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

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ARTICLE INFORMATION	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 English translations of the second sūrah (chapter) produced by Arab translators are analysed and assessed with a suggested translation that is believed to improve the current translations. None of the four translations are aware of taḍmīn when translating the Qur'an and this suggests a further empirical study which to elicit the views of some Qur'an translators with regards to why taḍmīn is not given attention and how it can be rendered. One unexpected finding is that some Qur'an translations are not consistent when translating same words in different āyāt (verses). This study is intended to be part of an ongoing work which studies and assesses the English translation of all āyāt (verses) that include complete taḍmīn as they appear in the same arrangement of the suwar (chapters) in the Qur'an.

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-taḥrīr wa at-tanwīr* by Ibn ʕāšūr (1984). Although Fadel is fairly comprehensive (Nouraldeen, 2020, p. 241), it is not dedicated to one type of *taḍmīn*, i.e. complete *taḍmīn*[2], 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 حتى إذا أتوا على واد النمل "when they came across a valley of ants" (Khattab, 2016, p. 314). The Arabic text has an explicit verb أتوا 'came', an explicit preposition على (lit.

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[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 أشرف/أشفى 'approach'. The explicit Arabic verb أتوا 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 أتوا is followed by an explicit preposition على with which does not standardly collocate[3]. However, the explicit Arabic preposition على (lit. 'on') is standardly collocated with the implicit Arabic verb أشرف/أشفى '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 إن الله لا يستحيي أن يضرب مثلا ما بعوضة "Allah does not shy away from using he parable of a mosquito" (Khattab, 2016, p. 4). The explicit Arabic verb يستحيي 'to be shy' could be transitive with ضَرَبَ مثل as an object or could be intransitive followed by من (lit. 'from') and then ضَرَبَ مثل. On the other hand, the explicit verb يستحيي implies an implicit intransitive verb أمسك '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". (Khattab, 2016, pp. 290-291). The translation emphasizes the implicit verb, which is تستأذنوا, 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 could be translated as '… until you know that the host feels at ease with 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 2:4 أُنزِل إليك "has been revealed to you". (Khattab, 2016, p. 2). In Arabic, the verb أُنْزِّل 'reveal' is more commonly collocated with على 'on' (Ibn ʕāšūr, 1984, vol 1, p. 239). Its counterpart in English is 'to'. However, it is less commonly collocated with 'to' (no counterpart in English for 'to' collocated with أُنْزِّل 'reveal' in Arabic). In the example given above, the emphasis of the meaning of أنزل على 'reveal to' (lit. 'reveal on') is on the book (the Qur'an). Nevertheless, when using the explicit Arabic preposition إلى 'to' with 'reveal', the emphasis falls on the Prophet who the book, i.e. the Qur'an', is revealed to and that the book is well established in him (Ibn ʕāšūr, 1984, vol 1, p. 239).

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	✓	N/A
incomplete noun/verb	✓	✓	N/A	✓

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

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?
c) How can the four Qur'an translations of complete *taḍmīn* be improved?

4. Methodology

I thought that Qur'an translators who are Arabic native speakers of Islamic background and have an excellent command of English would be an appropriate sample to study their English translation of complete *taḍmīn* in the Qur'an. This is because given their deep knowledge of Arabic, they could be expected to take *taḍmīn* into consideration when translating the Qur'an. Hummadi (2020, p. 3) believes that prepositions in the Qur'an are sometimes not translated properly due to the absence of "the required knowledge of the use of prepositions in the Holy Qur'an". I believe Qur'an translators who are Arabic native speakers will probably have this essential knowledge.

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[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).

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 ʕāšūr (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 *sūrah* (chapter) that will be analysed and discussed in this study is ch. 2 (*al-Baqarah*). The first *sūrah* (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 Nourladeen (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

وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ [البقرة:14]				
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 have not realised that the explicit verb خَلَوا is not standardly collocated with the explicit preposition إِلى. Ibn ʕāšūr (1984, vol 1, p. 291) expresses the view that خَلَوا 'are alone' is standardly collocated with the implicit preposition بـ '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 Satans[4], 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 *taḍmīn*.

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

Āyah (verse) 2

لَـن نُّؤْمِنَ لَـكَ [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 *taḍmīn* / 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 لَ (lit. 'to'). Ibn ʕāšūr (1984, vol 1, p. 506) states that there is an implicit verb نُقِرّ and that the explicit preposition لَ indicates this. I translate the implicit verb[5] نُقِرّ as 'acknowledge', which standardly collocates with the explicit preposition لَ. While the implicit Arabic verb نُقِرّ is intransitive, the English verb 'acknowledge' is transitive. Therefore, the explicit preposition لَ 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 never[6] 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 نُقِرّ لك بالصدق.

[6] I prefer 'never' to 'not' because Sībawayh (d. 180 AH/796 CE) (one of the Baṣran leading grammarian) in Ibn ʕāšūr (1984, vol 1, p. 506) points out that the negative particle *lā* 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.

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

وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ [البقرة:76]				
Abdel Haleem (2005, p. 10): when they are alone with each other. [Q 2:76]				
Hammad (2009, p. 19): when they are alone with one another.				
Khattab (2016, p. 9): in private.				
Bridges (2020, p. 7): when they come together privately.				
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 خلا is identical to the one above خلوا in *āyah* (verse) 1. However, the subject بعضهم and the prepositional phrase إلى بعض are different and thus the implicit verb سكن أو ارتاح 'feel at ease' is also non-identical[7]. 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 خلا 'are alone' and the implicit preposition بـ '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 خلا 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 خلا. 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 لَقُوا '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

الرَّفَثُ إِلَىٰ نِسَائِكُمْ [البقرة:187]				
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 *taḍmīn* / 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 *taḍmīn* by using the explicit preposition إلى which is not standardly collocated with the explicit noun الرفث to indicate another noun (الجماع) الإفضاء with a different meaning. This implied noun (الجماع) الإفضاء has one meaning only, which is 'the act of having sex', while الرفث means 'foreplay' in this context. Another possible reason why *taḍmīn* 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 *sūrah* (chapter) Q 2: 223. So, by using *taḍmīn*, these two meanings are included in an elliptical rhetorical form.

As not all elements of *taḍmīn* 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

لِلَّذِينَ 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 *taḍmīn* / Translators	explicit verb	implicit preposition	implicit verb	explicit preposition

Abdel Haleem	swear	-	-	-
Hammad	-	with	forswear	-
Khattab	swear	-	not to have	with
Bridges	vow	-	-	from

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'. Hammad 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.

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

All the four translators except Khattab render the explicit noun تثبيتا as a noun followed by the implicit preposition لِ (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 [8]خوفا.

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 لِ (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'.

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[8] The implicit Arabic noun (plus additional explanatory elements) is 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 *taḍmīn* 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 *taḍmīn* 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 'affirmation' *āyah* (verse) 7 which is collocated with the preposition لـ '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 Arabic origin are aware of *taḍmīn* or not. It can be noted that out of the seven *āyāt* (verses) only Khattab translates *taḍmīn*, and only once, in *āyah* (verse) 6. However, it is clear that the four translators do not pay attention to translating *taḍmīn* 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 *taḍmīn*, the implicit preposition. However, they do not translate the explicit preposition. In my opinion, *taḍmīn* 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 *taḍmīn* 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 *taḍmīn* in the Qur'an, my future pieces of research might consider the possibility of interviewing some of Qur'an translators.

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