Further Investigation of Taḍmīn (Implication of Meaning) in the Qur’an with Reference to Four Muslim-Arabic Authored English Translations

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ABSTRACT

This research is an extension of Nouraldeen (2020). The principal objective of this project is to investigate the English translation of complete taḍmīn in the Qur’an and shed light on other types of taḍmīn in the Qur’an. Although complete taḍmīn is probably not as numerous as other types of taḍmīn in the Qur’an, it deserves much attention for the interesting additional meaning it provides. Two sources are used to collect the āyāt (verses) that involve complete taḍmīn. Four sources are used to collect the āyāt (verses) that involve complete taḍmīn as they appear in the same arrangement of the suwar (chapters) in the Qur’an.

KEYWORDS

Complete taḍmīn, types of taḍmīn, Qur’an translation, standard collocation, implicit noun/verb, explicit noun/verb, implicit preposition, explicit preposition

1. Introduction

Taḍmīn is a linguistic and rhetorical phenomenon of which a preposition and a noun/verb are the core. It occurs when a preposition follows a noun/verb with which is not standardly collocated. The purpose of this linguistic-rhetorical phenomenon is to produce two meanings using one preposition and one noun/verb.

In Arabic, taḍmīn could be interpreted as taqāruḍ ‘mutual borrowing’ in which one preposition acts in the place of another. Verb/noun-preposition taḍmīn is another phenomenon which involves the presence of a noun/verb and a preposition (see: Nouraldeen, 2020, pp. 239-240).

2. Types of taḍmīn in the Qur’an

Taḍmīn is one of the unique characteristics of the Qur’an. However, scholarly articles have given little attention to its translation into English (Hummadi et al., 2020, p. 2). I believe there are different types of taḍmīn in the Qur’an. This is inferred from two sources. The first is the one I have used in Nouraldeen (2020, p. 241) authored by Fadel (2005). The second one is At-tahrīr wa at-tanwīr by Ibn ʿāshūr (1984). Although Fadel is fairly comprehensive (Nouraldeen, 2020, p. 241), it is not dedicated to one type of taḍmīn, i.e. complete taḍmīn, with which my studies on taḍmīn in the Qur’an are concerned. Fadel includes other types of taḍmīn (see table 1). Studying more sources might reveal further types of taḍmīn in the Qur’an.

(a) Incomplete implicit preposition. This occurs when one verb implies another one which standardly takes a complement preposition. An example of this type is found in Q 27:18 “when they came across a valley of ants” (Khattab, 2016, p. 314). The Arabic text has an explicit verb ʿamat came, an explicit preposition (lit. 2 In this study, I call taḍmīn complete when the four elements are included, i.e. explicit noun/verb, implicit preposition, implicit noun/verb and explicit preposition (Nouraldeen, 2020, p. 240). Some examples of it are found in the analysis and discussion section in this study and in Nouraldeen (2020, pp. 241-244).
‘on’) and an implicit verb ‘ آسف / آسف ‘approach’. The explicit Arabic verb أنتو أنتو ‘approach’ is transitive, i.e. it takes an object and cannot take a preposition unlike the English verb ‘came’ which is intransitive and needs a following preposition ‘to’. Therefore, in the case of the Arabic text, implicitly, there is no preposition. Moreover, the explicit Arabic verb أنتو أنتو is followed by an explicit preposition على which does not standardly collocate. However, the explicit Arabic preposition على (lit. ‘on’) is standardly collocated with the implicit Arabic verb ‘ آسف / آسف ‘approach’ unlike ‘approach’ in English which is transitive. This difference between Arabic and English in terms of standard collocation is a challenge when translating from Arabic into English.

(b) **Incomplete explicit preposition**: This involves a verb that implies another one but without an explicit preposition. An example of this type is found in Q 2:26 “إِن شَيْتَرَ أَنْ تَضْرِبَ مَلَأً مَا بِعَظْمٍ ‘Allah does not shy away from using he parable of a mosquito” (Khattab, 2016, p. 4). The explicit Arabic verb ‘be shy’ could be transitive with ضَرْبٍ ضَرْب ثَبَت مَثَل يَضُر بَيْنَ ‘be shying’ as an object or could be intransitive followed by من (lit. ‘from’) and then ضَرْب ّضَرْب ثَبَت مَثَل يَضُر بَيْنَ ‘be shying’. On the other hand, the explicit verb ‘be shying’ implies an implicit intransitive verb آسف ‘refrain’ which is standardly collocated with an implicit preposition عن ‘from’.

