



Deanship of Graduate Studies  
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# **Translation of Binomials in the Holy Qur'ān:**

A Corpus-Based Study

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for the PhD Degree in Applied Linguistics  
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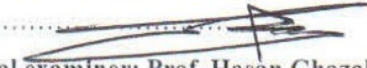
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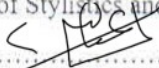
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## Abstract

Binomials, as a sub-type of collocation, are made of two connected words (e.g., heaven and earth), and they are considered challenging to translate because some are idiomatic, ambiguous, culture-specific, or alliterative, whereas others adhere to one common word order. More importantly, they are found more commonly in religious texts such as the Holy Qur'ān. Thus, preserving collocability for translated binomials is essential to produce a quality translation. Based on this, the present study examined the translations of Qur'ānic binomials by seven translators in terms of form and meaning. In other words, the researcher explored to what extent translators have maintained collocability in their translations and whether they normalized binomials or explicated them. In addition, the researcher analyzed binomials in relation to semantic categories and word class. Further, translations were investigated in terms of semantic shifts of generalization, specification, mutation, and omission.

The current study is descriptive and corpus-based employing qualitative and quantitative procedures in a mixed-methods approach. Besides using the Quranic Arabic Corpus that includes seven translations (i.e., Sahih International and translations by Pickthall, Yusuf Ali, Shakir, Muhammad Sarwar, Muhammad Al-Hilali and Muhammad Khan, and Arberry) of the Holy Qur'ān, the researcher utilized two reference corpora (i.e., the Bible Corpus and the Corpus of Contemporary American English [COCA]) to decide on the collocability of binomial translations. She also developed a framework based on previous studies to explore normalizing (i.e., domesticating, using common terms, etc.) and explicating (i.e., explicative paraphrasing, *of*-constructions, rank shifts, etc.) shifts.

Results showed that there are 120 binomials in the Qur'ān occurring twice or more. They consist mainly of complementary nouns denoting culture-specific items. However, others are made of proper nouns, whereas many are peculiar to the Holy Qur'ān. Further,

results revealed that only 7% of the translations are with maintained collocability and are basically of universal, antonymous concepts. Collocability was mainly maintained by Pickthall, Yusuf Ali, Sarwar, and Hilali-Khan. However, less than a quarter of the translations, which are chiefly of complementary binomials, were normalized mostly by Arberry and Sarwar. On the other hand, less than half of the translations were prone to explicitation shifts more commonly by Hilali-Khan, Yusuf Ali, and Sarwar. Regarding semantic shifts, they mark more than a quarter of binomial translations and affected basically one conjunct and are primarily associated with Sarwar's translation. In general, half of the semantic shifts are examples of generalization and basically characterize translations of antonymous binomials. However, shifts of omission were used scarcely and mainly by Sarwar. Results also indicated that shifts of generalization and mutation were used chiefly by Sarwar and Pickthall. However, the majority of specification shifts were utilized by Yusuf Ali. More importantly, specification shifts primarily mark antonymous binomials, whereas those of mutation characterize complementary ones. In general, Hilali-Khan and Arberry used the minimum of semantic shifts.

With or without shifts in form, semantic shifts are inevitable. This is due to a number of reasons such as the need to produce either a source- or target-oriented translation, translators' awareness of a specific group of readers, and lack of translators' knowledge of equivalent binomials. Furthermore, some binomials are culture-specific, idiomatic, polysemous, ambiguous, or peculiar to the Holy Qur'ān. Others consist of complementary conjuncts or suggest certain connotative meanings. More importantly, Qur'ānic binomials are contextualized. Thus, it is recommended that translators evaluate risks associated with translating religious texts and choose the appropriate method that ensures the minimum of semantic shifts.

## مستخلص البحث

تُعرف الثنائيات بأنها أحد أنواع التلازم اللفظي، حيث تتكوّن الثنائية من كلمتين تربطهما الواو، ومثال ذلك السماوات والأرض، وتُشكّل ترجمة الثنائيات إشكاليّة عند المترجمين لأن بعضها يُعتبر عبارات اصطلاحية، وبعضها الآخر يحمل معاني غامضة، وقسماً آخر مرتبط بثقافة ما، وآخر يعتمد ترتيباً شائعاً للكلمات المكونة لها، ومجموعة أخيرة يُميّزها الجنس الصوتي بين كلماتها، وتكثر الثنائيات في النصوص الدينيّة ومنها القرآن الكريم؛ لذلك جاء نقل الثنائيات كثنائيات مكافئة إن وجدت في النص المترجم دلالةً على جودة الترجمة. وبناء على ذلك، تهدف الدراسة إلى تحليل ترجمات ١٢٠ من الثنائيات القرآنيّة من ناحية المبنى والمعنى، وركّزت الباحثة على مسألة مدى محافظة المترجمين على التلازم اللفظي للثنائية، وما إذا لجأ بعض منهم للإيضاح أو التطبيع بكافة أنواعه للتقليل من غرابة الثنائية القرآنيّة. علاوة على ذلك، قامت الباحثة بتحليل الثنائيات القرآنيّة من ناحية التركيب الدلاليّ وأقسام الكلام.

جاءت الدراسة وصفية باستخدام المدوّنات، والمنهج الكميّ والكيفيّ أو المختلط (المرجبيّ). وكانت إحدى المدوّنات المستخدمة متوازية وهي المدوّنة العربيّة القرآنيّة، والتي تضم سبع ترجمات للقرآن وهي: ترجمات هلاّلي وخان، وآرثر آبري، وبيكتال، وصحيح انترناشونال، ومحمد شاكر، ومحمد ساروار، ويوسف علي. بينما كانت المدوّنة الثانية عامة، وتشتمل على نصوص للإنجليزيّة الأمريكيّة، وأخرى تحتوي على نصوص للتوراة والإنجيل مُترجمة إلى الإنجليزيّة. أضف إلى ذلك، استندت الباحثة إلى دراسات سابقة لتصنيف استراتيجيات التطبيع والتوضيح مثل التقريب، واستخدام كلمات يألفها العامة، والتكرار، وإعادة الصياغة.

أظهرت النتائج أن أغلب الثنائيات كانت من النوع التكميليّ، ومكونة من أسماء علم، وذات طابع ثقافيّ، وتمتاز بها النصوص القرآنيّة دون غيرها. وفي المقابل، استطاع المترجمون أمثال بيكتال، ويوسف علي، وساروار، وهلاّلي وخان أن يحافظوا على التلازم اللفظي لسبعة بالمائة فقط من التّجمات، وكانت تلك الثنائيات تمثل أضداداً شائعة في الكثير من الثقافات، ولكن خضعت أقل من ربع التّجمات للتطبيع وخاصة ممن يمكن وصفها بأنها في الأصل كانت من نوع الثنائيات التكميليّة، وكان التطبيع سمة لترجمات آبري وساروار. وعلى الجانب الآخر، تميّزت أقل من نصف التّجمات بالإيضاح وخاصة ترجمات هلاّليّ وخان، ويوسف علي، وساروار. وطراً على أكثر من ربع التّجمات تحوّلات دلاليّة من ناحية التعميم، أو التخصيص، أو تغيير المعنى، أو الحذف، وكانت تلك التحوّلات سمة لترجمات ساروار على وجه الخصوص. ومما تجدر الإشارة

إليه لزوم التعميم والتخصيص. ترجمات الثنائيات المكونة من أضداد، بينما طرأ التغيير الدلالي على ترجمات الثنائيات التكميلية، وتأثر بالحذف نوع من الثنائيات مكوّن من كلمات مترادفة. ومن الجدير بالذكر ارتباط التغيير الدلالي والتعميم بترجمات بكتنال وساروار، والتخصيص بيوسف علي، بينما لازم الحذف ساروار، واهتم الهلالي وخان وآربري في المقابل بنقل المعنى بشكل أدق في ترجماتهم.

وبناءً على النتائج أعلاه، ترجع أسباب التحوّلات إلى الهدف من وراء الترجمة، ونوعية الجمهور المخاطب، وعدم إلمام المترجمين بثنائيات مكافئة في اللغة الهدف. بينما تُعزى أغلب الأسباب إلى نوعية الثنائيات، والتي غالباً ما تكون مرتبطة بالثقافة العربية ارتباطاً وثيقاً، أو غامضة، أو تُشكّل عبارات اصطلاحية، أو ذات معاني متعددة، أو ضمنية، أو يحدد معناها السياق الذي أُدرجت فيه، إضافة إلى أن أغلبها تميّزت بها النصوص القرآنية دون غيرها. وتوصي الباحثة بأن يتم تقييم المخاطر المرتبطة بترجمة النصوص القرآنية، واختيار الطريقة المتلى التي تضمن عدداً أقل من التحوّلات الدلالية، والتي تتناسب والغرض من الترجمة وجمهور القراء المستهدف.



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### **List of Abbreviations**

BNC	British National Corpus
CBTS	Corpus-Based Translation Studies
COCA	Corpus of Contemporary American English
COERP	Corpus of English Religious Prose
DTS	Descriptive Translation Studies
NNSs	Nonnative Speakers
NSs	Native Speakers
SL	Source Language
ST	Source Text (the text being translated)
TL	Target Language
TT	Target Text (the translation)
TUs	Translation Universals

### List of Symbols Used in Transliteration

The researcher used a number of Arabic words that have been transliterated using the ALA-LC Romanization System, published in 1991 by the American Library Association and the Library of Congress. As shown above, the System was called ALA-LC after the associations contributing to it (The Library of Congress, 2012). The ALA-LC Romanization System was used to Latinize the Holy Qur'ān in the Quranic Arabic Corpus

Letter	ALA-LC
ء	_(not represented in initial positions),' (represented in final or medial positions)
ا	(see the table below)
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	z
ع	'
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y
ة	h, t
لا	lā
ال	al-

*Note.* From *Arabic Normalization Table*, by The Library of Congress, 2012  
(<https://www.loc.gov/catdir/cpsa/romanization/arabic.pdf>).

## Vowels and Diphthongs

َ (fatha)	a	َ (alif maqṣūrah)	á
ُ (damma)	u	ُ	ū
ِ (kasra)	i	ِ	ī
َ (alif)	ā	َ	aw
ِ	ā	ِ	ay

*Note.* From *Arabic Normalization Table*, by The Library of Congress, 2012  
(<https://www.loc.gov/catdir/cpsa/romanization/arabic.pdf>).

## Tanwīn and Gemination

ُ	un	ِ	in
ُ (لُ)	an	ُ (gemination)	doubling the letter

*Note.* From *Arabic Normalization Table*, by The Library of Congress, 2012  
(<https://www.loc.gov/catdir/cpsa/romanization/arabic.pdf>).

## Chapter 1

### Introduction

#### 1.1 Introduction

Language users order their words in different ways when they write or speak. Word order and word choice reflect certain patterns of thinking (e.g., Bolinger, 1962; Oakeshott-Taylor, 1984; Pinker & Birdsong, 1979; Sambur, 1999). Differences in word order become clearer when one compares one expression with its equivalent in a different language. For example, in English, it is more frequent for *day* to precede *night* (scoring about 1901 hits in the Corpus of Contemporary American English [COCA]) but not the opposite (i.e., *night and day* is of 806 occurrences). However, in Arabic, it is more common to start with *night* before *day* (i.e., لَيْلاً وَنَهَاراً). Therefore, checking an Arabic Corpus Online Tool (i.e., ArabiCorpus), search returns about 632 hits for (لَيْلاً وَنَهَاراً) and only 32 hits for (نَهَاراً وَلَيْلاً).

Such coordinated constructions that show sometimes opposition in meaning, belong to the same word class, and are placed on the same level of syntactic hierarchy are called *binomials* (Malkiel, 1959, p.113). Binomials may become formulaic over time (Mollin, 2014). Thus, reversing the order of words in some may cause loss of idiomaticity. Though linguistic research is more concerned with propositional meaning (i.e., Wittgenstein, 2009), idiomatic or non-propositional meaning was brought to researchers' attention by Ellis (1996), Wood (2002), and Wray (2002). Besides binomials, other types of formulaic expressions have been examined including idioms, clichés, proverbs, etc. An important feature of such formulaic expressions is that they are stored in the brain as holistic units (Wray, 2002), and thus they are processed and accessed faster compared to other constructions (Gibbs & Gonzalez, 1985). However, they are problematic for nonnative speakers (NNSs) and translators (Carvalho, 2008). Thus, using such

prefabricated sequences make language more natural, precise, and native-like (Ellis, 1996). Moreover, multi-word expressions add fluency to spoken language and lessen the cognitive load associated with processing information (Van Lancker-Sidtis, 2004; Wood, 2002; Wray, 2002).

Binomials are frequent in every language. As reported by Mollin (2014), there are about 700,000 tokens (i.e., occurrences) of binomials in the British National Corpus (BNC). However, most of the research has concentrated on English (e.g., Copestake & Herbelot, 2011; Green & Birdsong, 2018; Lohmann, 2012; Mollin, 2012, 2013; Pinker & Birdsong, 1979), 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., Carvalho, 2006, 2008; Klégr & Čermák, 2008; Krygier, 2017; Štichová, 2016; Vázquez y del Árbol, 2014). Speaking of Arabic, a small number of scholars have explored Arabic binomials (e.g., Al-Jarf, 2016; Ammari, 2015; Gorgis & Al-tamimi, 2005; Kaye, 2015; Saaed, 2010) 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 noted above, binomials are under-researched, especially in relation to Arabic language and translation.

## **1.2 Statement of the Problem**

With the concern of producing a good translation of the meaning of the Holy Qur'ān, Muslim and non-Muslim translators have adopted one of the two following approaches. The first group (e.g., Sahih International and Hilali-Khan) transferred meaning following the suggestion of Al-Maraaghiy (1981) who argued that translators should focus on translating meaning not words, and thus "translation of the meaning of the Qur'ān" is an accurate description of what translators should do. To achieve an accurate interpretation of the meaning of the Holy Qur'ān, they used contemporary English. The other group (e.g.,

Yusuf Ali, Pickthall, and Ahmed Ali), on the other hand, strived not only for meaning, but also for eloquent style and rhetorical impact. They used classic language in an attempt to imitate the finest language of the Holy Qur'ān (Saleh, 2013). They believed that the Word of God can be emulated.

Because of translators' efforts, it has been postulated that there are about 700 translations of the Holy Qur'ān. Kidwai (1998), on reviewing some translations, noted that there is no perfect translation in terms of meaning and form. For example, some translations have been criticized for emphasizing a specific belief (e.g., translations by Muhammad Ali, Pickthall, and Hilali-Khan), using a difficult, incomprehensible language (e.g., Yusuf Ali), or misinterpreting verses (e.g., Ahmed Ali). Thus, Kidwai (1998) noted that there is still a need for improvement. Therefore, it is reasonable that any new translation of the meaning of the Noble Qur'ān should build on previous works and benefit from scholars' criticism (Al-Salem, 2008).

Focusing on renditions of Qur'ānic *collocations* (i.e., words habitually occurring with specific words as a central part of their meanings operating at the syntagmatic level; Firth, 1957), Dweik and Abu Shakra (2011) stated that "the difficult task of translating Arabic collocations into English is further aggravated when the translation of collocations deals with religious texts" (p. 4). They argued that the problem is mainly attributed to the fact that such items are deeply rooted in Arabic and totally responsible for creating a local color pertinent to the Arabic culture (Dweik & Abu Shakra, 2011). As noted by Abdelwali (2002), "Qur'ānic features are alien to the linguistic norms of other languages" (p. 5). As a result, collocations in Arabic may not be rendered as so in other languages. In the Holy Qur'ān, for instance, the collocation (يَشْرَحُ صَدْرَهُ) was 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, Pickthall, Sarwar, Yusuf Ali, respectively.

As shown above, translators could not preserve *collocability*, defined by Firth (1957) as the tendency of words to occur together in a collocation, when they have translated the collocation into English because the concept is pertinent to Islam and refers to guidance. More specifically, the word *open* collocates mainly with concrete objects, whereas *bosom* refers to female breasts (Alshaje'a, 2014). Thus, the figurative meaning of *accepting Islam* is lost with the literal translation. On the other hand, some translators may resort to the translation procedure of paraphrase 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. Even worse, according to Alrosan (2000), other culture-specific collocations may refer to a concept or a cultural reference that does not exist in the target language (TL). For example, the binomial (هَارُوتٌ وَمَارُوتٌ) has been rendered by Yusuf Ali, Sarwar, Pickthall, etc. as *Harut and Marut*. Transliteration through *foreignization* (i.e., a strategy where translators maintain the foreignness in the source text [ST] by preserving its cultural aspects; Hatim & Munday, 2019) is the only strategy available for religious translators of this example.

Binomials are considered to be the most challenging to translate compared to other types of collocations (Carvalho, 2006, 2008; Hejazi & Dastjerdi, 2015; Jasim, 2009; Khatibzadeh & Sameri, 2013). Despite their pervasiveness, binomials are listed in monolingual dictionaries only if they are idiomatic or irreversible (Carvalho, 2008; Mollin, 2014). Therefore, they are problematic structures for translators because bilingual dictionaries do not provide information on their potential equivalents (Hamdan & Abu Guba, 2007). Additionally, many scholars (e.g., Catford, 1965; Newmark, 1988b; Nida & Taber, 2003; Reiss, 2000) emphasized that translated structures or texts should be equivalent to STs. Though word-for-word translation can render some of the binomials correctly, predicting the appropriate order in the TL is not an easy task. For instance, *black*



*and white* is translated as 'أبيض وأسود' ('white and black') in Arabic. Moreover, as also noted by Čermák (2010), some binomials are idiomatic (e.g., odds and ends for *miscellaneous remnants*) or culture-specific (e.g., religious binomials such as هَارُوتَ وَمَارُوتَ / 'Harut and Marut'). Even in special types of texts, the rhetorical effect or more specifically the alliterative feature (i.e., the repetition of usually initial sounds in neighboring words in English and last sounds in Arabic) of the source binomial (e.g., بحلوها ومرها / 'with its sweetness and bitterness') is lost when one translates it into another language (English, e.g., with its ups and downs).

Collocations are found more commonly in religious writing because of their rhetorical impact and aesthetic function (Ghazala, 2002). According to Ghazala (2002), a translation is considered of a good quality if collocations in the ST are rendered as such in the target text (TT). Assessing the quality of various translations of religious texts has become easier after the development of corpus tools (House, 2015). Most notably, corpora can be utilized to assess rendered collocations in terms of collocability. For example, the binomial (السَّرَّاءُ وَالضَّرَّاءُ) has been translated as 'ease and hardship' (Sahih International), 'ease and adversity' (Pickthall), 'prosperity and adversity' (Yusuf Ali, Sarwar, Hilali-Khan, Arberry), and 'ease and straitness' (Shakir). However, resorting to a corpus of English translations of the Bible, the researcher found that the binomials (i.e., *prosperity and adversity* and *in sickness and in health*) are used in English religious texts but not 'ease and hardship,' 'ease and adversity,' etc. In other words, the binomials 'prosperity and adversity' and 'in sickness and in health' are collocations known to a NS of English. Using religious corpora may aid in finding equivalent binomials for those in the Holy Qur'ān.

### 1.3 Purpose of the Study

The purpose of this study was to examine binomials found in the Holy Qur'ān in terms of their word classes (i.e., nouns, verbs) and semantic categories (i.e., synonymy,

antonymy, complementarity). Further, it investigated how binomials have been translated in seven translations (e.g., by Sahih International, Pickthall, Yusuf Ali, Shakir, Muhammad Sarwar, Hilali-Khan, and Arberry) of the Holy Qur'ān. The Quranic Arabic Corpus was used to compile a list of binomials and their translations. The translations were evaluated in terms of collocability (i.e., form and meaning). Instead of resorting to native speakers (NSs), reference corpora (e.g., COCA and the Bible Corpus) were utilized to assess the collocability of rendered binomials. In some cases, translators might resort to normalizing (i.e., reducing foreignness of binomials) or explicating (i.e., explaining meaning or extending meaning units) binomials. Thus, a framework was developed to analyze normalizing and explicating shifts. Whether rendered as equivalent binomials or explanations, translations were investigated semantically in terms of shifts of generalization, mutation, specification, and omission.

#### **1.4 Significance of the Study**

The significance of the present study stems from the following:

1. Very few studies have examined Arabic binomials in terms of their word classes and semantic categories (e.g., Gorgis, 1999; Gorgis & Al-tamimi, 2005; Khairy & Hussein, 2013; Mahdi, 2016; Saaed, 2010) or how they have been translated (e.g., Al-Jarf, 2016; Khairy & Hussein, 2013; Mohammad et al., 2010).
2. There are a few research papers that have explored binomials in religious texts (e.g., Bach, 2017; Krygier, 2017; Mahdi, 2016).
3. As there are many studies that have investigated collocational patterns of different types in the Holy Qur'ān, this study focused on Qur'ānic binomials in terms of semantic and grammatical categories and how they have been translated.
4. As researchers resorted to NSs to understand whether collocability has been maintained for translated Qur'ānic collocations, the present study used reference

corpora (i.e., the Bible Corpus and COCA) instead to decide on the issue of collocability.

5. This study examined the issue of collocability in terms of shifts in form and meaning in translated binomials. Thus, it might provide useful insights on the acceptable translation for each Qur'ānic binomial that reflects its collocational nature and meaning.
6. The present study is descriptive utilizing different types of corpora to describe shifts in form and meaning in translations of binomials.

### **1.5 Research Questions**

The questions underpinning the present study are the following:

1. What grammatical categories (i.e., conjuncts of nouns, verbs, prepositions) do Qur'ānic binomials exhibit?
2. Which semantic categories (i.e., synonymy, antonymy, complementarity) do binomials belong to?
3. To what extent do translators of Islamic texts manage to maintain collocability in their translations of Qur'ānic binomials? Why do some translators manage to maintain collocability?
  - a. How common are normalizing shifts? Why do some translators normalize more than others?
  - b. How frequent are explicitation shifts? Why are explicitation shifts frequent in some translations?
  - c. How common are shifts in meaning as translators normalized, explicated, or translated binomials as two-word constructions? Why are semantic shifts common in some translations?

## 1.6 Delimitations of the Study

The researcher followed a qualitative (i.e., associated with interpretation) and quantitative (i.e., numeric data analyzed statistically) approach to examine Qur'ānic binomials (Saldanha & O'Brien, 2014) and their translations. The qualitative method is subjective and was essential to provide interpretations to frequencies (i.e., the quantitative part) of translation shifts. Further, since translations of the Holy Qur'ān may differ in terms of the language (e.g., classic, contemporary) translators use depending upon the potential recipients of the translation (i.e., NSs of English or NNSs of English), the researcher adopted a corpus investigation to explore the issue of collocability for binomial translations. In other words, the selected corpus approach was not strictly genre-based (i.e., specific text types, e.g., scriptures; Munday, 2016) or register-oriented (i.e., describing a specific subject matter, e.g., religious writing; Hatim & Mason, 1990), but it was also concerned with general texts found in general corpora (i.e., COCA).

The present study has certain delimitations that need to be taken into consideration when one wants to generalize its findings. These delimitations include the following:

1. Binomials, a special type of collocation in which conjuncts are connected and belong to major word classes, such as nouns and verbs, are the focus of this study. Thus, findings cannot be generalized to other types of collocations nor to binomials of other grammatical categories in the Holy Qur'ān.
2. Besides the Holy Qur'ān, the first corpus (i.e., The Quranic Arabic Corpus) used in the study includes only seven translations (i.e., Sahih International and translations by Pickthall, Yusuf Ali, Shakir, Muhammad Sarwar, Muhammad Al-Hilali and Muhammad Khan, and Arberry) by Muslim and non-Muslim (i.e., Arberry) translators. Such translations are popular among Muslims.

Additionally, some translations are written in poetic layout (e.g., Yusuf Ali) or contemporary language (e.g., Hilali-Khan). Others are recommended (e.g., Yusuf Ali and Pickthall) by Kidwai (1998) or revised (e.g., Yusuf Ali) by the International Institute of Islamic Thought. Of course, the translations by Yusuf Ali and Hilali-Khan are the ones endorsed and printed by King Fahd Glorious Qur'ān Printing Complex.

3. To examine to what extent binomials were rendered as collocations in the TL, two corpora (i.e., COCA and the Bible Corpus) were used. The first corpus is of general writing (i.e., magazines, newspapers, spoken, etc.), whereas the second is of English translations of the Bible. Reference to other corpora is not made in the study.

### **1.7 Definitions of Terminology**

Concepts central to the present study, which are mentioned frequently throughout the dissertation or used in a particular way, are defined in this section.

#### **Binomials**

According to Malkiel (1959), a binomial is "a sequence of two *words* pertaining to the same form-class, placed on an identical level of syntactic hierarchy, and ordinarily connected by some kind of lexical link" (p. 113). On the other hand, a *word* is "a minimal permutable element" which cannot be interrupted, and its parts cannot be reordered (Cruse, 2010, p. 75). According to Cruse's (2010) definition, a word can be moved anywhere in the sentence, and it is separated from other words through spaces. However, Sauer and Schwan's (2017) includes binomials with two content words and *the* (e.g., the male and the female). For this study, binomials are basically of two content words with or without *the* or of two function words (e.g., on and off).

## Collocability

Firth (1957) described collocability as the tendency of words to occur together in a collocation. Ellis et al. (2015) and Schmitt (2012) decided on two criteria of collocability which are *frequency* and *strength of association* between words in a collocation. In the present study, translated binomials with maintained collocability are termed *conventional* binomials (e.g., 'male and female' for الذكر والأنثى). Conventional binomials are known to NSs of English.

## Collocation

The notion of "collocation" has been popularized by John R. Firth (1957) who was the first to point to some words' tendency to exist with specific words as a central part of their meanings operating at the syntagmatic level (Bahumaid, 2006; Nofal, 2012). For example, we tend to say, "fast food" but not "fast meal" and "quick shower" but not "quick train." According to Firth (1957), a collocation has its unique "mode of meaning" (p. 192). Thus, the governing principle of collocations is meaning-based rather than being grammar-based. Therefore, collocations are not subject to grammatical rules but to tendencies (Nofal, 2012). Collocation is distinguished from *colligation* which is coined to describe how certain nodes are attracted to specific grammatical categories (Sinclair, 1998). According to Sinclair (1998), the English phrase *naked eye* requires a preposition and a definite article (e.g., to the naked eye 'بالعين المجردة').

## Common Terms

Translators reduce foreignness associated with culture-specific terms through rendering them as common terms known to NSs of English. Using common terms is a form of domestication. Nevertheless, in this study, the term *domestication* is used mainly for cultural references of proper nouns rendered through translation (e.g., Pickthall's 'Abraham and Ishmael' for إبراهيم وإسماعيل as a substitute for Shakir's 'Ibrahim and Ismail'; Elewa,

2016), whereas the category of common terms is kept for domesticated translations that have been normalized or generalized (e.g., 'charity' for 'zakah' by Yusuf Ali), and which are chiefly foreignized by Hilali-Khan (e.g., 'Zakat' for الزكاة). The normalizing shift of using common terms corresponds to Newmark's (1988b) strategy of using the official or the accepted translation of the source language (SL) term (e.g., 'prayer' for ṣalah).

### **Corpus Linguistics**

A corpus (*pl.* corpora) is a collection of naturally occurring texts stored in electronic form. Texts can be originally written or take the form of transcribed speech. Linguists use corpus linguistics to describe how language behaves or verify a hypothesis about language use (Crystal, 2008). Using concordancing programs, one can find information on frequencies of words, grammatical patterns, and collocations. Corpus linguistics is an approach, a tool, or a method used to analyze authentic data qualitatively and quantitatively (McEnery & Hardie, 2012).

### **Explicitation**

*Explicitation* 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, *explicitation* manifests itself in specifying meaning, adding linguistic material such as connectives (e.g., also, as, when) to conform to the norm in the TL, distributing the meaning of one ST unit over a number of TT units (Klaudy, 2008), or including explanatory expressions to minimize the cultural differences between the two cultures. In terms of translation as a process, explicitation is a technique, but if translation is examined as a product, explicitation is a text feature (Pápai, 2004). For Pápai (2004), explicating shifts are used to cater for different groups of readers.

### **Unfamiliar Words in the Holy Qur'ān (Gharīb Al-Qur'ān)**

Some words in the Qur'ān are included in the study of a branch of exegesis called Unfamiliar Words in the Holy Qur'ān (Gharīb Al-Qur'ān). As the name suggests, those words have meaning distinctions that cannot be easily inferred by NSs of Arabic, but some specialists in exegesis or Unfamiliar Words in the Holy Qur'ān can give their meanings using contextual clues and dictionaries (Al-Siyoutī, 1974). For example, NSs of Arabic know the meanings of الأرض 'the earth' and السماوات 'the heavens,' but حصب ('stones' or Sahih's 'firewood') is unfamiliar and troublesome (Al-Aṣfahānī, 2009).

### **Merisms**

A merism is a figure of speech where one refers to something by its constituent parts. Some binomials are merisms. Binomials of merisms are made of antonymous words which generally refer to one whole entity. For example, the binomial *heaven and earth* stands for the whole universe. Also, *head and foot* refers to the whole body, and *body and soul* denotes every part of a person (Duke, 2003). A merism is an extended form of metonymy (i.e., using the part to refer to the whole, e.g., *finger* for *hand*).

### **Mutation**

According to Cyrus (2006), *mutation*, as a semantic shift, refers to sense mismatches where the TT segment has a different sense than that of the ST segment (e.g., translating الأكمه / al-akmah as 'deaf' instead of 'blind' by Sarwar).

### **Normalization**

Baker (1996) defined *normalization* (also known as *conventionalization*, *standardization*, *conservatism*, *normalcy*) as the "tendency towards conforming to or even exaggerating the typical patterns and practices of the target language" (p. 176–177). The researcher used the term *conventionalization* to refer to the highest level of normalization where binomials are rendered as equivalent ones in the TT. In this case, collocability is



achieved. In the present study, other methods used to normalize Qur'ānic binomials are domestication (e.g., God in place of Allah; Bernardini, 2011; Elewa, 2016), using common terms for cultural terms, and conforming to punctuation norms found in the TL (i.e., using commas in place of full stops when someone translates from English into Arabic). In the example above, *God* is known to NSs of English but not *Allah*.

### **Omission**

Cyrus (2006) stated that *omission*, as a semantic shift, occurs when a source segment or part of it is not translated in the TT (e.g., deleting *هَذَا* as one translates Arabic radio broadcasts into English; Dickins et al., 2017). Translation by omission may result in generalization, and thus a shift in meaning is inevitable.

### **Specification and Generalization**

According to Cyrus (2006), *generalization* is a semantic shift that occurs when the TT item is less specific than the ST item or when some information has been ignored in translation (e.g., translating *أيدٍ* as 'arm'). On the other hand, *specification*, another semantic shift, happens when the TT item is more specific than the ST item or includes extra information. Knittlová et al. (2010) reported that *specification* results when the translator uses the hyponymous term (i.e., the subordinate or the type) in place of the hypernym (i.e., the superordinate or the category), and the opposite is true in *generalization*. They added other specification strategies such as using the part (i.e., meronym, e.g., translating *arm* as 'أيدٍ') instead of the whole, opting for a neutral synonym or a synonym, selecting words of connotative meanings (i.e., expressing emotions or their intensity), or adopting one register variant (i.e., a slang word instead of a formal one). Delisle (1988), Xia (2014), and Heltai (2005) indicated that moving from the abstract to the concrete level is subsumed under specification techniques.

