The Translation of Complete Ṭadmīn (implication of meaning) in the Fifth and Sixth Suwar (Chapters) in the Qur’an into English: An Ongoing Project

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ABSTRACT

This paper is a part of an ongoing project which investigates four English translations of complete ṭadmīn in the entire Qur’an. It is an extension of Nouraldeen (2020; 2021a; 2021b; 2022) which have studied four chapters so far. This paper proceeds with discussing, analysing and assessing the fifth sūrah (chapter) al-Māʾidah and the sixth one al-Anfām. The importance, yet the challenge, of complete ṭadmīn lies in its invisibility to the translator and its absence in English. The four-element model that was put forward in Nouraldeen (2020, p. 240) is used to analyse and discuss the four English Qur’an translations of complete ṭadmīn. The theoretical framework of this study is established within the theories of Vinay and Darbelnet (1995, p. 342) and Dickins et al. (2017, pp 48-56), which suggest ‘explicitation’, ‘loss’ and ‘gain’. Textual analysis is applied to the source text and the target text based on two sources and two dictionaries. The four translators are mostly not aware of ṭadmīn when translating the Qur’an, except for Abdel Haleem and Khattab in āyāh 4 who translate the implicit verb ترَكُ فَرَط (literally translated as ‘neglect’), discounting the translation of the explicit verb فَرَتَ (literally translated as ‘leave’). The Qur’anic style should be taken into consideration when translating the Qur’an unless the translation would sound awkward in English.

KEYWORDS

Hadīf (ellipsis), complete ṭadmīn, types of ṭadmīn, Qur’an translation, standard collocation, implicit noun/verb/adjective, explicit noun/verb/adjective, implicit preposition, explicit preposition

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1. Introduction

This part abridges most of the ideas in Nouraldeen (2020; 2021a; 2021b; 2022). Ṭadmīn is an Arabic phenomenon in which a verb or a noun is followed by a preposition with which does not standardly collocate, for a rhetorical purposes. Ṭadmīn, which is also considered an ellipsis, is used principally for succinctness, which is a characteristic of Arabic. Another purpose is when ṭadmīn 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, ṭadmīn provides additional, interesting meanings.

1.1 How is ṭadmīn viewed by Classical Arabic?

Kūfan and Baṣran, the two main Classical Arabic linguistic schools, regard ṭadmīn differently. The former considers it taqārud ‘mutual borrowing’, where one preposition is used metaphorically in place of another one. However, the latter, whose approach this study adopts, believes that there is an implicit verb or noun and a preposition, which collocates standardly with the explicit verb or noun and preposition.

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1.2 Is tadmin in the Qur’an of one type only?

Tadmin in the Qur’an is classified according to the presence or absence of the elements of tadmin, i.e. verbal noun, verb or adjective1 and preposition. Table 1 below illustrates this clearly. This paper is interested in studying the first type, complete tadmin, because this reflects the rhetorical aspect and presents clearly the double meaning embodied in it.

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

Table (1) Different types of tadmin in the Qur’an (Nouraldeen, 2021a, pp. 292-293)

Tadmin is linked to balāghah (rhetorical science) in two different but related aspects. It falls within ‘yāz (succinctness), as a specific type of Arabic style, including hadf (ellipsis). Likewise, it is categorised as a sub-type of hadf.

The challenging but interesting part of the translation of tadmin in the Qur’an lies in its invisibility, unless the 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 tadmin is observed. Alternatively, the translator can also engage in tadabbur 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. Another challenging aspect of tadmin is its absence in English.

Complete tadmin merits further investigation. This study, as a part of an ongoing project dedicated to the translation of complete tadmin in the whole Qur’an, is an attempt to plug the gap in studies of 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 tadmin makes it fruitful to convey this implicit meaning in the ST, resulting in an explicit TT.

2. Tadmin in Translation Studies (Theoretical Framework)

Tadmin indicates that there is ‘implicitness’ of the verb or the noun and the preposition. Furthermore, it suggests ‘loss’ of (some) rhetorical aspects in the ST and ‘gain’ of information in the TT. As for ‘implicitness’, Vinay and Darbelnet (1995, p. 342) propose ‘explicitation’ as a stylistic translation technique which makes “explicit in the target language what remains implicit in the source language because it is apparent from either the context or the situation”.

