

Explication in the translation of Qur'ānic binomials: A descriptive study

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ABSTRACT

Binomials, as a sub-type of collocation, are made of two connected words (e.g., heaven and earth). Similar to other lexical collocations, binomials can be idiomatic, ambiguous, or culture-specific. More importantly, binomials are found more commonly in religious texts such as the Holy Qur'ān. However, Arabic binomials in general are under-researched. Hence, using the parallel corpus (i.e., the *Qur'ānic* Arabic Corpus) of the Holy Qur'ān, which includes the original Arabic text (i.e., sūrahs 'chapters') and seven translations by Sahih International, Pickthall, Yusuf Ali, Shakir, Muhammad Sarwar, Hilali-Khan, and Arberry, the researcher focused on explicating shifts employed by seven translators in their translations of 120 *Qur'ānic* binomials. The study is descriptive and took the form of textual analysis. The results indicated that less than half of the translations were explicated. Explicating shifts are mainly by Hilali-Khan, Yusuf Ali, and Sarwar. However, Sahih and Arberry used a few explicating shifts, basically those of explicative paraphrasing and clitic/affix explication. Generally speaking, explicating shifts are primarily of explicative paraphrasing, complete and partial rank shifts, clitic or affix explication, and repetition. As reflected by the findings, translating scriptures literally may result in optional explicating shifts that are mainly redundant. Hence, redundant explication shifts should be avoided as they may sometimes hinder processability.

Keywords: Binomials; corpus; explication; Qur'ān; translation

First Received:

19 April 2023

Revised:

10 July 2023

Accepted:

15 September 2023

Final Proof Received:

27 September 2023

Published:

30 September 2023

How to cite (in APA style):

Al-Otaibi, G. M. (2023). Explication in the translation of Qur'ānic binomials: A descriptive study. *Indonesian Journal of Applied Linguistics*, 13(2), 293-305.
<https://doi.org/10.17509/ijal.v13i2.63098>

INTRODUCTION

Binomials, coordinated constructions that belong to the same word class and placed on the same level of syntactic hierarchy (Malkiel, 1959, p.113), are frequent in every language, especially in religious texts of Semitic languages (Al-Otaibi, 2021). However, most research on binomials has concentrated on English (e.g., Green & Birdsong, 2018; Lohmann, 2012), especially on the constraints dictating their order, what effect preferred order has on reading speed, and a detailed analysis of such constructions. Only a few papers have examined how they have been translated (e.g., Krygier, 2017; Štichová, 2016). Speaking of Arabic, a small

number of scholars have examined Arabic binomials (e.g., Al-Jarf, 2016; Ammari, 2015) in relation to their semantic and grammatical categories, principles governing their order, and how they have been translated by English as a Foreign Language (EFL) learners. As shown above, binomials are under-researched, especially in relation to Arabic language, religious texts, and translation.

Since binomials constitute a sub-type of *collocations*, defined by Firth (1957) as words habitually occurring with specific words as a central part of their meanings operating at the syntagmatic level, preserving collocability in translated binomials is a challenge for translators. For instance,

the collocation (يَشْرَحُ صَدْرَهُ) has been translated as 'He expands his breast,' 'He expandeth his bosom,' 'God will open the hearts of whomever He wants to guide,' and 'He openeth their breast' by Sahih International (2011), Pickthall (1997), Sarwar (2011), Yusuf Ali (1966), respectively. As shown above, translators could not preserve *collocability*. Some translators actually resorted to the translation procedure of paraphrasing or short explanation (e.g., 'accepting Islam' or 'the heart is filled with God's guidance and absolute light to accept Islam') as a strategy to translate the collocation. This shows that religious collocations are more prone to explanation or explication (Al-Otaibi, 2021).

Explication or *explicitness* is the technique of spelling things out instead of keeping things implicit in translation. It is understood as the provision of interpretation to some concepts in translation (Baker, 1996; Blum-Kulka, 2000). Additionally, explication manifests itself in specifying meaning (Lapshinova-Koltunski et al., 2022), adding linguistic material such as connectives (e.g., also, as, when) to conform to the norm in the target language (TL), distributing the meaning of one source text (ST) unit over a number of target text (TT) units (Klaudy, 2008), or including explanatory expressions to minimize the cultural differences between the two cultures. According to Baker (1993), explication is a translation universal (TU) that helps solve translation problems (e.g., translating culture-specific items). For Pápai (2004), explicating shifts are used to cater for different groups of readers.

Studies on explication are scarce. For example, in relation to translating from Arabic into English and explication, El-Nashar (2016) applied Klaudy and Karoly's (2005) scheme of explication to explore the translation of an official document (i.e., Policies and Procedures Manual for Support Staff) from English into Arabic. The document contains 21,937 words. The reason behind choosing such a document was its condensed English that had to be explicated. Further, the translation has been revised many times. The researcher applied a tool of 10 explication techniques used to identify shifts. The tool includes *explicative paraphrasing* (i.e., adding nouns, verbs, and adjectives [e.g., *appearance* has been translated as 'المظهر العلم' where the adjective was added to the translation] or a combination of these forming longer units called *recasts*), *specification*, *substitution* (i.e., substituting a ST word with a TT word that has a similar meaning because the ST word does not exist in Arabic, e.g., translating *marital* status as 'الحالة الاجتماعية'), *raising phrases to clause level* (e.g., translating *with appropriate shoes* as 'ومعه ما يلائمه من الأحذية'), *referencing* (e.g., replacing pronouns with nouns [e.g., translating *it* as 'الجامعة']), adding *demonstratives* (e.g., *to solve the problem* has been translated as 'لحل هذه المشكلة'), *adding referential*

clitics (i.e., referential pronouns attached to Arabic nouns, e.g., *hum* in 'عملهم'), *repeating lexical items* (i.e., a ST unit of a single occurrence is repeated many times in the TT), *amplification* (i.e., giving an illustrating TT phrase that has signifiers for a ST word that has no TT equivalent [e.g., *shorts* has been translated as 'سراويل قصيرة الشورت']), *filling in ellipses*, *lexical broadening* (i.e., generalization), and *adding conjunctions* (i.e., adding conjunctions such as 'و' and 'ف' 'then' to connect between Arabic sentences).

The results indicated that explicative paraphrasing (30.7%), adding conjunctions (30.2%), and referencing (22.5%) are the most common explicating shifts, whereas substitution (1.6%), filling in ellipses (0.7%), and generalization (0.3%) were the least to be used. El-Nashar (2016) reported that explication did not lead to redundancy as Blum-Kulka (2000) suggested or result in long passages. He further argued that not all explicating shifts are negative because there are sometimes obligatory, positive explications that are indispensable.