## Textual Additions

The explicating technique of including *textual additions in parentheses* is used by Hawamdeh (2018) to refer to various additions enclosed in parentheses attached to translations. Additions consist of words, phrases, clauses, or sentences. Such additions are either linguistic meant to keep the TT semantically and syntactically intact or referential providing explanations that can be removed from the text with no effect on translation. Textual additions are either continuative (i.e., used to fill out ellipses), because they do not interrupt one's flow of attention, or interruptive (i.e., employed to specify meaning, e.g., 'He (Muhammad) has fabricated it!' for أَفْتَرَاهُ (The Curved Sand-hills, Chapter 46: Verse 8).

## 1.8 Conclusion

Binomials, a sub-type of lexical collocation, are common in religious texts of Semitic languages. However, they are generally under-researched, especially in relation to translation and the Holy Qur'ān. Thus, the purpose of this study was to examine binomials found in the Holy Qur'ān in terms of their word classes and semantic categories. Further, it investigated how binomials have been translated in seven translations in terms of form and meaning. To evaluate translations in terms of collocability, reference corpora were utilized. Also, a framework was developed to analyze normalizing, explicating, and semantic shifts.

## Chapter 2

### Literature Review

#### 2.1 Introduction

Binomials form a special class of lexical collocation (Khatibzadeh & Sameri, 2013). According to Malkiel (1959), a binomial is made of two words pertaining to the same word class and connected with a conjunction and placed on the same level of syntactic hierarchy. The two connected words belong to various word classes and semantic categories (Gustaffson, 1984; Malkiel, 1959). The frequency of one type of binomials in a specific text is determined by its register (Mollin, 2014).

Since binomials are considered to be a sub-type of collocation (Biber et al., 1999, p. 998, Crystal, 2008, p. 55), maintaining collocability for translated binomials necessitates accuracy in form and meaning. However, translators of the Holy Qur'ān focused either on interpreting meaning or rendering texts word for word. The first group explained that they have transferred meaning, and that the word of God is sacred and inimitable (Aziz & Lataiwish, 2000; Elimam, 2013). On the other hand, the second group argued that one can emulate God's words. Based on these two mainstream conceptions, translators might either explain binomials or produce uncommon collocations in their translations of the Holy Qur'ān. Nevertheless, it is advisable that binomials are translated as equivalent binomials for the work to be of a good quality (Ghazala, 2002).

This chapter elaborates on relevant work examining binomials syntactically and semantically, approaches to translating religious texts, features of religious texts, popular translations of the Holy Qur'ān, and previous research on translating binomials. Former studies on binomials are reviewed in terms of their scope, what they have in common, their findings, and what they did not address and gave rise to the present study. More importantly, reference to the theoretical framework pertinent to this study is made in

relation to previous research.

## 2.2 Binomial Word Classes and Semantic Categories

Binomials form a special type of lexical collocations (Biber et al., 1999, p. 998). Earlier studies on binomials investigated their semantic and grammatical categories that contribute to their formation. However, some linguists analyzed them in relation to idiomaticity and reversibility. Nevertheless, only few studies (e.g., Gorgis & Al-tamimi, 2005) focused on Arabic binomials from syntactic and semantic perspectives.

Ghazala (2012) reported that collocations are of 11 major types including those consisting of: (a) adjective + noun (hard labour 'مخاض عسير'), (b) verb + noun (e.g., pass a law 'يسن قانوناً'), (c) noun + noun (e.g., nerve cell 'خلية عصبية'), (d) noun + noun (i.e., the of-genitive constructions, e.g., the break of dawn 'بزوغ الفجر'), (e) noun + and + noun (addition, e.g., means and ends 'الوسائل والغايات'), (f) adjective + and + adjective (e.g., hale and hearty 'ابصحة جيدة'), (g) adverb + adverb (e.g., willy nilly 'إشياء أم أبى'), (h) noun + verb (i.e., names of sounds, e.g., bees buzz 'دوي النحل'), (i) prepositions (e.g., a pride in 'تفاخر ب'), (j) as-as constructions (e.g., as swift as an arrow 'كلمح البصر'), and (k) nominal partitives (e.g., a bouquet of flowers 'بإقفة ورد'). The last type includes countable and uncountable nouns. The types of connected nouns, adjectives, and adverbs are roughly of binomials.

As mentioned above, a binomial consists of two joined words (i.e., conjuncts), of the same word class and can be either linked or unlinked. The popular connector is "and" and in fewer cases "or," "to," "by," "neither" and rarely "against," "but," and "after" (Gorgis & Al-tamimi, 2005). According to Birdsong (1979), the ones coordinated are referred to as conjoined binomials, whereas those hyphenated are known as reduplicative binomials. Phrases such as *day after day*, *on and off*, *sooner or later*, *slowly but surely*, *razzle-dazzle* are examples.

The two conjuncts are commonly nouns (e.g., ladies and gentlemen, men and women, bread and butter), but they can be verbs (e.g., hide and seek, pick and choose, ranting and raving), adjectives (e.g., neat and tidy, fair and square, dead or alive), adverbs (e.g., here and there), and prepositions (e.g., in and out). The last two categories are the least common. In very rare cases, one can find a sequence of two interjections (e.g., yoo-hoo) or pronouns (e.g., you and I, you and me) where reversibility (i.e., flexibility in word order) in some examples is dependent on contextual factors (Mollin, 2014).

For convenience, symbolically, the first word is referred to as A and the second is B if they belong to the same word class (Copestake & Herbelot, 2011). The sequence A and B refers specifically to the most frequent order of the structure (Mollin, 2014). It is important to note that some binomials can be extended to be trinomials (i.e., of three words) or multinomials (i.e., of more than three words) taking the form of lists. For example, (صُمُّ بُكْمٌ عُمِيٌّ / Sahih's 'deaf, dumb and blind') in the Chapter of the Cow (Chapter 2), Verse 18, in the Holy Qur'ān in Arabic and *Abraham, Isaac, and Jacob* in English are trinomials.

Semantically, a number of researchers classified binomials into major categories. For example, Malkiel (1959) argued that conjuncts can be (a) synonyms (e.g., bits and pieces), (b) near synonyms (i.e., synonymous words that can substitute one another in context; Cruse, 2010, e.g., null and void), (c) complementary (e.g., assault and battery), (d) opposites (e.g., assets and liabilities), (e) a division and its subdivision (e.g., months and years), and (f) an effect to a cause (e.g., shot and killed). On the other hand, Gustaffson (1984) suggested that binomials are mainly of three categories: (a) synonyms (e.g., will and testament), (b) antonyms (e.g., in person or by proxy), and (c) complementary (i.e., semantic complementation in which both elements are semantically similar, but they are not synonyms or hyponyms, and sometimes the second word is broader in meaning, e.g.,

shoot and kill). She argued that the complementary type is the most common one.

Based on collected Arabic binomials, Gorgis and Al-tamimi (2005) proposed another division of binomials: (a) contrasts (e.g., حامض حلو ‘sweet and sour’), (b) basics (i.e., in which the second word is more basic than the first, e.g., أبيض وأسود ‘black and white’), (c) presuppositions (i.e., the second word follows the first by definition, e.g., يجرح ويداوي ‘hurt and heal’), (d) gender contrasts (e.g., قيس وليلى / qays wa-laylā / ‘Romeo and Juliet’), and (e) agent-patient binomials (i.e., one conjunct stands for the doer, and the other conjunct is in place of the receiver or whoever is affected by the action; Cruse, 2010, e.g., قاتل ومقتول ‘killer and killed’).

Other scholars focused on the issue of idiomaticity of binomials. According to Malkiel (1959), irreversibility (i.e., fixedness in word order) and idiomaticity are two different concepts though there are irreversible binomials that are idiomatic. Other scholars (e.g., Moon, 1998) stated that the same binomial can give literal or idiomatic meaning (e.g., black and white means *of two colors* as in black-and-white film or *clear-cut* as in the truth is not black-and-white) depending on context. As for idiomatic binomials, Čermák (2010) noted that idiomatic or non-compositional binomials are the prototypical examples of binomials. Nevertheless, Mollin (2014) added that compositional binomials may freeze over time to be idiomatic.

From a contrastive perspective, there is an ordering preference for the same binomial (i.e., binomials expressing the same meaning) in each language. Malkiel (1959) reported the difference in order in *East and West* and its German equivalent (i.e., 'West und Ost'). This example shows the difficulty for postulating universal ordering constraints for binomials. Further, binomials that are fixed in one language may be reversible in another as in لَيْلاً وَنَهَاراً ('day and night' or all the time) in Arabic as opposed to *night and day* and *day and night* in English (Abraham, 1950).

One question central to binomial research is to what extent the order of elements in a binomial is fixed. Researchers such as Hatzidaki (1999), Mollin (2012, 2014), Lohmann (2014), Siyanova-Chanturia et al. (2011b), and Arcara et al. (2012) explored it utilizing either available corpora or psycholinguistic approaches. Though Benor and Levy (2006) and Gustafsson (1975) claimed that irreversibility is the norm, Mollin (2014) argued that their claim is based on small corpora, and that binomials are basically reversible in nature. She explained that binomials behave differently with regard to reversibility. Thus, they should be placed on a scale of reversibility. This observation was put forward by Malkiel (1959) who stated that binomials can be located on a scale where some are never reversible, and others show freedom in their order. Between the two extremes, there are binomials that prefer one of the sequences (i.e., A and B or B and A) to a lesser or greater degree. Therefore, Benor and Levy (2006) made the distinction between frozen (e.g., safe and sound) and flexible binomials that allow reversibility (e.g., television and radio).

### **2.3 Previous Studies on Binomials**

Interest in binomials is quite not recent. Such constructions were analyzed and explored under various terms in English and German. A large body of research is on constraints governing their word order, and the category of binomials under investigation is the irreversible type binomials. According to Lohmann (2014), previous work on binomials followed one of the three methodological approaches: (a) impressionistic (i.e., a bit intuitive relying on a few examples, e.g., Malkiel, 1959), (b) experimental (i.e., psycholinguistic where data collected using judgment, production, or recognition tasks, e.g., Pinker & Birdsong, 1979), and (c) corpus-based (i.e., using a large amount of electronic data, e.g., Gustafsson, 1975). However, the focus of this section is on corpus-based studies analyzing Arabic and Hebrew binomials in terms of semantic and grammatical categories since binomials are considered an important feature of religious

texts in Semitic languages (Avishur, 1984).

### **2.3.1 Studies on Religious Binomials**

Studies on religious binomials focused mainly on word pairs found in the Hebrew Bible. Such studies did not consider only binomials but also phrases and word groups in parallel structures. Speaking of their scope, Avishur (1984) wanted to prove how Semitic languages are similar because they share a number of binomials. On the other hand, Bach (2017) focused on binomials used in Protestant wills of the Post-Reformation Era. However, the purpose of studies by Duke (2003) and Tvedtnes (1997) was to prove that the Book of Mormon is based on the Hebrew Bible, whereas Talshir (2013) listed the constraints that determine word order. It is important to note that all the mentioned studies are roughly corpus-based. That is, Duke (2003) and Tvedtnes (1997) explored the Book of Mormon (i.e., scriptures of a religious group whose religion was founded by Joseph Smith in the US in 1830) which is of approximately 200,000 words, whereas Talshir (2013) investigated Late Biblical Hebrew, Classical Hebrew, Qumran (i.e., manuscripts discovered near Qumran), and two literatures (e.g., Tannaitic literature and Amoraic literature). On the other hand, Avishur (1984) listed religious word pairs found in Hebrew, Ugaritic (i.e., an ancient, extinct dialect of the Amorite language spoken between the 14<sup>th</sup> and the 12<sup>th</sup> century BC in Syria), Phoenician, Aramaic, Akkadian, Ammonite (i.e., an extinct Canaanite language), and the Bible. This section reviews studies by Duke (2003), Talshir (2013), and Landau (2017) because they have addressed issues pertinent to the study.

As mentioned above, Duke (2003) explored word pairs in the Book of Mormon. He reported that the Book of Mormon conformed to the principles of Hebrew Literature in terms of the use of conjoined and parallel word pairs. Duke (2003) focused on parallel and conjoined word pairs and differentiated between the two claiming that conjoined word



pairs are connected with a conjunction, such as *and*, and occurred adjacent to one another and appeared on the same line. An example is *good and evil* which is used 17 times in the Bible and 24 times in the Book of Mormon. Additionally, he considered word pairs or word strings of four occurrences and more and included in the analysis triplets (i.e., three complementary words), quadruplets (i.e., four complementary words), other word groups such as prepositional phrases, and combinations of adjectives and nouns. According to Duke (2003), triplets and quadruplets are essentially of the complementary type because such sequences of words (e.g., grain, wine, oil) are never listed in a thesaurus; hence, they did not represent the category of synonyms.

Duke (2003) noted that there are a number of functions that word pairs can serve. For example, they are used to maintain potential readers' attention because of their alliterative nature. Additionally, some pairs are used to repeat elements relevant to the Law of Moses (e.g., performances and ordinances). Other word pairs, however, are employed for theological significance (i.e., true/living God, flesh/blood, justice/mercy). Additionally, some other word pairs are universals or merisms (i.e., antonymous binomial conjuncts referring to one whole entity, e.g., *heaven and earth* for the whole universe). Other examples include great/small, good/evil which are of antonyms but have their universal implications. Duke (2003) added that word pairs can be utilized for mnemonic reasons because they help listeners and readers remember some rituals or ideas relevant to their religion. Therefore, word pairs are important in oral communication, especially in sermons.

Duke (2003) listed only word pairs with a minimum of four occurrences to be regarded as stock phrases and to avoid any occurrence that might result from "causal affinity" (p. 37). Nevertheless, he stated that Biblical scholars never set a threshold of occurrences. Duke (2003) reported on the frequent occurrence of only 81 word pairs in the Book of Mormon. Examples of investigated word pairs and phrases are *good/bad*,

*old/young, strong/mighty, life/death, eat/drink, hunger/thirst, faith/works, the poor and the needy, and the sick and the afflicted.* Duke (2003) commented that some word pairs such as *gold/silver* are more frequent than others because of their status in a specific culture. This word pair occurred 153 times in the Old Testament and 43 times in the Book of Mormon.

Duke (2003) then categorized word pairs into four categories: (a) synonymous word pairs (e.g., *flocks/herds, prophecy/revelation, sins/iniquities*), (b) antithetical word pairs or opposites (e.g., *heaven/earth, night/day, fast/slow, first/last*), (c) correlative pairs (i.e., examples of the same category or co-hyponyms, e.g., *gold/silver, fear/tremble*), and (d) figurative pairs (e.g., *great/abominable, plain/precious, true/living*). He also noted that analyzed word pairs might exhibit a different word order (e.g., *foolish and vain* in place of *vain and foolish*). Nonetheless, other word pairs never showed a shift in word order such as *great and abominable*. Further, other word pairs are of different forms such as *fast/pray* and *fasting/prayer*. As argued by Duke (2003), most of the word pairs he found are frequent in the Old or New Testaments. Duke (2003) recommended that any further investigation of word pairs should consider the variation in word order since some pairs resist word order reversal while others exhibit variation in word order.

One more study is by Talshir (2013) who examined binomials occurring at least twice in Late Biblical Hebrew, Qumran, Tannaitic literature (i.e., old literature reflecting a period in the Jewish history between 10-220 C.E.) and Amoraic literature (i.e., old literature reflecting a period in the Jewish history between 220 to 300-500 C.E.). The analyzed binomials were either not found in Classical Hebrew or showed a shift in their word order. Further, other binomial conjuncts are connected with a *waw*, of a fixed word order, contributed one meaning, and belonged to the same semantic field. The binomials were divided into two groups. The first group includes literary or stylistic phrases (e.g., figures of speech such as *power and strength* and *young and old*), whereas the second is of

social and political phrases that reflect a specific time period (e.g., *Judah and Benjamin, priests and Levites*). Talshir (2013) did not consider only binomials but also construct phrases (e.g., in strong power), phrases with pronominal suffixes (e.g., his mighty power), and word pairs in parallel structures. According to Talshir (2013), binomial words can be near synonyms, antonyms, or co-hyponyms (i.e., complementary). Talshir (2013) focused on constraints determining word order and reported on how frequent such constructions in religious writing. He concluded that cultural binomials do not belong to any semantic category, and that the investigated binomials are either not used or rarely used in Classical Hebrew or exhibit the opposite word order. He also added that binomials characterize a specific time period where linguistic changes have been added gradually to religious books.

Another study is by Landau (2017) who examined the meanings of the words "morning" and "evening" in parallel structures in Biblical poetry. Landau (2017) noted that the word pair occurred twice as *morning and evening* and three times as *evening and morning*. He explained that the word pair is used as a merism referring to either "a day" or "a night" or as an instance of sequential parallelism to give the meaning that such a sequence of events lasts for a brief moment. Further, such word pairs can be also considered as an example of synonymous parallelism only when religious writers want to wrap up discussions in a faithful manner.

As shown above, Duke (2003) tried to list all the word pairs in the Book of Mormon, whereas Talshir (2013) initiated a diachronic investigation of six binomial groups with their variants in Hebrew religious texts. However, it is apparent that Talshir (2013) confused lemmas (i.e., a lemma is the basic form of a word used in dictionaries, e.g., *go* is the lemma for *went, going*, etc.) with types since *little or big, great or small, large and small, great and small* have been treated as variants of the lemma (old and

young). Nevertheless, the reviewed studies give a different categorization to binomials but added the category of figurative binomials and culture-specific ones (e.g., Duke, 2003; Talshir, 2013). In addition, binomials in religious texts can be analyzed in terms of specific semantic fields (e.g., Duke, 2003; Talshir, 2013).

To conclude, studies on religious binomials explored frequent word pairs. Duke (2003) set a minimum number of occurrences and noted that culture-specific binomials are more frequent than others. On the other hand, Landau (2017) explored one reversible binomial (i.e., *morning and evening* and *evening and morning*). Further, some studies focused on binomials' functions (e.g., Duke, 2003; Talshir, 2013) or their theological significance (Duke, 2003). Additionally, while Duke (2003) pointed to the importance of identifying reasons that determine variation in word order, Talshir (2013) summarized the constraints that dictate word order. However, his investigation lacks a rigorous statistical account of data. More importantly, Landau (2017) reported that each occurrence of a word pair gives a different meaning because of contextual reasons. More importantly, studies on the Hebrew Bible drew researchers' attention to the study of binomials as an important feature of religious texts in Semitic languages.

### **2.3.2 Studies on Arabic Binomials**

Studies on Arabic binomials explored their grammatical and semantic categories (e.g., Gorgis & Al-tamimi, 2005; Khairy & Hussein, 2013), constraints on word order (e.g., Gorgis & Al-tamimi, 2005; Kaye, 2015; Mahdi, 2016; Saaed, 2010), strategies used to translate them (e.g., Al-Jarf, 2016; Mohammad et al., 2010), distribution of binomials in males' and females' speeches (Ammari, 2015), and EFL learners' awareness of such constructions (Alotaibi & Alotaibi, 2015; Jasim, 2009). However, there is no single study that explored how binomials in the Qur'ān have been translated. Thus, with a few papers

investigating Arabic binomials, this section discusses research relevant to the scope of the present study.

The first study is by Gorgis and Al-tamimi (2005) who collected 150 frequent binomials in Iraqi and Jordanian Arabic. They found that 75.33% are nominals which can be either of two nouns (77.87%) or of two verbal nouns (22.12%). In the second group, conjuncts are of three subcategories: (a) verbal nouns with *and* (9.82%), (b) verbal nouns without any connector (9.82%), and (c) verbal nouns with optional *and* (2.67%). Another group consists of adjectives (scoring 13.33%) where *and* obligatorily paired the two elements. Other less common groups include conjuncts of verbs (6.0%), of adverbs (4%), one instance of two quantifiers, and another of two demonstrative pronouns (Gorgis & Al-tamimi, 2005).

Most importantly, their study did not report one example of a prepositional pattern (i.e., preposition + preposition). According to the Gorgis and Al-tamimi (2005), such examples of prepositions work as adverbials in their context; hence, they are not prepositions. Further, they noted that the use of و ‘and’ is optional in some cases (colloquial: طالع نازل ‘moving up and down,’ رايح جاي ‘moving back and forth’) and obligatory in the majority (e.g., أبيض وأسود ‘white and black’ which is translated as ‘black and white’). Moreover, the researchers did not find many binomials peculiar to Iraqi or Jordanian Arabic.

Gorgis and Al-tamimi (2005) also found that 47 binomials are of contrasting (i.e., opposite) meanings, 43 of basicness, 42 of presuppositions, 13 of gender relations, and only five illustrate agent-patient relationship. Some binomials showed some overlap and belonged to two categories. For example, أبيض وأسود (‘white and black’ but translated as ‘black and white’) can be an example of opposition and basicness. They further noted that the other four categories (i.e., basicness, presuppositions, gender relations, and agent-

patient relationship) are only extensions of the contrasting group. Gorgis and Al-tamimi (2005) concluded that dividing binomials semantically in terms of positiveness, proximity, and oppositeness, etc. is not very enlightening since the principle of markedness (i.e., factors such as power, animacy, positivity, etc.) governs word order in Arabic binomials to a greater extent.

In another study, Mohammad et al. (2010) examined how three certified translators translated three Arabic contracts into English. The researchers also analyzed translations by graduate students and a professional translator of a power of attorney from English into Arabic. Translators were told to translate the text to perform a different function (i.e., the translation is meant for clients where communicating meaning is more important, e.g., translating *تملك وتصرف* as 'owns'). The researchers examined translations of semi-technical terms, doublets, and binomials of synonyms, etc. They mentioned that doublets in legal texts are problematic and viewed simplification as the best translation procedure if the translation serves a different purpose. Thus, finding equivalents of one word for each binomial may fulfill the needs of TT readers. The same applies to binomials of synonyms or quasi-synonyms (e.g., translating *الشروط والأسس* as 'conditions') since they are instances of "worthless doubling" (Mellinkoff, 2004).

A similar study is by Khairy and Hussein (2013) who examined English and Arabic binomials in legal texts. The binomials were collected from texts found in the Lectric Law Library available online and the Law of Trading-Baghdad. The English sample includes 100 binomials, and the Arabic sample is of the same number. The researchers reported that English and Arabic legal binomials are mainly made of nouns (e.g., documents and papers). Those based on adjectives (e.g., *مباشر أو غير مباشر* 'direct or indirect') ranked second, whereas those of verbs (e.g., *يضيبط ويصادر* 'seize and obtain') came third. In addition, they found six binomials (6%) made of prepositions in Arabic (e.g., *من وإلى* 'from

and to') and English (e.g., by and between 'بين كل من'). Semantically, legal binomials in both languages are basically of complementary conjuncts (e.g., agree and certify 'أقر واعترف') and those of synonyms (e.g., terms and conditions 'الشروط والأحكام') and antonyms (e.g., before and after 'قبل وبعد') ranked second and third, respectively. Khairy and Hussein stated that binomials of absolute synonyms (i.e., synonymous words substituting one another in context; Cruse, 2010) are not many in both languages. However, they reported that they have used a small number of texts to extract binomials for analysis, which limits the scope of their argument.

Another similar study is by Al-Jarf (2016) who collected 250 English binomials and 450 Arabic binomials from different sources (i.e., Arab informants, published materials, etc.). The Arabic sample was verified by two professors of Arabic to make sure that the sample was of binomials only and did not include proverbs or other types of collocations. The sample constituted of binomials frequent in Standard Arabic with few used in dialects. Arabic binomials were translated into English and vice versa. Translations were verified by two professors of English-Arabic translation. Al-Jarf (2016) found that 40% of the English binomials have equivalents in Arabic, but only 20% of the Arabic binomials have equivalents in English. This finding justified why advanced translators in Al-Jarf's (2016) study found Arabic binomials more difficult to translate into English than English binomials into Arabic. She reported that the strategies used equally by beginners and advanced students are translating binomials literally (e.g., 'عالي وواضح' for *loud and clear* instead of 'ابوضوح' / 'تشديد الوضوح' / 'واضح وضوح الشمس'), explaining them (e.g., 'keep it very well' for 'بالحفظ والصون' instead of 'in safe hands' / 'safe and sound'), reversing their order in translation (e.g., translating *black and white* as 'أبيض وأسود' and *vice and virtue* into 'الفضيلة والرذيلة') into Arabic, using synonyms of target binomials in translation (e.g., translating *back and forth* as 'ذهاباً ورجوعاً' instead of 'ذهاباً وإياباً' / 'غدواً ورواحاً' / 'اجيئة وذهاباً' / 'الرجوع والذهاب'),

translating one conjunct and ignoring the other, confusing source binomials with other similar expressions (e.g., translating *up and down* 'أعلى وأسفل' as 'رأساً على عقب' which is an appropriate translation for *upside down*). In some other cases, students avoided translating binomials.

Another notable study is by Mahdi (2016) who analyzed all the binomial expressions in Du‘ā Al-Ṣabāḥ (i.e., a Shiite Muslim supplication) by Imam Ali bin Abi Talib. The analysis focused on determining binomials' ordering constraints, their semantic categories, and types of word classes binomial members belong to. He reported that all binomial conjuncts are nouns joined with the connector 'و' and. The only exception is عذْباً وأجاجاً 'sweet and saltish' which is of two adjectives. He noted that some binomials are made of opposite words such as عُسرٌ ويُسرٌ 'difficulty and prosperity,' الشَّمْسُ وَالْقَمَرُ 'the sun and the moon,' etc., but some are of near-synonyms as in أمنه وأمانه 'His security and protection' and الموت والفناء 'death and mortality.'

Briefly, Gorgis and Al-tamimi (2005) and Al-Jarf (2016) analyzed binomials that are self-collected and considered those occurring in dialects. They did not focus on binomials occurring naturally in a corpus as in studies by Gustafsson (1975), Mollin (2014), and Kopaczyk (2009). On the other hand, Mohammad et al. (2010) and Khairy and Hussein (2013) examined binomials occurring in a small number of texts. However, Mahdi (2016) explored religious binomials found in Du‘ā Al-Ṣabāḥ. Additionally, Gorgis and Al-tamimi (2005), Khairy and Hussein (2013), and Mahdi (2016) found that Arabic binomials are essentially made of nouns, and those of adjectives ranked second. Further, while Gorgis and Al-tamimi (2005) showed that the majority of binomials are of antonyms or reflect meanings of basicness or presuppositions, Mahdi (2016) found that many binomials in Du‘ā Al-Ṣabāḥ are made of synonyms, whereas Khairy and Hussein (2013) noted that legal Arabic binomials are essentially made of complementary conjuncts. Though Gorgis and



Al-tamimi (2005) did not use the same categorization method (i.e., antonymy, synonymy, complementary, etc.) suggested by earlier researchers, they implied that binomials of basicness, agent-patient relationship, and presuppositions marked Arabic which is an inflectional language (i.e., a language that attaches a single morpheme to a stem to represent various semantic, grammatical, or syntactic features, e.g., in *يجرح ويداوي* 'hurt and heal,' the morpheme [ي] stands for the agent who is a masculine).

Additionally, Al-Jarf (2016) reported that many Arabic binomials do not have equivalents in English. Therefore, translating binomials from Arabic into English is more challenging than the opposite. Even for Arabic binomials with English equivalents, translators need to respect governing constraints that determine word order in the TL. Respecting the order of binomial conjuncts in translation does not mean following the order as it appears in the ST. Instead, it means considering the order that is more common in the TL. For instance, *black and white* is translated as 'أبيض وأسود' in Arabic. This example illustrates that the operating constraints in each language are different. More notably, Mohammad et al. (2010) recommended considering the purpose of one's translation and decide on the translation strategy that suits TTs' recipients.

## 2.4 Religious Texts and Translation

Before describing features of sacred texts, religious texts may refer to texts that deal with religious beliefs of a religious group or those concerned with developing one's belief. An example of the first category of texts is commentaries on the Bible or the Holy Qur'ān, whereas the second group includes texts of the Bible and the Holy Qur'ān (Nida, 1979). Translating religious texts was initiated with the aim of conveying the divine message they have. Thus, translators are ought to understand the message and transfer it faithfully into the TL (Elewa, 2014). Interestingly, besides meaning, holy texts are

characterized by a number of phonological, morphological, lexical, and grammatical features. Moreover, they have their unique discourse identity (Crystal, 1995).

Since the present study used the Bible Corpus to decide on the collocability of translated binomials, reference to approaches used to translate the Bible is essential. However, it is important to note that the Bible and the Holy Qur'ān belong to two different categories of religious texts. For the Holy Qur'ān, the word and the message are both sacred, whereas in the Bible only the message is sacred (Aziz & Lataiwish, 2000). It has been widely accepted by Christians that the Bible is not the Word of God but "copies of copies" (Chatzitheodorou, 2001, p. 1). Thus, reciting translations of the Qur'ān in prayers is not acceptable because the Holy Qur'ān is God's words. Therefore, the Holy Qur'ān is not subject to imitability because of *i'jāz* (i.e., miraculous quality). In other words, the Holy Qur'ān is a miracle or a sign of the authenticity of Prophet Muhammad's message (Elimam, 2013, p. 20). Its uniqueness stems from its distinguished lexical, grammatical, phonological, and pragmatic style, composition, and phonetic features that make meaning significant.

Because the word is sacred in the Holy Qur'ān as well as the message, translators focused either more on the message or more on the word. Thus, some believe that they have produced a translation of the meaning of the Holy Qur'ān, whereas others argue that they have translated it word for word. This also depends on the purpose of the translation or its potential recipients. Speaking of binomials, translators might either explain them or translate them literally. Thus, this section dwells on the features of religious texts in general, the linguistic issues considered in translating the meaning of the Holy Qur'ān, some translations of the Holy Qur'ān, the concepts of equivalence and collocability, and previous studies that have explored the translation of collocations in the Holy Qur'ān.

### 2.4.1 Features of Religious Texts

As stated above, religious texts are known for their distinct phonological, morphological, lexical, and discourse features that contribute to meaning. Such features make religious texts a bit challenging to translate. Some of such characteristics mark some binomials and affect the process of translating them to a greater extent.

Most notably, religious texts can be easily distinguished from other texts because of their phonological and morphological features. Phonologically, sacred texts are known for their rhyme scheme, alliteration, assonance (i.e., repetition of vowels to create rhyme in verses), etc. that make them easy to recite and remember. Using such various sound devices makes religious texts appealing to one's ear (Elewa, 2014). As for morphological aspects, archaic words such as *thou*, *thee*, *behold*, *thy*, *thine*, *ye*, *thrice*, *whence*, *thence*, and *wilt* are used commonly in religious texts and their translations. The use of such words in any translated scripture emphasizes that the belief is long-established and ensures continuity and consistency (Elewa, 2014); hence, Muslim translators (e.g., Pickthall and Yusuf Ali) of the Holy Qur'ān used archaic words in their translation from Arabic into English (Elewa, 2014).

From a semantic perspective, it is sometimes challenging to find equivalents for religious words that have the same connotations or the same paradigmatic relation as in the case of translating hyponyms and hypernyms. The same goes for idiomatic expressions that have figurative meanings. Even worse, religious translators are allowed to use a limited number of strategies to handle non-equivalence; thus, it is the role of the reader to interpret theological signs. In some cases, translators have to give their interpretations which do not exactly reflect readers' beliefs (Elewa, 2014). However, Elewa (2014) noted that religious texts should be reader-oriented. The goal of the translator is to deliver the same message with its original connotations and word order.