I believe ellipsis, including tadmin, which is used implicitly in the Qur’an, should be translated explicitly. 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 linguistic science might find it difficult to identify some elliptical 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 involves 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.

On the other hand, to minimise the possible ‘loss’, Dickins et al. (2017, pp 48-56) suggest ‘compensation’. One of the forms of this is “making explicit what is implicit in the ST” (Dickins et al., 2017, pp 52). This technique can also result in ‘gain’, which is “a phenomenon which occurs when there is explicitation” (Vinay and Darbelnet, 1995, p. 343).

3. Research Questions

This research addresses the following questions:

a) Are Qur’an translators of Islamic and Arabic origin aware of tadmin in the Qur’an?

b) How do Qur’an translators of Islamic and Arabic origin translate tadmin in the Qur’an?

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1 The first use of an adjective as an element in complete tadmin appeared in data in this paper in āyah 2, Q5:54.

2 There are different types of nouns in Arabic. The ones that are used with tadmin so far identified in my data are the verbal noun اسم المصدر الفاعل (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 (‘awzān)”. اسم الفاعل “denotes ‘the agent noun” (Carter, 2006, vol. 2, p. 429).

3 The first use of an adjective as an element in complete tadmin appeared in data in this paper in āyah 2, Q5:54.
c) How can the four Qur’an translations of complete tadmin be improved?

4. Methodology
As this paper is a part of an ongoing project, which studies and assesses the Qur’an translation of the āyāt including complete tadmin in the whole Qur’an, this study applies the same methodology as that of Nouraldeen (2021a; 2021b; 2022), but on different āyāt.

Four recent complete English Qur’an translations, produced by four Muslim-Arab authors, will be analysed, discussed and assessed in regard to the āyāt involving complete tadmin. 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 Hammād (2009), (c) The Clear Qur’an: A Thematic English Translation of the Meaning of the Final Revelation by Mumīt Khattāb (2016), and (d) Translation of the Ten Qur’ān of the Noble Qur’an by Bridges (2020).

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 including tadmin.

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”.

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

Khattāb (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, Khattāb (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.

Bridges is a translation written by a team member of translators and linguists (2020, p. xxxvi). The team coordinator and the main translator is Imam Fadel Soliman. “He received his Master’s degree in Shariah in 2008” (Bridges Foundation, 2016).

In order to assess the four English translations, particularly semantically, and therefore suggest an appropriate translation, when needed, two online dictionaries will be consulted. The first one is the Longman Dictionary of Contemporary English and the second one is Oxford Dictionaries Premium. Both provide all possible meanings needed to assess the four translations. They also sometimes identify the religious terms, which helps to decide upon the appropriateness of one translation over the others, given the genre of the Qur’an as a religious text.

As there is no reference in Arabic, to the best of my knowledge, that encompasses all āyāt with complete tadmin 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 ʿĀṣūr (1984) and Fadel (2005). Fadel (2005) refers to and quotes from different tafsīr (Qur’an 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 ʿĀṣūr (1984) is selected in preference to other tafsīr, because although Fadel (2005) is fairly comprehensive, he unexpectedly quotes from Ibn ʿĀṣūr only once, while Ibn ʿĀṣūr (1984) discusses complete tadmin in the Qur’an thoroughly. Sometimes, Ibn ʿĀṣūr (1984) quotes from other tafsīr.

As noted, this study, coupled with my previous ones (Nouraldeen, 2020; 2021a; 2021b; 2022), is a part of an ongoing project which I am working on to cover all āyāt with complete tadmin 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 tadmin will facilitate analysis and discussion and make it easier for the reader to follow.

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4 A singular verb will be used when referring to this translation throughout this study, though it is a work of a team.

5 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 translation of complete *tadım* (implication of meaning) in the fifth and sixth *suwar* (chapters) in the Qur’an into English: An ongoing project

The *suwar* that will be analysed and discussed in this study are the fifth one *al-Mā’idah* and the sixth one *al-An‘âm*[

The four English translations of the Qur’an will be analysed and discussed using the four-element model that was put forward in Nouraldeen (2020, p. 240) and modified by Nouraldeen (2021a, p. 293) (see table (1) above). A suggested improved translation to reflect *tadım*, where needed, will be provided in each *āyah*.