As noted above, some *Qur'ānic* binomials are culture specific, and thus they are more prone to explication (Al-Otaibi, 2021). Further, there is no single study that has explored how binomials in the Qur'an have been translated. Therefore, with a few papers investigating Arabic binomials, the present study aims to examine the common techniques of explication utilized by translators in translating *Qur'ānic* binomials.

METHOD

As a translation study, the present study is descriptive (i.e., focusing on translation as a product; not as a process; cf. Toury, 2012), and therefore it is product oriented. It took the form of a textual analysis based on corpora data. As noted by Saldanha and O'Brien (2014), considering the present study "descriptive" was determined by the researcher's purpose behind conducting the study. The purpose was not to evaluate translations of the Holy Qur'an in a way comparable to works by Alshaje'a (2014) and Hassan and Menacere (2019) which focused on the accuracy of translations of *Qur'ānic* collocations. This study, however, aimed at describing how religious binomials, an important structure in Semitic languages, have been explicated by translators of different motives.

Additionally, the present study is corpus-based. Utilizing corpora in translation studies promotes descriptive investigations of translations as they exist and shifts attention to language as it is used in the translation product (Othman, 2020). Such studies aim at uncovering what is typical and interpreting what is unusual. Thus, the researcher considered seven translations of the Holy Qur'an to explore explication shifts occurring in translations

of binomials. A parallel corpus (i.e., the *Qur'ānic Arabic Corpus*) of the Holy Qur'ān was utilized, and it includes the original Arabic text (i.e., sūrah chapters) and its translations. Further, the researcher developed a framework to categorize explicating shifts in binomial translations based on previous works by Baker (1993), Blum-Kulka (2000), Klaudy and Karoly (2005), and Klaudy (2008).

Data Collection Tools

The Qur'ānic Arabic Corpus

The *Qur'ānic Arabic Corpus* is available online and was developed by Kais Dukes, a Muslim computer scientist at the University of Leeds. Dukes (2017) considered very popular translations of the Qur'ān. The Corpus was used to compile a list of binomials and their translations. Further, the *Qur'ānic Arabic Corpus* provided translations of each binomial in its various contexts. The researcher utilized mainly *the English-Translation Icon* (i.e., including Sahih International and translations by Pickthall, Yusuf Ali, Shakir, 1974, Muhammad Sarwar, 2011, Hilali-Khan, 1998, and Arberry, 1955; Dukes et al., 2011). Such translations are by Muslim and non-Muslim (e.g., Arberry) translators, and they are popular among Muslims. Additionally, some translations are written in poetic form (i.e., Yusuf Ali), classic style (i.e., Pickthall), or contemporary English (i.e., Hilali-Khan). Some are literal translations (i.e., Pickthall and Arberry), whereas others are interpretations (i.e., Hilali-Khan, Sahih, Yusuf Ali).

Data Analysis

If a binomial was translated into more than two words, it was explicated since the binomial was explained or its meaning was encoded in a number of units; hence, the researcher explored how translators interpreted the meaning of a binomial or extended its meaning units using textual explicating techniques. Following Klaudy and Karoly (2005), Klaudy (2008), and Mansor (2021), the researcher identified a number of explicating shifts reflected by the data. As illustrated in Figure 1, translators of the Holy Qur'ān used *repetition* (i.e., repeating adjectives, prepositions, e.g., repeating the adjective *full* in Hilali-Khan's 'full measure and full weight' for الكيل والميزان), *clitic or affix explicitation* (i.e., lexicalizing referential pronouns of clitics and affixes that give information on number, gender, etc. due to the linguistic differences between the source language (SL) and the TL, e.g., Sahih's 'between me and you' for بيني وبينكم), *explicative paraphrasing or paraphrase* (i.e., adding adjectives [e.g., the qualifier *all*], nouns, verbs, or a combination of these or rephrasing the whole ST binomial in *recasts* or several words, e.g., Arberry's 'wine and arrow-shuffling' for الخمر والميسر and Pickthall's 'a guidance and glad tidings' for هدىً وبشرى), *of-constructions* (e.g., Pickthall's 'adversity and time of stress'),

partial class shifts (i.e., one binomial conjunct was rendered into a different part of speech than its ST binomial element and its TT partner, e.g., Pickthall's 'by stealth and openly' for سراً وعلانية), and *specification* (i.e., adding a word that causes a shift in meaning, e.g., *water* in Pickthall's 'gardens and watersprings' of جَنَّاتٍ وَعُيُونٍ).

In Sahih's 'between me and you' for بيني وبينكم and Pickthall's 'a guidance and glad tidings' for هدىً وبشرى, the explicating shift was obligatory due to the linguistic differences between the SL and the TL. In other words, translators had to lexicalize clitics/affixes that denote the first-person singular (i.e., 'me' for ي) and the plural of the second person (i.e., 'you' for -كم). Therefore, meaning is encoded in a number of TT units. Further, no one word in English could convey the meaning of بشرى, and thus Pickthall used two words instead (i.e., 'glad tidings'). On the other hand, in the example (i.e., جَنَّاتٍ وَعُيُونٍ), reference was also made in the Holy Qur'ān to springs of honey, milk, and wine (Al-Qurtubī, Al-Bāḥiṭh Al-Qur'ānī), but Pickthall specified meaning. As noted above, such additions may lead to specification, explicative paraphrasing, and clitic/affix explicitation which may eventually aid in structural acceptability (Xia, 2014).

As translators sometimes used compounds or phrasal verbs to translate one binomial conjunct, a phrasal verb was considered one word (e.g., Sahih's 'denied and turned away' for كَذَّبَ وَتَوَلَّى), whereas compounding was regarded as a form of explicitation (e.g., Pickthall's 'gardens and watersprings' for جَنَّاتٍ وَعُيُونٍ). Particles (i.e., the adverb or the preposition) in phrasal verbs are sometimes inseparable and may contribute semantically to the verb (Dagut & Laufer, 1985, as cited in Al-Otaibi, 2019). Thus, "away" in *turned away* is mainly directional, whereas "down" in the translation of قِيَامًا وَقُعُودًا as 'standing, sitting down' by Hilali-Khan specified meaning as it indicates only sitting after standing.