Regarding discourse and style, scriptures are characterized by their language that is formal and sometimes classical. Moreover, the use of adjacent synonyms (e.g., holy and righteous) is very common for emphasis (Larson, 1997). More importantly, phrases are repeated (e.g., repeating *إِنَّ مَعَ الْعُسْرِ يُسْرًا* twice in the Chapter of the Opening Forth [Chapter 94: Verse 5 and Verse 6]) and repetition adds some cohesion, emphasis, and more importantly further dimension of meaning to the text (Elewa, 2014; Ghazala, 2014).

In relation to binomials, the use of binomials in religious texts contributes to alliteration that marks religious writing (Benczes, 2019) since the order of binomial conjuncts is phonologically determined (Mahdi, 2016). Therefore, translators of religious texts should not maintain only collocability for translated binomials but also strive for sound effect. Additionally, some binomials are made of archaic words, such as *hither and thither*, which are commonly found in the Bible (Douai Bible, an English translation of the Bible from the Latin Vulgate, 1582-1609). Thus, translators might find it challenging to produce translations of binomials with archaic, alliterative words.

#### **2.4.2 Linguistic Issues in Translating the Meaning of the Holy Qur'ān**

There are a number of linguistic issues that translators should be aware of when they translate the Holy Qur'ān. Major difficulties are considered to be lexical. However, there are some grammatical and phonological intricacies that translators of the Holy Qur'ān need to resolve. Such difficulties range from finding equivalents for cultural words to preserving rhyme and rhythm in verses.

Major problems translators have to deal with are mainly lexical. For instance, translators need to deal with the lack of an equivalent term in the TL for words like *shirk*, *haqq*, *sunnah* (i.e., Prophet Muhammad's traditions), etc. Another lexical challenge is that there are no absolute synonyms in the Holy Qur'ān which means that the right word is used in its right place (Elimam, 2013). Additionally, translators will find it difficult to sort out

an equivalent for a polysemous word in the Qur'ān with the same set of related meanings; hence, translators will choose an equivalent that can convey strictly the salient meaning that the polysemous word gives in a specific context. For example, in the Chapter of the Most Gracious (Chapter 55), Verse 6, (وَالنَّجْمِ وَالشَّجَرِ يَسْجُدَانِ), the polysemous word (النجم) can be translated as *herbs* or *stars*. Therefore, according to Elimam (2013), Pickthall chose *stars*, whereas Hilali-Khan gave both (i.e., herbs or stars). Moreover, some scholars found that the same equivalent for an Arabic word can be used to translate others which have been rendered by different words in different contexts. This may disrupt any association between words in the SL (Elimam, 2013).

Other lexical issues are pertinent to using archaic words, translating particles, translating or transliterating proper nouns, and using the pronoun 'He' to refer to God. According to Al-Khawalda (2004), there is the tension between using an archaic word or a common one when one wants to translate words in the Holy Qur'ān. He argued against using archaic words since this will make the Holy Qur'ān difficult to comprehend by modern English speakers. Further, translators need to realize that the language of the Qur'ān is distinct and different from the Bible. More importantly, the translation of *particles* with various functions such as و 'and' is another issue in translation. It is sometimes used as a particle of oath, so it is rendered as (by) in oaths instead of *and*. For example, according to Elimam (2013), the verse (والفجر) has been translated by Arberry as (by the dawn). Translating or transliterating Islamic terms is another problem where foreignization (e.g., *zakah*) preserves meaning, and domestication (e.g., 'regular charity' for *zakah* by Yusuf Ali) may cause loss of meaning. As stated above, there is also the issue of using He, which is well justified since the masculine pronoun can be used as a general form of reference (Elimam, 2013).

One rhetorical device found in the Qur'ān is the use of ellipsis and translators need sometimes to translate the ellipted parts to facilitate understanding. For example, in the Chapter of the Cow (Chapter 2), Verse 63, (وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ) has been translated by Pickthall as 'and caused the Mount to tower above you, (saying): Hold fast by that which We have given you.' The addition of *saying* was necessary to stand for the ellipted part (Elimam, 2013). In addition, translators have to deal with *iltifāt* or any change of addressee in the Holy Qur'ān. For instance, in the Chapter of Yasīn (Chapter 36), Verse 22, (وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ), has been translated by Arberry as 'And why should I not serve Him who *originated me*, and unto whom *you shall be returned*?'. The verbs in the ST show a shift from first person singular to second person plural, and Arberry has successfully transferred such shifts (*I to you*) into the TT (Abdel Haleem, 1999).

Further, Stewart (2000) noted that the rhyme and rhythm in Qur'ānic verses have been both neglected by translators as maintaining them would be at the cost of achieving accuracy. Ayoub (1984) mentioned that rhythm results from the shortness of rhyming verses and the repetition of a specific structure. Arthur Jeffrey tried to reproduce rhythm in his translation of the Chapter of the Forenoon (Chapter 93). For example, the first three verses, ((۱) وَالضُّحَىٰ) (۲) وَاللَّيْلِ إِذَا سَجَىٰ) (۳) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ) have been translated as 'I swear by the splendour of the light \* And by the silence of the night \* That the Lord shall never forsake you, Nor in His hatred take you). While the verses end in /a/ sound in the Qur'ān, the translated ones end in /t/ and /ju:/.

One more problem that faces translators is translating verses where God addressed his Prophet without mentioning his name. To avoid any ambiguity and the use of archaic terms such as *thou*, the vocative is given between parentheses with the Prophet's name (O Muhammad). The following translation of Verse 142 from the Chapter of the Cow (Chapter 2) is an example (Elimam, 2013).

(قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

Hilali and Khan's Translation: Say, (O Muhammad): "To God belong both, the east and the west. He guides whom He wills to the Straight Way" (1998, p. 39)

As for marked word order in the Holy Qur'ān, Elimam (2013) examined ten translations of 68 verses exhibiting marked word order. He wrote that many translators have ignored marked word order in their translations. He reported that Arberry tends to reflect the word order in the ST more than any other translator. However, in cases where verses lend themselves to "multiple structural possibilities" and thus more than one meaning, translators opted for restricting interpretations to a single meaning (Elimam, 2013, p. 200). Consider, for example, Verse 17 from the Chapter of Sheba (Chapter 34).

(ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ)

Elimam (2013) explained that *ذلك* or *that* refers back to punishment. However, it has been foregrounded in the Holy Qur'ān but ignored in Arberry's (1998) translation "Thus We recompensed them for their unbelief" (p. 439).

The discussion above draws one's attention to the difficulty of preserving rhyme or rhythm in translation, the lack of an equivalent for a religious term, the choice between translating or transliterating, the decision on reflecting the original word order or shifting it, and the use of archaic or common words. Such linguistic issues need to be addressed by translators when they deal with binomials in the Holy Qur'ān as they may help translators in maintaining collocability in their translations or hinder them from rendering binomials as equivalent ones in the TL.

### 2.4.3 Translation Procedures for Culture-Specific Terms

Some lexical terms are problematic for translators of the Holy Qur'ān because they are culture-bound or peculiar to the Qur'ān. Newmark (1988b) classified culture-specific terms as pertaining to ecology, material culture (e.g., house, transport, food, clothes), social

culture (i.e., leisure and work), social organizations (i.e., religious, administrative, political, and artistic organizations), gestures, and habits. For such culture-specific terms, Elewa (2014) recommended the use of procedures proposed by Newmark (1988b). In general, translators choose either to foreignize or domesticate cultural words.

Newmark (1988b) proposed a number of procedures for translating cultural words. According to Elewa (2014), such strategies include transference (i.e., transcription or transliteration of the SL word as in *jihād* / 'struggle in the way of God'), naturalization (i.e., adapting the term grammatically, graphologically, phonologically, and morphologically to the TL, e.g., 'kharijites' is taken from the Arabic word *kharij* and refers to the group of people appearing in the first century of Islam who rejected Ali's authority as Caliph), providing a cultural equivalent that has the same connotations (e.g., 'heaven' for *al-Jannah*), giving the functional equivalent (i.e., the use of a more general term as in 'penalties' for *al-hudoud* and *ta'zīr*), paraphrasing (e.g., translating *al-khul'* as 'divorce initiated by the wife'), using a synonym or a near equivalent of the SL word (e.g., 'ablution' for *al-wuḍū'*), modulation (e.g., reversal of negative and positive as the use of 'non-Muslim' for *kāfir*), using the approximate or the accepted translation of the SL term (e.g., 'prayer' for *ṣalah*), and compensating for any loss of meaning that results because of translation as in 'pilgrimage to Makkah' for *Hajj*, etc. Other relevant strategies are adding a glossary, footnotes, or parenthesized paraphrastic comments in the translation (Elewa, 2014).

Such strategies can be reduced to two main strategies of domestication and foreignization. Such strategies were introduced after a move initiated by Mary Snell-Hornby. In the 1950s and the 1960s, translation was viewed in terms of linguistic and political perspectives. However, in the 1970s, Mary Snell-Hornby considered translation from a cultural perspective since words have special meanings in the culture where they



are typically used. Thus, for some translators, biculturalism is even more important than bilingualism because words do not usually give their linguistic meanings but reflect some cultural connotations (Munday, 2016). Venuti (2008) suggested that translators opt either for foreignization or domestication when they translate culture-specific terms or whenever they meet with a cultural gap (i.e., words peculiar to certain cultures and do not have equivalents in other cultures) that results from cultural differences.

In foreignization, translators preserve the foreignness of culture terms (e.g., personal names, national cuisine, historical figures, locations), whereas in domestication they strive to reduce strangeness by domesticating such terms through finding their cultural equivalents (Venuti, 2008). In the former, the reader is sent abroad, but in the second, they are kept home. Domesticated translations are read smoothly because the differences between the source culture and the target culture have been minimized. In other words, the source culture is replaced by the target culture (Munday, 2016).

The above-mentioned strategies are pertinent to the concept of translator's "invisibility" as translators sometimes choose to be invisible if they want their translations to be read like the original or read fluently by target readers (Munday, 2016). Therefore, translators of the Holy Qur'ān either foreignize or domesticate religious binomials or those composed of personal names. The decision is determined by the purpose of the translation and translators' respective audiences. Foreignization is achieved through transliteration or transcription, whereas domestication is done through translation (Elewa, 2016). For example, إبراهيم وموسى has been rendered as 'Abraham and Moses' by Sahih International and 'Ibrahim and Musa' by Shakir. In the first translation, the binomial has been domesticated, whereas in the second it is foreignized through transliteration.

#### 2.4.4 Translation and Equivalence

The term "translation" may refer to the field of translation studies, the translated product, or the process of translating. Relevant to the present study is interlingual translation where a translator renders a written text from one verbal language into another verbal language (Jakobson, 2004). Before the development of linguistic theories, there was the debate on translating texts word for word (i.e., literal) or sense for sense (i.e., free). In the 1950s and 1960s, however, linguistic theories contributed to the concept of equivalence which lost its traditional significance with the development of corpus-based translation studies (CBTS) in the 1970s (Munday, 2016).

The distinction between word-for-word and sense-for-sense translations can be traced back to Cicero (1<sup>st</sup> century BCE) and St Jerome (late 4<sup>th</sup> century CE). Cicero supported literal translation as observed in his translation of the Attic orators' speeches (i.e., Aeschines and Demosthenes) reflecting how "Romans read the TTs side by side with the Greek STs" (Munday, 2016, p. 20). On the other hand, initiating his Latin version of the Christian Bible, which became known as the Latin Vulgate, and which was commissioned by Pope Damasus, Jerome admitted that he translated it sense-for-sense. He explained that adhering to the form of the ST would produce an absurd translation. Nevertheless, as for religious texts such as the Bible, any divergence from the accepted interpretation recommended by the Roman Catholic Church was banned (Munday, 2016). Thus, Dolet was accused of denying immortality because of his addition of the phrase "nothing at all" to describe what happened after death. Additionally, translators of the Bible such as the English William Tyndale and the French Etienne were both executed. However, Tyndale's translation became the basis for the King James Version (Munday, 2016).

It was only after the development of new technology (i.e., printing technology) and

the emergence of the Reformation Era that both led to the development of "Bible translation practice" (Munday, 2016, p. 23) which marked book production in the 16<sup>th</sup> century. However, non-literal translation was still not accepted. In his translation of the Old and New Testaments, Martin Luther was criticized for adding a word. He explained that he rejected literal translation and used a regional dialect that paved the way to the formation of German.

As stated above, in the 1950s and 1960s, the concept of equivalence became central after the evolution of some linguistic theories. Many attempts have been made to define equivalence such as those by Roman Jakobson and Eugene Nida. Jakobson (2004) stated that "there is ordinarily no full equivalence between code-units" (p. 139). He commented that interlingual translation is mainly substituting messages in one language for other messages in another language. This substitution necessitates changing code-units since they belong to different languages. He argued that languages involved in translation are capable of expressing almost everything even in case of complicated concepts that should be broken down into separate units. This is inevitable because of grammatical and lexical differences between languages.

In the 1960s, because of linguistic theories, Nida (2003) incorporated the scientific approach in his work (i.e., Bible translation) where he borrowed concepts found in semantics, pragmatics, and Chomsky's generative grammar. He developed a functional definition of meaning in which words are not bound by their fixed meanings, but they are capable of acquiring new meanings determined by context. The contextual meaning provokes different responses of recipients in a specific culture. Considering the role of context is important when one deals with metaphorical meaning or cultural idioms.

Nida (2003) discarded the approaches of free and literal translation in favor of two types of equivalence (i.e., formal equivalence or dynamic equivalence). Translators of

scriptures have to decide whether to translate the texts literally or convey meaning embedded in such texts without conforming to the structure of the SL (Nida, 2000). In other words, they have to produce a formal–equivalence translation or a dynamic- (i.e., functional) equivalence translation. Nida (2003) argued for the latter approach believing that it is a natural translation that fits the TL language and culture and meets recipients' "linguistic needs and their cultural expectations" (Munday, 2016, p. 42). A good dynamic-equivalence rendition should produce a response that is comparable to that of the ST's readers.

On the other hand, a formal-equivalence translation is described as "source-oriented" since it tends to "reveal as much as possible the form and content of the original message" (Nida, 1964, p. 165). Adherence to the ST structure determines to a greater extent accuracy and correctness. A formal-equivalence translation helps readers gain access to the language and the customs of the ST. However, this type of translation is subject to unintelligibility because idioms are also rendered literally and thus emerges the need for marginal notes. As explained by Nida (2003), literal translation lacks naturalness and needs time and effort to be fully understood. "Naturalness" is a key concept in Nida's (2003) work where translators need to adapt grammar, vocabulary, and cultural references to minimize any foreignness of the ST setting. For him, a successful functional translation should meet four requirements: (a) it should make sense, (b) it should convey the spirit of the ST, (c) it should have "an easy form of expression" (Munday, 2016, p. 42), and (d) it should provoke a similar response. As shown above, Nida (2003) emphasized the importance of correspondence in meaning over that of style if equivalent effect is the ultimate goal of translation (Munday, 2016).

As for translating collocations, Nida (2003) commented that a translation of dynamic equivalence is a successful method to deal with collocations in the ST. He added

that it helps translators produce natural TTs. Apparently, Nida (2003) was influenced by religious Christian groups who maintained that the word of God is sacred and cannot be altered (Gentzler, 2001).

The concept of equivalence continued to be a central issue in the 1970s onwards as evident in Mona Baker's book, *In Other Words: A Coursebook on Translation* (1992). She discussed different types of equivalence at various linguistic levels such as word level, phrase level, pragmatics, etc. Additionally, she elaborated on problems that hinder translators from achieving equivalence besides strategies recommended to deal with such intricacies. Peculiar to Baker is her emphasis on the influence of linguistic and cultural factors on equivalence. Baker's contribution to equivalence in relation to collocations and collocability is discussed below (see Section 2.5).

However, since the 1970s, the concept of equivalence, which was emphasized by scientific-approaches to translation, declined as translation scholars became critical of its associated prescriptivism and because of the emergence of skopos-oriented approaches to translation. More importantly, this was also due to the development of descriptive translation studies (DTS) that utilized corpora and shifted attention to descriptivism and observable facts in the TL and its culture (Toury, 1980). In some cases, the concept of equivalence has been abandoned (Reiss & Vermeer, 2014) or reduced to a special type of "adequacy" (Reiss, 2000). Minimizing the importance of equivalence in CBTS, Baker (1993) stated that "equivalence is instrumental in preparing the ground for corpus work" (p.237). However, researchers focusing on CBTS continue to argue for equivalence in their analysis of translation shifts. A shift is described as so only if an equivalent item is not found. Thus, equivalence has never waned in translation practice and translation theory.

In a nutshell, previous approaches to the translation of religious texts are either source-oriented or target-oriented. Source-oriented approaches advocate literal translation,

whereas those that are target-oriented adopt sense-for-sense translation. Speaking for dynamic equivalence, Nida (2003) argues that a translation should sound natural. In other words, it should provoke a response comparable to that of the ST's readers.

#### 2.4.5 Translations of the Holy Qur'ān

The above-mentioned approaches led to the development of similar ones to translate the Holy Qur'ān. It has been estimated that there are about 700 translations of the Holy Qur'ān (Wild, 2015). Some translators claimed that they did not intend to produce a translation that can substitute the Holy Qur'ān. However, many translators of the Holy Qur'ān never specified their approach because they thought that their translation should not be adapted to a specific culture, and that potential readers do not expect to read God's words but a translation. The approach adopted by translators is sometimes manifested in the titles they have chosen for their translations. Focusing on seven translations found in the Quranic Arabic Corpus, such translated works have been sometimes described as "interpretations," e.g., *The Koran Interpreted* by Arberry, *The Meaning of the Glorious Koran: An Explanatory Translation* by Pickthall, *Interpretation of the Meanings of the Noble Qur'ān in the English Language: A Summarized Version of Al-Ṭabarī, Al-Qurṭubī, Ibn Kathīr with Comments from Sahīh Al-Bukharī Summarized in One Volume* and *The Noble Qur'ān: English Translation of the Meanings and Commentary* by Al-Hilali and Khan, "translations," e.g., *The Holy Qur'ān: Text, Translation and Commentary* by Yusuf Ali, *The Holy Qur'ān: The Arabic Text and English Translation* by Sarwar, *The Qur'ān* by Shakir, or attempts to "transfer meaning," e.g., *The Qur'ān: English Meanings* by Sahih International (Elimam, 2013).

Marmaduke Pickthall, a British Muslim, stated that "the Koran cannot be translated" (Pickthall, 1930, p. vii). Thus, some translators attempt to stay as close as possible to the religious text in order to reflect its features (Stewart, 2000). Staying closer

to the original means literal translation or rendering the basic meanings conveyed by individual words. According to Burman (1998), literal translation is capable of reflecting the "feel and shape of the Qur'ān" (p. 713). Therefore, specifying the strategy used in Qur'ān translation, Pickthall (1930) reported that he rendered the Qur'ān literally. His translation, *The Meaning of the Glorious Koran: An Explanatory Translation* (1930/1997), is notable for its classic English that imitates the Bible and its "faithfulness to the original" (Kidwai, 1987, p. 11-12). Kidwai (1987) further added that Pickthall's rendition "surpasses other translations in its elegance of style and diction" (p. 11-12). However, Pickthall (1930) used a few explanatory notes which makes it sometimes difficult to understand his Biblical English (Kidwai, 1987).

On the other hand, Abdullah Yusuf Ali (1934/1937/1996), an Indian Muslim, postulated that his translation, *The Holy Qur'ān: Text, Translation and Commentary*, which was written between 1934 and 1937, is an interpretation. It became known for its poetic style or "rhythmic prose" (Ali, 1937, p. xii). Yusuf Ali (1937) explained that "The rhythm, music, and exalted tone of the original should be reflected in the English interpretation" (p. xii). He added that he did not include his views but followed commentators (Elimam, 2013). However, he put brief notes that show his understanding and through such notes he admits his involvement in interpretation. Nevertheless, he noted that any art of interpretation should stick to the text it interprets. Further, since the Holy Qur'ān is in Arabic, which is a synthetic language (i.e., using inflections to express syntactic relationships in a sentence), it cannot be translated into any "modern analytical language [i.e., relationships between words are conveyed through word order, particles, prepositions, etc.] word for word" and that the same word cannot be given the same translation every time it occurs in the text (Ali, 1937, p. xvi). He also stated that the Qur'ān is known for its rich vocabulary that distinguishes between things that appear to be similar;

hence, one cannot give a general translation for such nearly synonymous words. Therefore, the names of Allah "al-rahmān" and "al-rahīm" cannot be both rendered as "the most merciful," but as the "Most Gracious" and the "Most Merciful," respectively (Ali, 1937, p. xvi).

However, some criticized Yusuf Ali's translation believing that it is written in an outdated language (Elimam, 2013). Kidwai (1987) wrote that the translation is not literal but a paraphrase, and that it faithfully reflects the meaning in the original. Nevertheless, Kidwai (1987) reported that Yusuf Ali's translation manifests his Sufistic thinking, especially in his notes. He explained that his translation represents Sunnis with a pseudo-rationalistic approach. Gibb (1935) reported that the translation is not as practical as his commentary. Despite the criticisms listed above, the translation was met with sufficient circulation because it was released at the time where other translations by Ahmadi or Qadiani Muslim scholars dominated the scene (Elimam, 2013).

As for Arberry's translation, which was written by Arthur John Arberry, a British orientalist, *The Koran Interpreted* (1955/1998) is a verse-like translation which Arberry considered an improvement upon previous translations that he described as dull. He stated that he avoided the "Biblical style," footnotes, and glosses adopted by other translators (Arberry, 1955, p. x). He argued that the Holy Qur'ān is untranslatable, but one can reproduce its smoothness. Kidwai (1987) claimed that, compared to other non-Muslim translations, Arberry's translation stands out because of its quality. Nonetheless, it has been criticized for its omissions and mistranslation of verses. For example, النبي الأمي has been mistranslated as (the Prophet of the common folk) instead of (the unlettered Prophet) as suggested by Yusuf Ali and Sahih International. Further, it failed to convey actual meanings of verses because Arberry did not practice Islam like Muslims, and he translated them literally with no consideration of exegeses (Kidwai, 1987).



Regarding *The Noble Qur'ān: English Translation of the Meanings and Commentary* (1977/1984/1998) by Muhammad Al-Hilali, a Moroccan scholar, and Muhammad Muhsin Khan, an Afghani doctor and author, it was approved by The General Directorate for the Departments of Scientific Research, Ifṭā. The translators emphasized that it is an interpretation of the Qur'ān, and thus the inclusion of elaborate footnotes was based on exegeses (i.e., exegeses) by Al-Ṭabarī (d. 923 C.E.), Al-Qurtubī (d. 1273 C.E.), Ibn Kathīr (d. 1372 C.E.), and Saḥīḥ Al-Bukharī (d. 870 C.E.). As reported by Elimam (2013), the translation is also marked by the use of Arabic phrases such as ( صَلَّى اللهُ عَلَيْهِ ) ( وَسَلَّم ) for "May God's peace and grace be upon him." Further, the translators transliterated some Arabic words followed by a short explanation for each, e.g., al-mutaqūn has been explained as "[the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]" (1998, p. 2). As for Muslims' acceptance of the translation, Mohammed (2005) wrote that it is the available translation in many Sunni mosques and approved by Muslims. Additionally, Kidwai (1998) noted that the translators are Salafīs trying to reflect early Muslims' understanding of the Holy Qur'ān.

Another translation is by Muhammad Habib Shakir. The identity of the translator is not known. Some argued that Muhammad Habib Shakir is an Egyptian judge. Others mentioned that the translation is attributed to a Pakistani banker, Mohammed Ali Habib, since Muhammad Habib Shakir is against translating the Qur'ān as he declared in his book, *Al-Qawl Al-Fasl fi Tarjamat Al-Qur'ān Al-Karīm*. The translation, *The Qur'ān* (1968/1974), is thought to be a plagiarized version of Muhammad Ali's first translation of the Qur'ān that appeared in 1917, and the second that was released in 1951. Muhammad Ali is a Shiite Muslim who belonged to the Ahmadiyya Movement that was founded in Qadian, Punjab, India. Nevertheless, Shakir made some changes regarding the titles of the

chapters, names of the Prophets, and stories in the Qur'ān to accommodate mainstream interpretations. Modifying stories was necessary since Muhammad Ali expressed some denial of Prophets' miracles. However, such changes were not done consistently throughout the translation (Kidwai, 1998). Similar to Muhammad Ali's translation, Shakir's is less classic (Kidwai, 1987). However, it does not include explanatory notes or any reference to the translator. What characterizes Shakir's translation is the inclusion of Shia notions. In other words, it reflects how Shia Muslims understand the Qur'ān. For example, in the Chapter of the Table Spread with Food (Chapter 5), Verse 3, (الْيَوْمَ أَكْمَلْتُ لَكُمْ (ديينكم وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا), Shakir interpreted it contextually as "After his last pilgrimage when the Holy Prophet of Islam finally appointed Ali as his successor and Khalifa at Ghadir Khum, the above verse about perfection of religion and completion of Allah's favours was revealed" (Kidwai, 1987, p. 57). The translator spoke of Ali as Prophet Muhammad's selected successor, which is entirely unfounded and dismissed as fake by accredited Sunnah.

One more popular translation is by Hafiz Ghulam Sarwar, who is an Indian scholar, a graduate of the University of Cambridge. He worked as a judge in Singapore and Mufti of Penang, Malaysia. Sarwar complimented Muhammad Ali's English translation of the Qur'ān for its notes and commentaries. However, according to Sarwar, Muhammad Ali's language in the translation is sometimes poorly constructed in favor of literal translation. Nevertheless, Sarwar noted that he would not accuse Muhammad Ali of any defective understanding of verses. Most notably, Sarwar's translation, *The Holy Qur'ān: The Arabic Text and English Translation*, that appeared in 1929 and reprinted in the 1930s, 1973, 1981, and 2011 is meant to be easy to read, clear, accurate, and faithful to the original. It has no explanatory notes, but Sarwar paid attention to details and gave a critical account of three translations in the Preface (Kidwai, 1987).

Another popular translation is by Sahih International and became known as *Sahih International* or *The Qur'ān: English Meanings* (1997/2011). The translation was published by Dar Abul-Qasim in Jeddah. The translators focused on meaning consistent with the interpretation of Ahl Al-Sunnah (Sunnis). They also wrote their translation in simple English. Being aware of the untranslatability of the Holy Qur'ān, the translators declared that they did not translate or interpret it but tried to convey its meanings with the help of footnotes (mainly explaining God's attributes). Further, they argued that offering an interpretation implies inclusion of one's opinion. Thus, they restricted their understanding of verses to authentic Hadīths (i.e., a record of Prophet Muhammad's sayings). Refusing to work on any existing translation to provide their own, the translators noted that recent translations are mainly revisions of Yusuf Ali's which has its errors in 'aqīdah 'creed' (Abul-Majd, 2012).

In a nutshell, popular translations of the Qur'ān were initiated by non-Arabs (e.g., Pickthall, Khan, Sarwar, Shakir, Yusuf Ali), Muslims (e.g., Pickthall, Hilali-Khan, Sarwar, Shakir, Sahih International, Yusuf Ali), non-Muslims (e.g., Arberry), and Shiite (e.g., Shakir and Sarwar) and Sunni Muslims (e.g., Sahih International, Hilali-Khan, Yusuf Ali). Translators' purpose behind their renditions dictated the type of approach they adopted in their translations of the Qur'ān. Thus, as some (e.g., Sahih International, Hilali-Khan) considered exegeses or Prophetic traditions and included explanatory notes (e.g., Sahih International, Hilali-Khan, Yusuf Ali), others (e.g., Arberry, Pickthall) followed a word-for-word translation. Additionally, some aimed for a poetic translation (e.g., Yusuf Ali), whereas others used classic English (e.g., Pickthall). Some translations are meant to be faithful to the original (e.g., Sarwar, Yusuf Ali, Sahih International, Pickthall), but others are thought to be plagiarized (e.g., Shakir) or misinterpreted some verses (e.g., Arberry). As shown above, staying faithful to the original and writing in smooth English are two

goals that seem to be very difficult to achieve in translation.

#### **2.4.6 The Skopos Theory**

Reiss and Vermeer (1986/2014) proposed *skopos theory*, as a functional theory, stating that any translation is assigned a purpose or a function. The word "skopos" is taken from the Greek language, and it means purpose (Munday, 2016). Saleh (2013) noted that differences in religious translations are due to the various purposes behind such translations.

Reiss and Vermeer (2014) explained that translation is not only an activity of linguistic transfer, but it is initiated as a cultural one to assist in effective communication. Thus, it is recommended that translators should be aware of the purpose behind a translation which is determined by the values, knowledge, and expectations of its respective audience who is greatly influenced by the culture they live in. Such factors play a role in preserving, modifying, or changing the function of the ST. In turn, this determines the strategies used to achieve the purpose.

Saleh (2013) reported that differences in religious translations are due to the differences in the target audience, text types, and the purpose behind translation. As stated above, the purpose determines the amount of foreignized or domesticated terms included in the translation besides the use of explanatory notes. For example, Yusuf Ali addresses NSs of English who have good knowledge of Judaism or Christianity (Saleh, 2013). Similarly, Pickthall and Arberry are concerned with the same group of recipients. However, Yusuf Ali wants to prove the superiority of Islam through using and commenting on Biblical scriptures. Further, he employs poetic language. On the other hand, Hilali and Khan direct their attention to Muslims practicing Islam. For this aim, they use language that can be understood by commoners (Saleh, 2013).

Additionally, how translators view the language of the Qur'ān determines the

approach they use in translation. As some think that the Word of God is sacred and cannot be emulated, others believe the opposite. Additionally, some treat the Qur'ān like any scripture, whereas others regard it as a genre of its own. Thus, translators either choose to produce a literal translation or opt for achieving a dynamic-equivalence translation.

Dealing with Islamic texts, Saleh (2013) reported that translators either foreignized (transliterated) terms including Prophets' names (e.g., Shakir's 'Ibrahim and Ismail' for إبراهيم وإسماعيل), gave TL equivalents (e.g., Yusuf Ali's 'prayer and charity' for الصلاة والزكاة), foreignized words with equivalents from the TL in parentheses (e.g., Hilali-Khan's 'salat [prayer] and zakat' for الصلاة والزكاة), or used a mixture of such strategies in which in some cases translators explained terms. Explaining terms is dependent on translators' knowledge of the TL and their knowledge of its terms.

Critiquing such strategies, Saleh (2013) reported that the first may lead to incomprehensibility, whereas the second necessitates using general or specific terms which in turn requires adding words to precisely transfer meaning. Therefore, he recommends considering potential readers of the translation, text types, and the purpose of translation to select any of the above-mentioned strategies. Most importantly, the prime approach to translating anything, which is in this sense ignored by translators, is the accuracy of translating meaning. This might jeopardize the credibility of their translations and may render them inaccurate.

## **2.5 Collocations and Translatability**

Ghazala (2002) stated that collocations serve an aesthetic or rhetorical function compared to their one-word synonyms. However, collocations behave differently with regard to translatability. Thus, they are problematic for translators who want to maintain collocability and achieve accuracy of meaning. Nevertheless, Newmark (1988b) and Baker (2011) proposed a number of strategies to deal with collocations.