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 *tadım* and identifies which element is present or absent in these translations. After that, the ST and the TTs will be analysed and discussed and improvements to the translations wherever needed will be suggested, which will answer the third research question. The first two research questions will be answered based on the outcomes of the analysis and discussion.

*Āyah (verse) 1

<table>
<thead>
<tr>
<th>Elements of <em>tadım</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>completed</td>
<td>-</td>
<td>-</td>
<td>upon</td>
</tr>
<tr>
<td>Hammad</td>
<td>have completed</td>
<td>-</td>
<td>-</td>
<td>upon</td>
</tr>
<tr>
<td>Khattab</td>
<td>completed</td>
<td>-</td>
<td>-</td>
<td>upon</td>
</tr>
<tr>
<td>Bridges</td>
<td>have completed</td>
<td>-</td>
<td>-</td>
<td>upon</td>
</tr>
</tbody>
</table>

Based on Fadel (2005, p. 256), the source text (ST) has complete *tadım*, following the four elements of it (see table 1 above). These elements are the explicit verb أتمَّ atamma (literally translated as ‘complete’), collocated with the implicit preposition ْلِا on you, and the implicit verb أصبَح asbağa (literally translated as ‘lavish’ or ‘shower’), collocated with the explicit preposition على tolu (literally translated as ‘upon’ or ‘on’).

The collocation of the explicit verb أتمَّ atamma (literally translated as ‘complete’) with the implicit preposition ْلِا (literally translated as ‘for’) is found in the Qur’an in two places. The first is in Q2: 196, translated by Khattab (2016, p. 24) as “Complete the pilgrimage and minor pilgrimage for Allah”. The second is in Q66: 8, translated by Khattab (2016, p. 489) as “Perfect our light for us”.

The use of the implicit verb أصبَح asbağa (literally translated as ‘lavish’ or ‘shower’), collocated with the explicit preposition على tolu (literally translated as ‘upon’ or ‘on’) can be found in Q31: 20. As observed by ‘Ali Māmduḥ (2005, p. 262) “has lavished His blessings on you”; Hammad (2009, p. 705) “showered you with His blessings”; Khattab (2016, p. 344) “has lavished His favours upon you”; Bridges (2020, p. 276) “showered you with His blessings”.

The implicit verb أصبَح asbağa is interpreted intralinguistically by Ibn ‘Abd al-Barr (1984, vol 21, p. 174) as “give a lot”[6]. Semantically, I prefer using ‘lavish’ over ‘shower’ for two reasons. Firstly, Oxford Dictionaries Premium (2022) defines ‘lavish’ as “give someone generous amounts of and defines ‘shower’ as “give someone a great number of (things)”. As a result, the use of the word ‘generous’ in defining ‘lavish’ conveys the sense of ‘kindness’ and ‘willingness’ which I believe the Arabic word أصبَح asbağa connotes and therefore makes ‘lavish’ more appropriate translation. Secondly, I feel ‘lavish’ is more elegant than ‘shower’.

The four translators translate the explicit preposition على tolu (literally translated as ‘upon’ or ‘on’) without noticing that the explicit preposition is not standardly collocated with the explicit verb أتمَّ atamma (literally translated as ‘complete’). Unlike in Arabic, in English there is only one preposition collocated with the explicit verb أتمَّ atamma (literally translated as ‘complete’), and the implicit

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[6] The Arabic text وَإِسْتِغْفَارُ النَّعْمَ إِكْثَارًا
verb أسُبَّغ (literally translated as 'lavish' or 'shower'); this is 'on' (or its variant 'upon'). Therefore, both verbs will be followed by one preposition.

Rhetorically, the رَأْيَة has preposing/fronting of the explicit preposition رَأْيَة (literally translated as 'upon' or 'on') and its object كُم (the plural you). Furthermore, the object نعمة نَمَٰح (translated by the four translators as 'blessing', 'grace', 'favour' and 'blessings', respectively) is postposed/backing. Another رَأْيَة, Q2:150, translated by Khattab (2016, p. 18) as "so that I may [continue to] perfect My favour upon you", uses the same preposition and object with no preposing/fronting or postposing/backing.

