| RESEARCH ARTICLE

The Translation of Complete *Taḍmīn* (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 *taḍmīn* 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-Anʕām*. The importance, yet the challenge, of complete *taḍmīn* lies in its invisibility to the translator and its absence in English. The four-element model that was put forward in Nourladeen (2020, p. 240) is used to analyse and discuss the four English Qur'an translations of complete *taḍmīn*. 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 *taḍmīn* when translating the Qur'an, except for Abdel Haleem and Khattab in *āyah* 4 who translate the implicit verb ترك *taraka* (literally translated as 'leave'), discounting the translation of the explicit verb فرّط *farraṭa* (literally translated as 'neglect'). The Qurʾanic style should be taken into consideration when translating the Qur'an unless the translation would sound awkward in English.

1. Introduction

This part abridges most of the ideas in Nouraldeen (2020; 2021a; 2021b; 2022). *Taḍmīn* 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. *Taḍmīn*, which is also considered an ellipsis, is used principally 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 How is *taḍmīn* viewed by Classical Arabic?

Kūfan and Baṣran, the two main Classical Arabic linguistic schools, regard *taḍmīn* differently. The former considers it *taqāruḍ* '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.

1.2 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 or adjective[1] 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.

Type	explicit noun[2]/verb/ adjective[3]	implicit preposition	implicit noun/verb/ adjective	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, 2021a, pp. 292-293)

Taḍmīn is linked to *balāġah* (rhetorical science) in two different but related aspects. It falls withinʾ*ījāz* (succinctness), as a specific type of Arabic style, including *ḥaḏf* (ellipsis). Likewise, it is categorised as a sub-type of *ḥaḏf*.

The challenging but interesting part of the translation of *taḍmīn* 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 *tafāsīr* (exegeses) as soon as *taḍmīn* 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 *taḍmīn* is its absence in English.

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 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 *taḍmīn* makes it fruitful to convey this implicit meaning in the ST, resulting in an explicit TT.

2. *Taḍmīn* in Translation Studies (Theoretical Framework)

Taḍmīn 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 *taḍmīn*, 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 *taḍmīn* in the Qur'an?
b) How do Qur'an translators of Islamic and Arabic origin translate *taḍmīn* in the Qur'an?

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[1] The first use of an adjective as an element in complete *taḍmīn* 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 *taḍmīn* so far identified in my data are the verbal noun المصدر and the active participle اسم الفاعل. المصدر (*maṣdar*) 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 (ʾ*awzān*)". اسم الفاعل (*ism al-fāʕil*) "denotes 'the agent noun'" (Carter, 2006, vol. 2, p. 429).

[3] The first use of an adjective as an element in complete *taḍmīn* appeared in data in this paper in *āyah* 2, Q5:54.

c)   How can the four Qur'an translations of complete *taḍmīn* 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 *taḍmīn* 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 *taḍmīn*. 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).

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 *taḍmīn*.

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.

Bridges[4] is a translation written by a team member of translators and linguists (2020, p. xxxvi). The team coordinator and the main translator is Imam[5] 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 *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 ʕāšūr (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 the *tafāsīr* 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 *tafāsīr* or by Fadel (2005). Ibn ʕāšūr (1984) is selected in preference to other *tafāsīr*, because although Fadel (2005) is fairly comprehensive, he unexpectedly quotes from Ibn ʕāšūr only once, while Ibn ʕāšūr (1984) discusses complete *taḍmīn* in the Qur'an thoroughly. Sometimes, Ibn ʕāšūr (1984) quotes from other *tafāsīr*.

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 *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 *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 *taḍmīn* will facilitate analysis and discussion and make it easier for the reader to follow.

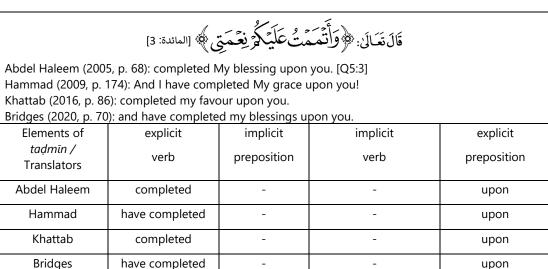[4] A singular verb will be used when referring to this translation throughout this study, though it is a work of a team.
[5] Imam is an Arabic title for a highly regarded scholar (although the criteria to decide upon this now might be different to those in the past), and is similar to 'doctor', the highest level of degree awarded by a university.

