to’) is standardly collocated in Arabic with the implicit verbal noun بِر (literally translated as ‘being dutiful’) (see Ibn Fāṣūr, 1984, vol. 5, p. 49).

English uses one preposition for both verbal nouns ‘being good’ and ‘being dutiful’, unlike Arabic, which has a different preposition for them, i.e. إحسان إلى and بـ بِر (literally translated as ‘being good to’ and ‘being dutiful to’).

All the translations, except Khattab, translate the explicit verbal noun as an imperative verb ‘be good’, followed by the same explicit and implicit preposition ‘to’, paying no attention to the implicit verbal noun بِر (literally translated as ‘being dutiful’). Khattab, on the other hand, translates the implicit verbal noun بِر, in the form of an imperative verb, as ‘be kind’, which is also followed by the preposition ‘to’. The reason why I believe ‘be kind’ is an interpretation of the implicit verbal noun بِر is that Khattab translates بِر in another Ayah (but used in the form of active participle بار بـ barr) as ‘kind’, as will be seen in the following paragraph.

The active participle بار barr is used in Ayah Q 19:14 وبار بـ ووالديه wa barran bi wālidayh. The four translations of وبار بـ ووالديه are as follows: ‘kind to his parents’, ‘and virtuous toward his parents’, ‘and kind to his parents’, and ‘and was very kind to his parents’, respectively.

I believe a better translation of بار barr would be ‘honouring and being dutiful’, for two reasons. First, بار barr is defined by Ibn Fāṣūr (1984, vol. 16, p. 77, my translation) as ‘honouring and seeking to be obedient’. This definition is reflected in the translation I suggest above ‘honouring and being dutiful’. In Longman (2022), ‘honour’ is defined as “to treat someone with special respect” and ‘dutiful’ as “doing what you are expected to do and behaving in a loyal and obedient way”. Reading these two English definitions, and considering the Arabic definition of بار barr given by Ibn Fāṣūr, one can argue that the proposed translation of بار barr ‘honouring and being is probably the most appropriate one. The second reason is that ‘dutiful’ is collocated in English with ‘son’.

Considering the tadmīn in the Q 4:36, I suggest translating it as ‘Be kind and dutiful to both your parents and honour them’.

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4 It is used as al-masdar ‘verbal noun’ in the Ayah; however, the four translators translate it as a verb (the explicit and implicit ones).
5 اسم الفاعل ism al-fā’il is a type of a noun in Arabic, which is formed from a verb to indicate a doer of the verb.
6 The Arabic source text reads الإكرام والسع في الطاعة
**Ayah (verse) 4**

<table>
<thead>
<tr>
<th>Elements of <em>tadmīn</em> / Translators</th>
<th>explicit active participle</th>
<th>implicit preposition</th>
<th>implicit active participle</th>
<th>explicit preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdel Haleem</td>
<td>control</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Hammad</td>
<td>able watcher</td>
<td>-</td>
<td>-</td>
<td>over</td>
</tr>
<tr>
<td>Khattab</td>
<td>Watchful</td>
<td>-</td>
<td>-</td>
<td>over</td>
</tr>
<tr>
<td>Bridges</td>
<td>Sustainer</td>
<td>for</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

In this part of the *āyah* which has a complete *tadmīn*, the explicit active participle ممَّتَلِّي (literally translated as ‘feeding’) is standardly collocated in Arabic with the implicit preposition لـِ (literally translated as ‘to’ or ‘for’). By contrast, the explicit active participle ممَّتَلِّي (literally translated as ‘knowing’) is standardly collocated in Arabic with the implicit preposition عَلَى (literally translated as ‘on’) (see Ibn Ṣāṣūr, 1984, vol. 5, p. 144).

According to Ibn Ṣāṣūr (1984, vol. 5, p. 144), the explicit active participle ممَّتَلِّي basically means ‘feeding’. It is used here figuratively to mean الحافظ al-Haḏīṯ ‘the keeper’, ‘the protector’ or ‘the guardian’, because the one who feeds usually protects from death. Another sense of the explicit active participle, as Ibn Ṣāṣūr (1984, vol. 5, p. 144) states, is المقتدر al-Muqtadir ‘the extremely capable’ (which is morphologically different from القادر al-Qādir ‘the capable’). The third sense of the explicit active participle, according to Ibn Ṣāṣūr (1984, vol. 5, p. 144), the explicit active participle ممَّتَلِّي is ar-Raqīb ‘the constantly watching’. However, as the explicit active participle does not standardly collocate with the explicit preposition, it is believed that there is an implicit active participle, which is ممَّتَلِّي.

