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| RESEARCH ARTICLE

## How is *Taḍmīn* (Implication of Meaning) Translated in the Qur'an? An Assessment of Four English Translations of the Fourth *Sūrah An-Nisā'* (Women): An Ongoing Project

Abdullah Soliman Nouraldeen

English Language Lecturer, Islamic University of Madinah, Saudi Arabia; PhD researcher, University of Leeds, United Kingdom

Corresponding Author: Abdullah Soliman Nouraldeen, E-mail: [asalqurashi@iu.edu.sa](mailto:asalqurashi@iu.edu.sa); [mlasn@leeds.ac.uk](mailto:mlasn@leeds.ac.uk)

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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-Nisā'* (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

*Ḥadf* (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.

Type	explicit noun <sup>1</sup> /verb	implicit preposition	implicit noun/verb	explicit preposition
complete	✓	✓	✓	✓
incomplete implicit preposition	✓	N/A	✓	✓
incomplete explicit preposition	✓	✓	✓	N/A
nominal/verbal	✓	N/A	✓	N/A
incomplete noun/verb	✓	✓	N/A	✓

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

*Taḍmīn* is linked to *balāghah* (rhetorical science) in two different but related aspects. It falls within *'ijāz* (succinctness), as a specific type of Arabic style, including *ḥaḍf* (ellipsis). Likewise, it is categorised as a sub-type of *ḥaḍf*.

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 *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*.

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:

- Are Qur'an translators of Islamic and Arabic origin aware of *taḍmīn* in the Qur'an?
- How do Qur'an translators of Islamic and Arabic origin translate *taḍmīn* in the Qur'an?
- 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.

<sup>1</sup> There are different types of nouns in Arabic. The ones that are used with *taḍmīn* so far are the verbal noun *المصدر* and the active participle *اسم الفاعل* (*maṣḍar*) or infinitive is defined by Rosenhouse (2006, vol. 4, p. 659) as "a fixed nominal form associated with the derived forms or patterns of the verb ('*awzān*)". *اسم الفاعل* (*ism al-fā'il*) "denotes 'the agent noun'" (Carter, 2006, vol. 2, p. 429).

Bridges<sup>2</sup> is a translation written by a team member of translators and linguists (2020, p. xxxvi). The team coordinator and the main translator is Imam<sup>3</sup> 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 *taḍmīn* will be analysed, discussed and assessed.

As there is no reference in Arabic, to the best of my knowledge, that encompasses all *āyāt* with complete *taḍmīn* in the Qur'an, I had to consult different sources to pinpoint some of the places where it occurs in the Qur'an. The references used in this study are Ibn ʿaṣhūr (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 ʿaṣhūr (1984) is selected out of the other *tafāsīr* because Fadel (2005) is fairly comprehensive, as he quotes from Ibn ʿaṣhūr only once, while Ibn ʿaṣhūr (1984) discusses complete *taḍmīn* thoroughly in the Qur'an. Sometimes, Ibn ʿaṣhūr (1984) quotes from other *tafāsīr*.

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 *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.

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 Nouraldeen (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*.

#### 4. Analysis and Discussion

In each *āyah* (verse), the four English translations will be presented, followed by a table which arranges the four elements of *taḍmīn* and finds which element is present or absent in these translations. After that, the ST and the TTs will be discussed and analysed and an improvement to the translations wherever needed will be suggested, answering 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: ﴿وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ﴾ [النساء: 2]				
Abdel Haleem (2005, p. 50): and do not consume their property with your own. [Q 4:2]				
Hammad (2009, p. 127): Nor shall you consume their wealth with your own wealth.				
Khattab (2016, p. 61): nor cheat them by mixing their wealth with your own.				
Bridges (2020, p. 51): and do not devour their wealths by combining them with your <sup>pl</sup> wealths. ['pl' stands for 'plural']				
Elements of <i>taḍmīn</i> / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition
Abdel Haleem	consume	with	-	-
Hammad	consume	with	-	-
Khattab	-	with	mix	-
Bridges	devour	with	combine	-

<sup>2</sup> A singular verb will be used when referring to this translation throughout this study, though it is a work of a team.

<sup>3</sup> 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 ta'kul* (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 aḥāl* (Fadel, 2005, pp. 220-221) (literally translated as 'add'), collocated with the explicit preposition *إلى 'ilā* (literally translated as 'to').