The *suwar* that will be analysed and discussed in this study are the fifth one *al-Māʾidah* and the sixth one *al-Anʕām*. The four English translations of the Qur'an will be analysed and discussed using the four-element model that was put forward in Nourladeen (2020, p. 240) and modified by Nouraldeen (2021a, p. 293) (see table (1) above). A suggested improved translation to reflect *taḍmīn*, 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 *taḍmīn* 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 answe the third research question. The first two research questions will be answered based on the outcomes of the analysis and discussion.

Āyah (verse) 1

قَالَ تَعَالَى: ﴿ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي ﴾ [المائدة: 3]

Abdel Haleem (2005, p. 68): completed My blessing upon you. [Q5:3]
Hammad (2009, p. 174): And I have completed My grace upon you!
Khattab (2016, p. 86): completed my favour upon you.
Bridges (2020, p. 70): and have completed my blessings upon you.

Elements of *taḍmīn* / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition
Abdel Haleem	completed	-	-	upon
Hammad	have completed	-	-	upon
Khattab	completed	-	-	upon
Bridges	have completed	-	-	upon

Based on Fadel (2005, p. 256), the source text (ST) has complete *taḍmīn*, 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 لِ *li* (literally translated as 'for'); the implicit verb أسبغ *asbaġa* (literally translated as 'lavish' or 'shower'), collocated with the explicit preposition على *ʕala* (literally translated as 'upon' or 'on').

The collocation of the explicit verb أتمَّ *atamma* (literally translated as 'complete') with the implicit preposition لِ *li* (literally translated as 'for') is found in the Qur'an in two places. The first is in Q2: 196 وأتموا الحج والعمرة لله, translated by Khattab (2016, p. 24) as "Complete the pilgrimage and minor pilgrimage for Allah". The second is in Q66: 8 ربنا أتمم لنا نورنا, translated by Khattab (2016, p. 489) as "Perfect our light for us".

The use of the implicit verb أسبغ *asbaġa* (literally translated as 'lavish' or 'shower'), collocated with the explicit preposition على *ʕala* (literally translated as 'upon' or 'on') can be found in Q31:20 أسبغ عليكم نعمه. It is translated by the four translators as follows: Abdel Haleem (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 أسبغ *asbaġa* is interpreted intralingually by Ibn ʕāšūr (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 أسبغ *asbaġa* 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 *ʕala* (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 وإسباغ النعم: إكثارها

verb أسبغ *asbaġa* (literally translated as 'lavish' or 'shower'); this is 'on' (or its variant 'upon'). Therefore, both verbs will be followed by one preposition.

Rhetorically, the *āyah* has preposing/fronting التقديم of the explicit preposition على *ʕala* (literally translated as 'upon' or 'on') and its object كم (the plural you). Furthermore, the object نعمة *niʕmah* (translated by the four translators as 'blessing', 'grace', 'favour' and 'blessings', respectively) is postposed/backed مؤخر. Another *āyah*, Q2:150 ولأتم نعمتي عليكم, 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 أتمَّ *atamma* (literally translated as 'complete') with the implicit preposition لِ *li* (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 أسبغ *asbaġa* (literally translated as 'lavish' or 'shower') but collocated with the preposition 'with' rather than the explicit preposition على *ʕala* (literally translated as 'upon' or 'on').

To put it differently, the implicit verb أسبغ *asbaġa* can be translated using the explicit preposition على *ʕala* (literally translated as 'upon' or 'on') but not following the Qur'anic style of preposing/fronting the explicit preposition على *ʕala* (literally 'upon' or 'on') and its object كم (the plural you) and of postposing/backing the object نعمة *niʕmah* (translated by the four translators as 'blessing', 'grace', 'favour' and 'blessings', respectively). Alternatively, the implicit verb أسبغ *asbaġa* can be translated by following the Qur'anic style mentioned above, but with the use of a different preposition 'with', rather than the explicit preposition على *ʕala* (literally 'upon' or 'on') used in the *āyah*. Here, I will sacrifice the use of the explicit preposition على *ʕala* (literally 'upon' or 'on') for the use of the Qur'anic style of preposing/fronting the explicit preposition على *ʕala* (literally 'upon' or 'on') and its object كم (the plural you).