(c) **Verbal**: This involves a verb that implies another verb without an implicit or an explicit preposition. An example of this type is found in Q 24:27 لا تدخلوا بيوتا غير بيوتكم حتى تستأنسوا “Do not enter any house other than your own until you have asked for permission”. The translation emphasizes the implicit verb, which is not the explicit one تستأنسوا. The explicit verb تستأنسوا means that when asking for permission to enter any house rather than his /her own, (a) he/she should know if anyone is there, (b) the host should ‘feel at ease with receiving the guest’ and (c) the guest should ‘feel if he/she is welcomed by the host’. This can be translated as ‘... until you know that the host feels at ease while receiving you while asking for permission’.

(d) **Incomplete verb**: This involves a verb that is standardly collocated with an implicit and an explicit preposition where the latter is a more common collocation in Arabic. However, the less common preposition is used explicitly for rhetorical purposes, i.e. enriching the text/speech with additional meaning and bringing the importance of the meaning resulting from the less common preposition with the verb to the attention of readers/listeners. An example of this type is found in Q 2:24 “۱۸: لَا تَدْخَلُوا بِيُوتَهُ مِنْ أَيْنَ كنِّيَتُكُمْ حَتَّى تَسْتَأْنِسُوا "Do not enter any house other than your own until you have asked for permission” (Khattab, 2016, pp. 290-291). The translation emphasizes the implicit verb, which is not the explicit one تستأنسوا. The explicit verb تستأنسوا means that when asking for permission to enter any house rather than his /her own, (a) he/she should know if anyone is there, (b) the host should ‘feel at ease with receiving the guest’ and (c) the guest should ‘feel if he/she is welcomed by the host’. This can be translated as ‘... until you know that the host feels at ease while receiving you while asking for permission’.

![Table](image)

**Table (1) Different types of *ta'dim* in the Qur'an**

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

3 'Standardly collocate' is used to distinguish it from the other sense of collocation which is ‘co-occurrence’. See the footnote in Nouraldeen (2020, p. 239).

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Further Investigation of Taḍmīn (Implication of Meaning) in the Qur’an with Reference to Four Muslim-Arabic Authored English Translations

Out of the four types of taḍmīn in the Qur’an mentioned earlier, this study will analyse and discuss four English Qur’an translations of the āyāt (verses) of ch. 2 (al-Baqarah) with complete taḍmīn. The reason for studying this type of taḍmīn is that, unlike other types, it helps to understand this phenomenon and therefore understand the other types. As it is complete taḍmīn, all elements are used. Therefore, when other types miss one or more of these elements, this will make it easier to understand these types given that complete taḍmīn is understood. Moreover, complete taḍmīn has implicit elements which it is believed that they may not be taken into consideration when translating the Qur’an into English, although translating them will assist in fully understanding the āyāt (verses) appropriately.

These four translations I have chosen are (a) The Gracious Qur’an: A Modern-Phrased Interpretation in English by Ahmad Zaki Hammad (2009), (b) The Qur’an: A New Translation by M.A.S. Abdel Haleem (2005), (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 (verses) 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 (verses) 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 different references used in this study are Ibn Sāṣūr (1984) and Fadel (2005). Therefore, this study coupled with my previous one (Nouraldeen, 2020) will hopefully plant the seeds for future pieces of research that embrace all āyāt (verses) with complete taḍmīn in the Qur’an. The āyāt (verses) chosen for this research will be studied as they are arranged in the Qur’an starting from the first surah (chapter) to the final one, unlike in Fadel (2005) where they are not unfortunately arranged in the same order as they appear in the Qur’an. I believe following the arrangement of the Qur’an when studying taḍmīn will facilitate analysis and discussion and make it easier for the reader to follow.

The surah (chapter) that will be analysed and discussed in this study is ch. 2 (al-Baqarah). The first surah (chapter) of the Qur’an has no complete taḍmīn examples. Al-Baqarah is the longest surah (chapter) in the Qur’an and, as might accordingly be expected, some āyāt (verses) with taḍmīn.

As the focus of this paper is to study complete taḍmīn in the Qur’an, 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). These elements are explicit noun/verb, implicit preposition, implicit noun/verb and explicit preposition. In this study, I modify this model by adding nouns which mean ‘verbal nouns’.

5. Analysis and Discussion

In each āyah (verse), the four English translations will be presented, followed by a table which arranges the four elements of taḍmīn and finds which element is present or absent in these translations. After discussing and analysing the translations, the purpose of taḍmīn and the meanings it provides will be presented and an improvement to the translations wherever needed will be suggested. In the conclusion section, the three research questions will be answered based on the outcomes of the discussion and analysis.