Several *mufasssīrūn* (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 aḥāl*, 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 'ilā* (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 ta'kul* (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 aḥāl* (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

قَالَ تَعَالَى: ﴿أَرْزُقُوهُمْ فِيهَا﴾ [النساء: 5]				
Abdel Haleem (2005, p. 50): make provision for them from it. [Q 4: 5]				
Hammad (2009, p. 128): provide for them from it.				
Khattab (2016, p. 62): feed ... them from it.				
Bridges (2020, p. 51): provide for them from it.				
Elements of <i>taḍmīn</i> / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition
Abdel Haleem	make provision	from	-	-
Hammad	provide for	from	-	-
Khattab	feed	from	-	-
Bridges	provide for	from	-	-

This part of the *āyah* contains four elements from which complete *taḍmīn* is formed. The explicit imperative verb *ارزق 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 *اتجر ittajir* (literally translated as 'do business') is standardly collocated in Arabic with the explicit preposition *في fī* (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 standardly 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'.

**Āyah (verse) 3**

قَالَ تَعَالَى: ﴿وَبِالْوَالِدَيْنِ إِحْسَانًا﴾ [النساء: 36]				
Abdel Haleem (2005, p. 54): Be good to your parents. [Q 4:36]				
Hammad (2009, p. 138): And to [your] parents you shall be good.				
Khattab (2016, p. 67): And be kind to parents.				
Bridges (2020, p. 55): and be good to both parents.				
Elements of <i>taḍmīn</i> / Translators	explicit verbal noun <sup>4</sup>	implicit preposition	implicit verbal noun	explicit preposition
Abdel Haleem	Be good	to	-	to
Hammad	be good	to	-	to
Khattab	-	to	be kind	to
Bridges	be good	to	-	to

This part of the *āyah* contains complete *taḍmīn*. The explicit verbal noun *إحسان* *'ihsān* (literally translated as 'being good') is standardly collocated in Arabic with the implicit preposition *إلى* *'ilā* (literally translated as 'to'), but the explicit preposition *بِ* *bi* (literally translated as 'to') is standardly collocated in Arabic with the implicit verbal noun *بِرٍّ* *birr* (literally translated as 'being dutiful') (see Ibn Ṣāṣūr, 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. *إلى* *'ihsānan 'ilā* and *بِ* *birran bi* (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 *بِرٍّ* *birr* (literally translated as 'being dutiful'). Khattab, on the other hand, translates the implicit verbal noun *بِرٍّ* *birr*, 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 *بِرٍّ* *birr* is that Khattab translates *بِرٍّ* *birr* in another *āyah* (but used in the form of active participle<sup>5</sup> *بَرٍّ* *barr*) as 'kind', as will be seen in the following paragraph.

The active participle *بَرٍّ* *barr* is used in *āyah* Q 19:14 *وَبِرًّا بِوَالِدَيْهِ* *wa barran bi wāli-dayh*. The four translations of *وَبِرًّا بِوَالِدَيْهِ* *wa barran bi wāli-dayh* 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 *بِرٍّ* *birr* would be 'honouring and being dutiful', for two reasons. First, *بِرٍّ* *birr* is defined by Ibn Ṣāṣūr (1984, vol. 16, p. 77, my translation) as 'honouring and seeking to be obedient<sup>6</sup>'. 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 *بِرٍّ* *birr* given by Ibn Ṣāṣūr, one can argue that the proposed translation of *بِرٍّ* *birr* 'honouring and being is probably the most appropriate one. The second reason is that 'dutiful' is collocated in English with 'son'.

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

<sup>4</sup> It is used as *المصدر* *al-masdar* 'verbal noun' in the *āyah*; however, the four translators translate it as a verb (the explicit and implicit ones).

<sup>5</sup> 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.