Most notably, translators used two types of rank shifts. The first one was *partial rank shifts* (i.e., one binomial word or both was raised to phrase [i.e., a sentence unit that includes a headword and one or more modifiers, e.g., conjunctive, prepositional, nominal, participial, infinitive, adverbial, or verbal, Quirk et. al., 2010] level, e.g., Arberry's 'at the dawn and in the evening' for بُكْرَةً وَأَصِيلاً and Arberry's 'mockery and as a sport' for هُزُؤًا وَلَعِبًا). Additionally, one *word* or *both* was *raised to clause* (i.e., subordinate clauses, e.g., relative, comparative, etc.) or *sentence* (i.e., a sentence expresses a complete thought, and it is of one or more main clauses or of one main clause and one or more subordinate clauses, Quirk et. al., 2010) *level* (e.g., Shakir's 'who begs and to him who is denied' for المسائل والمحروم where the first word was translated into a relative clause and Hilali-Khan's 'stirred to [life], it swells' for اهْتَزَّتْ وَرَبَّتْ where the

second word was turned into a sentence in translation). The second type, however, was of *complete rank shifts* and included *phrase* (i.e., the whole binomial) *raising to clause level* (i.e., infinitive or relative clauses) such as Pickthall's translation of نُحْيِي وَنُؤَيِّتُ as 'Who quicken and give death' or *sentence level* as in Sarwar's translation of الكتاب والحكمة as 'God will give [Jesus] wisdom and teach him the Book.'

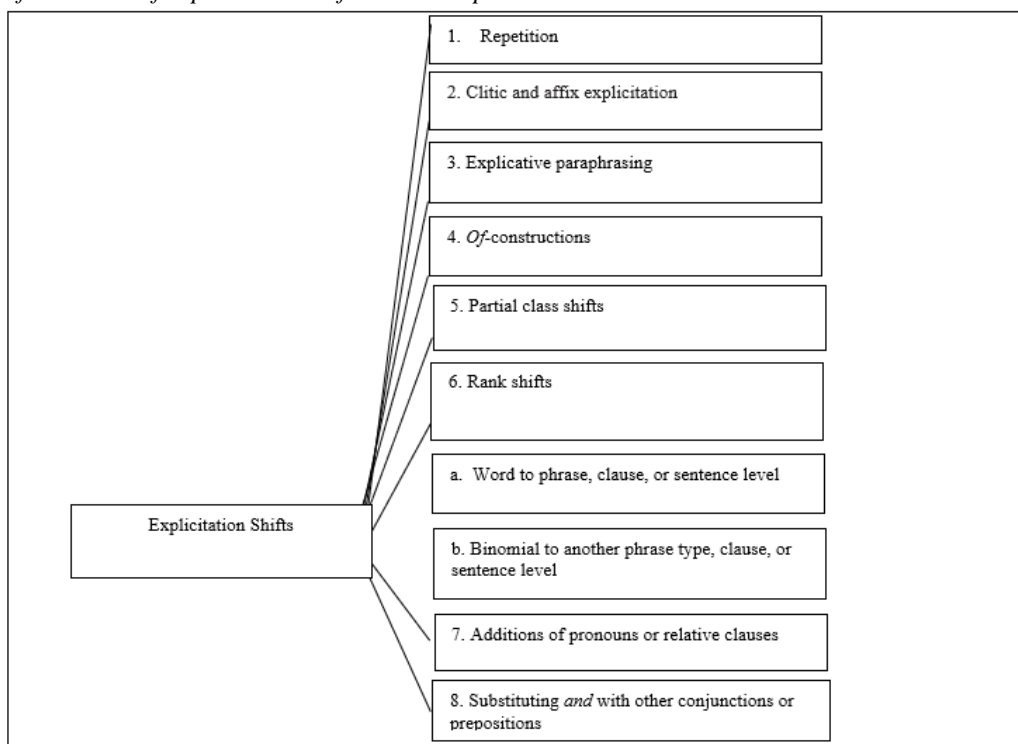
In some instances, binomials were converted into other phrase types such as prepositional phrases or verbal phrases as in Sarwar's 'with glad news and warnings' for مُبَشِّرِينَ وَمُنذِرِينَ where the binomial has been translated as a prepositional phrase. Though this conversion caused a change in form, it was not considered a rank shift. A binomial is a phrase of two connected words, and thus the change was executed at the same level. Therefore, this type of change was considered a form of *recasting*, a sub-type of explicative paraphrasing, because it involved nouns with prepositions or nouns with verbs and adjectives, or a combination of these. Further, explicitation shifts were also of *additions* such as those of *pronouns* (i.e., demonstrative pronouns or relative pronouns, e.g., Yusuf Ali's 'orphans and those in need' for اليتامى والمساكين and Yusuf Ali's 'what is hidden and what is open' for الغيب والشهادة) and *relative clauses* (e.g., Sahih's 'the men and women who associate others with Him' for المشركين والمشركات). Yusuf Ali used pronouns (i.e., *those* and *what*) in his translations, whereas Sahih added the relative clause ('who associate others with Him') to the translation.

Moreover, explicitation affects the *conjunction*, و 'and,' which was substituted with *other conjunctions* (i.e., or, as well as, e.g., Sahih's 'standing or sitting' for قِيَامًا وَقُعُودًا) or *prepositions* (i.e., with, e.g., Pickthall's 'the earth with the mountains' for الأرض والجبال) to explicate meanings of alternation or inclusion, respectively. According to Gumul (2006), the first substitution is a categorial shift involving elements belonging to the same category (i.e., both are conjunctions). On the other hand, the second shift is non-categorial because it is basically replacing a conjunction with a preposition. As manifested in Figure 1, textual explicitation shifts reflected by the data were eight. Analysis of translations in terms of explicitation shifts was established at word level. Further, it is important to note that there was an overlap of explicating shifts as sometimes a translation manifested a rank shift and included a genitive *of*-construction. For example, Pickthall's 'at early dawn and at the close of day' of بُكْرَةً وَأَصِيلًا showed a rank shift from a word (i.e., dawn) to a prepositional phrase (i.e., at early dawn) and had an *of*-construction (i.e., of day). However, the shift was coded simply as a rank shift.

If a translator explicated the binomial, the explicitation shift was attributed to the category of a higher rank if the example manifested two explicating shifts of different categories. For example, Pickthall's 'at early dawn and at the close of day' for بُكْرَةً وَأَصِيلًا manifested a rank shift from word level (i.e., dawn) to phrase level (i.e., at early dawn) despite the inclusion of an *of*-construction (i.e., of day) in the second prepositional phrase.