Āyah (verse) 1

| Āyah (verse) | Abdel Haleem (2005, p. 5): when they are alone with their evil ones. [Q 2:14] | Hammad (2009, p. 5): when they are alone with their evil ones. | Khattab (2016, p. 3): when alone with their evil associates. | Bridges (2020, p. 2): when they are alone with their Satans. |
|-------------|--------------------------------------------------------------------------------|--------------------------------------------------------------|-------------------------------------------------------------|-------------------------------------------------------------|
| Elements of taḍmīn / Translators | explicit verb | implicit preposition | implicit verb | explicit preposition |
| Abdel Haleem | are alone | with | - | - |
| Hammad | are alone | with | - | - |
| Khattab | alone | with | - | - |
| Bridges | are alone | with | - | - |
All four translators translate the explicit verb خَلَوا as ‘are alone’, except Khattab (see below), using the grammatical structure ‘auxiliary verb’ (verb ‘to be’) + ‘adjective’, while the Arabic text uses a lexical (main) verb in the past tense. Khattab uses ‘alone’ without verb ‘to be’ with an arguably elliptical ‘they are’.

This explicit verb خَلَوا may be rendered as ‘meet in private’ because this incident in the āyah (verse) is in contrast to the beginning of it ‘when they meet the believers’ [in public]. So, I believe ‘meet in private’ would be an acceptable translation, as it is consistent with the contrasting incident.

The explicit preposition إلى (lit. ‘to’) is not rendered by the four translators. This is because the English translation ‘are alone’ is standardly collocated with ‘with’. However, the translators may not have realised that the explicit verb خَلَوا is not standardly collocated with the explicit preposition إلى. Ibn ʕāšūr (1984, vol 1, p. 291) expresses the view that خَلَوا ‘are alone’ is standardly collocated with the implicit preposition بـــِ ‘with’, while the explicit preposition إلى ‘to’ is standardly collocated with the implicit verb آبَ أو عاد أو رجع ‘return’ or ‘come back’.

At the beginning of the āyah (verse), Allah describes the situation in which the unbelievers go to see or talk with the believers using the verb ‘meet’, which indicates that this is probably a brief and uninteresting meeting. However, when they go to see their Satans⁴, they return to them with an interest in meeting them and they meet them in private. These meanings would not be expressed without using ellipsis in the form of تَذَامِن.

Therefore, an appropriate idiomatic translation might be ‘when they return to their Satans meeting up with them in private’.

**Āyah (verse) 2**

| نلن ثُؤِمن لدك [البقرة: 55] | Abdel Haleem (2005, p. 8): we will not believe you. [Q 2:55] | Hammad (2009, p. 14): We shall never believe in you. | Khattab (2016, p. 7): we will never believe you. | Bridges (2020, p. 5): we will not believe in you. |
|---|---|---|---|---|
| **Elements of تاذمن / Translators** | **explicit verb** | **implicit preposition** | **implicit verb** | **explicit preposition** |
| Abdel Haleem | believe | - | - | - |
| Hammad | believe | in | - | - |
| Khattab | believe | - | - | - |
| Bridges | believe | in | - | - |

The explicit verb نؤمن ‘believe’ in Arabic is intransitive, while in English it could be transitive or intransitive. When it is transitive (as Abdel Haleem and Khattab translate it), it means "Accept that (something) is true, especially without proof“ (Oxford University Press, 2020), while when it is intransitive (as Hammad and Bridges render it), it means “Have faith in the truth or existence of something” (Oxford University Press, 2020). Thus, and according to the definition of ‘believe in’, it is likely that ‘believe in’ communicates the meaning of the explicit verb نؤمن acceptably because of the context of the verb in the āyah (verse).

Again, none of the four translators translate the explicit preposition إلى (lit. ‘to’). Ibn ʕāšūr (1984, vol 1, p. 506) states that there is an implicit verb نُقِر and that the explicit preposition إلى indicates this. I translate the implicit verb نُقِر as ‘acknowledge’, which standardly collocates with the explicit preposition إلى. While the implicit Arabic verb نُقِر is intransitive, the English verb ‘acknowledge’ is transitive. Therefore, the explicit preposition إلى cannot be rendered; however, its existence in the āyah (verse) reveals the implicit verb. A suggested translation to improve the four translations could be as ‘we will never⁶ believe in you, nor will we ever acknowledge your God’. Another suggested translation is ‘we will neither believe in you nor acknowledge your God’.