<sup>6</sup> The Arabic source text reads *الإكرام والسعي في الطاعة*

## Āyah (verse) 4

قَالَ تَعَالَى: ﴿وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا﴾ [النساء: 85]				
Abdel Haleem (2005, p. 58): God controls everything. [Q 4:85]				
Hammad (2009, p. 149): And ever is God an able watcher over all things.				
Khattab (2016, p. 73): And Allah is Watchful over all things.				
Bridges (2020, p. 60): And Allah has always been a Sustainer for everything.				
Elements of <i>taḍmīn</i> / Translators	explicit active participle <sup>7</sup>	implicit preposition	implicit active participle	explicit preposition
Abdel Haleem	control	-	-	-
Hammad	able watcher	-	-	over
Khattab	Watchful	-	-	over
Bridges	Sustainer	for	-	-

In this part of the *āyah* which has a complete *taḍmīn*, the explicit active participle *مقيت* *muqīt* (literally translated as 'feeding') is standardly collocated in Arabic with the implicit preposition *لِ* *li* (literally translated as 'to' or 'for'), while the implicit active participle *مطلع* *mutṭali'* (literally translated as 'knowing') is standardly collocated in Arabic with the explicit preposition *عَلَى* *salā* (literally translated as 'on') (see Ibn Ṣāšūr, 1984, vol. 5, p. 144).

According to Ibn Ṣāšūr (1984, vol. 5, p. 144), the explicit active participle *مقيت* *muqīt* basically means 'feeding'. It is used here figuratively to mean *الحافظ* *al-Hāfiḍ* '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 Ṣāšūr (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 Ṣāšūr (1984, vol. 5, p. 144), is *الراقيب* *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 *مطلع* *muṭṭaliṣ*.

The four translations interpret this part of the *āyah* differently. Abdel Haleem translates the explicit active participle as 'control', which tallies with one sense of *مقيت* *muqīt* mentioned above, i.e. *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 *taḍmīn* 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 *مقيت* *muqīt* mentioned above, i.e. *الراقيب* *ar-Raqīb* 'the constantly watching', followed by the explicit preposition 'over', which is standardly collocated with the Arabic *الراقيب* *ar-Raqīb* and the English 'able watcher/watchful'. With this sense of *مقيت* *muqīt*, there is no *taḍmīn* in this part of the *āyah*.

However, according to Ibn Ṣāšūr (1984, vol. 5, p. 144), the explicit active participle *مقيت* *muqīt* means basically *الحافظ* *al-Hāfiḍ* 'the keeper', 'the protector' or 'the guardian'. It is then standardly collocated in Arabic with the implicit preposition *لِ* *li* (literally translated as 'to' or 'for'). By contrast, the explicit preposition *عَلَى* *salā* (literally translated as 'on') is standardly collocated with *مطلع* *muṭṭaliṣ* (literally translated as 'knowing'), as Ibn Ṣāšūr (1984, vol. 5, p. 144) states.

Bridges, on the other hand, translates the explicit active participle as *الرازق* *ar-Rāziq* 'the Sustainer', followed by the implicit preposition *لِ* (literally translated as 'to' or 'for'). 'Sustainer' in this context is meant to be a translation of *مقيت* *muqīt* in its basic,

<sup>7</sup> 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 Ṣāšūr (1984, vol. 5, p. 144).

Ibn Ṣāšūr (1984, vol. 5, p. 144) states that the explicit preposition على *ʿalā* (literally translated as 'on') is standardly collocated with the implicit active participle مطلع *muṭṭalīṣ* (literally translated as 'knowing'). Also, the explicit active participle مقيت *muqīt* means basically الحافظ *al-Hafīḍ* 'the keeper', 'the protector' or 'the guardian', which is standardly collocated in Arabic with the implicit preposition لِ *li* (literally translated as 'to' or 'for') as used, for example, in Q 15:9.

Therefore, to reflect the *taḍmīn* 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 Ṣāšūr (1984, vol. 5, p. 144) states that this part of the *āyah* refers to "capability and knowledge<sup>8</sup>". I translate it as 'Allah is All-Knowing and capable of everything'.

**Āyah (verse) 5**

<p>قَالَ تَعَالَى: ﴿لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ﴾ [النساء: 87]</p>				
<p>Abdel Haleem (2005, p. 58): He will gather you all together on the Day of Resurrection. [Q 4:87]</p> <p>Hammad (2009, p. 150): He shall, indeed, gather all of you to the Day of Resurrection.</p> <p>Khattab (2016, p. 73): He will certainly gather 'all of' you together on the Day of Judgment.</p> <p>Bridges (2020, p. 60): He will surely gather you [plural] to the Day of Resurrection.</p>				
Elements of <i>taḍmīn</i> / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition
Abdel Haleem	gather	on	-	-
Hammad	gather	-	-	to
Khattab	gather	on	-	-
Bridges	gather	-	-	to