Ghazala (2002) added that a translation with more and more of collocations is of a good quality. Thus, "bed ridden" and "ill" should be translated as 'طريح الفراش' and 'مريض', respectively. Further, according to Siyanova-Chanturia and Martinez (2015, p. 549), *phraseology* (i.e., the study of multi-word, semi-fixed expressions, e.g., collocations, proverbs) is considered a strong indicator of language proficiency (Ferro Ruibal, 1996, p. 104) and an important component of the *translation competence model* (i.e., the set of technological, cultural, and linguistic skills needed for translators; Colson, 2008, p. 201). It is because of phraseology that scholars recommend that translation assessors should be NSs of the TL (Mossop, 2013). In addition, until recently a good command of the TL phraseology is regarded as one of the required qualities for professional translators as stated in ISO 17100:2015 (i.e., requirements essential for the delivery of a quality translation as specified by the International Organization for Standardization [ISO], 2015, p. 16). Moreover, there are a number of studies (e.g., Heltai, 2004; House, 2015; Huertas Barros & Buendía Castro, 2017; Lee-Jahnke, 2001; Mossop, 2011; Sardelli, 2014) that have used phraseology to assess the quality of translated texts.

However, Ghazala (2002) and Baker (2011) reported that what determines the use of collocations is the type of register or context they are used in. According to Ghazala (2002), for formal register such as religious, literary, and technical writing, rendering ST collocations as equivalent collocations in the TL is highly recommended. Additionally, Baker (2011) noted that translator's inability to find any potential collocational patterns in the TL with the same meaning may make one's translation "inaccurate or inappropriate" (p. 53).

According to Elewa (2016), with regard to translatability, collocations can be divided into three different groups: (a) compatible collocations (i.e., word for word translation will result in an equivalent collocation in the TL, e.g., 'deep sleep' is نوم عميق),

(b) semi-compatible collocations in which only one constituent in the collocation corresponds to its counterpart in the TL (e.g., صمت corresponds to silence in 'deep silence' for صمت مطبق), and (c) the non-compatible group which is of culture-specific collocations such as تربت يدك 'May God bless you with wealth' and رغاء الإبل 'a sound produced by camels to express boredom.' Such culture-specific collocations cannot be rendered literally.

To achieve equivalence for translated collocations including binomials, Newmark (1988b) and Baker (2011) suggested a number of procedures such as using a cultural equivalent (e.g., 'Romeo and Juliet' for قيس وليلى) or a general term (e.g., 'patience and prayer' for الصبر والصلاة) and paraphrasing or deleting one of the words in the collocation (e.g., 'fate' for قضاء وقدر) in case of binomials with nearly synonymous conjuncts. However, regarding translating binomials in the Holy Qur'ān, deleting one conjunct or adding to conjuncts through modification is done with caution. Thus, binomials pose a considerable problem for translators who aim to preserve meaning, maintain collocability, and provoke a similar rhetorical response.

### 2.5.1 Translating Collocations of the Holy Qur'ān

The Holy Qur'ān is full of collocations many of which are culture-specific or figurative (Al-Sofi et al., 2014). It has been proven that translating Qur'ānic collocations is one of the problems that translators encounter when they want to create the same effect in English. As mentioned above, different languages have different ways of expressing meaning. Therefore, the translated concept may be expressed using a word, a collocation, or even an explanation (i.e., paraphrase; Baker, 2011).

To give an example, in the Holy Qur'ān, أَصْحَابُ الْمَيْمَنَةِ has been translated by Pickthall and Hilali-khan as 'those on the Right Hand' and sometimes followed by an explanation like *those who will be given their Records in their right hands* (Al-Sofi et al.,

2014). As suggested by Al-Sofi et al. (2014), providing an explanation makes the religious text more communicative. For some other instances, the collocation has been transliterated as Hilali and Khan's 'Mash'ar-il-Haram' for المَشْعَرُ الْحَرَامُ (Yusuf Ali's 'the Sacred Monument').

Even worse, if rendered as a collocation in the TL, the rendered product of a collocation is a matter of acceptability. Bahumaid (2006) argued that "collocability is a matter of more or less" (p. 136). What is considered an acceptable collocation for one NS may not be so for another. Further, Baker (2011) reported that being a NS is not always helpful to assess the typicality of a collocation. Thus, Hatim and Munday (2019) argued that the difficulty of translating collocations can be overcome once translators recognize such combinations as collocations instead of words with individual meanings.

Idiomatic collocations, on the other hand, are more challenging than literal ones. Baker (2011) posited that cultural and figurative collocations are especially difficult for translators because creating a connotational or rhetorical effect means violating culture-specific or figurative restrictions. Thus, قَدَمَ صِدْقٍ has been translated by Hilali-Khan (1984, p. 269) as 'a good reward of good deeds.' The word (قَدَمَ) means *foot*, but when it collocates with صِدْقٍ, the figurative meaning arises which is 'a good reward' (Al-Sofi et al., 2014).

Nida (2003) encouraged translators to avoid word-for-word translation of cultural collocations as this may result in "collocational cashes" (p. 165) or unnatural, meaningless sequences of words. However, in the case of idiomatic binomials such as لَيْلاً وَنَهَاراً ('night and day'), which is used once in the Qur'ān and suggests continuity, it can be translated as 'day and night.' However, translators of the Holy Qur'ān have translated the binomial as 'night and day' (e.g., Sahih International, Pickthall) or 'by night and by day' (e.g., Shakir and Arberry) following the order in the ST. Apparently, translators reversed the order



typically found in the TL. As a result, the translated binomial suggests a different meaning when idiomaticity, collocability, and word order were ignored.

### **2.5.2 Maintaining Collocability for Translated Collocations**

As stated above, Baker (2011) listed some factors responsible for the induced errors in translating collocations. Some translators may translate them literally, and this may result in unnaturalness and disrupt collocability. Others may explain them, and this may minimize the number of collocations in the TT and affect the quality of the translation. Others may render collocations as collocations in the TT, but a shift in meaning may occur, especially if collocations are culture-specific. This section elaborates on Baker's (2011) error-inducing factors and gives an overview of studies tackling the issue of collocability in relation to Qur'ānic collocations.

Baker (2011) claimed that translators are either highly affected by the SL text patterning or cannot solve the tension between accuracy and naturalness. As a result, rendered collocations may not exhibit typicality of co-occurrence between node words (i.e., words that researchers want to examine) and collocates (i.e., the accompanying words). More importantly, most translators misinterpret culture-specific collocations or those embedded in a marked way in the ST. Therefore, Nida (2003) reported that translating collocations becomes even more challenging when the two languages belong to two different cultures. Bassnett-McGuire (1980) explained that "cultural untranslatability is due to the absence in the TL culture of a relevant situational feature for the SL text" (p. 32).

As illustrated above, collocations reflect the source culture and some language-specific preferences. Therefore, a collocational pattern that is acceptable in a language may be rendered in a strange way and thus causes a breakdown in communication (Baker, 2011; Dweik, 2000). As recommended by Baker (2011), translators should ideally produce a

typical collocation in the TL while preserving the meaning of the ST collocation. However, this is sometimes difficult to achieve because of the tension between accuracy and typicality. What is typical is sometimes not accurate. Adopting the nearest typical collocation necessitates some change in meaning. According to Baker (2011), good/bad law in English is translated as ‘just/unjust law’ in Arabic (‘قانون عادل / جائر’). Thus, Baker warned against translating collocations literally as this will result in ignoring the idiomatic or the indirect meanings conveyed by collocations. Even worse, achieving collocability and preserving meaning will be even more challenging when one translates Qur’ānic binomials because translators should strive for creating a special effect typical of religious texts.

There are a number of studies that explored the issue of collocability for translated Qur’ānic collocations. Some studies (e.g., Alshaje’a, 2014; Al-Sofi et al., 2014) investigated verb + noun collocations such as *يُتِمُّونَ الصَّلَاةَ* / Arberry's ‘perform the prayer.’ Others (e.g., Abdullah, 2009; Al-Sofi et al., 2014; Hassan & Menacere, 2019) focused on noun + adjective collocations (e.g., *عَذَابٌ أَلِيمٌ* / Pickthall's ‘painful doom’). However, some (e.g., Al-Sofi et al., 2014; Hassan & Menacere, 2019) examined noun + noun combinations (i.e., compound nouns and those in the genitive construction where the first noun stands for the possessed and the second for the possessor, e.g., *دار السلام* / Hilali-Khan's ‘home of peace [paradise]’), but none examined binomials. Some used exegeses and dictionaries (e.g., Alshaje’a, 2014; Hassan & Menacere, 2019) to decide on collocability, whereas others relied on NSs (e.g., Abdullah, 2009). Further, some researchers considered mainly collocability for translated collocations (Abdullah, 2009), but others also focused on the accuracy of translation (Hassan & Menacere, 2019).

Reviewing findings of previous studies, Alshaje’a (2014) noted that translators sometimes did not consider context; hence, they failed to achieve collocability for

translated collocations because they adopted the strategy of literal translation to deal with Qur'ānic collocations. Because of literal translation, Alshaje'a (2014) and Hassan and Menacere (2019) reported relevant problems such as using general or specific terms, opting for classic language, or selecting pleonastic (i.e., redundant) expressions. Thus, Al-Sofi et al. (2014) recommended that translators should provide explanations for culture-bound collocations as what Hilali-Khan did in some of the examples above.

To conclude, Al-Sofi et al. (2014) emphasized that the Holy Qur'ān is full of culture-bound collocations. Thus, for culture-based collocations, achieving collocability is sometimes difficult since translators have to preserve Islamic cultural figures or concepts because of their relevance to the interpretation of verses. Thus, maintaining collocability for translated binomials or rendering them literally may result in inevitable semantic shifts. Because of such intricacies, Al-Sofi et al. (2014) recommended explaining collocations in translation.

## **2.6 Studies on Translating Binomials**

There are a few studies (e.g., Carvalho, 2006, 2008; Khatibzadeh & Sameri, 2013; Klégr & Čermák, 2008; Krygier, 2017; Mohammad et al., 2010; Štichová, 2016; Toury, 2012; Vázquez y del Árbol, 2014) that were conducted to investigate how binomials were translated by translators of legal, political, literary, and religious texts. The scarcity of research is partially attributed to which SL is used in translation. Biel (2009) argued that translating from typical law languages such as English is easier because English legal texts are full of repetition and redundant structures of binomials. For Biel (2009), the process of translating English binomials is mainly that of simplification where one of the repetitious terms is ignored. Similarly, Chromá (2011) stated that if a binomial is a sequence of synonyms, they should be translated as one word. However, for translating religious texts, Krygier (2017) drew one's attention to the fact that literal translation may help in rendering

religious binomials in the ST as binomials in the TT. This section reviews relevant studies by Carvalho (2006, 2008), Khatibzadeh and Sameri (2013), and Vázquez y del Árbol (2014).

As mentioned above, a number of studies focused on the translation of English legal binomials since binomials are very common in legal English. In one study, Carvalho (2006) argued that binomials can be classified into two categories in relation to translation. For example, there are redundant binomials of synonymous words such as *true and correct*, and those that trigger a number of translation problems. On the other hand, there are specific binomials in which the constituents are technical terms, and such combinations require knowledge of the linguistic conventions of the TL.

In another study, Carvalho's (2008) goal was to scrutinize the translations of English legal binomials into Brazilian Portuguese. She worked on a corpus of one million words (i.e., 140 English texts and 140 texts written in Brazilian Portuguese) to retrieve 816 English binomials and their translations. Carvalho (2008) considered English binomials occurring at least three times in the corpus. The analyzed binomials belong to eight categories. The majority of binomials are mainly of nominal constituents, but her data also showed a large number of prepositional binomials (e.g., *by and with*). As for their translations, Carvalho (2008) found that translators have rendered binomials literally. Thus, the same legal effect evident in the ST is lost in some translations. She explained that in Brazilian Portuguese binomials are not common in legal language. Therefore, she recommended that translators should be familiar with the cultural conventions of the SL and the TL to create a comparable legal effect. Though her research is the first of its kind, Carvalho did not provide any practical guidelines for translators of binomials except her suggestion that binomial expressions should be treated as single units in translation. She explained that her approach is mainly descriptive rather than being prescriptive.

Similarly, Khatibzadeh and Sameri (2013) attempted to assess the naturalness of Persian binomials translated into English. They elicited about 147 political binomials used by Iranian leaders in 10 speeches delivered between 2005 and 2012. The researchers found that 75.2% of the analyzed binomials are of nouns followed by those of adjectives (16.8%) and verbs (6.4%). On the other hand, binomials made of adverbs scored the lowest percentage (1.6%). Khatibzadeh and Sameri (2013) relied on NSs to assess the naturalness of rendered binomials. They reported that literal translation accounted for 107 of binomial translations, and it could help in producing natural translations of 50% of the examples, but participants overused it to translate idiomatic expressions. Thus, their translations resulted in unnaturalness and failed to produce the same political effect.

Similarly, Vázquez y del Árbol (2014) analyzed 100 English binomials, trinomials, and polynomials found in English powers of attorney and their Spanish translations. They found that nominal (44%) and verbal (27%) binomials are more frequent than those of adjectives (16%) and other categories. Further, binomials (81%) were more commonly used than trinomials (16%) and polynomials (2%). Additionally, those connected with *and* account for 57% of the instances followed by those with *or* (30%). Additionally, Vázquez y del Árbol (2014) focused on doublets, triplets, and quadruplets made of synonyms and near synonyms. To translate such expressions, translators adopted one of the following strategies: (a) modulation, (b) transposition (i.e., changing the part of speech of the word without changing its meaning), (c) generalization (i.e., giving a general translation to a term when its meaning does not exist in the TL), and (d) adaptation (i.e., changing the cultural reference when such a reference does not exist in the TL). Vázquez y del Árbol (2014) found that simplification is the recommended translation strategy for such expressions.

The studies reviewed above are corpus-based and proved that binomials are employed more frequently in English legal (e.g., Carvalho, 2006, 2008; Vázquez y del Árbol, 2014) texts. Additionally, Carvalho (2008) and Vázquez y del Árbol (2014) stated that binomials of nouns are more common in English legal texts, and the same applies to Persian political writing (Khatibzadeh & Sameri, 2013). However, binomials are not common in legal Brazilian Portuguese; hence, translators should be aware of the linguistic features of the SL and the TL because binomials of synonymous words are rendered as one word if the TL lacks such structures or if a specific register does not employ binomials (Biel, 2009).

## **2.7 Theoretical Framework: Mona Baker's Translation Universals**

Translators of Qur'ānic binomials may either render binomials as equivalent binomials in the TT, translate them as two connected or unconnected (i.e., with no conjunction) words, or explain them. In some cases, meaning is well-preserved. Thus, the researcher developed a framework (see Section 3.4.4) to analyze binomial translations in terms of form and meaning based on previous works by Baker (1993), Blum-Kulka (2000), Cyrus (2006), Klaudy and Karoly (2005), Klaudy (2008), and El-Nashar (2016). Therefore, this section elaborates on some relevant theories and reviews related studies.

CBTS deal with translation as a process as well as a product with the aim of comparing translated to non-translated texts. Baker (1993) used comparable corpora, defined as consisting of "two separate collections of texts in the same language: one corpus consists of original texts in the language in question and the other consists of translations in that language from a given source language or languages" (p. 234), to explore features that characterize translated language compared to non-translated texts without worrying over interference that may result from the interaction of two linguistic systems in using parallel texts (i.e., STs and their translations) only. She proposed a number of constraints

(i.e., simplification, explicitation, normalization, levelling-out) that became known as "universal features of translation" (Baker, 1993, p. 242) or simply *translation universals* (TUs).

The first TU is *simplification*, defined as "the tendency to simplify the language used in translation" (Baker, 1996, p. 181–182) or using fewer words in translation (Blum-Kulka, 2000). However, *explicitation* 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 (Blum-Kulka, 2000). As for *normalization* (also known as *conventionalization*, *standardization*, *conservatism*, *normalcy*), Baker argued that it is the "tendency towards conforming to or even exaggerating the typical patterns and practices of the target language" (1996, p. 176–177). On the other hand, *levelling-out* refers to the inclination of translations to "gravitate towards the centre of a continuum" (1996, p. 184). Put simply, levelling-out describes translations that exhibit less register variation. Zanettin (2013) states that the four TUs are interrelated because translation is mainly a de-complexification process where translators simplify language through conforming to TL norms, reducing use of creative language, and adding explanations whenever is needed. Pym (2008) explains that levelling-out results from extreme simplification, normalization, and explicitation. Hansen-Schirra and Steiner (2012) considered levelling-out as being located on a continuum where at one end translators adhered to SL norms, and at the other end TL norms are met.

Such TUs can be of different types and at different levels. *Explicitation* manifests itself in adding linguistic material such as connectives (e.g., as, when, also) to conform to the norm of the TL or the addition of explanatory expressions to minimize cultural differences between two cultures. Research on *simplification*, however, is more concerned with lexical density, sentence length, word frequency, and type-token ratio to calculate

word range. It is also conceptualized as using informal and modern vocabulary in place of formal and archaic words. Regarding *normalization*, it becomes evident in domesticating cultural concepts, using simple syntactic structures for complex ones, formalizing language, etc. (Xiao & Hu, 2015). According to Blum-Kulka (2000), translators resort to adapting foreign names and culture-bound references, minimizing the transfer of foreign expressions, rendering spoken discourse as written discourse, and using colloquial language in place of formal conversations to normalize their translations at word level. Other strategies to normalize language include using common expressions instead of old ones, employing common collocational patterns, emphasizing TL's typical punctuation conventions (i.e., standardizing unusual punctuation through replacing commas with full stops or semi-colons to separate independent clauses), and rendering creative collocations of untypical imagery as normal expressions (Baker, 1996). Such techniques make the TT more readable, familiar, idiomatic, and organized than the ST. These observations describe not only target-oriented translations but also those that claim to be source-oriented.

Product-oriented translation studies attempted either to prove or reject Baker's hypotheses of TUs (Xia, 2014). According to Frawley (1984), such features of translated language or the "third code" (i.e., features peculiar to a translation and not found in the two languages involved) is independent of the languages involved in the translation activity, the translator, the text type, and of any historical period. Following Baker, many researchers such as Øverås (1998), Laviosa (1998a), Olohan and Baker (2000), and Puurtinen (2003b) tried to test such hypotheses, initiate new ones, and found differences between translated and non-translated texts in terms of their lexical and syntactic make-up (Xia, 2014). For example, some (e.g., Munday, 1998; Øverås, 1998) supported the existence of such universals, whereas others (e.g., Kenny, 2001; Xiao et al., 2010) found



some evidence against them. This makes the issue of TUs not only complicated but also a controversial one.

### **2.7.1 Collocations in CBTS**

Exploring collocational patterns in translated texts has been the focus of substantial research and became the core theme for many CBTS (Bernardini, 2011). As reported by Baker (1993), CBTS on collocations in translated texts will eventually contribute to the "elucidation of the nature of translated text as a mediated communicative event" (Baker, 1993, p. 243) since they explore how frequency is related to typicality (Stubbs, 2001). Kenny (1998) noted that studying collocations in translations may yield important results on how cultural forces play a role in translation. Further, Baker (2011) differentiated between translations that sound like the original because collocational patterns have been used in the TT and those that look foreign because they do not reflect the norms of the TL.

### **2.7.2 Previous CBTS on Collocations Using Baker's TUs**

Though conducting research on TUs or norms necessitates using comparable corpora, Kenny (2001), Bernardini (2011), and Xia (2014) emphasized that using parallel corpora (i.e., STs and their TTs) is indispensable. It helps in exploring TUs and attributing shifts to the translation process. Most notably, Bernardini (2011) and Kenny (2001) considered collocations in literary texts, whereas Xia (2014) explored them from a diachronic perspective.

Working on a parallel corpus of two million words of German literary texts and their English translations, Kenny (2001) examined how marked and unusual collocations were translated and whether they were normalized or rendered creatively. She specifically examined hapax legomena (i.e., occurring once) that were considered *creative* because of their orthography, derivation, or compounding. She also focused on creative writer-specific word forms, unusual collocations involving *auge* (i.e., the German word for *eye*) as a node

word, and idiosyncratic collocations repeated many times. Frequency lists were created to identify hapax legomena, and concordancers were employed to search for creative collocations using a node word. In other words, a node word that was frequent and well-distributed in all the component texts was selected, and its automatic generated concordance was examined for creative or unusual uses. The creative status of collocations and their translations were determined through resorting to dictionaries, NSs, and reference corpora of German (i.e., Mannheim Corpora) and English (i.e., the BNC) texts.

Results indicated that 44% of the creative hapax legomena were normalized, but none of writer-specific forms were normalized. As for repeated idiosyncrasies, 17% of such collocations were normalized compared to 22% of normalized unusual collocations. Kenny (2001) reported that there was a small percentage of creative renditions. Nevertheless, she found evidence of lexical normalization occurring in translation, and that some translators tended to normalize more than others. She also noted that idiosyncratic lexical use was the most affected by normalization, whereas other unusual collocations were rendered in a creative manner. She concluded that normalization is due to norms that "prioritize acceptability to the target culture and in the TL" (Xia, 2014, p. 28) and not simply a translation feature (Olohan, 2004).

Kenny (2001) drew the attention to using three corpora (i.e., one is parallel and two are in English and German) and comparative data. She included generalizations relating normalization to the translator and the publisher. For example, TUs of explicitation, levelling-out, and simplification are related to cognitive factors, but normalization can be explained in light of socio-cultural factors. Kenny (2001) added that translations that are deemed to be unacceptable are criticized and rejected. Normalization is determined by genre conventions and time periods. In other words, translators normalize to meet requirements of a certain text type or to reflect features of a specific era. She also referred

to the inevitable loss incurred by translation and how translators compensate for such loss using some comparable stylistic devices such as alliteration, rhyme, metaphor, etc.

Another important study is by Bernardini (2011) who explored the use of collocations in translated and non-translated texts of fiction. She utilized parallel and comparable corpora: (a) STs in English, (b) their translations into Italian, and (c) non-translated texts in Italian. Besides the core corpus which is tripartite, she used two reference corpora (i.e., the BNC and the Italian *Repubblica*, a corpus of newspaper articles). To extract a list of collocations, she considered only sequences of adjective-noun, verb-noun, and noun-preposition/conjunction-noun that were likely to form collocations in Italian. The list was based on the monolingual, comparable corpus, whereas frequencies of lexical items forming such sequences were retrieved using the *Repubblica* corpus. Collocations occurring more than once and scoring an MI (i.e., mutual information, a measure of collocational strength) of two or more were considered. Such collocations were ranked with respect to their MI in the reference corpus and the Italian corpora (i.e., translated vs. non-translated texts).

The difference in rankings for each collocation was calculated using the Mann-Whitney test. Results revealed that collocations are more commonly found in the translated corpus. Focusing on constructions of noun-preposition/conjunction-noun, the researcher identified 67 shifts in 1061 concordance lines of the parallel corpus. She found that 32 shifts were initiated to make the text more explicit, 12 were employed to secure formality or precision for the translation, and 16 shifts were utilized to ensure idiomaticity. Bernardini (2011) reported that translators preferred using collocations; hence, they developed a tendency towards standardization (Toury, 2012) or explicitness. She further stated that using parallel corpora is essential to attribute observed differences to the translation process. She recommended that the approach to corpus exploitation should be

tripartite (i.e., STs in language A, their TTs in language B, and a comparable/reference corpus of originals in language B) if one wants to uncover distinctive features of translated language.

Utilizing parallel and comparable corpora, one important diachronic study is by Xia (2014) who used four corpora (i.e., two corpora of translated Chinese texts into English of the 1930s and the 1940s and those published since 1988 besides two original Chinese corpora of the 1930s and the 1940s and of 1989 and 1993). Xia (2014) focused on six frequent node verbs and six frequent node nouns in all the corpora. As for collocates, those scoring an MI of four were included in the study. In other words, they should have occurred at least five times. Focusing on collocations of adjective-noun combinations in parallel texts, the researcher found patterns of denormalization and normalization. Normalizing shifts were divided into obligatory shifts resulting from structural differences between Chinese and English, non-obligatory semantic shifts of specification or mutation, explicating shifts of additions, substitutions to achieve precision in meaning (e.g., to make the implicit explicit) or structural acceptability, and class shifts. According to Xia (2014), explicating shifts enhance readability of the translation through reducing the cognitive load of the reader.

Results showed that collocations with lower repetition rate were more frequently used in earlier translated Chinese texts than in earlier original Chinese texts. However, denormalized collocations (i.e., combinations with reduced collocability because of the influence of the SL; Xia, 2014) occurred more in older translated Chinese texts than in recent ones. This resulted from translating early texts literally and adapting recent ones structurally or explicating them. Xia (2014) concluded that translated texts exhibit both normalizing and denormalizing shifts. In other words, denormalizing earlier translations is attributed to the influence of the SL or literal translation that was due to the immaturity of

modern vernacular Chinese which in turn necessitated borrowings from European languages. Such borrowings became institutionalized and fixed over time.

As mentioned above, Kenny (2001), Bernardini (2011), and Xia (2014) used parallel corpora besides reference or comparable corpora. However, Bernardini (2011) analyzed translations in terms of shifts of explicitation, formality, precision, and idiomaticity, whereas Xia (2014) considered denormalizing and normalizing shifts including obligatory and non-obligatory ones of class shifts, explicating shifts, and semantic shifts. For Bernardini (2011) and Xia (2014), normalizing shifts include those of meaning and explicitation. On the other hand, Kenny (2001) considered lexical normalization of idiosyncratic collocations repeated by authors.

## 2.8 Translation Shifts

The term "shifts" was proposed by Catford (1965) to describe various deviations from formal equivalence as one translates the ST into the TL. Such shifts are expected changes that result from the linguistic differences between the SL and the TL. However, shifts are not essentially formal because shifts in meaning are also possible. Further, only a few research papers were done on Catford's shifts and collocation (e.g., Stulpinaitė et al., 2016) because translation is more concerned with meaning (Cyrus, 2006). Nonetheless, proposals on semantic shifts are scarce (e.g., Cyrus, 2006).

Following the linguistic models of Halliday and Firth, which view language as a form of communication that can be analyzed functionally in terms of linguistic levels (i.e., phonology, grammar, and lexis) and various ranks (i.e., word, group, clause, and sentence), Catford (1965) described *translation shifts* as "departures from formal correspondence in the process of going from the SL to the TL" (p. 73). He defined a *formal correspondent* as any TL category (i.e., unit, class, or structural element) that occupies a place in the TL comparable to that of the SL. Relevant to the present study is his concept of *category*

*shifts* which is classified into class shifts and unit or rank shifts. *Class shifts* are translation shifts affecting the part of speech of the translated unit. For example, in Sahih's translation of one noun إِمَامًا as 'to lead,' the word has been translated as a verb instead of a noun. As for *unit or rank shifts*, Catford (1965) explained that rank shifts occur when the TL equivalent is at a different rank than that of the SL unit. More specifically, he referred to units arranged hierarchically such as morphemes, words, groups, clauses, and sentences. Translating سُنْدُسٍ as *fine silk* by Yusuf Ali is an example of a rank shift where the translator rendered the word as a phrase. Thus, a rank shift from word level to phrase level occurred.

Proposing her model of semantic shifts, Cyrus (2006) criticized Catford's (1965) formal shifts believing that his approach relies heavily on structuralists' view of language. Besides grammatical shifts of category and semantic shifts of *generalization* (i.e., the TT item is less specific than the ST item or when some information has been ignored in translation), *addition* (i.e., adding extra information or using more than one word to express meaning), and *explicitation or specification* (i.e., the TT item is more specific than the ST item or includes extra information), Cyrus (2006) proposed those of *omission* (i.e., a source segment or part of it is not translated in the TT) and *mutation* (i.e., sense mismatches where the translated segment has a different sense than that of the ST segment). Translation by omission or deletion may result in generalization; hence, a shift in meaning is inevitable. Dickins et al. (2017) reported that omitting ST items in translation is expected as translators translate from Arabic into English.

Semantically, rendering binomials as equivalent binomials necessitates accuracy in meaning. However, as translators of the Holy Qur'ān are cautious of omitting or adding units of meaning, specifying or generalizing meaning is expected to account for cultural differences. On the other hand, shifts of mutation and omission are serious as they may

affect the credibility of the translator (Pym, 2015).

### 2.8.1 Semantic Shifts: Specification and Generalization

Specification and generalization are two procedures that are sub-types of the modulation technique in translation proposed by Vinay and Darbelnet (1995) in their account of translation strategies. *Modulation* is defined as "a variation of the message, obtained by a change in point of view" (1995, p. 37). Using *point of view*, the writers also referred to the movement along the specific-generic axis. In terms of hyponymy, Knittlová et al. (2010) reported that specification occurs when the translator used the hyponymous term (i.e., the subordinate or the type) in place of the hypernym (i.e., the superordinate or the category), and the opposite is true in generalization. Both strategies have their own benefits and pitfalls.

When translators specify, the TL segment contains an extra feature not found in the SL word. On the other hand, if translators generalize, they suppress one semantic feature through using a hypernym (Knittlová et al., 2010). Baker (2011) noted that generalization is one of the techniques used by professional translators to solve problems of non-equivalence at word level. In other words, translators usually adopt a general word if they do not find an equally specific word. Generalization is one of the implicitation procedures besides combining the meanings of various individual words into one TT word. Vinay and Darbelnet defined (1995) *implicitation* as "the process of allowing the target language situation or context to define certain details which were explicit in the source language" (p. 80). Klaudy (2008) added other operations such as ignoring the translation of important words in the ST and translating two sentences in the ST as one in the TT. Further, Laviosa-Braithwaite (2001) viewed generalization in terms of word level such as using superordinate terms and common-level synonyms. By the same token, Baker (2011) suggested the strategy of substituting a word with a more neutral or less expressive word.

On the other hand, Baker (2011) did not mention the opposite technique of specification to deal with various translation problems. Proposing the term *particularization*, Delisle (1988) indicated that moving from the abstract to the concrete level is subsumed under particularization techniques. Further, Knittlová et al. (2010) added other specification strategies such as using the part (i.e., meronym) instead of the whole, selecting words of connotative meanings (i.e., expressing emotions or their intensity), or adopting one register variant (i.e., a slang word instead of a formal one).

Regarding efficiency in facilitating information, source-oriented approaches (e.g., Newmark, 1995) warned against specification believing that it distorts meaning and produces a less accurate translation. Another potential problem is that other related meanings of the general term will not be accessible to the recipients. More importantly, opting for a more specific word may hinder authors' intention of keeping meaning implicit (Hatim & Mason, 1990). Further, Levý (2011) commented that ambiguity which is typical of general terms is an essential element of composition. However, he emphasized that unnecessary generalization should be avoided at all costs since translators are sometimes obliged to generalize to deal with linguistic differences between the languages involved in translation.

Speaking of its benefits, specification is employed by translators to manifest the capability of a language in expressing emotions and their intensity. On the other hand, generalization is a deforming tendency utilized to flatten language except in cases where authors strive for using words with implicit meanings (Levý, 2011). Additionally, generalization promotes the informative function of the text at the expense of the aesthetic one (Pozdílková, 2013).