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⁴ It is a metaphor used to describe their leaders in hypocrisy who act like Satans.

⁵ The implicit Arabic verb (plus additional explanatory elements) is نَفَرَك بالصدق.

⁶ I prefer ‘never’ to ‘not’ because Sībawayh (d. 180 AH/796 CE) (one of the Baṣran leading grammian) in Ibn ʕāšūr (1984, vol 1, p. 506) points out that the negative particle là negates the present, while lan negates the future. The particle used in the āyah (verse) is the latter one. ‘Never’ in English communicates negation in the future.
Further Investigation of Taḍmīn (Implication of Meaning) in the Qur'an with Reference to Four Muslim-Arabic Authored English Translations

Taḍmīn in this āyah (verse) is a sign of the fervent disbelief the non-believers adhere to. They not only disbelieve; they do not acknowledge belief in Allah (God) at all. These meanings would not be revealed without the use of the rhetorical feature of taḍmīn.

Āyah (verse) 3

| Elements of taḍmīn / Translators | explicit verb | implicit preposition | implicit verb | explicit preposition |
|----------------------------------|---------------|----------------------|--------------|----------------------|
| Abdel Haleem                    | are alone     | with                 | -            | -                    |
| Hammad                          | are alone     | with                 | -            | -                    |
| Khattab                         | -             | -                    | -            | -                    |
| Bridges                         | come...privately | -                  | -            | -                    |

This part of the āyah (verse) may seem similar in meaning to āyah (verse) 1 above and therefore it might be claimed that there is no need to analyse and discuss it. As a matter of fact, the explicit verb خلوا in āyah (verse) 1 is identical to the one above خلوا in āyah (verse) 3. However, the subject بعضهم and the prepositional phrase إلى بعضهم are different and thus the implicit verb ارتاح أو سكن 'feel at ease' is also non-identical. Furthermore, even though the explicit verbs خلوا/خلا in both āyāt (verses) are the same, what is surprising is that some of the four translators render them inconsistently.

Abdel Haleem and Hammad show consistency in translating the explicit verbs خلوا ‘are alone’ and the implicit preposition إلى ‘with’. However, Khattab and Bridges translate them differently. Khattab translates the explicit verb as ‘alone’ and ‘in private’ respectively and the implicit preposition as ‘with’ in āyah (verse) 1 and no translation (zero) in this āyah (verse). Bridges translates it as ‘are alone’ and ‘come…privately’ respectively and the implicit preposition as ‘with’ in āyah (verse) 1 and no translation in this āyah (verse). The use of ‘private/privately’ by Khattab and Bridges when translating the explicit verb خلوا in this āyah (verse) may support my suggested translation of the explicit verb in āyah (verse) 1, i.e. ‘meet in private’.

With regards to the translation of taḍmīn in this āyah (verse), none of the four translators translate the explicit preposition إلى (lit. ‘to’). Surprisingly, Khattab does not even translate the explicit verb خلوا. Instead, he translates it as a phrase ‘in private’. On the other hand, Bridges does not translate neither the explicit preposition nor the implicit one.

Fadel (2005, p. 326) believes that the explicit preposition إلى suggests an implicit verb which is ارتاح/سكن ‘feel at ease’. Verb/noun-preposition collocations may differ from one language to another — and this is true for ‘feel at ease’ which is standardly collocated with ‘with’ in English and with إلى in Arabic.

At the beginning of the āyah (verse), Allah describes how the unbelievers meet the believers using the verb لقوا ‘meet’ because there is likely no intimacy between them. However, when they meet the disbelievers, they come together with each other, which may be evidence of an intimate closeness and feeling of ease. These meanings are pointed to in the āyah (verse) in an elliptical form using taḍmīn.

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7 The implicit verb in āyah (verse) 1 is آب أو عاد أو رجع 'return' or 'come back'
Āyah (verse) 4

Q2: 102

واتبعوا ما تتلوا الشياطين على ملك سليمان

is discussed and analysed in Nouraldeen (2020, pp. 243-244).