The translations which use the explicit preposition على *ʕala*, 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 *niʕmah* 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 ʕāšūr (1984, vol. 1, p. 483) defines the word نعمة *niʕmah* as all blessings because it is a generic noun[7] اسم جنس, I prefer translating the word نعمة 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 ʕāšūr (1984, vol. 1, p. 483) defines it, and as the Longman Dictionary (2022) defines in its religious sense, as also does Oxford Dictionaries Premium (2022).

Comparing the translation of نعمة *niʕmah* in Q5:3 وأتممت عليكم نعمتي to that in Q31:20 وأسبغ عليكم نعمه, it is surprisingly that Hammad inconsistently translates نعمة *niʕmah* 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 *niʕmah*, 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 *niʕmah* 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 *niʕmah* in Q5:3 in

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[7] The Arabic source text: والنعمة هنا مراد بها جميع النعم لأنه جنس مضاف فله حكم الجمع.

the plural form, in order to make it clearer that although نعمة *niʕmah* 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 *taḍmīn* and the Qur'anic style is 'and I have completed My blessing for you and lavished you with it'.

Āyah (verse) 2

قَالَ تَعَالَى: ﴾ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ ﴿ [المائدة: 54]
Abdel Haleem (2005, p. 73): humble towards the believers. [Q 5:54]
Hammad (2009, p. 189): humble with the believers.
Khattab (2016, p. 93): humble with the believers.
Bridges (2020, p. 76): humble [plural] towards the believers.

Elements of *taḍmīn* / Translators	explicit adjective	implicit preposition	implicit adjective	explicit preposition
Abdel Haleem	humble	towards	-	-
Hammad	humble	with	-	-
Khattab	humble	with	-	-
Bridges	humble	towards	-	-

Based on Fadel (2005, p. 342-44), and on Ibn ʕāšūr (1984, vol. 6, p. 237), this part of the *āyah* contains four elements from which complete *taḍmīn* is formed. The explicit adjective أذلة *aḍillah* (literally translated as 'humble') is standardly collocated in Arabic with the implicit preposition ل *li* (literally translated as 'for'); and the implicit adjective أحِنّة *ahinnah* (literally translated as 'tender') is standardly collocated in Arabic with the explicit preposition على *ʕala* (literally translated as 'upon' or 'on').

The explicit adjective أذلة *aḍillah* (literally translated as 'humble') is interpreted intralingually by Ibn ʕāšūr (1984, vol 6, p. 237) as 'humiliation' [so they look weak and deserve no respect] and 'obedience'[8]. The verb ذَلَّ *ḍalla*, from which the explicit adjective أذلة *aḍillah* 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 ʕāšūr (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 *aḍillah* 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 *aḍillah* 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 أحِنّة *ahinnah* (literally translated as 'tender') is used as a type of noun, المصدر (*maṣdar*) or infinitive, حنان *ḥanān*, in Q19:13 وحنانا من لدنا. The word حنان *ḥanān* 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 *ḥanān* than 'compassion'. The

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[8] The Arabic source text: والذل الهوان والطاعة.

[9] The Arabic source text: لين الجانب, which means الرفق.

[10] The Arabic source text: توطئة الكَنَف, which is a metaphor for being humble. توطئة الكَنَف is similar in meaning to خفض الجناح, 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 *ḥanān*.

All the four translations interpret the explicit adjective and the implicit preposition, taking no notice of the explicit preposition على *ʿala* (literally translated as 'upon' or 'on'), which does not standardly collocate with the explicit adjective أذلة *aḏillah* (literally translated as 'humble').

I suggest the following translation which reflects the four elements of complete *taḍmīn* 'extremely gentle and humble with the believers and tender towards them'.

Āyah (verse) 3

قَالَ تَعَالَى: ﴿ تَنقِمُونَ مِنَّآ ﴾ [المائدة: 59]

Abdel Haleem (2005, p. 73): resent us. [Q 5:59]
Hammad (2009, p. 190): take umbrage at us.
Khattab (2016, p. 93): resent us.
Bridges (2020, p. 77): resent us.