As illustrated above, implicitation is associated with generalization and specification with explicitation. However, there are always exceptions as pointed out by



Kamenická (2007) who found that using very specific expressions sometimes leads to implicitation, and the opposite is true (i.e., using more general expressions results in explicitation). Nevertheless, it is explicitation that is considered a TU but not implicitation. Séguinot (1988) argued that "explicitation is a universal strategy inherent in the process of language mediation, as practiced by language learners, non-professional translators and professional translators alike" (p. 105). Further, Pozdílková (2013) reported that explicitation is used to solve translation problems besides being a translation norm. Moreover, Dimitrova (2005) commented that texts have the "potential for explicitation," and it is up to translators to explicate or not (p. 40).

As shown above, Knittlová et al. (2010) explained that specification is adding semantic features to the TT segment, whereas generalization is deleting semantic features from the TT unit. However, it is important to differentiate between explicitation that leads to the semantic shift of specification and explicitation as a TU as the latter may result from linguistic or cultural differences between the two languages involved in translation. Specification is essentially an explicating technique, but the opposite is not true. Explicitation includes other techniques that are not meaning-based. Further, specification may result from the process of normalization and not only explicitation (Bernardini, 2011; Xia, 2014).

As noted above, both procedures of generalization and specification are pertinent to explicitation and implicitation, respectively. Since Baker (1996) suggested a TU of explicitation and not implicitation, one expects that translators of the Holy Qur'ān might explicate (i.e., interpret) meaning instead of keeping it implicit. More specifically, translators might resort to explicitation to deal with culture-specific binomials.

### 2.8.2 Previous Studies on Semantic Shifts

Only few studies (e.g., AlShubaily, 2019) have been conducted on analyzing semantic shifts in translation. Criticizing Catford (1965) for proposing a number of translation shifts that rely heavily on structuralists' account of language, Cyrus (2006) suggested a different framework based on Van Leuven-Zwart's (1989) comparative model which is capable of identifying semantic, syntactic, and pragmatic shifts at various linguistic levels. AlShubaily (2019) applied Cyrus' model in her analysis of the translations of self-help books and added sub-types to one of the categories of semantic shifts.

In Cyrus' study, the model of semantic shifts was used to tag data derived from the *Europarl* corpus which consists of parallel German texts of political proceedings and their English translations. The researcher focused on predicate-argument structures to annotate grammatical (category change, passivization, de-passivization, etc.) and semantic shifts. Semantic shifts include explicitation that results from *specification* (i.e., particularization), *generalization* (i.e., hyponyms are rendered as hypernyms, or meaning is partially transferred), *addition* (i.e., adding a predicate or an argument to the translation), *deletion* (i.e., ignoring the translation of one meaning unit), and *mutation* (i.e., the rendered segment and the translation do not correspond in meaning). Using Cyrus' (2006) model, translations can be analyzed in terms of grammatical and semantic shifts.

Investigating the translation of some terms in self-help books from English into Arabic, AlShubaily (2019) followed error-analysis procedures and used Cyrus' (2006) model to identify semantic shifts. The researcher constructed a parallel corpus of English self-help books and their Arabic translations. The developed framework consists of omission, addition (i.e., overtranslation which results from adding extra information or adding more words to achieve equivalence in meaning), and mutation. The last is of three sub-types: (a) *wrong word choice* (i.e., the wrong collocate is selected), (b) *incorrect*

*literal translation* (i.e., figurative expressions are translated literally), and (c) *mistranslation* (i.e., the translation is totally different in meaning from the ST segment). Such subcategories reflect different levels of meaning mismatches between the ST element and its TT counterpart. Wrong word choice and incorrect literal translation are not as serious as mistranslation. The analysis is of three steps: (a) identifying shifts, (b) explaining them, and (c) evaluating them from the perspective of Relevance Theory. AlShubaily (2019) reported that mistranslation is a common semantic shift, whereas omission is the least common. She explained that semantic shifts are attributed to the lack of translator's competence.

### **2.8.3 Explicitation**

As stated above, translators of the Holy Qur'ān may translate binomials as equivalent ones or explain them. Explicitation is essentially associated with additions. Such additions can be in meaning (i.e., using the meronym instead of the holonym or the hyponym in place of the hypernym as two types of specification) or form (e.g., adding connectives). According to Pozdílková (2013), explicitation is a TU that helps solve translation problems (e.g., translating culture-specific items).

Nida (2003) used the term "addition," which is similar to explicitation, to refer to various additions that can be legitimately incorporated into a translation. Such additions stand for information recoverable from context. They can be grammatical such as the use of classifiers and connectives and filling in ellipited items. On the other hand, Vinay and Darbelnet (1995) defined explicitation as "a stylistic translation technique which consists of making explicit in the target language what remains implicit in the source language because it is apparent from either the context or the situation" (p. 342). Thus, Murtisari (2016) reported that Vinay and Darbelnet (1995) and Nida (2003) referred to both meaning-based and textual types of explicitation.

However, Blum-Kulka (2000) considered explicitation in terms of discourse level and focused on those of coherence and cohesiveness. She proposed her *explicitation hypothesis* and defined it as "an observed cohesive explicitness from SL to TL texts regardless of the increase traceable to differences between the two linguistic and textual systems involved" (p. 300). As noted by Blum-Kulka (2000), this results from the translation process or how the translator interprets the ST. More specifically, Blum-Kulka (2000) is more interested in textual explicitness such as the lexical increase that may lead to redundancy which does not reflect the norms of the SL or the TL. She added that if there is a lexical increase or lower lexical level in the TT reflecting SL or TL norms, this is not considered an instance of explicitation. She pointed out that there are two types of shifts (i.e., optional and obligatory). The first category of shifts is due to "stylistic preferences" (p. 312), whereas the second results from grammatical differences between the SL and the TL. Focusing on optional shifts, Blum-Kulka (2000) stated that they exclude reader-oriented information and stems from translator's diagnosis of the ST. She recommended conducting a "large-scale contrastive stylistic study" (p. 309) to find patterns of optional shifts that conform to either the SL or the TL norms or to none.

Many studies applying Blum-Kulka's (2000) hypothesis investigated both meaning-based explicitation and textual or formal explicitation in the same study. They used either parallel (e.g., Øverås, 1998; Séguinot, 1988) or comparable corpora (e.g., Olohan & Baker, 2000; Puurtinen, 2004) or both (e.g., Pápai, 2004). Øverås (1998), for example, stated that both generalization and specification are due to explicitation. However, Séguinot (1988) argued that explicitation refers to various additions that cannot be attributed to structural, rhetorical, or stylistic differences between the SL and the TL.

Various researchers have noted that informativity and specificity are important features of explicitation. Thus, Klaudy and Károly (2005) wrote that specification is only

one type of explicitation, but Olohan and Baker (2000) associated it with the inclusion of extra information. Further, Klaudy (2008) added two types of shifts besides optional and obligatory shifts. For example, pragmatic explicitation is due to cultural differences, whereas translation-inherent explicitation results from the translation process itself. Dimitrova (2005) commented that the first three categories are realized linguistically, but the last one is a bit ambiguous. She added that pragmatic explicitation is a sub-type of optional explicitation. Hansen-Schirra et al. (2007) reported that explicitation is different from explicitness in which the first is pertinent to the relationship between the ST and the TT, whereas the second is related to vocabulary and grammar and the concepts of "density" and "directness" (p. 242).

Murtisari (2016) emphasized that there are two types of explicitation where one is meaning-based (i.e., the traditional concept of explicitation), and the other is mainly textual. The textual/discourse-based explicitness is gradable. It is determined by the type-token ratio, which is related to informativeness.

### **2.8.3.1 Textual Explicitation**

Studies on explicitation (e.g., Blum-Kulka, 2000; Dimitrova 2005; Gumul, 2006; Klaudy, 2008; Olohan & Baker, 2000; Øverås, 1998; Pápai, 2004; Puurtinen, 2004; Weissbrod, 1992) started with the focus on the use of cohesion markers for explicitation purposes. However, Dimitrova (2005) reported that explicitation includes more than cohesion markers. Blum-Kulka (2000), Baker (2011), Weissbrod (1992), Klaudy and Karoly (2005), and Pápai (2004) contributed to textual explicitation through specifying a number of strategies that make the implicit meaning explicit.

Blum-Kulka (2000) reported that explicitation is defined as providing explanations to concepts in translation, inserting additional information, precise rendering of implicit or vague ideas, accurately describing ideas, disambiguating pronouns, explicit naming of

geographical places, and repeating previously mentioned details. Blum-Kulka (2000) interpreted explicitation in terms of cohesive devices and not lexically through specification. Further, Shlesinger (1989b) emphasized that explicitation can affect cohesion in a text where translators repeat words or use synonyms to deal with substitution and ellipsis. Further, Blum-Kulka (2000) noted that translators expand TTs typically through adding additional words such as modifiers, qualifiers, and conjunctions to make the translation explicit.

On the other hand, Baker (2011) stated that one of the strategies used to render collocations is paraphrasing. She added that culture-specific terms are unavoidably rendered with an increase in information. Additionally, Baker (2011) highlighted the importance of the technique of inserting background information in the TT to deal with cultural gaps.

However, Weissbrod (1992) referred to the use of proper nouns in place of pronouns and turning metaphors into similes as explicitation techniques. She also noted that explicitation is syntactically achieved through the addition of conjunctions and filling in ellipsed parts. Klaudy and Karoly (2005) developed a framework that includes both semantic and formal explicating shifts. The framework consists of specification, amplification, explicative paraphrasing (i.e., the meaning of a ST word is distributed over a number of words in the TT), dividing one ST sentence into several sentences in the TT, and translating a ST phrase into a TT clause. Moreover, House (2004a) reported that explicitation is manifested through exemplification, specification, and commenting.

Pápai (2004) identified explicitation in relation to lexical repetition and recovering ellipsed parts and stated that explicitation can be logical-visual (e.g., adding punctuation marks), lexico-grammatical (e.g., repeating lexical items), syntactic (e.g., adding conjunctions), and textual and extra-linguistic (e.g., discourse-level organizing items).

Agreeing with Pápai, Zanettin (2013) maintained that explicitation occurs at different levels. Lexically, it is measured through linguistic indicators of using explicit signals of clausal relations such as including clause connectives that manifest the relation between clauses (e.g., conjunctions, adverbs, and relative pronouns). Others added interjections to describe thoughts. Syntactically, explicating shifts are evaluated in terms of using the optional complementizer "that" (Zanettin, 2013). Bernardini (2011) also reported the use of *of*-constructions as an explicating technique. At the discourse level, explicitation affects lexical cohesion and the use of conjunctives, and it includes explicative reformulation (Zanettin, 2013). Moreover, Øverås (1998) noted that explicating categorical shifts are of using cohesion markers in place of vague ones as in replacing *and* with *so* for the purpose of making the meaning of *result in* explicit.

As shown above, Baker (1996) and Blum-Kulka (2000) defined explicitation as providing explanations, encoding meaning in a number of units, or simply spelling things out instead of keeping them implicit. Thus, explicitation can be formal (i.e., textual types and its sub-types) or meaning-based (i.e., specification). Similarly, Klaudy and Karoly (2005) developed a framework that includes both semantic and formal explicating shifts.

### **2.8.3.2 Previous Studies on Textual Explicitation**

In relation to translating from Arabic into English and vice versa, El-Nashar (2016) and Hawamdeh (2018) applied Klaudy and Karoly's (2005) framework of explicitation and Klaudy's (2008) typology of explicating shifts, respectively. Both focused on condensed texts and identified optional and obligatory shifts. However, Hawamdeh (2018) argued that explicating shifts of additions are either interruptive or continuative.

El-Nashar (2016) followed Klaudy and Karoly's (2005) scheme of explicitation 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. He developed 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 العام’ 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’ and ف ‘then’ to connect between Arabic sentences).

Results indicated that explicative paraphrasing, adding conjunctions, and referencing are the most common explicating shifts, whereas substitution, filling in ellipses, and generalization were the least common explication techniques. Agreeing with Séguinot (1988), El-Nashar (2016) reported that explication did not lead to redundancy as Blum-Kulka (2000) suggested or result in long passages. He found that the Arabic translation is shorter than the English ST. He further argued that not all explicating shifts are negative because there are sometimes obligatory, positive explications that are indispensable.



In another study, Hawamdeh (2018) followed a descriptive approach and applied Klaudy's (2008) typology of explicating shifts on Hilali-Khan's translation of six Makki (i.e., revealed in Makkah, e.g., The Smoke [Chapter 44], Crouching [Chapter 45], and The Curved Sand-hills [Chapter 46]) and Madani (i.e., revealed in Madinah, e.g., Muḥammad [Chapter 47], The Victory [Chapter 48], and The Dwellings [Chapter 49]) sūrahs 'chapters.' The corpus of verses consists of 2,862 words. He focused on textual additions inserted in parentheses. He chose the Holy Qur'ān because of its highly condensed language. Textual additions were divided into 4 subsets of 16 concepts related to Allah, prophets, Holy Books, proofs, jihād, etc. On the other hand, explicating shifts could be obligatory (i.e., triggered by syntactic and semantic differences between the SL and the TL), optional (i.e., due to stylistic differences or text-building), pragmatic (i.e., caused by cultural differences), or translation-proper (i.e., resulted from the translation process itself). The first two are linguistic, whereas the third is cultural, and the fourth is technical (Klaudy, 2008).

According to Hawamdeh (2018), obligatory shifts of textual additions are either grammatical or lexical. For example, obligatory grammatical shifts were used to specify pronouns, e.g., 'He (Muhammad) has fabricated it!' for *اَفْتَرَاهُ* (Chapter 46: Verse 8) or demonstratives, e.g., 'those who disbelieve (the strong and wealthy) say of those who believe' for *وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا* (Chapter 46: Verse 11). On the other hand, obligatory lexical shifts were utilized to fill out the translation with adverbs or adjectives, e.g., 'then We have put you on a (plain) way of Our commandment' for *ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيحَةٍ مِّنَ الْأَمْرِ* (Chapter 45: Verse 18) or to specify using verbs, nouns, adjectivals, or adverbials. However, optional explicitations can be at word or phrase level. Text-building, word-level explicitations come in form of connectives or possessive determiners, e.g., '...a sin would have been committed by you without (your) knowledge' for *فَنَصَّبْنٰكُمْ مِنْهُمْ مَعْرَةً بَغَيْرِ عِلْمٍ*

(Chapter 48: Verse 25). At the phrase level, phrases can be vocative, prepositional, participial/infinitive, or conjunctive, e.g., ‘nor shall they be returned to the worldly life, (so that they repent to Allah)’ for لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ (Chapter 45: Verse 35).

However, referentially pragmatic explicitations can be removed from the translated text with no effect on the translation. They either amplify a semantic feature or provide an exegetical value. They consist of secondary phrases or clauses used to fill out the translation or specify items. They are either text-based (i.e., can be read as a continuation of the text) or not (i.e., providing an explanation to a word in the text, e.g., ‘...above the Alamin (mankind and jinn of their time, during that period)’ for عَلَى الْعَالَمِينَ (Chapter 45: Verse 16). The example above is of a phrase that has a semantic aspect, and it is not text-based. As for referentially technical explicitations, they are either culture-bound or "semantically duplicative" (i.e., emphasizing meaning, p. 206), interpretive (i.e., providing explanatory phrases or clauses in the translation), or translation-proper (i.e., functionally related to the SL or the TL). An example of a translation-proper, culture-bound explicitation is ‘Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allah’ (Chapter 48: Verse 29) where a culture-bound praise (i.e., صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ‘All Prayers and Blessings of Allah be upon him’) related to the SL is inserted instead of the translation. On the other hand, an instance of an interpretive phrase that is semantically duplicative is ‘...how bad is it to insult one’s brother after having Faith [i.e. to call your Muslim brother as: O sinner]’ for بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ (Chapter 49: Verse 11).

Such 16 types are either continuative (i.e., to fill out ellipses) or interruptive (i.e., to specify meaning). When Hilali-Khan explicated concepts in the Holy Qur’ān, they either tried to obey the semantics and the syntax of the TL to convey meaning precisely or strived for creating a response comparable to that of the ST’s recipient. For the first purpose, they translated verses literally (e.g., using linguistic obligatory shifts) or formally (i.e.,

respecting context and providing explanations, e.g., employing obligatory and optional shifts). For the second purpose, the translators followed a formal but expansive translation (e.g., referential, pragmatic shifts) or translated sense for sense (e.g., referential, technical shifts). Hawamdeh (2018) concluded that the TT is longer than the ST because of explicating shifts.

As shown above, El-Nashar (2016) and Hawamdeh (2018) focused on explicating shifts that result as one translates from Arabic into English or vice versa. Hawamdeh (2018) explored explicitation at word (i.e., linguistic), phrase (i.e., linguistic, pragmatic, and technical), and clause (i.e., pragmatic and technical) level. On the other hand, El-Nashar (2016) examined how words (i.e., nouns, adjectives, verbs, conjunctions, clitics, and demonstratives) were added, substituted (i.e., nouns in place of pronouns), repeated, and recovered after ellipsis. He also showed how phrases were substituted and how clauses and phrases went through the process of ellipsis recovery. Further, El-Nashar (2016) manifested how a phrase was raised to clause level besides semantic shifts of generalization and specification. While El-Nashar (2016) claimed that explicitation did not result in long passages, Hawamdeh (2018) found the opposite.

## **2.9 Conclusion**

In light of the reviewed literature, researchers (e.g., Duke, 2003) explored frequent binomials occurring four times or more using corpora. Mahdi (2016) examined binomials in Du‘ā (i.e., supplication) and found that they are essentially made of synonymous nouns. Focusing on religious binomials in Biblical Hebrew, Duke (2003) and Talshir (2013) reported that binomials can be classified as figurative or culture-bound. Al-Sofi et al. (2014) confirmed the frequency of culture-specific or figurative binomials in the Holy Qur‘ān. Thus, finding an equivalent for a religious, culture-specific binomial is difficult if not impossible. Al-Jarf (2016) confirmed that many Arabic binomials do not have

equivalents in English; hence, translating from Arabic into English is more challenging than from English into Arabic.

Further, some studies (e.g., Vázquez y del Árbol, 2014) explored English binomials from syntactic and semantic perspectives besides their translation. However, a few studies investigated how Arabic binomials have been translated. Nonetheless, some of such studies (e.g., Al-Jarf, 2016; Mohammad et al., 2010) examined binomials from a pedagogical perspective. Only one study (i.e., Mahdi, 2016) analyzed religious binomials semantically and syntactically. Thus, there is still the need to examine Qur'ānic binomials syntactically, semantically as well as how they have been translated.

More importantly, binomials form a special type of collocation. However, there are a few studies that have investigated whether translators of the Holy Qur'ān have succeeded in maintaining collocability for translated collocations. Nevertheless, such studies (e.g., Abdullah, 2009; Alshaje'a, 2014; Al-Sofi et al., 2014; Hassan & Menacere, 2019) did not consider binomials.

Based on previous research, no study has examined how binomials in the Holy Qur'ān have been translated by seven translators. Pertinent to translation, analysis of binomials' semantic and grammatical categories is still essential. More importantly, developing a framework based on studies by Baker (1993), Blum-Kulka (2000), Cyrus (2006), Klaudy and Karoly (2005), Klaudy (2008), and El-Nashar (2016) is important to analyze translations of binomials.

## **Chapter 3**

### **Methodology**

#### **3.1 Introduction**

The development of linguistic theories led to the belief that proposing objective theories of translation is still possible. In the 1950s and 1960s, translation was viewed as a branch of applied linguistics (Snell-Hornby, 1990, as cited in Cyrus, 2009). During this period, there was the interest in the concept of equivalence. As a result, translators focused on listing correspondences found between two language systems. However, due to the "incommensurability of linguistic systems" (Cyrus, 2009, p. 88), translations are always marked by inevitable shifts that result from differences between languages. Consequently, the focus on source-oriented approaches with its prescriptivism was abandoned in favor of descriptivism and product-oriented approaches. The interest became in the translation's place in the target culture and what function a translation can serve (Cyrus, 2009).

The field of DTS was introduced by James Holmes (2000) and mainly developed by Even-Zohar (1978a) and Toury (2012) who argued that any descriptive study on translation should be based on a number of assumptions. First, any examination of a translation should be descriptive instead of being prescriptive (Olohan, 2004). The second assumption is that the socio-cultural aspect of any translation needs careful consideration (Munday, 2016). Further, DTS ought to follow a comparative analysis of texts (Olohan, 2004). Though such studies paid more attention to translated literary texts and how recipients respond to them, there is still the need for analyzing texts of a different register such as religious texts (Marais & Naude, 2007).

It was only after the birth of corpus linguistics that researchers started considering translation from a different perspective; hence, any corpus-based study of translation is descriptive and empirical instead of being prescriptive and theoretical. CBTS were

initiated to find differences between translated and non-translated texts (Cyrus, 2009). Thus, they make use of parallel and comparable corpora. According to Baker (1995), comparable corpora are "two separate collections of texts in the same language" (p. 234) where one includes original texts in language A, and the other consists of translations into the same language. Comparable corpora are very beneficial to rule out interference resulting from the use of parallel texts only. With corpus-linguistic approaches, the concept of translation shifts gained momentum, but they are no longer viewed as "mistranslations" (Cyrus, 2009, p. 89). Shifts define translations and are considered an inherent component of translation. Therefore, they should be justified in light of extralinguistic factors such as the purpose of the translation in the target culture or with reference to translators and their subjective interpretations. The concept of shifts became an important topic for DTS and empirical corpus-based investigations (Cyrus, 2009).

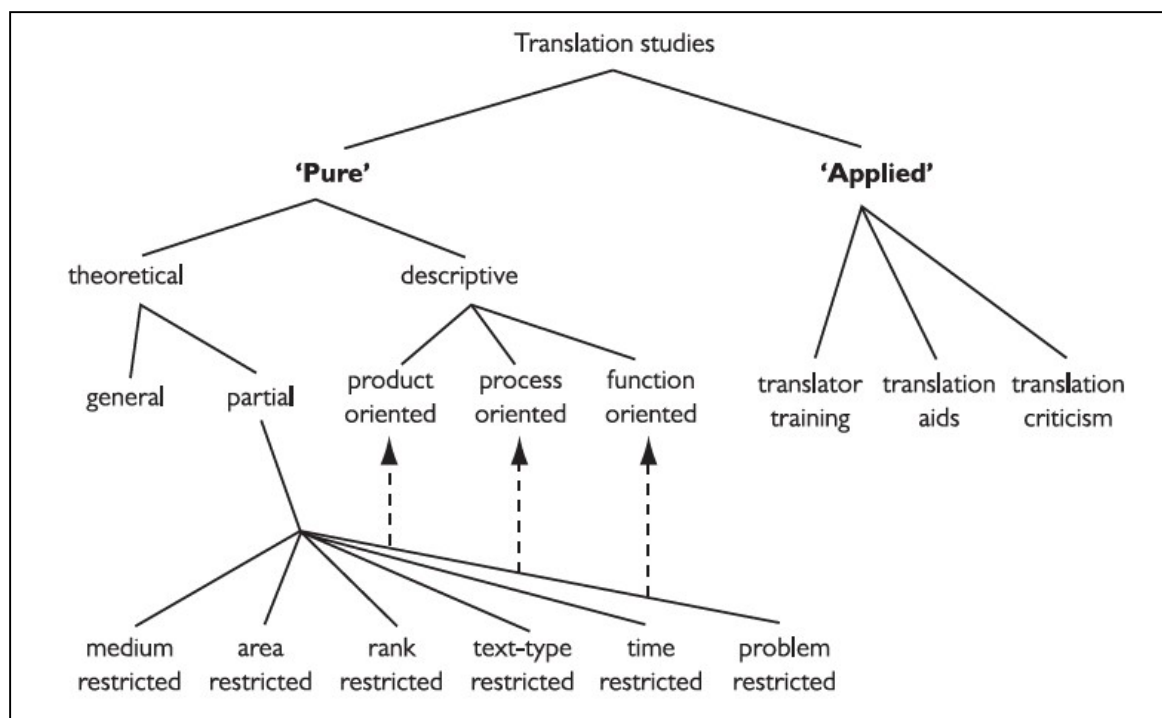
As noted above, utilizing corpora in translation studies promotes descriptive investigations of translations as they exist and shifts attention to language as it is used in the translation product. Such studies aim at uncovering what is typical and interpreting what is unusual. Thus, corpus-based DTS combine qualitative and quantitative analysis in a mixed-methods approach (Olohan, 2004; Saldanha & O'Brien, 2014).

As suggested 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'ān in a way comparable to works by Alshaje'a (2014), Al-Sofi et al. (2014), Abdullah (2009), and Hassan and Menacere (2019) which focused on the accuracy of translations. This study, however, aimed at describing how religious binomials, an important structure in Semitic languages, have been rendered by translators of different motives. Central to the study was the question of whether translators have maintained collocability for translated binomials. If collocability

was not maintained, another relevant question was whether translators explained or normalized binomials. In both cases, the researcher investigated whether translators have changed, specified, generalized, or omitted meaning of such constructions as they transferred them into English. In other words, identifying and classifying formal and semantic shifts occurring in translations of Qur'ānic binomials placed the present study within DTS.

### Figure 1

#### *Holmes' Map of Translation Studies*



Note. Adopted from *Descriptive Translation Studies and Beyond* (p. 10), by G. Toury, 2012, John Benjamins.

As illustrated above (Figure 1), the present study falls within the realm of DTS since it aimed at understanding the phenomenon of translation and its inherent features (e.g., shifts) as defined by Munday (2016). It is also product-oriented because it ran a comparative analysis of a number of TTs (i.e., various translations of the Holy Qur'ān) of the same ST. Additionally, the present study focused on how a phrase (i.e., a collocation) of a specific rank was translated; hence, this study is classified as rank-restricted.

Moreover, it dealt with a religious text and its translations; thus, it is text-type restricted (Munday, 2016).

Based on the introduction, the present chapter sheds light on the use of corpus linguistics in DTS, Sauer and Schwan's (2017) semantic classification of binomials, and the selected sampling procedure. Further, data collection tools and data analysis procedure are presented, explained, and justified for the purpose of the study. Additionally, results of intra- and inter-reliability analysis of data are outlined.

### **3.2 The Corpus Linguistic Approach in Translation Studies**

Some studies on translation assessment of collocability (e.g., Abdullah, 2009) followed the Behavioristic view that argued for "equivalence of response" (Nida, 2003). According to Nida (2003), translators should make TT receptors react in a way comparable to that of readers' reaction to the original text. Thus, according to Nida (2003), if one wants to translate the Bible into an Eskimo language, the English phrase "the Lamb of God" should be translated as the "Seal of God" since lambs are not common in the polar region.

Because of the shortcomings associated with response-based approaches, a number of scholars (Baker, 2011; Catford, 1965; Doherty, 1993; Gerzymisch-Arbogast & Mudersbach, 1998; Hatim & Mason, 1997; House, 1997, Koller, 1992; Reiss, 2000; Steiner, 1998; Wilss, 1974) developed criteria for translation assessment based on linguistic theories on discourse analysis, pragmatics, sociolinguistics, etc. Such scholars have rejected response-based approaches to translation assessment that are based on a NS's intuition of what is typical and what is not. Therefore, some researchers (see Baker, 1993) adopted a corpus linguistic approach to decide on collocability (i.e., normalization).

The discipline of corpus linguistics has become increasingly popular since the 1980s because of the efforts of modern-day corpus linguists such as Leech, Biber, Johansson, and Conrad, to name a few. Corpus linguists make use of computers to analyze



actual patterns of language use or language performance in a huge and "principled collection of natural texts" (Xia, 2014, p. 15). *Frequency* is used as a parameter to make important generalizations about language use because it is related to *typicality*, *instance*, and *norm* (Stubbs, 2001). The use of corpora in translation studies was initiated by Baker (1993) who recommended using both comparable and parallel corpora.

Conrad (2002) stated that any corpus-based study is capable of specifying patterns of language behavior across many texts. Moreover, corpus research can also identify what is unusual besides what is typical, and then it can aid in justifying the various interactions between variables (Conrad, 2002). Corpus linguistics combines both qualitative and quantitative analytical procedures. Therefore, besides accounting for quantitative findings of language patterns, it provides qualitative, functional interpretations of such patterns (Biber et al., 1998). Based on this, corpus-based studies are conducted to give examples of quantitative patterns and explain why they occur. The corpus linguistic approach is described as empirical, and this empiricism coincides with that of DTS because corpus linguists rejected introspective approaches based on intuitive data that are not found in naturally occurring texts (Xia, 2014). Because of the emphasis on typicality and using both quantitative and qualitative procedures, corpus linguistics can be easily associated with DTS.

Kenny (2001) elaborates on some of the premises that bring corpus linguistics to DTS. First of all, both are concerned with authentic data and frequent patterns and aim at interpreting linguistic features in light of such patterns and deviations. Such interpretations eventually contribute to one's understanding of "the wider context of situation" (Xia, 2014, p. 16). Using corpus techniques in DTS led to the emergence of what became known as CBTS. Corpus research adds strength to DTS because of its emphasis on describing language use in the TT or both in the ST and the TT.

Moreover, corpora allow translators to compare the ST with various TTs. As argued by Altenberg and Granger (2002), corpora can add an element of objectivity to the investigation of the concept of equivalence in translation, especially if a corpus represents a number of translators. Further, as put by House (2015), "equivalence in translation can be made open to generalization and intersubjective verification through the use of parallel and comparable corpora" (p. 118). She added that any corpus investigation is capable of providing reliable quantitative data that can verify results obtained from qualitative analysis. Thus, because of its quantitative nature, corpus analysis should not be viewed as an end in itself.

As mentioned earlier, the use of corpora in translation studies was initiated by Baker (1993) who utilized them since then in her studies (see Baker, 1995, 1996). The availability of big corpora of both original and translated texts and the development of corpus-driven techniques enabled researchers to understand translation as "a mediated communicative event" (Baker, 1993, p. 243). Many studies have adopted a corpus-based methodology to shed light on features that mark translated texts that do not result from interference that arises from the interaction of two linguistic systems (Baker, 1993) when one compares a text with its translation.

CBTS made use of either parallel (i.e., STs and their TTs) or monolingual comparable (i.e., original texts in language A and translations into the same language) corpora. Parallel corpus methodology focuses on identifying shifts in translation or strategies (Bernardini, 2007). Examples of such studies are those by Øverås (1998) on explicating shifts, Kenny (2001) on normalizing/sanitizing shifts, and Malmkjær (2004) on translator's style. Using comparable corpora, on the other hand, is helpful in answering questions dealing with TUs or norms (Baker, 1993). Further, monolingual comparable corpora are considered to be a promising resource for understanding collocational

restrictions in translated and non-translated texts (Bernardini, 2003).

Since translation is viewed as a complicated communicative event, substantial consideration of the cultural and socio-political factors is essential. Thus, the qualitative and quantitative nature of corpus research will unveil the various constraints, pressures, and forces that influence any act of translation and determine its linguistic features (Baker, 1998). The step of sense-making (i.e., qualitative) that follows that of statistical findings (i.e., quantitative) is significant to explain tendencies and to answer questions on why and how the translation product was accomplished in a specific way and what social, cultural, or political impact it reveals in the TT (Xia, 2014). Translation is not any more an act of transfer by an individual but a carefully regulated communicative activity in the TL. Therefore, CBTS helped in creating a shift from emphasizing prescriptive approaches to adopting a descriptive methodology (Xia, 2014).

The present study is corpus-based utilizing parallel corpora. It focused on binomials in the Holy Qur'ān and examined formal and dynamic shifts in binomial translations by seven translators of the Holy Qur'ān. Using corpora, the researcher followed a quantitative and qualitative approach where the researcher classified binomials and translation shifts, reported on their frequencies, gave examples of them, and justified why they have occurred in some translations but not in others.