Although Nouraldeen (2021b, p. 247) strongly believes that "translating the Qur’anic style is highly recommended and brings the target readers very close to the Qur’anic style", this "must be [done] on condition that the style is communicated appropriately in a way that sounds natural in English" (Nouraldeen, 2021b, p. 249). Thus, following the Arabic style to translate the explicit verb أَتَمَّا (literally translated as 'complete') with the implicit preposition لِي (literally translated as 'for') as 'completed for you' My blessing will sound awkward in English. Nevertheless, English allows stylistically the translation of the implicit verb أسُبَّغ (literally translated as 'lavish' or 'shower') but collocated with the preposition 'with' rather than the explicit preposition رَأْيَة (literally translated as 'upon' or 'on'). To put it differently, the implicit verb أسُبَّغ can be translated using the explicit preposition رَأْيَة (literally translated as 'upon' or 'on') but not following the Qur’anic style of preposing/fronting the explicit preposition رَأْيَة (literally 'upon' or 'on') and its object كُم (the plural you) and of postposing/backing the object نعمة نَمَٰح (translated by the four translators as 'blessing', 'grace', 'favour' and 'blessings', respectively). Alternatively, the implicit verb أسُبَّغ can be translated by following the Qur’anic style mentioned above, but with a different preposition 'with', rather than the explicit preposition رَأْيَة (literally 'upon' or 'on') used in the رَأْيَة. Here, I will sacrifice the use of the explicit preposition رَأْيَة for the use of the Qur’anic style of preposing/fronting the explicit preposition رَأْيَة (literally 'upon' or 'on') and its object كُم (the plural you).

The translations which use the explicit preposition رَأْيَة, but do not follow the Qur’anic style of preposing/fronting are those of Abdel Haleem (2005, p. 262) "has lavished His blessings on you" and Khattab (2016, p. 344) "has lavished His favours upon you". However, the translation of Hammad (2009, p. 705) "showered you with His blessings" and Bridges (2020, p. 276) "showered you with His blessings" follow the Qur’anic style, which I concur with.

As for the translations of نعمة نَمَٰح by the four translators, as 'blessing', 'grace', 'favour' and 'blessings', respectively, they are defined by the Longman Dictionary of Contemporary English (2022) and Oxford Dictionaries Premium (2022) differently. ‘Blessing’ is defined by the Longman Dictionary in its main sense as “something that you have or something that happens which is good because it improves your life, helps you in some way, or makes you happy”, while in its religious sense, it is defined as “protection and help from God”. Oxford Dictionaries Premium (2022) defines ‘blessing’ in its main religious, sense as “God’s favour and protection”. On the other hand, ‘grace’ is defined by the Longman Dictionary as “God’s kindness that is shown to people”, while Oxford Dictionaries Premium defines it as “(In Christian belief) the free and unmerited favour of God, as manifested in the salvation of sinners and the bestowal of blessings”. In contrast, ‘favour’ is defined by the Longman Dictionary in its main sense as “something that you do for someone in order to help them or be kind to them”, while Oxford Dictionaries Premium defines it as “approval, support, or liking for someone or something”.

Given this, and as Ibn ٍبُص (1984, vol. 1, p. 483) defines the word نعمة نَمَٰح as all blessings because it is a generic noun اسم جنس, I prefer translating the word نعمة نَمَٰح as ‘blessing’. The reason is that ‘blessing’ is, unlike ‘favour’, a religious term which also includes favour, protection and help. This makes it generic for all good things that may be given by Allah to his creatures. As for ‘blessings’, I do not believe there is need for adding the plural ‘s’, given that ‘blessing’ is a generic noun, as Ibn ٍبُص (1984, vol. 1, p. 483) defines it, and as the Longman Dictionary (2022) defines it in its religious sense, as also does Oxford Dictionaries Premium (2022).

Comparing the translation of نعمة نَمَٰح in Q5:3 to that in Q31:20, it is surprisingly that Hammad inconsistently translates نعمة نَمَٰح in Q5:3, being a generic noun in a singular form, as ‘grace’, while he renders it in Q31:20, being a plural noun, as ‘blessings’. This can be justified on the grounds that ‘grace’ is an uncountable noun and therefore cannot be pluralised. However, the use of ‘blessing’, which I believe is more appropriate for translating نعمة نَمَٰح, will help the translator to avoid inconsistency, given that ‘blessing’ can be both countable and uncountable in its religious sense.