Figure 1

A framework of explicitation shifts based on previous research



FINDINGS

The researcher found that translators explicating meaning in 572 (45.9%) translations out of 1,246. More specifically, there were about 823 explicating shifts. Data analysis revealed that translators used explicative paraphrasing, complete and partial rank shifts, clitic/affix explication, and repetition more commonly than other shifts.

As stated above, data showed that there were 823 explication shifts which indicates that one translation was sometimes affected by two or more shifts. For example, Yusuf Ali's translation of *الدُّنْيَا وَالْآخِرَةَ* as 'of this life and of the hereafter' is marked by an *of*-construction. Further, the preposition "of" has been unnecessarily repeated. Both binomial words have been raised to phrasal level as examples of rank shifts. However, the last two shifts were considered, whereas the first was included with the rank shift.

Binomials that were affected by explication are mainly idiosyncratic combinations (e.g., *بَشِيرًا وَنَذِيرًا* / Sahih's 'a bringer of good tidings and a warner,' *هُدًى وَبُشْرَى* / Sahih's 'guidance and good tidings,' *حَمِيمًا وَغَسَّاقًا* / Arberry's 'boiling water and pus'), culture-specific binomials (e.g., *سُنْدُسٌ وَإِسْتَبْرَقٌ* / Sahih's 'fine silk and brocade'), or those with clitics or affixes (e.g., *تَصْبِرُوا وَتَتَّقُوا* / Sahih's 'you are patient and fear Allah,' *نُحْيِي وَنُمِيتُ* / Sahih's 'We who give life and cause death,' *الْمُنَافِقُونَ وَالْمُنَافِقَاتُ* / Sahih's 'the hypocrite men and hypocrite women'). Idiosyncratic combinations (e.g., *بَشِيرًا وَنَذِيرًا* / Sahih's 'a bringer of good tidings and a warner') are sometimes made of verbal nouns (i.e., a noun formed from a verb).

Additionally, explicating culture-bound binomials (e.g., *سُنْدُسٌ وَإِسْتَبْرَقٌ* / Sahih's 'fine silk and brocade') sometimes necessitated some explanation (Baker, 2011), whereas explicating those with clitics or affixes (e.g., *نُحْيِي وَنُمِيتُ* / Sahih's 'We who give life and cause death') was obligatory because of the linguistic differences between the SL and the TL. The verbs in *نُحْيِي وَنُمِيتُ* include affixes indicating person, gender, and number such as "nu-" which refers to a plural first person. Thus, translating the binomial requires encoding meaning in a number of language units (i.e., 'we' for "nu-").

Explicative Paraphrasing

The technique of explicative paraphrasing was commonly used (i.e., 258 shifts out of 823, 31.3%) by translators and mainly by Hilali-Khan, Pickthall, and Shakir (45 examples for each, 17.4%). As shown in Table 1, recasting in the form of converting binomials into other types of phrases such as prepositional (e.g., Yusuf Ali's 'with glad tidings and warnings' for *مُبَشِّرِينَ وَمُنذِرِينَ*) and verbal phrases (e.g., Sarwar's 'to proclaim glad news and warnings' for *بَشِيرًا وَنَذِيرًا*) is scarce (in 27 examples or 10.4%), and it was employed by Hilali-Khan, Yusuf Ali, and Shakir in five translations for each. In addition, Sahih and Arberry used a few examples of explicative paraphrasing with 28 (10.8%) shifts for Sahih and 27 (10.4%) instances for Arberry. Frequent use of explicative paraphrasing as an explicating procedure indicates that translators preferred inserting a few words to providing lengthy explanations.

Table 1
Number of explicative paraphrasing shifts by seven translators

Translator	Explicative Paraphrasing (%)	Binomial to Verbal Phrase (%)	Binomial to Prepositional Phrase (%)	Total (%)
Sahih	26 (11.2)	0 (0)	2 (8.3)	28 (10.8)
Pickthall	42 (18.1)	0 (0)	3 (12.5)	45 (17.4)
Yusuf Ali	27 (11.6)	1 (33.3)	4 (16.6)	32 (12.4)
Shakir	40 (17.3)	1 (33.3)	4 (16.6)	45 (17.4)
Sarwar	32 (13.8)	0 (0)	4 (16.6)	36 (13.9)
Hilali-Khan	40 (17.3)	1 (33.3)	4 (16.6)	45 (17.4)
Arberry	24 (10.3)	0 (0)	3 (12.5)	27 (10.4)
Total (%)	231 (89.5)	3 (1.1)	24 (9.3)	258 (99.8)

Binomials of nouns and antonyms (e.g., *الْمُنَافِقُونَ وَالْمُنَافِقَاتُ* / Sahih's 'the hypocrite men and hypocrite women,' *مُسْتَقَرًّا وَمَقَامًا* / Yusuf Ali's 'an abode and place of rest,' *سُنْدُسٌ وَإِسْتَبْرَقٌ* / Sahih's 'fine silk and brocade,' *حَمِيمًا وَغَسَّاقًا* / Arberry's 'boiling water and pus,' *الْجِنِّ وَالْإِنْسِ* / Sahih's 'the jinn and humankind,' *سِرَّهُمْ وَنَجْوَاهُمْ* / Sahih's 'their secrets and private conversations,' *الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ* / Sahih's 'the believing men and believing women,' *نَذِيرٌ وَبَشِيرٌ* / Sahih's 'a warner and a bringer of good tidings') were subject to explicative paraphrasing more than others. As noted above, some antonymous binomials (e.g., *الْجِنِّ وَالْإِنْسِ* / Sahih's 'the jinn and humankind') suggest universal elements (Duke, 2003), and they

are prone to conventionalization (i.e., normalization or collocability). If they were not conventionalized, they were explicatively paraphrased using a small number of words. Such additions led either to the semantic shift of specification (e.g., adding water as in Pickthall's 'gardens and watersprings' for *جَنَاتٍ* and *وَعْيُونَ*) or used to modify words because of the linguistic differences between the SL and the TL (e.g., *glad* in Yusuf Ali's 'a bearer of glad tidings and a warner' for *بَشِيرًا وَنَذِيرًا* and *fine* in Sahih's 'fine silk and brocade' for *سُنْدُسٌ وَإِسْتَبْرَقٌ*), which necessitated encoding meaning in a group of units (Xia, 2014).