### **3.3 Data Collection**

Data were collected and analyzed using available corpora. Bowker (2000) supported the use of corpora to describe and evaluate translations because they are of authentic texts and extended context. Corpus tools such as concordancers (i.e., a tool that gives all the contextual occurrences of a word), wordlists, and WordSmith Tools (i.e., lexical analysis tools) can provide information (e.g., on frequency and collocates) on

lexical items as well as phraseological units in an accurate, instant, and comprehensive manner.

Instead of adopting the key-word method (i.e., searching for frequent words and listing their typical collocates) in extracting potential collocations as suggested by Firth (1957) and followed by Xia (2014), the present study followed the *frequency* approach found in Bernardini's (2007) where the researcher did not consider only idiomatic binomials or irreversible ones, but she also included binomial constructions of two connected words (Bernardini, 2007; Xia, 2014) occurring twice or more. In other words, the corpus investigation was limited to binomials in which the conjuncts are connected with و 'and' (see Appendix A).

To collect Qur'ānic binomials, the researcher read every verse to extract binomials that have occurred at least twice and are connected with و 'and.' Since the researcher compared the Noble Qur'ān with its translations at the phraseological level (i.e., binomials), she used the Quranic Arabic Corpus to look for the translations given to each binomial in the seven translations of the Holy Qur'ān. After that, the translations were examined in terms of collocability using two different corpora (i.e., COCA and the Bible Corpus).

### 3.3.1 Sampling Procedure

Toury (2012) noted that exploring translation relationships between whole texts is challenging. Thus, he suggested focusing on *textual segments* where one starts with listing "coupled pairs of replacing and replaced segments" (p. 103). Therefore, the researcher adopted Malkiel's (1959) definition of binomials and focused on binomials of nouns, verbs, and prepositions and their translations. Similar to previous studies (e.g., Mollin, 2014), the researcher also considered lemmas of binomials besides types (i.e., distinct words in a text) and tokens.

Using the coupling method, Toury (2012) stated that the replaced and the replacing segments are not necessarily identical in terms of rank or scope. As to metaphor, a comparative analysis of parallel pairs from the ST's perspective will yield one of the following solutions: (a) metaphor into the same metaphor, (b) metaphor into a different metaphor, (c) metaphor into non-metaphor, or (d) omitting metaphor (i.e., zero replacement). From the TT perspective, Toury (2012) suggested either (a) non-metaphor into metaphor or (b) zero metaphor into metaphor. The coupling method is helpful in identifying shifts in translation for the purpose of maximal representation of the ST (Toury, 2012). In the present study, the researcher used the coupling method to list binomials and their translations with respect to different translators in order to identify translation formal and semantic shifts (see Appendix C).

As noted above, the procedure of data collection was restricted to binomials connected with *و* 'and.' Since habitual occurrence is an important factor in the definition of collocations (Firth, 1957; Xia, 2014; Xiao & McEnery, 2006), binomials occurring twice or more were selected for the purpose of the study. Xiao and McEnery (2006) reported that for a one million corpus, a collocate occurring thrice or more should be selected. However, since the Holy Qur'ān consists of around 77,430 words (Dukes, 2017), the researcher followed Landau (2017) and Talshir (2013) who analyzed binomials of two occurrences in religious texts. More importantly, in the Holy Qur'ān, words do not occur habitually together for arbitrary reasons (Elimam, 2013). Moreover, the researcher examined binomials belonging to major grammatical categories (i.e., noun, verb) and connected with *و* 'and,' a common connector (Gorgis & Al-tamimi, 2005; Mahdi, 2016) in Arabic. Kjellmer (1987) confirmed that nouns and verbs in particular are "highly collocational" (p. 172).

Further, analysis of binomials included lemmas (i.e., basic forms of words or

headwords in a dictionary) and different types (i.e., forms) of binomials (Mollin, 2014). For example, the unmarked binomial السَّمَاوَاتِ وَالْأَرْضِ / Sahih's 'the heavens and the earth,' occurring 133 times, and its marked counterpart الأرض والسماوات / Sarwar's 'the earth and the heavens,' of two occurrences, were explored (see Appendix A). By the same token, the researcher included بُشِيرًا وَنَذِيرًا / Sahih's 'a bringer of good tidings and a warner,' بُشِيرًا وَنَذِيرًا / Sahih's 'a bringer of good tidings and a warner,' نَذِيرٌ وَبَشِيرٌ / Sahih's 'a warner and a bringer of good tidings,' and مُبَشِّرِينَ وَمُنذِرِينَ / Sahih's 'bringers of good tidings and warners' to the sample. However, the researcher excluded instances of trinomials such as صم بكم عمي / Sahih's 'deaf, dumb, and blind' and binomials connected with 'or' as they are of a small number (e.g., هودا أو نصارى / Sahih's 'a Jew or a Christian,' ذكر أو أنثى / Sahih's 'male or female,' طَوْعًا أَوْ كَرْهًا / Pickthall's 'willingly or unwillingly'). The same thing applied to binomials connected with *neither nor* (e.g., غَيْرَ بَاغٍ وَلَا عَادٍ / Pickthall's 'neither craving nor transgressing'). In addition, trinomials in which the first two connected words are binomials commonly used in Arabic were considered. For example, the binomial (الرجال والنساء / Sahih's 'men, women') that has occurred twice in the Chapter of the Women (Chapter 4: Verse 75 & Verse 98) and took part in the trinomial (الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ / Sahih's 'men, women and children') was included for data analysis. Similarly, قِيَامًا وَقُعُودًا (Sahih's 'standing or sitting') which occurred once with وعلى جنوبهم (Pickthall's 'and reclining') in the Chapter of the Family of 'im'rān (Chapter 3: Verse 191) and another with وعلى جنوبكم (Pickthall's 'and reclining') in the Chapter of the Women (Chapter 4: Verse 103) was included to the sample.

Additionally, binomials that are part of parallel structures such as يشاء ويقدر (Sahih's 'He wills and restricts provision') in which the second verb commonly occurs with يبسط as in Chapter 34, the Chapter of Sheba, Verse 36, (إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ) were not considered because of the fact that the two verbs did not occur adjacent to one another

(Duke, 2003). Additionally, word pairs that are unconnected such as those consisting of names of Allah (e.g., السميع العليم / Sahih's 'the Hearing, the Knowing') were excluded. Further, binomials of genitive constructions or those made of conjuncts based on more than one word (e.g., المساكين وابن السبيل / Pickthall's 'the needy and the wayfarer') were ignored as suggested by Mollin (2014) who followed Malkiel's (1959) definition strictly.

To summarize, binomials occurring twice or more were selected for data analysis. Those connected with و 'and,' and made of nouns, verbs, and prepositions were considered. In addition, different types of the same binomial were analyzed including marked ones (i.e., with reversed conjuncts). Further, trinomials and word pairs that are unconnected or made of more than two words were excluded.

### 3.3.2 Data Collection Tools

Doing a corpus-based study of collocations and their translations implies using one of the two types of corpora. Utilizing a parallel corpus, researchers compared segments in the ST with their translations in the TTs to comment on translation strategies or local shifts. On the other hand, some (e.g., Bernardini, 2011) explored features of translations or tested TUs using monolingual comparable corpora (i.e., originals in language A and translations into the same language). Researchers (e.g., Bernardini, 2011) sometimes combined these two resources to form bidirectional corpora (i.e., originals in language A, their translations in language B, and translations in language A). Following Bernardini (2011), the researcher utilized parallel and reference corpora: (a) a ST in Arabic (i.e., the Holy Qur'ān), (b) its translations into English, and (c) translated (i.e., the Bible Corpus) and non-translated English texts (i.e., COCA).

The parallel corpus (i.e., the Holy Qur'ān and its seven translations) is an appropriate tool for identifying shifts (Bernardini, 2011; Kenny, 2001). Additionally, reference corpora (i.e., COCA and the Bible Corpus) were used as benchmarks because of

their focus on the TL. Further, Bernardini (2011) explained that using originals and translations (i.e., COCA, the Bible Corpus, translations of the Holy Qur'ān) in the same language will help in generalizing findings. Thus, the researcher would get a better evaluation of the rendered collocation without being affected by the SL and influenced by interference that results from the use of parallel corpora only (Bernardini, 2011). Since the Bible Corpus was mainly of translated scriptures, the use of COCA was essential to eliminate any interference effect (Baker, 1993). They work in place of NSs to evaluate the naturalness of rendered translations (Munday, 2016; Nida, 2003).

Different from Bernardini's (2011) study, the researcher did not use comparable corpora but reference corpora. However, one reference corpus is balanced (i.e., including a wide range of text categories, e.g., COCA), whereas the other is of scriptures only (i.e., the Bible Corpus). The aim was to look for well-established (i.e., not idiosyncratic) collocations known by language users (Bernardini, 2011).

### **3.3.2.1 The Quranic Arabic Corpus**

The researcher conducted a comparative, descriptive study of seven translations of the Holy Qur'ān to examine the issue of collocability of translated binomials. Toury (2012) wrote that comparative studies where one compares translations of the same ST are very common among translation scholars, especially if the translations described different time periods. As noted above, the seven translations of the Qur'ān, available in the Quranic Arabic Corpus (<https://corpus.quran.com/>), are by Sarwar (1929), Pickthall (1930), Yusuf Ali (1934), Arberry (1955), Shakir (1968), Hilali-Khan (1977), and Sahih (1997). They depict different time periods, and translators were of different motives. Such translations form the group of TTs in the parallel corpus (i.e., the Quranic Arabic Corpus).

Translation is viewed as a carefully regulated socio-cultural activity in the target community and not merely a transfer by one individual (Toury, 2012). Thus, considering



more than one translation of the Holy Qur'ān would add to our understanding of translation as a socio-cultural activity because some translators tend to normalize more than others (Kenny, 2001). More importantly, each translation reflects a specific time and addresses a particular group of recipients. Toury (2012) reported that language is changing, and it is likely that translators conform to different language norms reflecting different points in time.

As mentioned above, a parallel corpus (i.e., the Quranic Arabic Corpus) of the Holy Qur'ān includes the original Arabic text (i.e., sūrahs 'chapters') and its translations. The corpus is available online and was developed by Kais Dukes who is a Muslim computer scientist at the University of Leeds. Dukes (2017) considered very popular translations of the Qur'ān without mentioning specific editions. However, the researcher did not find information on the year in which the Corpus was compiled nor on the number of words each translation has.

The Corpus was used to compile a list of binomials and their translations. The Quranic Arabic Corpus can give useful information on binomial frequency and the grammatical category of binomial conjuncts. More importantly, it provided translations of each binomial in its various contexts and transliterations of verses. The researcher utilized mainly two features. The first is *the Qur'ān-Dictionary Feature* (i.e., where one can search for any word by typing its word pattern or root in the search box) and the second is *the English-Translation Icon* (i.e., including Sahih International and translations by Pickthall, Yusuf Ali, Shakir, Muhammad Sarwar, Hilali-Khan, and Arberry; Dukes et al., 2011). Using the first feature, the researcher retrieved information on word's concordance, its grammatical category, transliteration, its translations, and frequencies of lemmas. In Figure 2, the researcher searched for the root (م-ن-ن) to get the concordance of *الْمَنِّ وَالسَّلْوَى* (Sahih's

'manna and quails') along with translations and transliterations. Further, search results indicate that the word class of المَنَّ is noun.

## Figure 2

*The concordance of the Root (م-ن-ن) in the Quranic Arabic Corpus*

Noun		
(2:57:6) <i>l-mana</i>	[the] manna	وَوَضَعْنَا عَلَىٰ كُفْرِهِمُ الْعِجَامَ وَاتْرَكْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ
(2:262:12) <i>mannan</i>	(with) reminders of generosity	الَّذِينَ يُتَّقُونَ أَفْوَاهَهُمْ فِي سَبِيلِ اللَّهِ لَمْ يَلْمِ وَلَا يُتَّقُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ هُمْ أُجْرَتُهُمْ عِنْدَ رَبِّهِمْ
(2:264:7) <i>bil-mani</i>	with reminders (of it)	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالسَّلْوَىٰ
(7:160:31) <i>l-mana</i>	the manna	وَوَضَعْنَا عَلَىٰ هَيْبِهِمُ الْعِجَامَ وَاتْرَكْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ
(20:80:13) <i>l-mana</i>	the Manna	وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَاتْرَكْنَا عَلَيْكُمُ الْمَنَّٰنَ وَالسَّلْوَىٰ
(47:4:13) <i>mannan</i>	a favor	حَتَّىٰ إِذَا أَحْتَسِبْتَهُمْ فُتِنُوا بِالْمَنَّا بَعْدَ إِيمَانِهِمْ

Note. From the *Qur'ān-Dictionary Feature*, by the Quranic Arabic Corpus, 2017 (<http://corpus.quran.com/>).

On the other hand, Figure 3 below shows the translations of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ offered by the Quranic Arabic Corpus and more specifically by the English-Translation Feature. Researchers can search for translations by choosing sūrah (i.e., chapter) and verse numbers. As shown in the figure, Hilali-Khan's translation is referred to as Khan's since the translation is mainly attributed to him (Kidwai, 1987).

### Figure 3

*The Translations of (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) Listed in the Quranic Arabic Corpus*

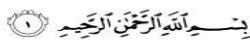
**Verse (1:1) - English Translation**

Welcome to the [Quranic Arabic Corpus](#), an annotated linguistic resource for the Holy Quran. This page shows seven parallel translations in English for the first verse of chapter 1 (*sūrat I-fātiḥah*). Click on the Arabic text to below to see word by word details of the verse's morphology.

Chapter (1) sūrat I-fātiḥah (The Opening) ▼

Verse (1:1) Go

**Chapter (1) sūrat I-fātiḥah (The Opening)**



**Sahih International:** In the name of Allah , the Entirely Merciful, the Especially Merciful.

**Pickthall:** In the name of Allah, the Beneficent, the Merciful.

**Yusuf Ali:** In the name of Allah, Most Gracious, Most Merciful.

**Shakir:** In the name of Allah, the Beneficent, the Merciful.

**Muhammad Sarwar:** In the Name of Allah, the Beneficent, the Merciful

**Mohsin Khan:** In the Name of Allah, the Most Beneficent, the Most Merciful.

**Arberry:** In the Name of God, the Merciful, the Compassionate

*Note.* From *the English-Translation Feature*, by the Quranic Arabic Corpus, 2017 (<http://corpus.quran.com/>).

#### 3.3.2.2 The Bible Corpus

The second corpus used in the study includes scriptures of the Old and the New Testaments. The Old Testament or the Jewish Tanakh or the Hebrew Bible is of 39 books (e.g., Geneisis, Exodus, Joshua, Ezra) and deal with topics on the creation of the universe, the Wisdom Books, the Prophets, etc. It is considered the first part of the Bible and written before Jesus Christ. On the other hand, the New Testament comprises 27 books (e.g., Luke, John, James, etc.) and depicts the life of Jesus and the growth of the early church (The Bible Corpus, 2020). As stated above, the researcher used the Bible Corpus (<https://www.biblestudytools.com/>) to decide on the collocability of translated binomials.

Binomials are very common in Semitic languages (Avishur, 1984). More specifically, the corpus of the Old Testament is basically an English translation of the Hebrew Bible. Therefore, it was helpful in searching for equivalent binomials. Further, the New Testament, which is also a translation, was essential in determining whether

translated binomials are known to NSs of English since both testaments are translations into English. Using the Compare Feature, the researcher could compare various translations of a verse in the Bible. However, no information was obtained on the size of the corpus.

The Bible Corpus was the first reference corpus used in the study. The researcher typed the binomial, as a fixed expression, in the search bar to check its collocability. The binomial translation should have appeared at least once (i.e., hapax legomenon) in the Corpus to be considered conventional or known to NSs of English. Figure 4 shows the results of the translation of *السموات والأرض* as 'the heavens and the earth.' As illustrated below, the translation is found in the Bible which suggests that the translation is an equivalent binomial.

#### Figure 4

*The Bible Corpus Results for the Translation of (السموات والأرض) as the Heavens and the Earth*

The screenshot shows the search results page on the Bible Study Tools website. The search bar at the top contains the text 'the heavens and the earth' and a 'Find it!' button. Below the search bar, the results are displayed under the heading 'Search Results'. The first result is for Genesis 1:1 NIV, showing the text '1 In the beginning God created the heavens and the earth.' The second result is for Genesis 2:1 NIV, showing the text '1 Thus the heavens and the earth were completed in all their vast array.' Both results include 'In Context' and 'Compare' buttons. On the right side of the page, there is a promotional banner for a 'FREE 10-Day Prayer Guide' and a 'Bible Living' section.

Note. From *the Bible Corpus*, by Bible Study Tools, 2020 (<https://www.biblestudytools.com/>).

#### 3.3.2.3 The Corpus of Contemporary American English

Besides the Quranic Arabic Corpus and the Bible Corpus, COCA (<https://www.english-corpora.org/coca/>) was the other corpus tool used in the study.

COCA is a general corpus that describes American English. It is of one billion words collected between 1990 and 2019 (Davies, 2010). It is a balanced corpus based on eight genres (i.e., magazines, newspapers, spoken, fiction, TV, blogs, academic texts, movie subtitles, and other web pages). COCA was employed by the researcher to check whether a translation of a binomial was typical or not in English. Therefore, instead of relying on the intuition of NSs as suggested by Abdullah (2009) and Khatibzadeh and Sameri (2013) in their research, corpora can inform translators about which words habitually occur with which in the TL.

The List Feature of COCA was utilized where the English translation of a binomial is typed. Xiao and McEnery (2006) argued that for bigger corpora such as COCA, the minimum co-occurrence frequency of a collocate for a node is established at 20. Nevertheless, Mollin (2014) suggested 50 occurrences instead. Thus, the researcher considered a binomial translation of 50 occurrences or more as an equivalent binomial. However, it is important to note that though *good* collocates with *bad* 7,242 times and thus scoring an MI (i.e., mutual information, a measure of collocational strength) score of 3.15 (i.e., a word is considered a typical collocate if the score is three or more), the focus was on treating binomials as fixed expressions. Therefore, the List Feature of COCA enabled the researcher to search for equivalent binomials as frozen expressions. Figure 5 below illustrates the concordance of the binomial, *men and women*. COCA also provided concordances that included translations of Qur'ānic binomials by various translators, embedded in translated verses, which the researcher had to filter out to decide on collocability.

Figure 5

*The Frequency and the Concordance of the Binomial, Men and Women, in COCA*

1	2015	NEWS	WashPost	A	B	C	worn in all public areas of the facility. In the separate spa sections for <b>men and women</b> , where the hot tubs and lockers and some massage a
2	2015	NEWS	WashPost	A	B	C	two of you up? (Definitely.) Does he need to believe that <b>men and women</b> , are equals and should be treated as such? (Uh,
3	2015	NEWS	WashPost	A	B	C	a bad year isn't crippling, and a decent living is possible for the <b>men and women</b> who feed us. And, although it's not a national food
4	2015	NEWS	WashPost	A	B	C	" he said. " It did not take long to hear from some brave <b>men and women</b> in the air crews who were also in that desert. I want
5	2015	NEWS	WashPost	A	B	C	by me to thank one special veteran and, by extension, our brave military <b>men and women</b> , veterans everywhere, those who have served whil
6	2015	NEWS	WashPost	A	B	C	prospect of a shutdown before the end of the fiscal year. " Now our <b>men and women</b> can return to the vital work of combatting terrorism, en
7	2015	NEWS	WashPost	A	B	C	Gaza and Lebanon is really like. After graduating from high school, all Israeli <b>men and women</b> - except those who get deferments because of
8	2015	NEWS	WashPost	A	B	C	had found some success in Utah communities using sport - particularly running - to help <b>men and women</b> confront the torments and tempta
9	2015	NEWS	WashPost	A	B	C	; a handsome, unambitious actor who works as a waiter while being desired by <b>men and women</b> alike; and an assistant prosecutor whose de
10	2015	NEWS	NYTimes	A	B	C	are down almost 65 percent. At the same time, thanks to our courageous <b>men and women</b> in uniform, we've not only kept New York City safe
11	2015	NEWS	NYTimes	A	B	C	, in Beirut, and was responsible for killing and maiming thousands of American service <b>men and women</b> in Iraq and Afghanistan. Beyond the
12	2015	NEWS	NYTimes	A	B	C	' underlying point, expressed less feverishly farther down in the article, is that <b>men and women</b> should rethink how they deal with one anothe
13	2015	NEWS	NYTimes	A	B	C	importance of sexuality in a person's life," Dr. Sharlip said. Many <b>men and women</b> remain sexually active in later decades, given the opportu
14	2015	NEWS	NYTimes	A	B	C	of Conor McPherson's finest plays, about a handful of lonely or troubled Irish <b>men and women</b> swapping tales of the supernatural, features a
15	2015	NEWS	Atlanta	A	B	C	that racism is banished," he said, " that the work that drew <b>men and women</b> to Selma is complete, and that whatever racial tensions remain.
16	2015	NEWS	Atlanta	A	B	C	. In honor of Memorial Day, the Braves on May 23 will salute the <b>men and women</b> who serve in our nation's military and remember those wh
				CONTEXT		FREQ	
1					MEN AND WOMEN	14318	

Note. From *the List Feature of COCA*, by COCA, 2018 (<https://www.english-corpora.org/coca/>).

As the Bible Corpus includes translated scriptures, COCA contains non-translated texts. The inclusion of a corpus of non-translated texts was important to decide on normalizing shifts in translations (Baker, 1993). Moreover, since some translators of the Holy Qur'ān used simple language for the general public and focused on transferring meaning, COCA enabled the researcher to search for frequent binomials used commonly in non-religious language.

### 3.4 Data Analysis

Before deciding on semantic and formal shifts in translation, analyzing Qur'ānic binomials in terms of semantic and grammatical categories was an indispensable, initial step. As stated above, the researcher followed a mixed-methods approach (Olohan, 2004; Saldanha & O'Brien, 2014) of qualitative and quantitative procedures. Starting with the qualitative phase, the researcher categorized binomials with regard to grammatical and semantic categories and analyzed their translations with respect to semantic and formal

shifts. The quantitative phase, on the other hand, was of computing frequencies of categories and shifts. Another phase of qualitative analysis was of sense-making and interpreting numeric data in light of translators' motives.

As mentioned above, the three main questions of the present study are interrelated, and data collected and analyzed to answer the first two questions were essential for the third question. For example, as binomials are made mainly of two nouns or two verbs, achieving equivalence at word or category level might be somehow difficult for translators, especially if the binomial is culture-specific. Thus, a shift from one linguistic level to another (e.g., grammar to lexis) or one category to another (e.g., verb to noun or word to group level) is expected (Catford, 1965). However, shifting from word to group level in translation may cause loss of collocability.

Additionally, binomials exhibit different internal semantic relationships between the two conjuncts. For example, the two binomial elements can be synonyms, antonyms, or complementary (Gustafsson, 1984). Binomials of synonymous nouns are commonly used in religious, legal, and political texts for stylistic reasons. They function to convince the reader of something or add a rhetorical effect to the text (Elewa, 2016). Chromá (2011) suggested that binomials of synonymous conjuncts should be rendered as one word. However, translators should consider the TL they translate into and the type of writing (i.e., register) they deal with. Thus, for legal and religious writing in English and Arabic, it is recommended that synonymous binomials are rendered as two synonymous words (Elewa, 2016). However, there are no two words of absolute synonymy in the Holy Qur'ān as noted by Al-Zamakhsharī, Ibn Kathīr, Al-Qurṭubī, Al-Siyoutī (Al-Shāy', 1993, pp. 175-180). For example, the binomial (e.g., *وَحُزْنِي وَبَيْتِي* / Shakir's 'my grief and sorrow') occurs once, and it is a case of near synonymy. On the other hand, there are some binomials that are made of two antonyms but carry an idiomatic meaning. For instance, *لَيْلًا وَنَهَارًا* /

Pickthall's 'night and day') gives the idiomatic meaning of *continually*.

As indicated above, analyzing binomials with respect to grammatical categories and semantic relationships might help in identifying translation shifts in form and meaning. Additionally, the use of corpora aids in finding equivalent binomials for Qur'ānic binomials. Therefore, developing a framework based on previous research to analyze translations from formal and semantic perspectives is an essential step to answer the question of collocability.

### 3.4.1 Grammatical Categorization of Binomials

To analyze binomials in terms of grammatical categories, the researcher classified binomials with respect to the three basic parts of speech (i.e., noun [i.e., *ism*], verb [i.e., *fi'l*], and preposition [i.e., *ḥarf*]) in Arabic without any consideration of their position in context. Moreover, deciding whether they are adjectives or adverbs is determined by case marking (*i'rāb*, i.e., explanation of case endings or changing the form of a word through suffixing or other modes of marking to express its syntactic function) which is governed by their position or function in a specific context. Thus, one conjunct in a binomial is given a specific case mark based on its occurrence in a particular context. For instance, *بشير ونذير* (Sahih's 'a bringer of good tidings and a warner') appearing in ( *إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا* ) ( *تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ* ), Chapter of the Cow (Chapter 2), Verse 119, and ( *يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ* ), The Table Spread with Food (Chapter 5), Verse 19, are in the accusative (i.e., *naṣb*) and the nominative (i.e., *raf'*) cases, respectively. The first one is a present participle and an example of the *ḥall* construction, whereas the second is the subject in the verse (Jiyād, 2017).



### 3.4.2 Sauer and Schwan's (2017) Semantic Analysis

The researcher adopted Sauer and Schwan's (2017) classification scheme in analyzing binomials in terms of the semantic relations holding binomial conjuncts. Sauer and Schwan (2017) reported that binomials are difficult to analyze quoting Malkiel's (1959) remark about "the fluidity of any semantic classification" (p. 129). However, Sauer and Schwan (2017) noted that there are three easily identifiable categories such as those of synonymy, antonymy, and complementarity. Each has its sub-groups. This section dwells on these categories using examples from the Holy Qur'ān.

The first semantic group is those of synonymous constituents where the two conjuncts have the same denotation (i.e., basic meaning) but with different connotative meanings (i.e., associative meanings). Sauer and Schwan (2017) differentiated between synonymy and tautology claiming that instances of tautology are pairs of words with the same denotation and connotation (e.g., baptize and christen). Good examples of tautological elements are binomials of repetitive elements that are used for emphasis (e.g., more and more) or to accomplish a pragmatic purpose. The latter function is achieved when the two elements contribute one meaning. For example, the binomial *years and years* means "for a very long time" (p. 189). As noted above, there are no binomial conjuncts of absolute synonymy in the Holy Qur'ān, but there are a few of near synonymy (e.g., وَحَزْنِي / Shakir's 'my grief and sorrow').

The second category of binomials includes those of antonyms which can be further classified into three groups. The first sub-group is of non-gradable elements which allow no midpoint examples (e.g., الرجال والنساء / Sahih's 'men, women'), whereas the second sub-group is of gradable ones (e.g., الظُّلُمَاتُ وَالنُّورُ / Sahih's 'the darkness and the light,' الأعمى والبصير / Sahih's 'the blind and the seeing'). Darkness and light are of different degrees. The third sub-group, however, is made of converses where one element implies the other, but

none denotes the lack or possession of a property (e.g., الأجرّة والأولى / Sarwar's 'the hereafter and the worldly life'). This sub-group of converses is based on reciprocal relations between binomial conjuncts. Sauer and Schwan (2017) stated that binomials of antonymous words (e.g., لَيْلاً وَنَهَاراً / Pickthall's 'night and day') sometimes act as merisms and refer to the whole where the whole is abstract (e.g., continuity of action). On the other hand, some antonymous words stand for concrete parts (e.g., الشمس والقمر / Sahih's 'the sun and the moon').

As for complementary pairs, Sauer and Schwan (2017) reported that this group is of many subgroups and can be defined as binomials constituting elements that are not synonymous or antonymous. Thus, some binomials may belong to two or more categories. The first two sub-groups of complementary binomials include general elements before specific ones (e.g., جَنَّاتٍ وَعُيُونٍ / Sahih's 'gardens and springs') or the opposite (e.g., الإثم والعدوان / Sahih's 'sin and aggression'). Also, complementary pairs can be of two positive (e.g., هُدًى وَبُشْرَى / Sahih's 'guidance and good tidings') or negative (e.g., الخمر والميسر / Sahih's 'wine and gambling') attributes or concepts. Additionally, binomials can be of causes and effects (e.g., كَذَّبَ وَتَوَلَّى / Sahih's 'denied and turned away'), but verbal ones can represent a sequence of actions (e.g., اهْتَزَّتْ وَرَبَّتْ / Sahih's 'quivers and swells'). Further, binomial conjuncts can depict a gradation where the second element is of a higher or lower degree than the first (e.g., مُسْتَقَرًّا وَمُقَامًا / Sahih's 'a settlement and residence,' طُغْيَانًا وَكُفْرًا / Pickthall's 'rebellion and disbelief'). The first binomial is of permanent and temporary abodes, respectively. On the other hand, in the second binomial, كُفْرًا 'disbelief' is more serious than طُغْيَانًا 'rebellion.' In some binomials, the two words are co-hyponyms in a semantic field (e.g., نخيل وأعناب / Yusuf Ali's 'date-palms and vines,' الأكمه والأبرص / Sahih's 'the blind and the leper,' السمع والأبصار / Sahih's 'hearing and vision') where they are related to the semantic fields of fruit trees, diseases and disabilities, and senses, respectively. In

some examples, the first word is the larger unit, whereas the second one is the smaller one (i.e., hypernym and hyponym, e.g., الأرض والجبال / Sahih's 'the earth and the mountains').

Sauer and Schwan (2017) allocated a sub-group for names believing that names can form complementary pairs (e.g., موسى وعيسى / Sahih's 'Moses and Jesus'). The two names sometimes suggest one coherent concept (e.g., *Tom, Dick and Harry* for everybody).

As reported by Gorgis and Al-tamimi (2005), one binomial can belong to more than one category (see Appendix A). For example, سُنْدُسٌ وَإِسْتَبْرَقٌ (Sahih's 'fine silk and brocade') could be of antonyms referring to *fine* and *thick silk* or of complementary conjuncts of *two types of fabrics*. Though binomials of synonymous pairs (e.g., رَبِّي وَرَبِّكُمْ / Sahih's 'my Lord and your Lord') are scarce, some binomials were categorized as instances of synonymy and antonymy or complementary. For instance, binomial conjuncts of سِرَّهُمْ وَنَجْوَاهُمْ (Sahih's 'their secrets and their private conversations') both include the element of privacy. Thus, they were considered synonymous, but one implies conversing with another person and the other does not, and thus they were of antonymous words.

### 3.4.3 Dictionaries and Exegesis

Similar to previous research (e.g., Hassan & Menacere, 2019), the researcher used a number of dictionaries and exegesis books to understand the semantic relations between binomial conjuncts and to analyze semantic shifts in translations. As exegeses reflect interpreters' understanding of verses and eventually their ideologies, resorting to more than one interpretation was essential. Also, Arabic dictionaries were helpful in identifying the grammatical categories of binomial elements and verifying interpretations to arrive at the correct meaning of each word in a binomial.