Another unexpected result is that Bridges translates نعمة نَمَٰح in Q5:3, being a generic noun in the singular form, as ‘blessings’, while he renders it in Q31:20, being as the plural noun, as ‘blessings’. I believe Bridges may have translated نعمة نَمَٰح in Q5:3 in

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7 The Arabic source text: ܒܢܘܬܐ ܗܢܗ ܒܡܪܕܒ ܒܝܢ ܒܝܒ ܢܠܗ ܓܢܫ ܡܘܢܚ ܦܛܘ ܗܪܙ ܥܩܒ.
the plural form, in order to make it clearer that although مَعَانِيَة nīmah in Q5:3 is used in the singular form as a generic noun, the generic noun is meant here to convey the meaning of plurality.

One possible suggested translation which may embody complete tadmīn and the Qur’anic style is ‘and I have completed My blessing for you and lavished you with it’.

Āyah (verse) 2

Based on Fadel (2005, p. 342-44), and on Ibn Ṣāṣūr (1984, vol. 6, p. 237), this part of the āyah contains four elements from which complete tadmīn is formed. The explicit adjective أذلة adillah (literally translated as ‘humble’) is standardly collocated in Arabic with the implicit preposition جِلى ġilli (literally translated as ‘for’); and the implicit adjective أحنان ahinnah (literally translated as ‘tender’) is standardly collocated in Arabic with the explicit preposition على ʿala (literally translated as ‘upon’ or ‘on’).

The explicit adjective أذلة adillah (literally translated as ‘humble’) is interpreted intralingually by Ibn Ṣāṣūr (1984, vol 6, p. 237) as ‘humiliation’ [so they look weak and deserve no respect] and ‘obedience’8. The verb ذَلَّa, from which the explicit adjective أذلة adillah is formed, is originally used in Arabic for animals when they are tamed and trained to be blindly obedient. However, this meaning is not intended in the āyah. Rather, the word is used figuratively, as Ibn Ṣāṣūr (1984, vol 6, p. 237) explains, to mean ‘gentleness’9 and ‘lowering the wing of humility’10 i.e. ‘humbleness’. Therefore, to convey the two senses mentioned above, I suggest the use of ‘humble and gentle’. Moreover, although the use of the word أذلة adillah in the āyah in its basic, literal, and negative meaning of ‘humiliation’ and ‘obedience’ is not intended, I believe the use of the word أذلة adillah is meant to express the highest degree of ‘gentleness’ and ‘humbleness’. Therefore, I suggest the use of the adverb ‘extremely’ prior to ‘gentle’ and ‘humble’.

On the other hand, the implicit adjective أحنان ahinnah (literally translated as ‘tender’) is used as a type of noun, المصدر (masdar) or infinitive، حنان hanān, in Q19:13 حنانًا مِّن لَدِي ـ. The word حنان hanān is translated by the four translators as follows: Abdel Haleem (2005, p. 191) “tenderness”; Hammad (2009, p. 512) “tenderness”; Khattab (2016, p. 249) “compassion”; Bridges (2020, p. 203) “tenderness”.

‘Tenderness’ and ‘compassion’ are defined by the Longman Dictionary of Contemporary English (2022) and Oxford Dictionaries Premium (2022) differently. ‘Tenderness’ is defined by the Longman Dictionary of Contemporary English as “gentle and careful in a way that shows love”, while Oxford Dictionaries Premium defines it as “feelings of deep affection”. ‘Compassion’, on the other hand, is defined by the Longman Dictionary of Contemporary English as “a strong feeling of sympathy for someone who is suffering, and a desire to help them”, while it is defined by Oxford Dictionaries Premium as “Sympathetic pity and concern for the sufferings or misfortunes of others”. I believe ‘tenderness’ is more appropriate translation for حنان hanān than ‘compassion’.

8 The Arabic source text: بالذِّلَّة، which means the wing.
9 The Arabic source text: الحناء، which means the cloak.
10 The Arabic source text: طولة الكتف، which is a metaphor for being humble. طولة الكتف is similar in meaning to حَنَانٌ، which is used in the Qur’an in Q15.88, Q17:24 and Q.26:215.
reason is that ‘compassion’ has the sense of expressing ‘tenderness’ but for sufferings. However, ‘tenderness’ is a general feeling which is closer to the meaning of حنان hanán.