Rank Shifts

Complete and partial rank shifts were the second commonly used explicating shift with 208 (25.2%) examples (see Appendix 1). Partial rank shifts occurred more in translations in 124 instances (59.6%) compared to 84 examples (40.3%) associated with complete rank shifts. As shown in Table 2, translators preferred raising each binomial word to phrase level than to clause (e.g., *so will be the heavens* in Yusuf Ali's 'earth and so will be the

heavens' for *الأرض والسموات*) or sentence level (e.g., Hilali-Khan's 'stirred [to life], it swells' for *اهْتَزَّتْ وَرَبَّتْ*). Yusuf Ali and Sarwar employed partial rank shifts in translating 28 (22.5%) and 33 (26.6%) ST words, respectively, whereas Sahih, Pickthall, and Arberry resorted to them in translating nine (7.2%) words. Most notably, word raising to verbal phrase and prepositional phrase levels was utilized more commonly and occurred in translating 59 (47.5%) and 60 (48.3%) words, respectively.

Table 2
Number of partial rank shifts by seven translators

Translator	Word to Verbal Phrase	Word to Prep. Phrase	Word to Clause	Word to Sentence	Total (%)
Sahih	5	4	0	0	9 (7.2)
Pickthall	1	8	0	0	9 (7.2)
Yusuf Ali	13	13	1	1	28 (22.5)
Shakir	8	3	1	0	12 (9.6)
Sarwar	23	10	0	0	33 (26.6)
Hilali-Khan	6	16	1	1	24 (19.3)
Arberry	3	6	0	0	9 (7.2)
Total (%)	59 (47.5)	60 (48.3)	3 (2.4)	2 (1.6)	124 (99.7)

Raising binomials to prepositional phrase level resulted from inserting prepositions in translations and repeating them (e.g., Yusuf Ali's 'of this life and of the hereafter' for *الْحَيَاةِ وَالْآخِرَةِ*). On the other hand, word raising to verbal phrase level occurred when the ST binomials are of complementary (i.e., not made of synonyms or antonyms) verbs (e.g., *feared Allah* in Sahih's 'believed and feared Allah' and *been godfearing* in Arberry's 'believed and been godfearing' for *آمَنُوا وَاتَّقُوا* in *آتَقُوا*). Other binomials commonly translated into connected verbal phrases are *كَذَبَ وَتَوَلَّى* / Yusuf Ali's 'give the lie to Truth and turn their backs,' *يُخَوِّضُوا وَيُلْعَبُونَ* / Sahih's 'converse vainly and amuse themselves,' *اهْتَزَّتْ وَرَبَّتْ* / Yusuf Ali's 'stirred to life and yields increase.' Such complementary binomials are peculiar to the Holy Qur'an and do not denote universal distinctions as those of antonymous conjuncts and thus the explicitation.

Further, the researcher found four binomials of nouns (e.g., *الإثم والعدوان* / Sahih's 'sin and aggression,' *الكتاب والحكمة* / Sahih's 'the Book and wisdom,' *خَوْفًا وَطَمَعًا* / Sahih's 'fear and aspiration,' *الصلاة والزكاة* / Sahih's 'prayer and zakah') where translators changed each noun in the binomial into a verbal phrase resulting in rank and class shifts. Compared to verbal nouns in *طَغْيَانًا وَكُفْرًا* (Sahih's 'transgression and disbelief'), which was more prone to verbalization, the binomials mentioned above had more susceptibility towards nominalization. However, they have been sometimes translated as verbal phrases (e.g., Sarwar's 'to worship him and pay the religious tax' for *الصلاة والزكاة*, Sarwar's

'teach them the Book, give them wisdom' for *الكتاب والحكمة*, Sarwar's 'to commit sin and to be hostile to one another' for *الإثم والعدوان*, and Sarwar's 'to frighten you and to give you hope' for *خَوْفًا وَطَمَعًا*).

As for complete rank shifts, Table 3 manifests that translators preferred raising binomials to sentence level (82 instances or 97.6%) than to clause level (e.g., Pickthall's 'who quicken and give death' for *يُحْيِي وَيُمِيتُ*) and most notably by Yusuf Ali, Sarwar, and Hilali-Khan in 15, 15, 14 examples, respectively. Translations raised to sentence level are basically for binomials of antonyms (e.g., Shakir's 'Allah gives life and causes death' for *يُحْيِي وَيُمِيتُ*, Sahih's 'Is the blind equivalent to the seeing?' for *الأعمى والبصير*, Pickthall's 'Is darkness equal to light?' for *الظلمات والألور*) and of verbs with clitics or affixes (e.g., *تَصْبِرُوا وَتَتَّقُوا* / Sahih's 'You are patient and fear Allah,' *يُحْيِي وَيُمِيتُ* / Pickthall's 'Allah giveth life and causeth death,' *يُحْيِي وَيُمِيتُ* / Shakir's 'We bring to life and cause to die,' *سمعنا وعصينا* / Pickthall's 'We hear and we rebel,' *نموت ونحيا* / Sahih's 'We die and live,' *سمعنا وأطعنا* / Sahih's 'We hear and we obey.' Since in Arabic sentences typically start with the verb, and the verb has attached clitics or affixes (Jiyād, 2017), raising binomials of verbs to sentences in English (e.g., Sarwar's 'God who gives life and causes people to die' for *يُحْيِي وَيُمِيتُ*) was obligatory due to the linguistic differences between Arabic and English (Xia, 2014). However, Sahih's translations are marked by only six (7.1%) shifts of binomial raising to sentence level.

Table 3
Number of complete rank shifts by seven translators

Translator	Binomial to Clause	Binomial to Sentence	Total (%)
Sahih International	0	6	6 (7.1)
Pickthall	1	11	12 (14.2)
Yusuf Ali	0	15	15 (17.8)
Shakir	0	11	11 (13)
Sarwar	1	15	16 (19)
Hilali-Khan	0	14	14 (16.6)
Arberry	0	10	10 (11.9)
Total (%)	2 (2.3)	82 (97.6)	84 (99.75)

Clitic/Affix Explication and Repetition

Other explicating techniques that were commonly used by translators are clitic/affix explication and repetition in which the former was employed 152 (18.4%) times and the latter resulted in 111 (13.4%) shifts (see Table 6 in the APPENDIX). As manifested in Table 4, Hilali-Khan and Yusuf Ali preferred to repeat and explicate clitics or affixes

more than any other translator. Thus, Hilali-Khan's translation is marked with 25 (16.4%) shifts of clitic/affix explication and 25 (22.5%) repetitive words. On the other hand, Yusuf Ali's yielded 27 (17.7%) shifts of clitic/affix explication and 21 (18.9%) examples of repetition. In both cases, Sahih used the minimum of such shifts in binomial translations.