A number of Qur'ān and Arabic dictionaries such as the *Dictionary of the Holy Qur'ān* (Omar, 2010), the *Dictionary of Qur'ānic Expressions* ('atrīs, 1998), and those available online, such as Almaany (<http://www.almaany.com/>) and Moysar

(<http://moysar.com/index.php>), were used for the purpose of the study. Almaany includes *Lisān Al-‘arab*, *Al- Qāmūs Al-Muḥīṭ*, *Al-Mu‘jam Al-Wasīf*, etc. As stated above, dictionaries were useful in determining the meaning of words and deciding on binomials' semantic and grammatical categories besides translation shifts. For instance, some binomials showed obvious opposition such as *الليل والنهار* / Pickthall's 'night and day.' However, there were others that were ambiguous and have been defined differently by different commentators such as *حَمِيمًا وَعَسَاءًا* (Sarwar's 'boiling water and pus') in which the second word has been translated either as 'pus or ice-cold draught' (Al-Ṭabarī, Al-Bāḥiṭh Al-Qur’ānī). It is an instance of antonymy if the second interpretation is considered (i.e., ice-cold draught). Also, *السائل والمحروم* (Pickthall's 'the beggar and the outcast') can be a case of complementarity if the conjuncts represent categories of people receiving charity or antonymy if the first conjunct refers to the poor who ask for money and the second for those who do not (Al-Ṭabarī & Ibn Kathīr, Al-Bāḥiṭh Al-Qur’ānī). If the binomial is ambiguous or occurs many times in the Holy Qur’ān in different contexts, the researcher accepted the common interpretation given to the binomial verified by Arabic dictionaries besides less common ones.

Additionally, similar to Hawamdeh (2018), the researcher used Webster's Dictionary to decide on translation shifts as translators sometimes have given translations to culture-specific terms that were either specific or general. The Dictionary was selected because it gives archaic forms of words and includes a thesaurus. For example, Yusuf Ali translated *الصلاة والزكاة* as 'prayer and charity.' The word *prayer* is an approximate translation and very general defined in Merriam-Webster's Dictionary (2020) as "an address to God in thought or word," and this definition describes how Christians pray. However, in Islam, *الصلاة* 'ṣalah' is a "physical, mental, and spiritual act of worship" (İmamoglu, 2016, p.5).

Further, exegeses by Al-Ṭabarī, Al-Qurṭubī, Ibn Kathīr, Al-Siyouṭī, Al-Sa‘dī, Al-Baghawī, etc., obtained from a website called Al-Bāḥiṭh Al-Qur’ānī (<https://exegesis.app/>) and another website launched by King Saud University called Tafsīr, were used to analyze binomials semantically and to identify semantic shifts in translation. Al-Bāḥiṭh Al-Qur’ānī (see Figure 6) also includes Arabic dictionaries such as *Lisān Al-‘Arab*, *Al-Qāmūs Al-Muḥiṭ*, etc. The Website was also used to verify data obtained on binomial frequency in the Al-Qur’ān.

**Figure 6**

*The User Interface of Al-Bāḥiṭh Al-Qur’ānī*



Note. From *Al-Bāḥiṭh Al-Qur’ānī*, by Al-Bāḥiṭh Al-Qur’ānī, 2020 (<https://tafsir.app/>).

As stated above, exegeses were also helpful in identifying the meaning of individual words in a binomial. For example, some of the conjuncts are polysemous or homonymous (e.g., *أَلْمَنَّ وَأَلْسَلَوُا* / 'the manna and the quails'). In other words, they can be antonyms referring to drink and food or complementary standing for sweet drink and quail meat.

To conclude, semantic relations between binomial conjuncts were established using Arabic dictionaries and exegeses. Additionally, the researcher analyzed translations in

terms of semantic shifts using Arabic and English dictionaries as well as exegeses. In both cases, she accepted common and less common interpretations given by different commentators of the Al-Qur'ān because translators resort to different exegesis books when they translate the Qur'ān.

### **3.4.4 Analytical Framework for Identifying Translation Shifts in Translated**

#### **Binomials**

Translators rendered binomials as two connected (Krygier, 2017) or unconnected words or more than two words (see Appendix C). To analyze the translations of Qur'ānic binomials, the researcher developed a framework based on Baker's hypotheses of TUs to identify translation shifts of explicitation and normalization. If a binomial has been rendered as two connected or unconnected words, it was sometimes normalized or denormalized. However, if a binomial has been explained (i.e., translated into more than two words), Klaudy and Karoly's (2005) scheme and Klaudy's (2008) framework of explicitation, followed in El-Nashar's (2016) and Hawamdeh's (2018) studies, was used to identify explicitation shifts. Similar to a study by Feng et al. (2018), binomials were analyzed in terms of *form* (i.e., normalization and explicitation) as well as *meaning* (i.e., semantic shifts) to decide on collocability and accuracy of meaning. Therefore, Cyrus' (2006) taxonomy of semantic shifts (i.e., mutation, omission, generalization, and specification) was also used. Baker's hypotheses of TUs and Cyrus' taxonomy of semantic shifts are relevant to the present study since the first deals with maintaining collocability (i.e., as a way of normalization) for translated collocations or explaining them (i.e., as a form of explicitation). On the other hand, using Cyrus' taxonomy of semantic shifts stems from the fact that preserving meaning in translating the Holy Qur'ān is even more important than maintaining collocability.

When translators render a binomial, they may adopt one of the following three

strategies depending upon the type of the binomial: (a) they may find an equivalent, conventional binomial, (b) they may translate it as two connected or unconnected words, or (c) they may explain its meaning. If the binomial is rendered as two connected words, a conventional binomial is sometimes given (e.g., Shakir's 'the sun and the moon' for الشمس والقمر) if the source culture and the target culture share the same association between words. Conventional binomials are collocations known to NSs of English. Similar to Bernardini's (2011) study, reference corpora (i.e., the Bible Corpus and COCA) were used to decide on the conventionality of rendered binomials instead of resorting to NSs of English. The translated binomial had to occur at least once in the Bible Corpus and 50 times (Mollin, 2014) in COCA to be considered conventional. As shown above, analysis of translated binomials in terms of collocability was done at phrase level. That is, the whole binomial was evaluated with regard to collocability.

On the other hand, many binomials are culture-specific or peculiar to the Holy Qur'ān. Using Kenny's (2001) definition of idiosyncratic collocations (i.e., authors' specific collocations used repeatedly), such binomials were sometimes normalized (e.g., Pickthall's 'prayer and almsgiving' for الصلاة والزكاة) or denormalized (e.g., Hilali-Khan's 'Salat [prayer], and Zakat' for الصلاة والزكاة) if they were translated as two connected or unconnected words. In the first example (i.e., 'prayer and almsgiving'), normalization resulted from the use of general, domesticated terms common to NSs of English (Blum-Kulka, 2000). Denormalization, on the other hand, was due to transliteration or foreignization (e.g., 'Zakat' for زكاة) which characterizes Hilali-Khan's translation in specific.

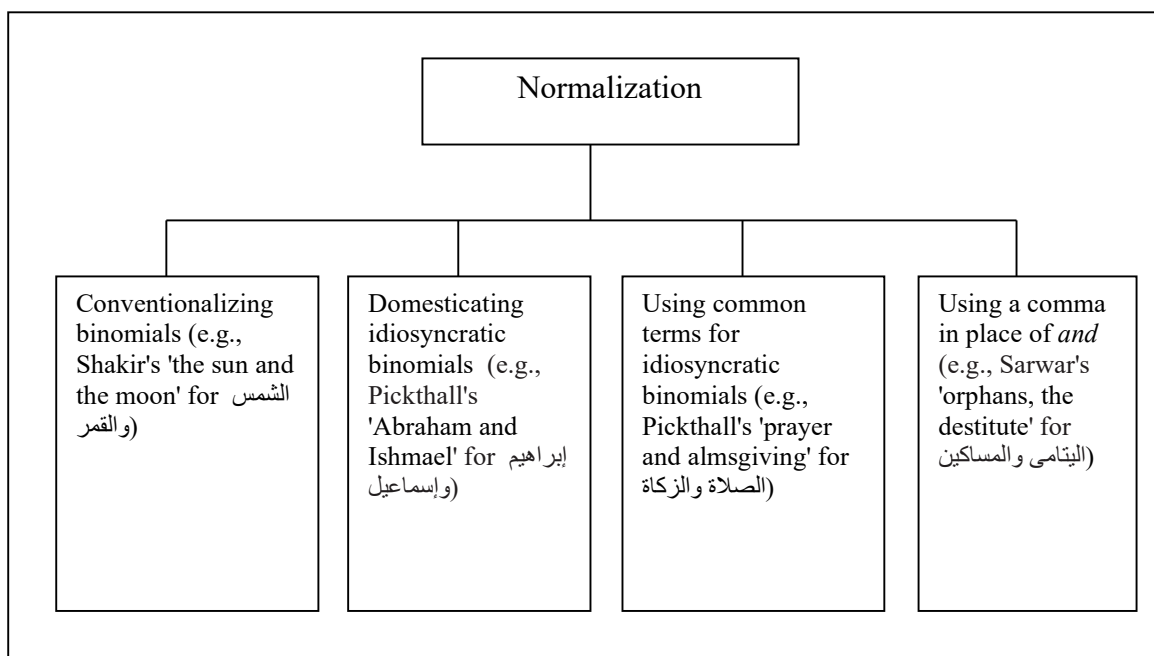
As shown above, shifts used to normalize binomials are conventionalization (i.e., with achieved collocability), domestication of names (e.g., Pickthall's 'Abraham and Ishmael' for إبراهيم وإسماعيل as a substitute for Shakir's 'Ibrahim and Ismail'), using common

or general words instead of foreignized terms (Blum-Kulka, 2000, e.g., Pickthall's 'prayer and almsgiving' for الصلاة والزكاة instead of Hilali-Khan's 'Salat [prayer], and Zakat'), and reducing the conjunction *and* to a comma (e.g., Sarwar's 'orphans, the destitute' for اليتامى والمساكين) to conform to punctuation norms of the TL (Baker, 1996). When translators domesticated Prophets' names, they reduced foreignness (see Figure 7). Additionally, substituting *and* with a comma suggests that the binomial occurs in the Holy Qur'ān in a series, and thus the substitution explicates seriation.

As explained earlier, using common terms is a form of domestication. Nevertheless, in this study, the term *domestication* was used mainly for cultural references of proper nouns rendered through translation (Elewa, 2014), whereas the category of common terms was kept for domesticated translations that were normalized or generalized, which were chiefly foreignized by Hilali-Khan. The normalizing shift of using common terms corresponds to Newmark's (1988b) strategy of using the official or the accepted translation of the SL term (e.g., 'prayer' for ṣalāh). More importantly, analyzing translations of binomials with regard to normalizing shifts was done at word level.

### Figure 7

*A Framework of Normalization Based on Research by Blum-Kulka (2000), Baker (1996), and Kenny (2001)*





On the other hand, 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 binomials or extended its meaning units using textual explicating techniques. Following Klaudy and Karoly (2005), Klaudy (2008), El-Nashar (2016), and Hawamdeh (2018), the researcher identified a number of explicating shifts reflected by the data (Mackey & Gass, 2015). As illustrated in Figure 8, 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 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 هُدًى وَبُشْرَى), *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 سِرًّا وَعَلَانِيَةً), 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 هُدًى وَبُشْرَى, 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-Bāḥiḥ 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 وَأَصِيلًا 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 السائل والمحروم where the first word was translated into a relative clause and Hilali-Khan's 'stirred to [life], it swells' for اهْتَرَّتْ 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 وَنُؤْمِتُ 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.

Translators also included *textual additions in parentheses* to make meaning explicit. Following Hawamdeh (2018), they can be either referential or linguistic, and each in turn can be either continuative (i.e., do not interrupt one's flow of attention) or interruptive. Obligatory, linguistic, parenthetical information was used to avoid structurally and semantically ill-formed sentences. Some were grammatical or lexical. Each was used to specify meaning (i.e., using personal or demonstrative pronouns in case of grammatical

shifts or using nouns or adjectival or adverbial phrases in case of lexical shifts) or fill out the translation with explicit information or unstated parts. Filling-out items could be grammatical or lexical (i.e., using nouns or adjectives for grammatical shifts and adjectivals and adverbials for lexical ones). An example of linguistic, grammatical, filling-out item is the noun *Jesus* in Sarwar's 'God will give (Jesus) wisdom and teach him the Book' for الكتاب والحكمة. However, Hilali-Khan's translation of the same binomial as 'instruct them in the Book (this Qur'ān) and Al-Hikmah' includes a linguistic, specifying lexical addition (this Qur'ān) for *the Book*. Such parenthetical additions determine the meaning of the binomial to a greater extent because it occurs in reference to Jesus in some contexts and Prophet Muhammad, peace be to them both, in other contexts.

Other linguistic shifts were optional and caused by stylistic differences. They can be either text-building or stylistic. According to Klaudy (2008), without such optional, text-building shifts, the TT becomes unnatural. In a translation of the Holy Qur'ān, they are read as a continuation of the TT, but such parenthetical information was not encoded in the ST. Text-building additions can be achieved through words (e.g., pronouns), phrases (e.g., conjunctive, infinitive, prepositional, or vocative), or clauses. For instance, *against sin* in Yusuf Ali's 'giving them glad tidings, and warning them [against sin]' for بشير ونذير is a prepositional, text-building phrase. Optional, stylistic, linguistic shifts were mainly employed to provide English words (e.g., the poor) for transliterated items (e.g., Al-Masakin) as in Hilali-Khan's 'orphans and Al-Masakin (the poor)' for اليتامى والمساكين.

The second category of embedded, parenthetical information was of referential, pragmatic or technical additions which could be removed from the text with no effect on translation. Translators used secondary phrases or clauses that described the translated text or were enclosed in parentheses within other parenthetical information to define it. Thus, there were those used to specify or fill out the translation. Hilali-Khan's insertion of the

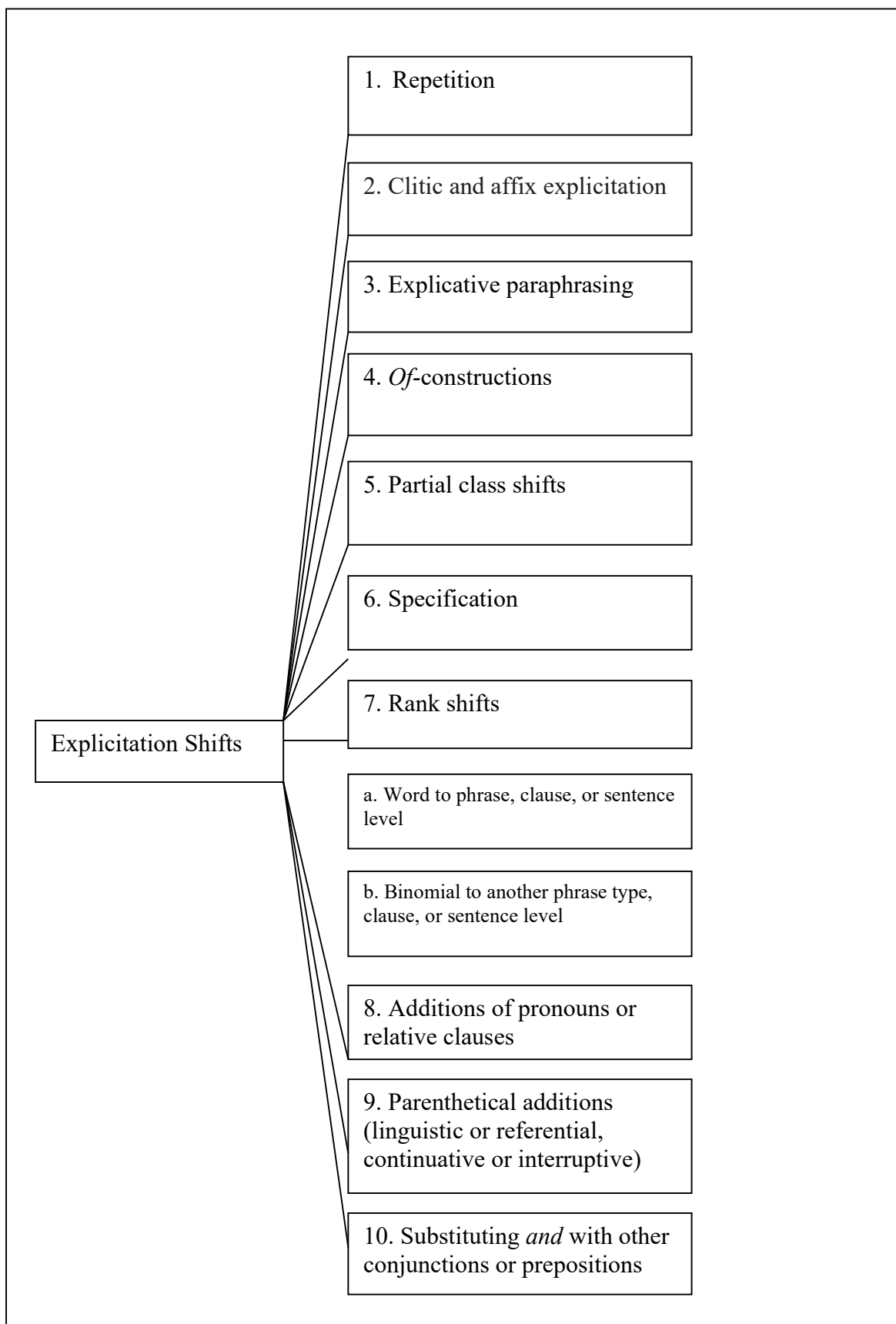
word *Fajr* in the translation of بُكْرَةٌ وَأَصِيلًا as 'morning and afternoon [the early morning (Fajr) and 'Asr prayers]' is an example of a specifying term embedded within a parenthetical, textual addition, and therefore it could be removed. The second group of referential shifts was of interpretive nature or culture-specific. Therefore, parenthetical explanations could be short or lengthy (e.g., Hilai-Khan's translation of the second word in يعقوب والأسباط as 'Al-Asbat [the twelve sons of Ya'qub]' is a referential, interpretive shift). According to Hawamdeh (2018), parenthetical, textual information is interruptive if it functions to specify and continuative if it is employed to fill out elliptical items. More importantly, only a few categories including some sub-categories were emphasized by the data of the present study. Thus, parenthetical information was either linguistic or referential, and each could be classified as continuative or interruptive (see Figure 8).

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 وَفُجُودًا) 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 8, explicitation shifts reflected by the data were 10. 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 بُكْرَةٌ 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.

**Figure 8**

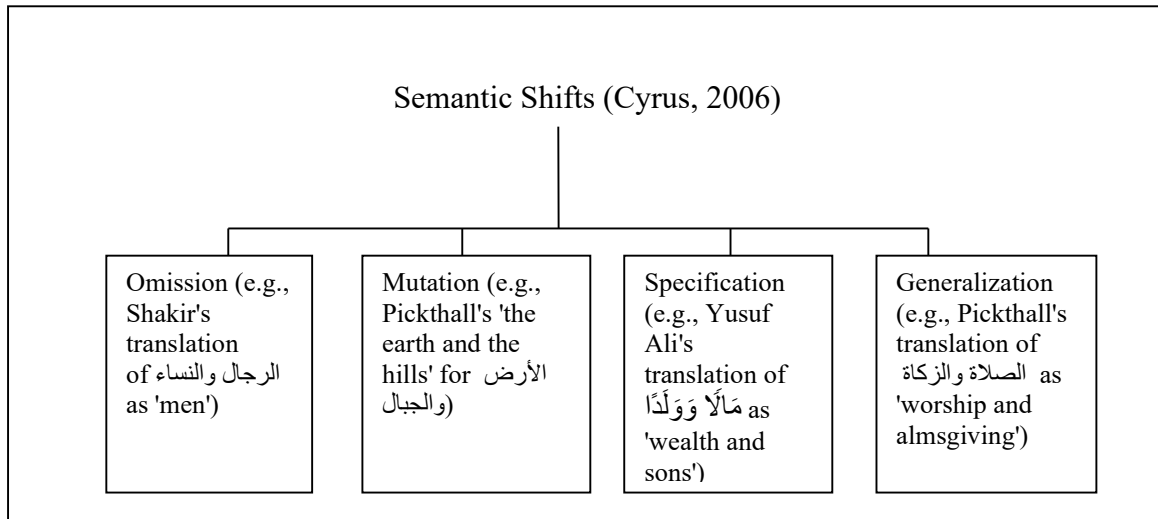
*A Framework of Explicitation Shifts Based on Previous Research*



As mentioned earlier, the researcher also used Cyrus' (2006) taxonomy of semantic shifts (i.e., mutation, omission, generalization, specification) to analyze all binomial translations from a semantic perspective (see Figure 9). Translations of two words or more were considered. According to Cyrus (2006), omission occurs when a source segment or part of it is not translated in the TT. As for mutation, it is defined as sense mismatches where the translated segment has a different sense than that of the ST segment. Translation by omission may result in generalization, and thus a shift in meaning occurs in translation. Specification, on the other hand, is basically adding a semantic feature to the TL unit not found in its SL counterpart. It occurs when the translator uses the hyponymous term (i.e., the subordinate or the type) in place of the hypernym (i.e., the superordinate or the category) or the meronym instead of the holonym (Knittlová et al., 2010). Specification is one of the operations that can be subsumed under explicitation since explicitation is mainly making implicit information explicit or highlighting elements through emphasis or lexical choice (Klaudy, 2008). As for generalization, it involves using the hypernym or the holonym as substitutes of the hyponym or the meronym, respectively. When translators generalize, they suppress a semantic feature in the ST expression and use TT expressions that implicate meaning instead of leaving it explicit (Knittlová et al., 2010).

**Figure 9**

*Semantic Shifts in Binomial Translations Based on Cyrus' (2006) Framework of Semantic Shifts*



Based on the aforementioned categorization, translated binomials are sometimes characterized by semantic shifts of generalization (e.g., Pickthall's translation of الصلاة والزكاة as 'worship and almsgiving'), specification (e.g., Shakir's translation of نخيل وأعناب as 'the palms and the grapes'), omission (e.g., Shakir's translation of الرجال والنساء as men), or mutation (e.g., Pickthall's 'the earth and the hills' for الأرض والجبال). In the first example, translating *ṣalāh* as *worship* (i.e., a general term) implies the inclusion of several acts of worship such as *zakah* and *ṣalāh*. The same applies to *almsgiving* which is comparable to charity or something given to the poor, whereas *zakah* has its own conditions. In the second example, on the other hand, the translator rendered أعناب as grapes, but reference in the Holy Qur'ān is made to vines carrying also kiwi and passionfruit (Al-Ṭabarī, Al-Bāḥiṭh Al-Qur'ānī). Regarding the third example, there is a partial omission in which the second binomial conjunct (i.e., النساء) has been deleted. However, in the fourth example, الجبال has been rendered as 'hills' which is a co-hyponym of mountains. Thus, a sense mismatch resulted from the translation process.



As shown above, specification occurred when translators have rendered a binomial as two connected or unconnected words (e.g., Yusuf Ali's translation of مَالًا وَوْلَدًا as 'wealth and sons' in which ولد refers to children of both sexes; Mu'jam Al-Ma'ānī Al-Jāmi', ولد) or explicated its meaning through additions (e.g., Pickthall's 'gardens and watersprings' for جَنَّاتٍ وَعُيُونٍ). In other words, explicating meaning through additions might result in a semantic shift of specification. In the second example, the addition of *water* created a semantic shift of specification because springs are also of honey, milk, and wine (Al-Qurṭubī, Al-Bāḥiḥ Al-Qur'ānī). As illustrated above, analysis of translations in terms of semantic shifts was established at word level.

Further, translating a binomial as two or more words was due to how translators viewed binomials and whether they have realized that they were a sub-class of collocation. Thus, they either translated binomials literally or sense for sense. In other words, similar to translators of the Bible, translators of the Holy Qur'ān provided either a formal or a dynamic-equivalence translation. More importantly, the categories decided for normalization, explicitation, and semantic shifts have been emphasized by the data (Mackey & Gass, 2015). As noted by Mackey and Gass (2015), data drive coding and not the opposite.

### 3.4.5 Procedure of Data Analysis

The researcher followed a number of steps to investigate translated binomials in terms of normalization, explicitation, and semantic shifts. If a binomial was rendered in two words, it was analyzed with regard to normalization and semantic shifts. However, if a binomial was translated in more than two words, it was examined with respect to explicitation and semantic shifts. To check for normalized translations, the procedure was of the following steps:

1. The researcher typed every translated binomial in the search bar of the Bible

Corpus. If the translation occurred at least once, it was considered a conventional binomial with maintained collocability. The translation of السماوات والأرض as 'the heavens and the earth' is an example.

2. If the translated binomial was not found in the Bible Corpus, the same translation was typed as a fixed expression in the search bar of COCA. If the binomial was of 50 or more occurrences, it was considered conventional. Yusuf Ali's translation of السماء والأرض as 'the sky and the earth' is an example.
3. If the translation was not found in both corpora, the translation was considered an idiosyncratic combination peculiar to a particular translator or a group of translators. Some idiosyncratic combinations were based on words known to NSs of English. For example, Pickthall's 'prayer and almsgiving' for الصلاة والزكاة is an example compared to Sahih's 'prayer and zakah.' The latter example is a new combination to English users, whereas the first is a normalized combination.

On the other hand, if a translator explicated the binomial, the explication 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 بُكْرَةٌ وَأَصِيلاً 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. As for semantic shifts of omission, mutation, specification, and generalization, the researcher adopted the following procedure:

1. First, the researcher checked the Website (Al-Bāḥiṭh Al-Qur'ānī) for various interpretations of the binomial as it occurred in various contexts. Common interpretations for binomials as well as unique interpretations for less frequent ones, which were determined by context, were considered. For example, the binomial (الْأَخْرَجَ وَالْأَوْلَى) occurring thrice in the Holy Qur'ān gave two different

meanings. One common interpretation of the binomial was Sarwar's 'the hereafter and the worldly life,' but in one context in the Chapter of Those who Pull out (Chapter 79: Verse 25), (فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى), it referred to Pharaoh's last and first sayings as manifested in Hilali-Khan's translation (i.e., last [i.e. his saying: "I am your lord, most high"]) and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I")].

2. Then, the researcher checked the meanings of the individual words in Arabic dictionaries (i.e., Almaany).
3. Then, the researcher checked every word in the translated binomial for any shift in meaning using Merriam-Webster's Dictionary (<https://www.merriam-webster.com/>).
4. Some binomials exhibited a partial semantic shift in which only one word manifested a shift in meaning (e.g., specifying أعناب in Shakir's translation of نخيل وأعناب as 'the palms and the grapes'), whereas in others both conjuncts showed similar or different shifts in meaning (e.g., generalization in Pickthall's translation of الصلاة والزكاة as 'worship and almsgiving').

Analyzing translated binomials in terms of semantic categories was rechecked by raters. However, the researcher used reference corpora to decide on normalized translations of binomials, and no raters or NSs were asked to evaluate translations with regard to collocability. As for categorizing binomials with respect to grammatical categories, the researcher relied on Arabic dictionaries and her knowledge of Arabic as a NS.

### **3.4.6 Inter- and Intra-Rater Reliability of Data Analysis**

As a corpus-based study, this research is qualitative and quantitative. The first qualitative part is concerned with coding (i.e., a way of analysis common in qualitative research that employs non-numeric values, Syed & Nelson, 2015) translation shifts based

on the categories outlined in Section 3.4.4. Coding helped in assigning binomials or their translations to categories and relating frequencies to typical patterns. Further, it aided in relating findings to conceptual frameworks. It was initiated to mitigate the researcher's "interpretive bias" (Walther et al., 2013). Thus, the researcher checked her analysis of data using inter- and intra-rater reliability. *Reliability* is defined as the consistency in scoring given by two raters or one rater on two different occasions (Mackey & Gass, 2015). A strong reliability means that one can claim with confidence that the raters relate the same set of data to the same phenomenon. Consistency is an important feature of rigorous research (Syed & Nelson, 2015). Moreover, intra-rater reliability refers to the researcher or one coder recoding a sample of the data (15% or 20%) after a period of time. On the other hand, inter-rater reliability means the extent to which two raters assign the same code to the same unit of analysis (Krippendorff, 2004).

As illustrated above, the coding scheme was of categories pertinent to semantic, normalizing, and explicating shifts. The latter was of two macrocodes (i.e., rank shifts and parenthetical information) that had nested microcodes (Syed & Nelson, 2015) as suggested by El-Nashar (2016). The coding process started with the researcher coding all the data. She used a coding system of highlighting distinct categories with different colors using WORD features.

To ensure intra-rater reliability, the researcher recoded all the data after two months of coding them the first time. More specifically, identifying semantic and explicitation shifts in binomial translations was verified by the researcher herself. As for inter-rater reliability, the researcher randomly selected 25% (Lilgendahl & McAdams, 2011) of one of the data sets to be coded by a second rater (Mackey & Gass, 2015). In other words, classifying binomials in terms of semantic categories was rechecked by an English instructor having a certificate in TESLA (e.g., Teaching English as a Second Language to

Adults) and an MA degree in literature. Further, a different sample from the same data set was verified by a NS of Arabic doing her PhD in linguistics.

As mentioned above, verifying semantic categories of binomials was done by two raters in which each was given 25% (31 binomials) of the same data set. For random selection, the researcher used an online random choice generator where numbers were given to binomials and uploaded to the generator. Numbers selected by the tool were assigned for inter-rating coding. The researcher told the raters about the goal of the study, how to use the coding scheme, and provided them with a sample of coded data. Further, the coder (i.e., inter-rater) was given the chance to code a different sample of the data which was then revised by the researcher (i.e., master coder).

The measure used to calculate inter-rater reliability was Cohen's kappa. It accounts for the frequency of both agreements and disagreements given by the two raters. Also, it provides the average rate of agreements for the entire sample of data. This measure has been chosen in specific because it reduces the possibility of chance agreement where the two raters by chance may guess the same code for the same data item. The formula used to calculate Cohen's kappa is the following (Figure 10).

### Figure 10

#### *Cohen's Kappa Formula*

$$\kappa = \frac{p_o - p_e}{1 - p_e} = 1 - \frac{1 - p_o}{1 - p_e},$$

*Note.* From "Interrater reliability: The kappa statistic," by M. L. McHugh, 2012, *Biochemia Medica*, 22(3), p. 280 (<https://doi.org/10.11613/BM.2012.031>).

As shown above,  $P_o$  stands for the observed agreement among raters, whereas  $P_e$  indicates the probability of chance agreement. Results of kappa test varies from 0 to 1

where (0) shows that agreement is due to chance, (0.1 to 0.20) illustrates slight agreement, (0.21 to 0.40) suggests fair agreement, (0.41 – 0.60) indicates moderate agreement, (0.61 – 0.80) manifests substantial agreement, (0.81 – 0.99) signals almost perfect agreement, and (1) stands for perfect agreement. It has been recommended that one should aim for a score above (0.80) because it is the lowest acceptable agreement level (McHugh, 2012).