All the four translations interpret the explicit adjective and the implicit preposition, taking no notice of the explicit preposition ‘على’ ُّ ُّ ُّ ُّ ُّ (literally translated as ‘upon’ or ‘on’), which does not standardly collocate with the explicit adjective آدلة adillah (literally translated as ‘humble’).

I suggest the following translation which reflects the four elements of complete تدين ‘extremely gentle and humble with the believers and tender towards them’.

**Ayah (verse) 3**

<table>
<thead>
<tr>
<th>Implicit preposition</th>
<th>Implicit verbal noun</th>
<th>Explicit verb</th>
<th>Explicit preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdel Haleem</td>
<td>resent</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Hammad</td>
<td>take umbrage</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Khattab</td>
<td>resent</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bridges</td>
<td>resent</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Based on Fadel (2005, p. 639-41), this part of the الأية contains complete تدين. The explicit verb تنقم tanqim (literally translated as ‘blame’) is standardly collocated in Arabic with the implicit preposition على ُّ ُّ ُّ ُّ ُّ (literally translated as ‘upon’ or ‘on’), but the explicit preposition من min (literally translated as ‘from’) is standardly collocated in Arabic with the explicit verb تصيب tushib (literally translated as ‘make someone suffer affliction’).

The explicit verb تنقم tanqim, collocated with the implicit preposition على ُّ ُّ ُّ ُّ ُّ has different meanings, as Fadel (2005, p. 639-41) quotes from different تفسير tafsir. It could mean ينكر ينكر(yunkir) (literally translated as ‘disapprove’), يسخط يسخط(yasxa) (literally translated as ‘resent’); يكره يكره(yakrah) (literally translated as ‘hate’), يعيب يعيب(yaatab) (literally translated as ‘blame’ or ‘censure’) or يعيب يعيب(yataab) (literally translated as ‘reprove’ or ‘rebuke’). Nevertheless, Fadel (2005, p. 640-41) believes that the meaning of تنقم tanqim, collocated with the explicit preposition من min, which it is not standardly collocated with, should not be interpreted as something related to feelings, but rather linked to the underlying reason for making someone suffer affliction; it is ‘grudge’ or ‘hatred’. Therefore, he believes that حقد الحقد(hiqd) (literally translated as ‘grudge’ or ‘hatred’) is a more appropriate translation for تنقم tanqim, collocated with the explicit preposition من min, than the five meanings suggested above. On the other hand, when تنقم is collocated with the implicit preposition على ُّ ُّ ُّ ُّ ُّ ُّ, which it is standardly collocated with in Arabic, then (one of) the five meanings should be ascribed to it.

All the translations, except Hammad whose translation ‘take umbrage’ is, I believe, not appropriate, render the explicit verb تنقم as ‘resent’, which is one possible meaning of تنقم tanqim when it is collocated standardly with the implicit preposition على ُّ ُّ ُّ ُّ ُّ ُّ. Nevertheless, and considering the argument provided in the previous paragraph by Fadel, تنقم tanqim should be translated as ‘have a grudge’ or ‘have a hatred’.

‘Resent’ is not followed by a preposition. This is something related to the grammar of the TT. Nouraldeen (2022, p. 241) concludes the ... 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.
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I believe a better translation which considers complete *tadmin* in the āyah would be ‘have a grudge against us and make us suffer a calamity’.

**Āyah (verse) 4**

In this part of the āyah which has a complete *tadmin*, the explicit verb ‘leave’ (*farrata* literally translated as ‘neglect’) is standardly collocated in Arabic with the implicit preposition في (literally translated as ‘in’), while the implicit verb ترك (literally translated as ‘leave’) is standardly collocated in Arabic with the explicit preposition من (literally translated as ‘from’) (see Fadel, 2005, p. 507-8).