Table 4
Number of shifts of repetition and clitic/affix explication by seven translators

Translator	Clitic/Affix Explication	%	Repetition	%
Sahih	16	10.5	11	9.9
Pickthall	21	13.8	18	16.2
Yusuf Ali	27	17.7	21	18.9
Shakir	24	15.7	12	10.8
Sarwar	20	13.1	11	9.9
Hilali-Khan	25	16.4	25	22.5
Arberry	19	12.5	13	11.7
Total	152	99.7	111	99.9

Cases of clitic/affix explication were mainly for clitics and affixes attached to binomials of verbs as in Pickthall's 'We die and we live' for *نموت ونحيا* and binomials of nouns as in Sahih's 'their hearing and their sight' for *سمعهم وأبصارهم*. As indicated in the examples above, clitic/affix explication resulted from the linguistic differences between the SL and the TL. However, repeating the clitic/affix is mainly redundant, and it hindered translators from preserving collocability (e.g., Pickthall's 'We die and we live' for *نموت ونحيا* instead of Sahih's 'We die and live'). Nonetheless, clitics/affixes were explicated and have been repeated for more of clarity or emphasis (e.g., Arberry's 'we have heard and we disobey' for *سمعنا وعصينا*). As noted above, clitic/affix explication is obligatory, whereas repetition is sometimes redundant. Repetition sometimes resulted from literal translation because *their* can modify hearing and sight in Hilali-Khan's 'their hearing and their sight' for *سمعهم وأبصارهم* without repeating it the second time.

Items repeated are mainly prepositions and adjectives (e.g., Yusuf Ali's 'in wealth and in sons' for *أَمْوَالًا وَأَوْلَادًا* and Pickthall's 'full measure and full weight' for *الكيل والميزان*). Such repetitions function to emphasize Islamic law and regulations as in the Chapter of the Cattle (Chapter 6), Verse 152, *وَأَوْفُوا بِالْقِسْطِ*, where the binomial has been

translated by Pickthall and Hilali-Khan as 'full measure and full weight.' As illustrated above, not all the repetitions in the translations of the Holy Qur'an are redundant.

There are few instances (e.g., Yusuf Ali's 'fine silk and heavy brocade' for *سُنْدُسٍ وَإِسْتَبْرَقٍ*, Pickthall's 'forbiddeth lewdness and abomination' for *الفحشاء والمنكر*, and Arberry's 'their secret and what they conspire together' for *سِرَّهُمْ وَنَجْوَاهُمْ*) in which meaning is given by two units where it can be fully conveyed by one resulting in redundancy. In other words, *brocade* (e.g., Yusuf Ali's 'fine silk and heavy brocade' for *سُنْدُسٍ وَإِسْتَبْرَقٍ*) is basically heavy, *lewdness* (e.g., Pickthall's 'forbiddeth lewdness and abomination' for *الفحشاء والمنكر*) is essentially forbidden, *confidences* are mainly private, and *conspire* implies evil togetherness. Such repetitions lead to emphasizing some meaning components in verbs (e.g., togetherness in *conspire* together) or nouns (e.g., heaviness in *heavy brocade*).

Less Common Explicating Shifts

To a lesser extent, translators added pronouns or relative clauses (27 shifts, 3.2%), used *of*-constructions (25 examples out of 823 explicating shifts, 3.0%), replaced *and* with other conjunctions or prepositions (24 instances, 2.9%), and changed the grammatical category of one conjunct (18 times,

2.1%) but not the other. As shown in Table 5, adding pronouns is peculiar to Yusuf Ali (10 examples, 55.5%), whereas the insertion of *of*-constructions to explicate meaning was mainly by Pickthall (9 instances, 36%). Moreover, using

prepositions or other conjunctions to connect conjuncts was basically by Sarwar (9 shifts, 37.5%) and Yusuf Ali (6 instances, 25%). However, Sahih, Shakir, and Hilali-Khan used such techniques scarcely (8 to 10 times).

Table 5
Less common explicating shifts used by translators

Translator	Add. of Pro. (%)	Add. of Rel. (%)	<i>Of</i> -Cons. (%)	Subs. of <i>and</i> (%)	Class shift (%)
Sahih	1 (5.5)	1 (11.1)	2 (8)	2 (8.3)	3 (16.6)
Pickthall	0 (0)	3 (33.3)	9 (36)	2 (8.3)	4 (22.2)
Yusuf Ali	10 (55.5)	2 (22.2)	3 (12)	6 (25)	1 (5.5)
Shakir	1 (5.5)	1 (11.1)	4 (16)	1 (4.1)	3 (16.6)
Sarwar	2 (11.1)	0 (0)	4 (16)	9 (37.5)	2 (11.1)
Hilali-Khan	1 (5.5)	2 (22.2)	2 (8)	2 (8.3)	1 (5.5)
Arberry	3 (16.6)	0 (0)	1 (4)	2 (8.3)	4 (22.2)
Total (%)	18 (2.1)	9 (1.09)	25 (3.03)	24 (2.9)	18 (2.1)
	99.7	99.9	100	99.8	99.7

Note. Add. stands for additions, Pro. for pronouns, Rel. for relative clauses, Cons. for constructions and Subs. for substitution.

Relative clauses and pronouns were rarely used by translators to explicate meaning. Binomials that were subject to additions of relative clauses and pronouns are السائل والمحرور (Hilali-Khan's 'the beggar who asks, and for the unlucky who has lost his property and wealth'), نُحْيِي وَنُمِيتُ (Yusuf Ali's 'We Who give life, and Who give death') and سِرَّهُمْ وَنَجْوَاهُمْ (Pickthall's 'their secret and the thought that they confide'). They are roughly based on antonyms, human attributes, or with clitics or affixes. Hilali-Khan's translation of السائل والمحرور as 'the beggar who asks, and for the unlucky who has lost his property and wealth' is an example of a translation with two relative clauses. Other examples include المؤمنات والمؤمنين and المشركين والمشركات which have been translated as 'women who surrender, and men who believe' and 'the men and women who associate others with Him' by Pickthall and Sahih, respectively. Such additions were essential to explicate the meaning of idiosyncratic combinations with attributes using relative clauses with *who* to keep the binomial semantically intact in the TT (Hawamdeh, 2018). As for additions of pronouns (e.g., him, who, those, what, that) by Yusuf Ali, they have been mainly added for emphasis (e.g., 'We Who give life, and Who give death' for نُحْيِي وَنُمِيتُ, 'the (needy,) him who asked, and him who (for some reason) was prevented (from asking)' for السائل والمحرور, and 'orphans and those in need' for اليتامى والمسالكين).