Āyah (verse) 5

| لِل ذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ (البقرة:226) |
|------------------------------------------------|
| Abdel Haleem (2005, p. 21): to lie with your wives. [Q 2:187] |
| Hammad (2009, p. 49): intimate approach to your wives. |
| Khattab (2016, p. 23): to be intimate with your wives. |
| Bridges (2020, p. 19): intercourse with your women. |

| Elements of التَّمْمَةُ / Translators | explicit noun | implicit preposition | implicit noun | explicit preposition |
|--------------------------------------|---------------|----------------------|---------------|----------------------|
| Abdel Haleem                         | lie           | with                 | -             | -                    |
| Hammad                               | intimate approach | -                | -             | to                    |
| Khattab                              | be intimate   | with                 | -             | -                    |
| Bridges                              | intercourse   | with                 | -             | -                    |

Leaving aside the euphemism found in the explicit noun الرفث، which results in different renderings of this word (and which falls out of the scope of this paper), Abdel Haleem and Khattab translate the explicit noun الرفث as a verb whereas Hammad and Bridges are close to the grammatical structure of the ST. I believe that translating the explicit noun الرفث as a verb is in agreement with the norms of English, which commonly uses verbs to translate Arabic verbal nouns.

Unlike the other translators, Hammad translates the explicit preposition إلى (lit. ‘to’). His choice may be interpreted as meaning that he is aware of the explicit preposition and he translates it, though he may not be aware that this explicit preposition is not standardly collocated with the explicit noun. Another interpretation is that he has to use ‘to’ because he either (a) wants to be close to the ST no matter if it is standardly collocated in English with ‘approach’ or (b) he might believe that it is standardly collocated with ‘approach’ in English. In fact, ‘to’ in English does not standardly collocate with ‘approach’.

In Arabic, the explicit noun الرفث used in the āyah (verse) might mean two things. It may mean ‘the act of having sex’ or ‘foreplay’. So, to avoid ambiguity, the āyah (verse) uses التَّمْمَةُ by using the explicit preposition إلى which is not standardly collocated with the explicit noun الرفث to indicate another noun الإفضاء (الجماع) which has one meaning only, which is ‘the act of having sex’, while الرفث means ‘foreplay’ in this context. Another possible reason why التَّمْمَةُ is used is to attract the attention of the readers/listeners to the importance of engaging in foreplay before having sex. This is also emphasised on in the same سُورَة (chapter) Q 2: 223. So, by using التَّمْمَةُ, these two meanings are included in an elliptical rhetorical form.

As not all elements of التَّمْمَةُ in the āyah (verse) are translated, the following translation is probably an improvement and transfers all elements ‘engaging in foreplay with your wife and then having intercourse with her’.

Āyah (verse) 6

| لِلذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ (البقرة:226) |
|-----------------------------------------------|
| Abdel Haleem (2005, p. 25): For those who swear that they will not approach their wives. [Q 2:226] |
| Hammad (2009, pp. 61-60): So as to those who forswear relations with their wives, causing them to suffer abuse. |
| Khattab (2016, p. 29): Those who swear not to have intercourse with their wives. |
| Bridges (2020, p. 23): For those who vow abstinence from their wives. |

| Elements of التَّمْمَةُ / Translators | explicit verb | implicit preposition | implicit verb | explicit preposition |
|--------------------------------------|---------------|----------------------|---------------|----------------------|
Further Investigation of Taḍmīn (Implication of Meaning) in the Qur’an with Reference to Four Muslim-Arabic Authored English Translations

| Elements of taḍmīn / Translators | Abdel Haleem | Hammad | Khattab | Bridges |
|----------------------------------|--------------|--------|---------|---------|
| **explicit noun**                | affirmation  | affirmation  | believing | affirmation  |
| **implicit preposition**         | of           | of      | -       | of       |
| **explicit preposition**         | -            | -       | -       | -       |
| **implicit noun**                | -            | -       | -       | -       |

Unlike the other three translators, Khattab translates all the elements of taḍmīn, except the implicit preposition **على** (lit. ‘on’) because **آلى** (حلف ‘swear’ in Arabic is intransitive but transitive in English. Abdel Haleem also does not translate the implicit preposition for the same reason. It seems that Bridges use the verb ‘vow’ intentionally instead of its near-synonym ‘swear’, thinking that ‘vow’ is standardly collocated with ‘from’. Moreover, Bridges translate the explicit preposition **من** as ‘from’. However, in fact, ‘vow’ is transitive in the same way as ‘swear’ in English; they both typically take following that-clause objects. Moreover, ‘vow’ is not standardly collocated with ‘from’. Hammed translates the implicit verb **يمتنعون** as ‘forswear’, while the implicit Arabic verb **يمتنعون** means ‘renounce’ or ‘refrain’. Again, the implicit preposition ‘with’, which he uses, is not standardly collocated with ‘forswear’.