The use of the explicit verb ‘leave’ (*farrata*), collocated in Arabic with the implicit preposition في (literally translated as ‘in’), can be found in Q6:31 and Q12:80 which are different from those in Q39:56, the explicit verb ‘neglect’ *farrata* in Q39:56 is translated as ‘neglect’ by the four translators. Although the four translators translate the implicit preposition في (literally translated as ‘in’) in Q39:56 as ‘N/A’, ‘in regard to’, ‘towards’ and ‘towards’, respectively, the translation of the implicit preposition here is not possible, because it will disrupt the flaw of the āyah, given that the verb ‘neglect’ in English is transitive, and does not take a preposition. However, the use of the implicit preposition in Arabic is an indication of the presence of *tadmin*, and thus not always possible to translate the preposition in the TL due to grammatical differences between the two languages.

On the other hand, the implicit verb ترك (literally translated as ‘leave’) is sometimes collocated in Arabic with the explicit preposition من (literally translated as ‘from’), but only in the negative form. Otherwise, it is normally followed in the Qur’an by an object not a preposition. The use of the preposition من in Q16:61 and in Q35:45, which is followed by the preposition ترك in these two āyāt as ‘leave’ (in different tenses, but this falls outside the scope of the study).

The four translators interpret this part of the āyah differently. Hammad and Bridges translate the explicit verb ‘leave’ *farrata* as ‘neglect’, while Abdel Haleem renders the implicit verb as ‘miss’ and Khattab as ‘leave’. Again, the translation of the preposition is not always possible in English due to grammatical differences between the Arabic and English.

Therefore, to reflect the complete *tadmin* in the English translation, I suggest the following translation: ‘We have neither neglected nor left anything out of the Record’. The footnote used by Khattab is useful to familiarise the reader with the meaning of the word *al-Kitāb*, which is translated by the four translators as ‘the Record’, ‘the [Preserved] Book [of Heaven]’, ‘the Record’ and ‘the Scripture’, respectively. Unlike the three translators, Bridges seems to adopt the view that the meaning of the word *al-Kitāb* is the Qur’an, i.e. the

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11 There is an exception where one can find in the Qur’an ترك (literally translated as ‘leave’) followed by the preposition من (literally translated as ‘from’) in the positive form, as in Q44:25 and Q29:25. And Offer the women of them who you have outraged 25 which is not the words of them, and in Q44:9 in which is not the word of them, and in Q29:25. And Offer the women of them who you have outraged.

On the other hand, it is also found in the Qur’an that ترك (literally translated as ‘upon’ or ‘on’) as in Q37:78, for instance, but the meaning here is different.
Scripture. However, this view is not relevant, as Ibn Ṣāfūr (1984, vol. 7, p. 217) believes. The correct possible meaning is what the three translators take it to be.

6. Conclusion
It seems that the four translators are mostly not aware of *taḍmin* when translating the Qur’an, except for Abdel Haleem and Khattab in āyah 4 who translate the implicit verb *tarāka* (literally translated as ‘leave’), discounting translation of the explicit verb *farrata* (literally translated as ‘neglect’). The preposition, whether explicit or implicit, sometimes cannot be translated (and is not necessary to translate), as noticed in āyah 3 and āyah 4 above. 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 will 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.

Complete *taḍmin* in Arabic should be paid attention to when translating into English, except when the equivalent of the Arabic verb (whether explicit or implicit) is not standardly followed by a preposition in English. In that case, two elements at least of complete *taḍmin*, i.e. the explicit and implicit verb, should be translated.

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.

The Qur’anic style should be taken into consideration when translating the Qur’an. Nonetheless, it happens that sometimes translating the Arabic style may sound awkward in English. As a result, and in order to communicate the meaning appropriately, the translation of the style should be avoided. On the other hand, as the case in āyah 1 above, it may happen that the translator has the choice of whether to transfer the exact preposition of the ST into the TT, but sacrificing the Qur’anic style, provided that translating the preposition or the style will not seem awkward in English. I believe that giving priority to translating the style of the Qur’an over rendering the exact preposition of the ST is to be recommended. This will acquaint the TT reader with the style of the Qur’an, without losing the meaning of the ST, since the use of a different preposition to that in the ST is a syntactic matter, unless this changes the meaning.

This study did not include the views of the Qur’an translators on translating *taḍmin* in the Qur’an. Further research may consider this. As this study is a part of an ongoing project to investigate the translation of *taḍmin* in the entire Qur’an, more work will need to be done by the researcher to study this.

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