Elements of *taḍmīn* / Translators	explicit verb	implicit preposition	implicit verbal noun	explicit preposition
Abdel Haleem	resent	-	-	-
Hammad	take umbrage	-	-	-
Khattab	resent	-	-	-
Bridges	resent	-	-	-

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

The explicit verb تنقم *tanqim*, collocated with the implicit preposition على *ʿala* has different meanings, as Fadel (2005, p. 639-41) quotes from different *tafāsīr*. It could mean ينكر *yunkir* (literally translated as 'disapprove'), يسخط *yasxaṭ* (literally translated as 'resent'); يكره *yakrah* (literally translated as 'hate), يعيب *yaʿīb* (literally translated as 'blame' or 'censure') or يعتب *yaʿtab* (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 *ḥiqd* (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 *tanqim* is collocated with the implicit preposition على *ʿala*, 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 *tanqim* as 'resent', which is one possible meaning of تنقم *tanqim* when it is collocated standardly with the implicit preposition على *ʿala*. 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

I believe a better translation which considers complete *taḍmīn* in the *āyah* would be 'have a grudge against us and make us suffer a calamity'.

Āyah (verse) 4

قَالَ تَعَالَىٰ: ﴿ مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَىْءٍ ﴾ [الأنعام: 38]

Abdel Haleem (2005, p. 82): We have missed nothing out of the Record. [Q 6:38]
Hammad (2009, p. 215): We have not neglected anything in the [Preserved] Book [of Heaven]".
Khattab (2016, p. 106): We have left nothing out of the Record. Footnote: The Record refers to the Preserved Tablet (*Al-Lawḥ Al-Maḥfūẓ*) in which Allah has written the destiny of His entire creation.
Bridges (2020, p. 87): We have neglected nothing in the Scripture.

Elements of *taḍmīn* / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition
Abdel Haleem	-	-	have missed nothing	-
Hammad	have not neglected	-	-	-
Khattab	-	-	have left nothing	-
Bridges	have neglected nothing	-	-	-

In this part of the *āyah* which has a complete *taḍmīn*, the explicit verb فرَّط *farraṭa* (literally translated as 'neglect') is standardly collocated in Arabic with the implicit preposition في *fī* (literally translated as 'in'), while the implicit verb ترك *taraka* (literally translated as 'leave') is standardly collocated in Arabic with the explicit preposition من *min* (literally translated as 'from') (see Fadel, 2005, p. 507-8).

The use of the explicit verb فرَّط *farraṭa* (literally translated as 'neglect'), collocated in Arabic with the implicit preposition في *fī* (literally translated as 'in'), can be found in Q6:31 يا حسرتنا على ما فرطنا فيها, in Q12:80 ومن قبل ما فرطتم في يوسف and in Q39:56 يا حسرتا على ما فرطت في جنب الله. Unlike the translations of the explicit verb فرَّط *farraṭa* in Q6:31 and Q12:80 which are different from those in Q39:56, the explicit verb فرَّط *farraṭa* in Q39:56 is translated as 'neglect' by the four translators. Although the four translators translate the implicit preposition في *fī* (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 *taḍmīn*, 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 *taraka* (literally translated as 'leave') is sometimes collocated in Arabic with the explicit preposition من *min* (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[11]. The use of ترك *taraka* followed by the preposition من *min* can be found in Q16:61 ما ترك عليها من دابة and in Q35:45 ما ترك على ظهرها من دابة. The four translators render ترك *taraka* in these two *āyāt* as 'leave' (in different tenses, but this falls outside the scope of the study).

The four translations interpret this part of the *āyah* differently. Hammad and Bridges translate the explicit verb فرَّط *farraṭa* 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 *taḍmīn* 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 الكتاب *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 الكتاب *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 *taraka* (literally translated as 'leave') followed by the preposition من *min* (literally translated as 'from') in the positive form, as in Q44:25 كم تركوا من جنات وعيون, in Q4:9 وليخش الذين لو تركوا من خلفهم ذرية and in Q29:35 ولقد تركنا منها آية بينة. On the other hand, it is also found in the Qur'an that ترك *taraka* is followed by the preposition على *ʕala* (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 ʕāšūr (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 *taḍmīn* when translating the Qur'an, except for Abdel Haleem and Khattab in *āyah* 4 who translate the implicit verb ترك *taraka* (literally translated as 'leave'), discounting translation of the explicit verb فرّط *farraṭa* (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 *taḍmīn* 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 *taḍmīn*, 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 *taḍmīn* in the Qur'an. Further research may consider this. As this study is a part of an ongoing project to investigate 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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