The ST contains a complete *taḍmīn*. The explicit verb يجمع *yajmaʿ* (literally translated as 'gather') is standardly collocated in Arabic with the implicit preposition في *fī* (literally translated as 'in'). Also, the implicit verb يحشر *yaḥšur* (literally translated as 'assemble/bring/herd') or يسوق *yasūq* (literally translated as 'lead/drive') (Fadel, 2005, p. 274) is standardly collocated in Arabic with the explicit preposition إلى *ilā* (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 *taḍmīn* 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 إلى *ilā* is standardly collocated with the implicit verb يحشر *yaḥšur* (literally translated as 'assemble/bring/herd') or يسوق *yasūq* (literally translated as 'lead/ drive').

Another *āyah*, Q4: 172, uses the verb يحشر *yaḥšur*, followed by its standard collocate, the preposition إلى *ilā*. 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 يحشر *yaḥšur* in Q4: 172, and يجمع *yajmaʿ* in Q 4:87 as 'gather'. Nevertheless, as the most appropriate translation for يجمع *yajmaʿ* is 'gather', it cannot reasonably be used to translate يحشر *yaḥšur* in the context of Q4: 87, since this obscures the distinction between يجمع *yajmaʿ* and يحشر *yaḥšur*.

<sup>8</sup> The Arabic source text reads: وعليه يدل قوله تعالى: وكان الله على كل شيء مقبلاً فيكون راجعاً إلى القدرة والعلم

Similarly, Q39: 71, uses the verb يسوق *yasūq* (in the perfect passive form سيق *sīq*), followed by its standard collocate, the preposition إلى *'ilā*. 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 *taḍmīn* in this part of the *āyah* 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

قَالَ تَعَالَى: ﴿صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ﴾ [النساء: 92]				
Abdel Haleem (2005, p. 59): fast for two consecutive months by way of repentance to God. [Q 4:92]				
Hammad (2009, p. 152): fast two consecutive months as a repentance [ordained] by God.				
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.				
Elements of <i>taḍmīn</i> / Translators	explicit verbal noun	implicit preposition	implicit verbal noun	explicit preposition
Abdel Haleem	repentance	to	-	-
Hammad	repentance	-	-	by
Khattab	repentance	to	-	-
Bridges	repentance	to	-	-

In this *āyah* which contains complete *taḍmīn*, the explicit verbal noun توبة *tawbah* (literally translated as 'repentance') is standardly collocated with the implicit preposition إلى *'ilā* (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 Ṣāṣūr, 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 *'ilā*, 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 *taḍmīn*. 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 *taḍmīn* 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'.



**Āyah (verse) 7**

<p>قَالَ تَعَالَى: ﴿أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا﴾ [النساء: 97]</p>				
<p>Abdel Haleem (2005, p. 60): 'But was God's earth not spacious enough for you to migrate to some other place?' [Q 4:97]</p> <p>Hammad (2009, p. 153): Was God's earth not spacious [enough] for you to migrate therein, [away from unbelief]?</p> <p>Khattab (2016, p. 75): "Was Allah's earth not spacious enough for you to emigrate?"</p> <p>Bridges (2020, p. 62): "Was Allah's earth not vast enough for you to emigrate therein?"</p>				
Elements of <i>taḍmīn</i> / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition
Abdel Haleem	migrate	to	-	-
Hammad	migrate	-	-	therein
Khattab	emigrate	-	-	-
Bridges	emigrate	-	-	therein

In relation to the complete *taḍmīn* in this *āyah*, the explicit verb *تهاجر tuhajir* (literally translated as 'migrate/emigrate') is standardly collocated with the implicit preposition *إلى 'ilā* (literally translated as 'to'). Also, the explicit preposition *في fī* (literally translated as 'in') is standardly collocated with the implicit verb *تضرب taḍrib* (literally translated as 'travel').

Fadel (2005, pp. 645-647) justifies the view that there is *taḍmīn* in this part of the *āyah*. In addition to 'emigration/migration', the use of the implicit verb 'travel' involves there being *jihad* (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 *إلى 'ilā*, 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 *taḍmīn*, 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 *taḍmīn* 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 *taḍmīn*. 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 *taḍmīn* 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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**ORCID iD:** <https://orcid.org/0000-0003-2676-7501>

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