The double meanings presented in the āyah (verse) is that they swear that they refrain from having intercourse with their wives. So, this abstention is not mentioned alone in the āyah (verse), so the reader/listener may think there is no acceptable reason for this. However, this swearing is what makes them not to have intercourse with their wives. I believe Khattab’s translation communicates taḍmīn in the āyah (verse) appropriately. I can only suggest that ‘refrain from having’ may be used instead of ‘not to have’ because the former is more formal.

Āyah (verse) 7

وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ [البقرة: 265]

Abdel Haleem (2005, p. 31): and as an affirmation of their own faith. [Q 2:265]
Hammad (2009, p. 75): and as an affirmation of faith for themselves
Khattab (2016, p. 36): and believing the reward is certain/and proving their sincerity.
Bridges (2020, p. 29): and the affirmation of their (inner) selves.

All the four translators except Khattab render the explicit noun **تثبيتا** as a noun followed by the implicit preposition **لِـ** (lit. ‘for’). Khattab uses a different explicit noun ‘believing’ which does not need a preposition. None of the four translation devotes attention to the explicit preposition **من** (lit translated as ‘from’) which is not standardly collocated with the explicit noun **تثبيتا**; it is standardly collocated with the implicit noun **خوفا من أنفسهم**. خوفا من أنفسهم من أن تشح وتبخل

This example presents the challenge of the differences between Arabic and English in terms of standard collocations when translating. While the explicit noun is standardly collocated with **لِـ** (lit. ‘for’) in Arabic, it is standardly collocated with ‘of’ in English.

Taḍmīn used in the āyah (verse) expresses one of the reasons why the believers donate their money. It is that they strengthen their belief and refrain from parsimony. This is why the explicit preposition **من** (lit. ‘from’) is used with the explicit noun **تثبيتا** with which it is not standardly collocated. As Arabic tends to use ellipsis in speech for rhetorical purposes, these two meanings are not expressed explicitly. I can suggest a translation that reveals these double meanings ‘to continue donating until it becomes a firm deed so that they refrain from parsimony’.

\footnote{The implicit Arabic noun (plus additional explanatory elements) خوفا من أنفسهم من أن تشح وتبخل is translated as: خوفا من أنفسهم من أن تشح وتبخل}
6. Conclusion
As is recommended in Nouraldeen (2020, pp. 239 and 244), interviews with Qur’an translators should be conducted in the future to work out why *tadim* in the Qur’an is not being paid attention to and how it can be translated and appropriately communicated in the target language.

In the cases considered in this article, none of the four translations typically pay attention to the explicit prepositions which do not standardly collocate with the explicit nouns/verbs. As discussed, this non-standard form of collocation is used intentionally in the Qur’an to present two meanings using ellipsis in its *tadim* form.

What is surprising is that some Qur’an translators show inconsistency when translating the same words used in the same sense, such as Bridges in translating the explicit verb خلوا in āyah (verse) 1 as ‘are alone’ and in āyah (verse) 3 as ‘come privately’. Another example where Bridges translates the same word نساء as ‘women’ in āyah (verse) 5 but as ‘wives’ in āyah (verse) 6.

These differences between Arabic and English in terms of standard collocations are a challenge when translating. Such differences might involve the presence of the preposition in Arabic and the lack of it in English as in the case of ‘believe’ (in one sense only out of the two mentioned in discussion and analysis of āyah (verse) 2) and ‘swear’ or the use of different prepositions as in the case of تثبيتا新建 at-āyāt (verse) 7 which is collocated with the preposition لِـ ‘for’, while in English ‘affirmation’ is collocated with ‘of’.

To answer the research questions, it is not clear whether Qur’an translators of Islamic and Arab origin are aware of *tadim* or not. It can be noted that out of the seven āyāt (verses) only Khattab translates *tadim*, and only once, in āyah (verse) 6. However, it is clear that the four translators do not pay attention to translating *tadim* although it is obvious in the previously analysed āyāt (verses) that the explicit prepositions are not standardly collocated with the explicit nouns/verbs. They mostly translate a part of *tadim*, the implicit preposition. However, they do not translate the explicit preposition. In my opinion, *tadim* should be translated as it adds additional meanings. This study has not been able to carry out interviews with some Qur’an translators to find out how they view *tadim* and why it is not translated. Therefore, there is a need to conduct further empirical research and interview some of them. As this study is part of an ongoing work on the translation of *tadim* in the Qur’an, my future pieces of research might consider the possibility of interviewing some of Qur’an translators.

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