On the other hand, *of*-constructions were mainly used by Pickthall to clarify the meaning of culture-specific constructions such as الْعَشِيِّ وَالْإِبْكَارِ / Pickthall's 'in the early hours of night and morning,' البأساء والضراء / Pickthall's 'adversity and time of stress,' بُكْرَةَ وَعَشِيًّا / Pickthall's 'at break of day and fall of night,' اتَّقُوا وَأْمِنُوا / Pickthall's 'be mindful of your duty and believe.' For instance, البأساء والضراء has been translated as 'adversity and time of stress'

where الضراء was rendered as a phrase with an explicating *of*-construction. Such *of*-constructions work as specifying phrases for words occurring before them (Bernardini, 2011). There are instances where *of*-constructions occur within rank shifts (e.g., Pickthall's 'in the early hours of night and morning' for الْعَشِيِّ وَالْإِبْكَارِ) in which the first word was raised to phrase level. However, *of*-constructions within explicative paraphrases were not counted because explicative paraphrasing includes prepositions as part of the definition of recasts (e.g., Sarwar's 'the best abode and place of rest' for مُسْتَقَرًّا وَمُقَامًا). In the example, each binomial word has been explicatively paraphrased, but the second has an *of*-construction. In some cases (e.g., الله والملائكة / Pickthall's 'of Allah and of angels,' الكتاب والحكمة / Pickthall's 'of the scripture and of wisdom,' الرجال والنساء / Pickthall's 'among men and of the women,' النَّبِيَّ وَالْأَخْزَةَ / Yusuf Ali's 'of this life and of the hereafter,' and Arberry's 'of this world and of the world to come'), use of *of* is redundant because it is either unnecessary (e.g., Pickthall's 'among men and of the women' for الرجال والنساء) or it has been repeated (e.g., Pickthall's 'of the scripture and of wisdom' for الكتاب والحكمة).

Regarding the use of other conjunctions (e.g., but, or, as well as) or prepositions (e.g., with, as) to substitute *and*, the researcher found that *or* is used in 16 translations (i.e., 66.6%) to explicate one of the meanings associated with Arabic conjunctions of coordination (i.e., 'atf al-nasq) such as و 'and' and أو 'or.' The meaning of *togetherness* is associated with و 'and' and أو 'or' if أو 'or' comes after a request or a command (Jiyād, 2017). For example, طَوْعًا وَكَرْهًا has been translated by seven translators with *or* instead of *and*. The binomial is partially idiomatic of antonyms (i.e., Pickthall's 'willingly or unwillingly'), but it suggests one meaning of willingness with God's will. However, *or* in English does not suggest *togetherness* but *alternation* (Quirk et. al., 2010, p.

932); hence, this explicating shift causes loss of idiomaticity. As for *الكيل والميزان*, Yusuf Ali and Hilali-Khan translated it as 'measure or weight,' and with *or* the meaning of equivalence arises suggesting that the two conjuncts are somehow similar in meaning. However, the two are measures for *quantity* and *weight*, respectively.

On the other hand, according to Pantcheva (n.d.), the use of *as well as* (i.e., three times, 12.5%) indicates that the first conjunct is more important (e.g., Sarwar's 'the unseen as well as the seen' for *الغيب والشهادة* and Sarwar's 'for this life as well as the life to come' for *الدُّنْيَا وَالْآخِرَةِ*), whereas *with* (i.e., three times, 12.5%) suggests the inclusion of the second word within the first (e.g., Sarwar's 'gardens with streams' for *جَنَاتٍ وَعَيْون* and Pickthall's 'the earth with the mountains' for *الأرض والجبال*). Such meanings are not suggested by *و* 'and' but typically associated with other conjunctions or prepositions. The use of *with* in place of *and* is a non-categorical explicating shift (i.e., involving a conjunction with a preposition) compared to categorical ones (i.e., a conjunction with a conjunction, e.g., *or* in place of *and*; Gumul, 2006) mentioned above. Apparently, translators preferred categorical shifts to non-categorical ones to explicate meaning through substituting *and* with other conjunctions or prepositions.

More importantly, using partial class shifts was not common because it has been employed four times (22.2%) by literal translators (i.e., Pickthall and Arberry). The binomial (*اتَّقُوا وَأْمِنُوا* / Sahih's 'fear Allah and believe') was notably affected by partial class shifts because there were no two words of the same word class in English that could express the ST's binomial meaning without any class shift (e.g., Arberry's 'they are godfearing and believe'). Therefore, this class shift led to encoding meaning in two or more units due to the linguistic differences between the SL and the TL (Hawamdeh, 2018).

As shown in Table 6 in the Appendix, Hilali-Khan and Yusuf Ali used explicating shifts more commonly than others. The results showed that Hilali-Khan used 141 shifts (17.13%), whereas Yusuf Ali employed them 145 (17.6%) times. On the other hand, Sahih and Arberry used explicating shifts less frequently than others and only 79 (9.5%) and 88 (10.6%) times, respectively. As Hilali-Khan's translation is notable for explicative paraphrasing, Pickthall's and Shakir's are also known for explicative paraphrasing.

DISCUSSION

As shown above, less than half of binomial translations were explicated. Explicating shifts are mainly by Hilali-Khan (1998), Yusuf Ali (1996), and Sarwar (2011). However, Sahih (2011) and Arberry (1955) used a few of explicating shifts. Additionally, explicating shifts are basically those of

explicative paraphrasing, complete and partial rank shifts, clitic or affix explicitation, and repetition. Such results are consistent with El-Nashar's (2016) who found that explicative paraphrasing is the most common explicitation shift in English-Arabic translation, whereas repetition is one of the least occurring shifts.