The four translations interpret this part of the *āyah* differently. Abdel Haleem translates the explicit active participle ممَّتَلِّي as ‘control’, which tallies with one sense of ممَّتَلِّي mentioned above, i.e. the المقتدر al-Muqtadir ‘the extremely capable’, because ‘control’, according to Longman (2022), means someone who has power and makes something happen in the way they want. It is important to note that although the complete *tadmīn* in Arabic has four elements, these four elements will not always all appear in an English, because every language has its own grammatical norms. An example is Abdel Haleem’s translation when ‘control’ in English is a transitive verb, not a verb which takes a following preposition.

Hammad and Khattab interpret the explicit active participle as ‘able watcher/watchful’, which corresponds with one sense of ممَّتَلِّي mentioned above, i.e. the الرقم ar-Raqīb ‘the constantly watching’, followed by the explicit preposition ‘over’, which is standardly collocated with the Arabic الرقم ar-Raqīb and the English ‘able watcher/watchful’. With this sense of ممَّتَلِّي, there is no *tadmīn* in this part of the *āyah*.

However, according to Ibn Ṣāṣūr (1984, vol. 5, p. 144), the explicit active participle ممَّتَلِّي means basically الحافظ al-Haḏīṯ ‘the keeper’, ‘the protector’ or ‘the guardian’. It is then standardly collocated in Arabic with the implicit preposition لـِ (literally translated as ‘to’ or ‘for’). By contrast, the explicit preposition عَلَى (literally translated as ‘on’) is standardly collocated with ممَّتَلِّي (literally translated as ‘knowing’), as Ibn Ṣāṣūr (1984, vol. 5, p. 144) states.

Bridge, on the other hand, translates the explicit active participle as الرقيب ar-Rāziq ‘the Sustainer’, followed by the implicit preposition لـِ (literally translated as ‘to’ or ‘for’). ‘Sustainer’ in this context is meant to be a translation of ممَّتَلِّي which has a complete ممَّتَلِّي (literally translated as ‘knowing’), as Ibn Ṣāṣūr (1984, vol. 5, p. 144) states.

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7 It is used as an اسم الفاعل *ism al-fā'il* ‘active participle’, in the *āyah; however, Abdel Haleem translates it as a verb.
specific sense ‘feeding’, or it could be meant by the translator to be in its general sense which includes anything that brings benefit to all living things (see Ibn Ṣāṣūr (1984, vol. 5, p. 144).

Ibn Ṣāṣūr (1984, vol. 5, p. 144) states that the explicit preposition علی سل (literally translated as ‘on’) is standardly collocated with the implicit active participle متعالی‘literally translated as ‘knowing’). Also, the explicit active participle مِتَعَالی‘means basically ‘the keeper’, ‘the protector’ or ‘the guardian’, which is standardly collocated in Arabic with the implicit preposition لی (literally translated as ‘to’ or ‘for’) as used, for example, in Q 15:9.

Therefore, to reflect the tadmīn in English translation, I suggest the following translations: ‘Allah is Knowing of all things and Protector of them’, ‘Allah is Knowing of all things and Keeper for them’ or ‘Allah is Knowing and Protector of all things’. Another suggested translation will also reflect what Ibn Ṣāṣūr (1984, vol. 5, p. 144) states that this part of the āyah refers to ‘capability and knowledge’. I translate it as ‘Allah is All-Knowing and capable of everything’.

**Āyah (verse) 5**

<table>
<thead>
<tr>
<th>Elements of tadmīn / Translators</th>
<th>explicit verb</th>
<th>implicit preposition</th>
<th>implicit verb</th>
<th>explicit preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdel Haleem</td>
<td>gather</td>
<td>on</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Hammad</td>
<td>gather</td>
<td>-</td>
<td>-</td>
<td>to</td>
</tr>
<tr>
<td>Khattab</td>
<td>gather</td>
<td>on</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bridges</td>
<td>gather</td>
<td>-</td>
<td>-</td>
<td>to</td>
</tr>
</tbody>
</table>

The ST contains a complete tadmīn. The explicit verb يجمع yajmaʻ (literally translated as ‘gather’) is standardly collocated in Arabic with the implicit preposition فی (literally translated as ‘in’). Also, the implicit verb يسُوق yasūq (literally translated as ‘lead/drive’) (Fadel, 2005, p. 274) is standardly collocated in Arabic with the explicit preposition إلإ (literally translated as ‘to’) (cf. Nouraldeen (2021b, p. 246), which has the same explicit active participle and the implicit preposition, but has a different implicit active participle and explicit preposition).