As stated earlier, Hilali-Khan, Yusuf Ali, and Sarwar utilized explicating shifts more frequently than other translators. Hawamdeh and Alzu'bi (2020), Li and Li (2021) and Pápai (2004) report that explicating shifts are used to cater for different groups of readers. Thus, Hilali-Khan's translation is more like an interpretation known for its use of elaborate explanatory notes, Arabic phrases, and foreignized and domesticated terms. Hilali-Khan gave an explanation for each transliterated word. Moreover, they used exegeses by Al-Ṭabarī, Al-Qurṭubī, Ibn Kathīr and Saḥīh Al-Bukharī to interpret the meaning of the Holy Qur'an (Elimam, 2013). Because religious texts are reader-oriented (Elewa, 2014), Hilali and Khan want to help Muslims practice Islam (Saleh, 2013). More importantly, they are made visible to readers (Venuti, 2008) because of foreignization (i.e., transliterating Islamic words), and through including explanatory notes they engage readers. Yusuf Ali, on the other hand, considers Muslims and non-Muslims (Saleh, 2013). As reported by Kidwai (1987), Yusuf Ali's translation is not literal but a paraphrase. It is an interpretation known for its brief 6,310 notes and verse analysis (Zinira, 2010). More importantly, Yusuf Ali followed commentators (Elimam, 2013). As for Sarwar's translation, Kidwai (1987) emphasizes that Sarwar did not include explanatory notes but details. As illustrated above, the use of explicating shifts reflects the purpose behind each translation, the type of translators' target audience, and their translation approach.

About a quarter of explicating shifts were categorized as examples of explicative paraphrasing, and they are mainly by Pickthall, Shakir (1974), and Hilali-Khan. El-Nashar (2016) states that the most frequently used explicating shift is explicative paraphrasing when translators translate from English into Arabic. As mentioned above, Pickthall's translation is described as a literal translation of the Holy Qur'an and not an interpretation. Moreover, he used a few explanatory notes (Kidwai, 1987). By the same token, Shakir's is known for discarding explanatory notes (Kidwai, 1987). The use of explicative paraphrasing goes in line with the translation approach each translator adopted for their rendition. In general, translators prefer explicative paraphrasing to lengthy explanations.

The second commonly used explicating technique is rank shifting. Complete and partial rank shifts mark less than a quarter of explicating shifts. Apparently, translators avoid lengthy translations and prefer raising units one level up in language

hierarchy. El-Nashar (2016) states that phrase-to-clause shifting is the fourth frequently used explicating shift out of 10 identified in translations from English into Arabic. Additionally, such explicating shifts were done mainly by Sarwar who normalized more than other translators. As stated earlier, his translation also ranked third with regard to explicating shifts. Bernardini (2011) argued that normalization goes in line with explicitation. She reports that normalizing shifts mainly occur to make the text explicit for the purpose of improving its readability. Therefore, Sarwar's translation became known for its readability (Kidwai, 1987).

There are about four binomial conjuncts of nouns which have been changed into verbal phrases (e.g., Sarwar's 'to worship him and pay the religious tax' for الصلاة والزكاة) resulting in class and rank shifts. As noted by and Puurtinen (2003b) and Konšalová (2007), verbal expressions are more explicit than nominal ones which tend to be more implicit. El-Nashar (2016) states that translators into Arabic tend to use more verbs which leads to more of explicitation. Heltai (2003) claims that Arabic, a synthetic language, is less explicit than English, an analytic language that relies on function words and word order to convey syntactic relationships in a sentence. Thus, one assumes that there will be more explicating shifts from Arabic into English than vice versa (El-Nashar, 2016).

Pickthall's translation is classic and literal and included a few explanatory notes (Kidwai, 1987). Thus, the addition of *of*-constructions to explicate meaning is due to the differences between the TL and the SL because some words cannot be translated literally. Generally, as reported by Bernardini (2011), *of*-constructions may aid in specifying words occurring before them because of cultural and linguistic differences (e.g., Pickthall's 'adversity and time of stress' for البأساء والضراء). Thus, they are more common in literal translations. However, they can be also redundant due to literalism (e.g., Pickthall's 'of Allah and of angels' for الله والملائكة).

As for replacing *and* with other conjunctions or prepositions, translators prefer categorical shifts to non-categorical ones in case of meaning explicitation. As noted by Øverås (1998), translators generally tend to substitute one cohesive device (i.e., *and*) with another (e.g., *so*), shifting from vagueness to explicitness within the same category. As shown above, Sarwar used such shifts more than others and the majority are categorial. Kidwai (1987) argues that Sarwar's translation is accurate and faithful to the original since such explicating shifts do not cause a shift in meaning.

As for using partial class scarcely, Stulpinaité et al. (2016) report that ranks shifts are more common than class shifts affecting translations of collocations in scientific texts. This indicates that partial class shifts in translations of binomials occur only as a result of literal translation when translators

manage to find an equivalent of the same word category for one binomial conjunct but not the other. Regarding additions of pronouns and relative clauses, the results indicate that they are rarely used by translators and mainly by Yusuf Ali and Pickthall. The use of *who* by Yusuf Ali in 'We Who give life, and Who give death' as a translation for نُحْيِي وَنُؤَيِّتُ is common among well-known writers, but it is disapproved by some grammarians (Merriam-Webster's Dictionary, 2020). More importantly, the unnecessary addition of *who*, *him*, and *those* reflects the poetic style Yusuf Ali adopted for his translation (Elimam, 2013).

CONCLUSION

The present study aims to explore how Qur'anic binomials have been explicated in translation. As shown above, less than half of binomial translations are prone to 823 explicating shifts. Religious texts are subject to explicitation since they are full of ambiguous words, and translators feel obliged to play the role of cultural mediators by making the culture of the ST accessible to TT readers. Hilali-Khan, Yusuf Ali, and Sarwar use explicating shifts more commonly than other translators. Some optional explicating shifts of interpretations can be utilized only to cater for readers' needs (Saleh, 2013). On the other hand, translating scriptures literally result in optional explicating shifts that are mainly redundant. Thus, redundant explicitation shifts should be avoided as they may sometimes hinder processability (Heltai, 2005; Seracini, 2021). More importantly, any further development of the topic may highlight the effect of explicitation on processability of religious texts as Heltai (2005) proposed that real explicitness results in less ambiguity and processability.

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APPENDIX

Appendix 1

Frequencies of explicating shifts used by translators

Translator	Explicative Paraphrasing	Complete Rank Shifts	Partial Rank Shifts	Clitic/Affix Explication	Repetition	Less Common Shifts	Total (%)
Sahih	28	6	9	16	11	9	79 (9.5)
Pickthall	45	12	9	21	18	18	123 (14.9)
Yusuf Ali	32	15	28	27	21	22	145 (17.6)
Shakir	45	11	12	24	12	10	114 (13.8)
Sarwar	36	16	33	20	11	17	133 (16.16)
Hilali-Khan	45	14	24	25	25	8	141 (17.13)
Arberry	27	10	9	19	13	10	88 (10.6)
Total (%)	258 (31.3)	84 (10.2)	124 (15.06)	152 (18.4)	111 (13.4)	94 (11.4)	823 (99.69)