In terms of which elements of tadmīn are translated, translators have different approaches. Abdel Haleem and Khattab translate the explicit verb ‘gather’, followed by the implicit preposition ‘on’ (literally translated as ‘in’), in accordance with the English grammar that collocates ‘on’ with ‘Day’. However, it is likely that the two translators did not consider the explicit preposition ‘to’. On the other hand, Hammad and Bridges are literal when translating the explicit verb ‘gather’, followed by the preposition ‘to’, whose correspondent in Arabic إلإ is standardly collocated with the implicit verb يسُوق yasūq (literally translated as ‘assemble/bring/herd’) or يسُوق yasūq (literally translated as ‘lead/drive’).

Another āyah, Q4: 172, uses the verb يسُوق yasūq, followed by its standard collocate, the preposition إلإ ‘إلإ’. The four translations translate this phrase as follows: ‘gather before Him’, ‘assemble before Him’, ‘be brought before Him’, and ‘herd to Himself’, respectively. Abdel Haleem translates both يسُوق yasūq in Q4: 172, and يجمع yajmaʻ in Q 4:87 as ‘gather’. Nevertheless, as the most appropriate translation for يجمع yajmaʻ is ‘gather’, it cannot reasonably be used to translate يسُوق yasūq in the context of Q4: 87, since this obscures the distinction between يجمع yajmaʻ and يسُوق yasūq.

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8 The Arabic source text reads: وعلى يد قوله تعالى: وكان الله علَّ قلبه مَلَّا يُؤْيِي مَلَّا يُؤْيِي إلَّا إلَى القدرَة وَالعَلَم. 

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Similarly, Q39: 71, uses the verb يسوق yasūq (in the perfect passive form سيق sīq), followed by its standard collocate, the preposition إلى ʾilā. The four translations relay these as follows: ‘will be led to’, ‘shall be driven to’, ‘will be driven to’, and ‘were driven to’, respectively.

My suggestion to reflect the rhetorical style of tadhīn in this part of the āyāh is to translate Q 4:87 as ‘He will surely gather you all on the Day of Judgement and bring you to that Day’. The explicit and implicit verbs are used, but the use of prepositions is decided by the grammar of the language translated into, which is English here. Another proposed translation can read: ‘He will surely gather you all on the Day of Judgement and drive you to that Day’.

**Āyah (verse) 6**

<table>
<thead>
<tr>
<th>Elements of tadhīn / Translators</th>
<th>explicit verbal noun</th>
<th>implicit preposition</th>
<th>implicit verbal noun</th>
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<tbody>
<tr>
<td>Abdel Haleem</td>
<td>repentance</td>
<td>to</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Hammad</td>
<td>repentance</td>
<td>-</td>
<td>-</td>
<td>by</td>
</tr>
<tr>
<td>Khattab</td>
<td>repentance</td>
<td>to</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bridges</td>
<td>repentance</td>
<td>to</td>
<td>-</td>
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</tbody>
</table>

Abdel Haleem (2005, p. 59): fast for two consecutive months by way of repentance to God. [Q 4:92]
Khattab (2016, p. 74): fast two consecutive months—as a means of repentance to Allah.
Bridges (2020, p. 61): the fasting of two consecutive months as a repentance to Allah.

In this āyāh which contains complete tadhīn, the explicit verbal noun توبة tawbah (literally translated as ‘repentance’) is standardly collocated with the implicit preposition إلى ʾilā (literally translated as ‘to’). Also, the explicit preposition من min (literally translated as ‘from’) is standardly collocated with the implicit verbal noun قبول qabūl (literally translated as ‘acceptance’) (see Ibn ʕāshūr, 1984, vol. 5, p. 162).

All the translators with the exception of Hammad render the explicit verbal noun توبة tawbah, followed by the implicit preposition إلى ʾilā, paying no attention to the explicit preposition من min. Hammad, on the other hand, seems to be aware that the explicit preposition من min is not standardly collocated with the explicit verbal noun توبة tawbah, but he considers it something different from tadhīn. He assumes that there is an elliptical verb ‘ordained’ which explains the occurrence of the explicit verbal noun توبة tawbah with the explicit preposition من min ‘from’. ‘By’ in his translation functions as ‘from’.

A suggested translation takes into consideration the complete tadhīn reads: (following the style of the verbal noun of the ST) ‘the fasting of two consecutive months, so you show repentance to Allah, and He, in turn, provides you a reward of acceptance’. Another suggested shorter version is ‘fast two consecutive months, so you repent to Allah, and, He, in turn, accepts this fasting from you’.
How is ṭadmīn (Implication of Meaning) Translated in the Qur’an? An Assessment of Four English Translations of the Fourth Sūrah An-Nisāʾ (Women): An Ongoing Project

Āyah (verse) 7

Abdel Haleem (2005, p. 60): ‘But was God’s earth not spacious enough for you to migrate to some other place?’ [Q 4:97]

Hammad (2009, p. 153): Was God’s earth not spacious [enough] for you to migrate therein, [away from unbelief]?

Khattab (2016, p. 75): “Was Allah’s earth not spacious enough for you to emigrate?”

Bridges (2020, p. 62): “Was Allah’s earth not vast enough for you to emigrate therein?”

<table>
<thead>
<tr>
<th>Elements of ṭadmīn / Translators</th>
<th>explicit verb</th>
<th>implicit preposition</th>
<th>implicit verb</th>
<th>explicit preposition</th>
</tr>
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<tbody>
<tr>
<td>Abdel Haleem</td>
<td>migrate</td>
<td>to</td>
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<td>-</td>
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<tr>
<td>Hammad</td>
<td>migrate</td>
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<td>therein</td>
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<tr>
<td>Khattab</td>
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<td>Bridges</td>
<td>emigrate</td>
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<td>therein</td>
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</table>

In relation to the complete ṭadmīn in this āyah, the explicit verb تهاجر tuhajir (literally translated as ‘migrate/emigrate’) is standardly collocated with the implicit preposition إلإ ʿilā (literally translated as ‘to’). Also, the explicit preposition في fī (literally translated as ‘in’) is standardly collocated with the implicit verb تضرب tadrīb (literally translated as ‘travel’).

Fadel (2005, pp. 645-647) justifies the view that there is ṭadmīn in this part of the āyah. In addition to ‘emigration/migration’, the use of the implicit verb ‘travel’ involves there being จิหāt (sacrifice) and effort, in leaving one’s possessions, families and friends behind, and spending time travelling in the spacious earth, facing the pain of ‘migration/emigration’, the difficulties of earning a living, and the possible pursuit of enemies.

Abdel Haleem translates the explicit verb تهاجر tuhajir, followed by the implicit preposition إلإ ʿilā, ignoring the explicit preposition في fī, which indicates an implicit verb, with which it standardly collocates.

Hammad and Bridges are literal that they translate the explicit verb تهاجر tuhajir, followed by the explicit preposition في fī, using a different preposition which is ‘therein’, rather than ‘in’.

Interestingly, Khattab translates the explicit verb تهاجر tuhajir, followed by no preposition, although the verb is standardly followed by the preposition ‘to’ in English.

My proposed improvement to the four translations, which features ṭadmīn, reads ‘Was Allah’s earth not spacious enough for you to travel in and emigrate to some other place?’

5. Conclusion

It seems that the four translators are mostly not aware of ṭadmīn when translating the Qur’an, except for Khattab in āyah 1 and āyah 3, though he does not translate the explicit verb, and Bridges in āyah 1, who successfully translates the first three elements of ṭadmīn. The fourth element, the explicit preposition, cannot be translated sometimes. This is a matter of the grammar of the language whether a verb is followed by a preposition or an object, and an appropriate English translation may not employ any preposition if the English verb is transitive. However, the specific preposition used in Arabic is an indicator that there is an implicit verb if this preposition is not the one which standardly follows the verb in question.

The complete ṭadmīn in Arabic should be reflected when translating into English, except that the English verb (the explicit and implicit) is not standardly followed by a preposition. In that case, the explicit and implicit verb should be rendered.

Most of the āyāt discussed above are translated literally, i.e. through translating the explicit verb/noun and the explicit preposition, paying no attention to the fact that the explicit preposition is not standardly collocated in Arabic with the explicit verb/noun, which consequently suggests an implicit verb.
It is unfortunate that the study did not include the views of the Qur’an translators on translating *taḍmīn* in the Qur’an. Further research may consider this. As this study is an ongoing project to study the translation of *taḍmīn* in the entire Qur’an, more work will need to be done by the researcher to study this.

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**References**