Analyzing binomials in terms of semantic categories, both raters (i.e., the master coder and the inter-rater) coded 12 binomials as examples of antonymy and 12 as including complementary elements (see Table 1). However, the researcher reported that six binomials were of the complementary group (e.g., يعقوب والأسباط / Pickthall's 'Jacob and the tribes'), but the first rater coded them as antonymous conjuncts. On the other hand, the inter-rater coded one binomial as complementary. However, the researcher assigned it to the group of antonyms (e.g., مُبَشِّرِينَ وَمُنذِرِينَ / Sahih's 'bringers of good tidings and warners'). Further, the raters (i.e., the researcher and the inter-rater) disagreed on four binomials that could be included in more than one category such as الْكُفَّارَ وَالْمُنَافِقِينَ (Sahih's 'the disbelievers and the hypocrites') which could be of complementary or antonymous conjuncts. In other words, disbelievers can show their disbelief or hide it as hypocrites and, thus, the binomial is of antonymous conjuncts. However, both (i.e., disbelievers and hypocrites) were considered as two groups against Islam, hence the categorization of the binomial as complementary.

**Table 1***Semantic Coding of a Sample of Binomials by Two Raters*

		Researcher		Total
		Ant.	Comp.	
Rater	Ant.	12	6	18
	Comp.	1	12	13
Total		13	18	31

*Note.* Ant. stands for binomials of antonyms and Comp. for those of complementary conjuncts.

To calculate  $P_o$ , the total number of agreed cases in both categories of antonymous and complementary conjuncts was divided by the number of binomials assigned for inter-rater reliability; hence, the result was  $(12+12) / 31 = 0.77$  including chance agreement ( $P_e$ ). To account for  $P_e$ , the probability that the raters would randomly both label conjuncts as complementary was added to the probability that the raters would randomly both categorize binomials as instances of antonymy as in  $(13/31) \times (18/31) + (18/31) \times (13/31) = 0.46$ . To achieve Cohen's kappa, resultant numbers were inserted into the following formula:  $k = (P_o - P_e) / (1 - P_e) = (0.77 - 0.46) / (1 - 0.46) = 0.57$ . As mentioned above, Cohen's kappa of 0.57 indicates moderate agreement between the two raters on their semantic coding of the data.

Thus, a different group of binomials (31 binomials) was given to the NS of Arabic to recheck semantic classification. Following the steps mentioned above (see Table 2), the initial result was  $(17+10) / 31 = 0.87$  including chance agreement ( $P_e$ ). Doing the second step, as in  $(13/31) \times (18/31) + (20/31) \times (11/31)$ , yielded a score of 0.45. To calculate Cohen's kappa, results were incorporated into the formula as in  $(0.87 - 0.45) / (1 - 0.45) = 0.76$ .

**Table 2***Semantic Coding of a Second Sample of Binomials by Two Raters*

		Researcher		
		Comp.	Ant.	Total
Rater	Comp.	17	3	20
	Ant.	1	10	11
Total		18	13	31

*Note.* Ant. stands for binomials of antonyms and Comp. for those of complementary conjuncts.

Cohen's kappa of 0.76 suggests substantial agreement. The inter-rater added five binomials to the group of binomials that could be assigned to more than one category (e.g., *الإنس وَالْجِنِّ* / Sahih's 'mankind and jinn'). The example could be considered of complementary entities created by God or of antonymous words in terms of visibility since the first entity is visible, whereas the second is invisible. The only disagreement between the raters was on *سِرُّهُمْ وَنَجْوَاهُمْ* (Sahih's 'their secrets and their private conversations') because the inter-rater noted that it was of complementary pair. However, the two words could be also synonymous or antonymous because they both involve negative privacy, or one suggests conversing with somebody, but the other does not.

Regarding semantic-shift identification, the researcher verified the analysis of all the translations after two months of their initial coding. Analysis of semantic shifts was done at word level. Percent agreement was used to calculate intra-rater reliability because the number of the categories involved in the classification were four. Figure 11 illustrates the formula suggested by Miles and Huberman (1994). Miles and Huberman (1994) reported that results above 75% show a reasonable level of agreement.



## Figure 11

*Reliability Formula Suggested by Miles and Huberman (1994)*

$$\text{Reliability} = \frac{\text{Number of Agreements}}{\text{Number of Agreements} + \text{Number of Disagreements}}$$

*Note.* From "*Qualitative Coding: An Approach to Assess Inter-Rater Reliability*," by A. McAlister, D. M. Lee, K. M. Ehlert, R. L. Kajfez, C. J. Faber, and M. S. Kennedy, 2017, *ASEE Annual Conference & Exposition*, p. 3 (<https://www.asee.org/public/conferences/78/papers/18189/view>).

Data verification revealed 29 instances of disagreement on semantic shifts compared to 418 times of agreement. Thus, 418 was divided by the total of 418 and 29 (i.e., 447).

After converting the number to a percentage, 93% indicated an acceptable level of agreement. Disagreement was on some semantic shifts of mutation because the recoding process revealed that such words did not involve mutation after rechecking exegeses. The first binomial conjunct in *تَضَرُّعًا وَخُفْيَةً* (Pickthall's 'humbly and in secret') can give the meanings of *humbly* (by Pickthall, Shakir, Sarwar, and Arberry), *in humility* (by Sahih, Yusuf Ali, and Khan), and *aloud* (by Sahih). Initially, the researcher considered the last two but not the first and hence the change.

Similarly, percent agreement was also utilized to calculate the intra-rater reliability for the coding process of explicitation shifts. All the data were verified by the intra-rater after four months of coding them the first time. The disagreement was on 21 explicating shifts of rank, repetition, *of*-constructions, and explicative paraphrasing. Some explicating shifts manifested some overlap because they might exhibit some subtle differences between them. For example, an explicative paraphrase may include an *of*-construction (e.g., *مُبَشِّرِينَ وَمُنذِرِينَ* / Sahih's 'bringers of good tidings and warners'), and thus categorizing the shift in translating the first conjunct in the example above as an explicative paraphrase was more accurate. Results of intra-rater reliability yielded 21 instances of disagreement

compared to 968 examples of agreement. Thus, 968 was divided by the total of 968 and 21 (i.e., 989). The resultant percentage was 97.8% which suggests a substantial level of agreement. However, the total number of explicating shifts became 977 shifts after a number of additions and deletions.

Briefly, two reliability tests were used (i.e., Cohen's kappa and percent agreement). The researcher used the first for data of a small number of categories, whereas the second was for data of four or more categories. Results of inter- and intra-coding of data showed moderate to substantial level of agreement between raters. Modifications suggested by raters were incorporated into the process of data analysis.

### **3.5 Conclusion**

The purpose of the study was to describe how binomials were translated by seven translators of the Holy Qur'ān. Central to the study was the question of whether translators maintained collocability for translated binomials. Using a parallel corpus (i.e., the Qur'ānic Corpus) of the Holy Qur'ān and its translations, the researcher focused on binomials occurring twice or more and their translations. The researcher used reference corpora to decide on collocability. She also analyzed Qur'ānic binomials in terms of semantic and grammatical categories because class shifts (i.e., changing the grammatical category) might result in explicating the binomial and might cause loss of collocability. Further, translating binomials of antonymous conjuncts literally might cause loss of idiomaticity.

Investigating translated binomials in terms of collocability necessitated analyzing them with respect to form and meaning. As translators might find equivalents for binomials that were not culture-specific, for cultural binomials, on the other hand, translators might either normalize or explicate them. Explicating binomials or normalizing them reflects how translators generally translate religious texts. They either translate texts word for word or sense for sense. Even in the first case, adding some words to achieve accuracy or precision

in meaning is expected. Such additions are essential to deal with non-equivalence at word level. However, additions might lead not only to shifts in form but in meaning. Semantic shifts were initiated either to change, omit, generalize, or specify meaning.

In short, the present study is corpus-based and descriptive. Using parallel and reference corpora (i.e., translated and non-translated texts), the researcher followed a quantitative and qualitative approach where she classified binomials, coded translation shifts, reported on their frequencies, and gave examples of them. Their occurrence will be explained in light of Skopos theory. In other words, the researcher will justify why shifts have occurred in some translations but not in others.

## Chapter 4

### Results

#### 4.1 Introduction

The present study aimed at exploring how seven translators of the Holy Qur'ān translated Qur'ānic binomials. More importantly, the researcher investigated the issue of maintaining collocability for translated binomials since they form a special class of collocations. In case of culture-specific binomials, translators might explain or normalize them. Before examining translations in terms of formal and semantic shifts, binomials were analyzed with respect to their grammatical and semantic categories.

The study is corpus-based; hence, frequency was used as a measure to decide on target binomials, their categories, and translation shifts in form and meaning. Thus, the researcher found 120 binomials in the Holy Qur'ān. As manifested in Appendix A, such binomials have occurred twice or more and include those of different types (e.g., المؤمنین / المؤمنات, المؤمنون والمؤمنات / Pickthall's 'the believers, men and women') and reversible ones (e.g., الْجِنَّ وَالْإِنْسَ / Sahih's 'jinn and mankind,' آَلْإِنْسَ وَالْجِنَّ / Sahih's 'mankind and jinn'). Such binomials have occurred in 618 contexts resulting in 1,854 words that constitute 2.39% of the Holy Qur'ān, which includes around 77,430 words (Dukes, 2017). Nearly less than half (i.e., 53 binomials or 44.1%) of them have occurred only twice (e.g., سُنْدُسٍ وَإِسْتَبْرَقٍ / Yusuf Ali's 'fine silk and heavy brocade,' بُكْرَةً وَعَشِيًّا / Arberry's 'at dawn and evening,' الصبر والصلاة / Sahih's 'patience and prayer,' اليهود والنصارى / Sahih's 'the Jews and the Christians,' الصلاة والزكاة / Pickthall's 'prayer and almsgiving').

Translating 120 binomials occurring in 618 contexts by seven translators yielded 4,326 of translation tokens and 842 of translation types. Considering translation types given by each translator resulted in 1,246 translations. Translators gave 674 (54%) translations of two words and explicated meaning in 572 (45.9%) translations out of 1,246

translations.

In this chapter, the researcher elaborates on the results mentioned above, relates them to the research problem, and provides an answer to each research question. Further, reference to unexpected findings is made along with their relation to the research problem. More importantly, conclusions are drawn for each question in relation to others.

#### 4.2 Semantic and Grammatical Categories of Binomials

The first and the second research questions are concerned with analyzing Arabic binomials with respect to their word class and semantic categories. Binomial conjuncts are mainly of nouns except for 14 binomials (11.6%) which are of verbs. The majority of verbal binomials are with attached clitics or affixes (e.g., *كلوا وأشربوا* / Sahih's 'eat and drink,' *سمعنا وعصينا* / Sahih's 'hear and disobey'). The researcher did not find binomials made of prepositions nor of adverbs and adjectives since binomials have been analyzed out of context. Although some are of one typical case (i.e., i'rāb) such as *طَوْعًا وَكَرْهًا* (Pickthall's 'willingly or unwillingly') and *بُكْرَةً وَأَصِيلًا* (Yusuf Ali's 'morning and evening'), which are of adverbs of manner (i.e., ḥāl) and time, respectively, they are both composed of nouns in Arabic. Therefore, the category of nouns includes present participles (e.g., *مُبَشِّرِينَ وَمُنذِرِينَ* / Hilali-Khan's 'with glad tidings and warnings') and verbal nouns (e.g., *طُغْيَانًا وَكُفْرًا* / Hilali-Khan's 'rebellion and disbelief').

Semantically, as manifested in Appendix A, the category of complementary binomials constituted the biggest group with 91 examples (75.8%), whereas those of antonyms ranked second with 56 instances (46.6%). On the other hand, binomials with synonymous conjuncts are only four (3.3%). Further, binomials of antonyms consist of universal elements (e.g., *السماء والأرض* / Pickthall's 'the sky and the earth,' *كلوا وأشربوا* / Sahih's 'eat and drink'). However, complementary binomials are basically culture-specific (e.g., *الصلاة والزكاة* / Yusuf Ali's 'prayer and charity'), of proper nouns (e.g., *موسى وهارون* /

Sahih's 'Moses and Aaron'), or idiosyncratic to the Holy Qur'ān (e.g., هُدًى وَيُسْرَى / Sahih's 'guidance and good tidings'). Peculiar to the Holy Qur'ān, the researcher found 13 (10.8%) binomials of proper nouns. As mentioned earlier, binomials of synonymous conjuncts are four (e.g., رَبِّي وَرَبِّكُمْ / Sahih's 'my Lord and your Lord,' العداوة والبغضاء / Pickthall's 'hostility and hate,' سِرَّهُمْ وَنَجْوَاهُمْ / Sarwar's 'their secrets and whispers') including the one of tautology (i.e., made of two repetitive words, e.g., رَبِّي وَرَبِّكُمْ / Sahih's 'my Lord and your Lord'), using Sauer and Schwan's (2017) classification scheme.

Twenty-seven binomials (22.5%) exhibited some overlap because they are associated with two or three semantic categories. The overlap resulted from the various interpretations given to the binomial and Sauer and Schwan's (2017) classification that includes sub-categories with subtle differences. Examples are الشمس والقمر / Shakir's 'the sun and the moon,' السماء والأرض / Yusuf Ali's 'the sky and the earth,' and العداوة والبغضاء / Pickthall's 'hostility and hate.' The first two were considered complementary because they are objects created by God. However, the first (i.e., الشمس والقمر / Shakir's 'the sun and the moon') is of conjuncts representing an agent-patient relationship, and the second (i.e., السماء والأرض Yusuf Ali's 'the sky and the earth') includes objects located opposite to one another. Thus, they are also of antonymous conjuncts. As for العداوة والبغضاء / Pickthall's 'hostility and hate,' the words are near synonyms because they suggest *hatred* as a shared meaning component. They were also considered complementary because they are both two negative qualities. Additionally, such words could be antonymous conjuncts since one involves action (i.e., العداوة), but the other does not (Ibn-'athaymīn, Al-Bāḥiṭh Al-Qur'ānī).

The fluidity of semantic classification is attributed to the various interpretations given to a binomial by different interpreters, especially if a binomial word is ambiguous. For instance, in حَمِيمًا وَعَسَافًا (Sarwar's 'boiling water and pus'), the second word has been

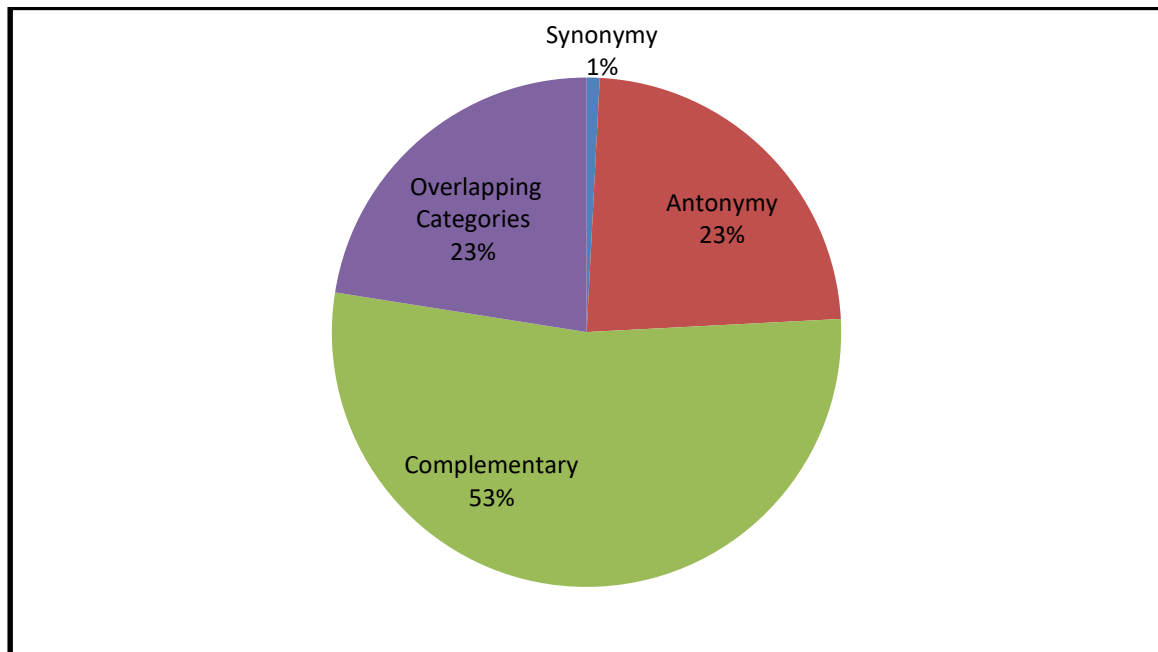
translated as either 'pus or ice-cold draught' because of the different interpretations given to *عَسَافًا* (Al-Ṭabarī, Al-Bāḥiṭh Al-Qur'ānī). It is an instance of antonymy if the second meaning is considered (i.e., ice-cold draught). However, the binomial is based on complementary words if the word gives the first meaning (i.e., pus). In other words, the binomial is based on two negative concepts or attributes (Sauer & Schwan, 2017).

Focusing on binomials with nearly synonymous conjuncts (i.e., three binomials), such conjuncts could be also classified as examples of antonymous or/and complementary words. For example, in *سِرَّهُمْ وَنَجْوَاهُمْ* / Sahih's 'their secrets and their private conversations,' both conjuncts involve the element of privacy, and thus they are nearly synonymous. However, they are also antonyms because one implies talking (i.e., *نَجْوَاهُمْ*), whereas the other (i.e., *سِرَّهُمْ*) does not (Al-Qurṭubī, Al-Bāḥiṭh Al-Qur'ānī). As for *مُسْتَقَرًّا وَمَقَامًا* / Sahih's 'a settlement and residence,' both conjuncts are synonymous since they both refer to a place where one can dwell. However, one is of temporary settlement (i.e., *مَقَامًا*), whereas the other is permanent (i.e., *مُسْتَقَرًّا*; Al-Shokānī, Al-Bāḥiṭh Al-Qur'ānī). Thus, they are antonymous. On the other hand, both are complementary because they stand for two types of abodes where the first (i.e., *مُسْتَقَرًّا*) is of a higher degree than the second because it suggests permanent settlement.

As noted above, there are 27 binomials with semantic fluidity. Excluding examples with overlapping categories yielded 64 complementary binomials, one of synonymous words (e.g., *رَبِّي وَرَبِّكُمْ* / Sahih's 'my Lord and your Lord'), and 28 binomials of antonyms. Figure 12 displays the percentages of such categories.

**Figure 12**

*Percentages of Binomials Belonging to Each Semantic Category*



As shown in Appendix A, binomials are mainly of antonymous nouns related to the cosmos or nature such as *السماء والأرض* / Sahih's 'the heavens and the earth,' *السماء والأرض* / Pickthall's 'the sky and the earth,' *الليل والنهار* / Sahih's 'by night and by day,' and *الشمس والقمر* / Hilali-Khan's 'the sun and the moon.' Other frequent binomials are *هُدًى وَرَحْمَةً* / Sahih's 'guidance and mercy,' *الغيب والشهادة* / Shakir's 'the unseen and the seen,' *إسحاق ويعقوب* / Sahih's 'Isaac and Jacob,' and *الدُّنْيَا وَالْآخِرَةَ* (Sahih's 'this world and the Hereafter'). Less frequent binomials are composed of verbs (e.g., *سمعنا وعصينا* / Sahih's 'hear and disobey', *اهْتَزَّتْ وَرَبَّتْ* / Sahih's 'quivers and swells'), complementary items (e.g., *الأكمه والأبرص* / Sahih's 'the blind and the leper,' *السوء والفحشاء* / Sahih's 'evil and immortality'), or idiosyncratic to the Holy Qur'ān (e.g., *الفحشاء والمنكر* / Sahih's 'immortality and bad conduct,' *الميزان والكيل* / Shakir's 'measure and weight').

Appendix A manifests that binomials of synonymous words (e.g., *رَبِّي وَرَبُّكُمْ* / Sahih's 'my Lord and your Lord,' *العداوة والبغضاء* / Pickthall's 'hostility and hate,' *مُسْتَقَرًّا وَمَقَامًا* / Sahih's 'a settlement and residence,' *سِرُّهُمْ وَنَجْوَاهُمْ* / Sarwar's 'their secrets and whispers') are



of nouns, and two (e.g., *سِرَّهُمْ وَنَجْوَاهُمْ*, *مُسْتَقَرًّا وَمُقَامًا*) of them are among the least frequent. The only example of a tautological binomial is *رَبِّي وَرَبُّكُمْ* / Sahih's 'my Lord and your Lord,' and it has occurred eight times. Most notably, some binomials show reversibility in word order (e.g., *الْإِنْسَ وَالْجِنِّ* / Sahih's 'mankind and jinn,' *الْجِنِّ وَالْإِنْسَ* / Sahih's 'jinn and men,' *الأرض والسموات* / Sarwar's 'the earth and the heavens,' *السموات والأرض* / Sahih's 'the heavens and the earth'), whereas others are of different forms (e.g., *بَشِيرًا وَنَذِيرًا* / Sahih's 'a bringer of good tidings and a warner,' *مُبَشِّرِينَ وَمُنذِرِينَ* / Sahih's 'bringers of good tidings and warners,' *مُبَشِّرًا وَنَذِيرًا* / Pickthall's 'a bearer of good tidings and a warner'). However, there is one common word order (e.g., *الْجِنِّ وَالْإِنْسَ*, *السموات والأرض*) for such binomials.

There are a number of binomials that were considered to be merisms. The researcher found, besides *السموات والأرض* (Sahih's 'the heavens and the earth'), that *الْجِنِّ وَالْإِنْسَ* (Sahih's 'jinn and men'), *الغيب والشهادة* (Sahih's 'the unseen and the witnessed'), *سِرًّا وَعَلَانِيَةً* (Sahih's 'secretly and publicly'), *المنافقين والمنافقات* (Sarwar's 'the hypocrites'), *المشركين* (Sarwar's 'the pagans'), and *المنكر والمنكر* (Yusuf Ali's 'all shameful deeds') are merisms. Such binomials refer to the universe, creatures worshipping God, everything, every way or manner, all hypocrites, all pagans, and all shameful deeds, respectively. Such binomials were sometimes affected by semantic shifts of omission, specification, or generalization. Sarwar's translation of *المنافقين والمنافقات* as 'the hypocrites,' *المشركين والمنكرات* as 'the pagans,' Yusuf Ali's 'all shameful deeds' for *المنكر والمنكر*, and Shakir's 'men' for *الرجال والنساء* are examples. Semantic shifts of omission resulted in generalization for the first three translations. On the other hand, Sahih's translation of *الغيب والشهادة* as the 'unseen and the witnessed' and Sahih's 'secretly and publicly' for *سِرًّا وَعَلَانِيَةً* are examples of specification because *الشهادة* is not only what is witnessed by humans but what is seen. Further, 'publicly' for *عَلَانِيَةً* denotes exposure to the general view or to the public.

There are a number of binomials that are partially idiomatic. These can have a

literal meaning besides an idiomatic one (Mollin, 2014). An example from the Holy Qur'ān is *الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ* (Pickthall's 'standing, sitting'), as in Verse 191, ( *جُنُوبِهِمْ*), in the Chapter of the Family of 'im'rān (Chapter 3), which literally refers to positions where one can read the Holy Qur'ān or recite dhikr 'prayers.' However, the binomial is partially idiomatic indicating *all positions*. The same applies to *طَوْعًا وَكَرْهًا* / Pickthall's 'willingly or unwillingly') which means willingly and unwillingly, but it can also refer to willingness with God's will. For such idiomatic binomials, literal translation (i.e., Pickthall's 'willingly or unwillingly' for *طَوْعًا وَكَرْهًا* and Pickthall's 'standing, sitting' for *قِيَامًا وَقُعُودًا*) helps preserve indirect and direct meanings and any loss in meaning or impact can be compensated for using footnotes (Al-Salem, 2008).

To conclude, analyzing binomials semantically and syntactically revealed that Qur'ānic binomials are mainly made of nouns and complementary conjuncts. The researcher did not find a binomial made of prepositions nor of absolute synonyms. There are only three binomials based on nearly synonymous words. More significantly, there are a few of merisms and 27 binomials manifesting semantic fluidity.

### 4.3 Normalization

The third research question asks to what extent the seven translators of the Holy Qur'ān have maintained collocability for translated binomials. Pertinent to this question is the issue of normalization. Translators rendered binomials at best as equivalent binomials to achieve collocability. If this was not possible, they normalized them. However, if they could not maintain collocability or normalized them, they translated them as two connected or unconnected words in the TT. In other words, translators found conventional binomials for Qur'ānic binomials, domesticated them, or used common terms for idiosyncratic ones to normalize them. Sometimes, translators used commas instead of *and* to connect between conjuncts. Translations of binomials or two connected words were analyzed as whole units

with regard to collocability.

There were 262 normalized translations of binomials and 286 instances of normalizing shifts. The group of normalized translations of binomials constitutes about 21% (out of 1,246 translations) and 38.8% of the produced two-word translations (674 translations). Some examples exhibited two features of normalization as in Sahih's translation of *اليتامى والمساكين* as 'orphans, the needy' where the translators chose to use common terms for words with meaning peculiarities (e.g., the needy for *المساكين*) and replaced *و* 'and' with a *comma*.

Checking two corpora (the Bible and COCA), the researcher found that the seven translators produced 95 translations of conventional binomials in the TT (see Appendix B). Translations with collocability constitute 33.2% of the normalizing shifts. The majority of conventional binomials were given by Pickthall (15 binomials), Yusuf Ali (15 instances), Sarwar (15 cases), and Hilali-Khan (15 binomials). As shown in Table 3, Sahih International, Shakir, and Arberry each gave 12 (12.6%) of conventional translations.

**Table 3**

*Frequencies of Conventional Binomials Given by Each Translator*

Translator	Frequencies of Conventional Binomials	%
Sahih International	12	12.6
Pickthall	15	15.7
Yusuf Ali	15	15.7
Shakir	12	12.6
Sarwar	15	15.7
Hilali-Khan	14	14.7
Arberry	12	12.6
Total	95	99.6

'Morning and afternoon' and 'morning and evening' were given three times as translations for *بُكْرَةٌ وَعَشِيًّا, بُكْرَةٌ وَأَصِيلًا, الْغَدَاةُ وَالْعَشِيَّةُ* by Sahih International, Hilali-Khan, Yusuf

Ali, and Shakir. However, بُكْرَةٌ refers to the time period before sunrise (Mu‘jam Al-Ma‘ānī Al-Jāmi‘, (ب ك ر), whereas الْعَشِيّ suggests the time between sunset and maghrib prayer or between maghrib prayer and late night (Mu‘jam Al-Ma‘ānī Al-Jāmi‘, (ع ش ي). On the other hand, أَصِيلاً is used for the time period between ‘aṣr and maghrib (Mu‘jam Al-Ma‘ānī Al-Jāmi‘, (أ ص ل), whereas الْعَدَاة is employed by Arabs to denote the time between dawn and sunrise (Mu‘jam Al-Ma‘ānī Al-Jāmi‘, (غ د و). Nonetheless, such expressions were subject to normalization and eventually semantic shifts of generalization and mutation (see Table D1 and D2 in Appendix D). For instance, الْعَدَاة وَالْعَشِيّ has been translated by Sahih and Hilali-Khan as 'morning and afternoon,' and Yusuf Ali, Shakir, and Arberry as 'morning and evening.' Translating الْعَدَاة as 'morning' resulted in generalization. However, rendering الْعَشِيّ as 'afternoon' by Sahih and Hilali-Khan led to a semantic shift of mutation since *afternoon* stands for the time between noon and sunset. As for بُكْرَةٌ وَعَشِيّاً, it has been translated by Sahih and Hilali-Khan as 'morning and afternoon' and Yusuf Ali and Shakir as 'morning and evening.' Therefore, translating بُكْرَةٌ as 'morning' and عَشِيّاً as 'afternoon' resulted in semantic shifts of generalization and mutation, respectively. Similarly, rendering بُكْرَةٌ وَأَصِيلاً as 'morning and afternoon' by Sahih and Hilali-Khan and as 'morning and evening' by Yusuf Ali, Shakir, and Sarwar caused shifts of generalization and mutation. In the first translation 'morning and afternoon,' both binomial conjuncts have been generalized. On the other hand, in the second translation 'morning and evening,' the first word has been generalized, whereas the second was affected by a shift of mutation. As shown above, the translation of 'morning and afternoon' was given by Sahih and Hilali-Khan for all the three binomials. On the other hand, 'morning and evening' was used by Yusuf Ali and Shakir for the same binomials. Translators' wish to normalize time-related binomials led to semantic shifts, and differences between such binomials have been minimized in translation.

Further, all the seven translators agreed on giving the same translation for السماوات

عَمُوا وَصَمُّوا, and كَلُوا وَأَشْرَبُوا, الذهب والفضة, الشمس والقمر, المشرق والمغرب, والأرض. The translations of 'the heavens and the earth,' 'the east and the west,' 'the sun and the moon,' 'gold and silver,' 'eat and drink,' and 'blind and deaf' are common in both corpora. Additionally, the majority of translators used 'heaven and earth,' 'the sky and the earth,' 'male and female,' 'wisdom and knowledge,' and 'night and day' for السماء والأرض, الذكر والأنثى, حُكْمًا وَعِلْمًا, and اللَّيْلُ وَالنَّهَارُ, respectively. As shown above, binomials with antonyms were subject to conventionalization because they denote objects common in every culture.

In other instances, similar translations were given with or without the article (the) such as 'the male and female' for الذكر والأنثى by Sahih International and Pickthall.

Binomials without the definite article are more common in COCA than those that include it. For instance, 'heaven and earth,' 'east and west,' 'land and sea,' 'the sun and moon,' 'males and females,' 'male and female,' and 'men and women' occurred in COCA more frequently than 'the east and the west,' 'the land and the sea,' 'the sun and the moon,' and 'the men and the women.' Nevertheless, translators preferred explicating the article (the) because they translated binomials literally. Another example is translating الْبَرِّ وَالْبَحْرِ as 'the land and the sea' by Pickthall, Shakir, Sarwar, and Hilali-Khan, but 'land and sea' is more frequent in COCA. 'Male and female' (for الذكر والأنثى) is the only exception as it is commonly used by translators and have occurred frequently in COCA.

More importantly, Yusuf Ali avoids unnecessary explication of *the* in the translations of الرجال والنساء, السماء والأرض, الذكر والأنثى and الْبَرِّ وَالْبَحْرِ as 'men and women,' 'heaven and earth,' 'male and female,' and 'land and sea.' Arberry did the same for the last three, whereas Sarwar did not explicate *the* in those exhibiting gender relations. Explicating the definite article gives reference to specific groups of men and women or a particular land or sea instead of the generic reference (i.e., referring to category members in general instead of specific ones). Though the use of *the* may also refer to group

members (Cruse, 2010), *the* is more commonly associated with the definite reference as found in COCA and suggested by NSs.

Another way of normalizing binomials is to domesticate idiosyncratic combinations of foreign names (e.g., Arberry's 'Abraham and Ishmael' for إبراهيم وإسماعيل) instead of transliterating or transcribing them (e.g., Shakir's 'Ibrahim and Ismail' for إبراهيم وإسماعيل). The domestication process involved translating either one conjunct (e.g., Yusuf Ali's 'Isma'il, Isaac' for إسماعيل وإسحاق) or both conjuncts (e.g., Sahih's 'Ishmael and Isaac' for إبراهيم وإسحاق). There are 16 binomials that were prone to domestication which resulted in 92 (32.1%, out of 286 of normalizing shifts) of domesticated translations (see Table 4). As illustrated above, they are mainly composed of prophets' names. Arberry, Hilali-Khan, and Sarwar domesticated 18 (19.5%), 16 (17.3%), 16 binomials (17.3%), respectively. Partial domestication of one conjunct is mainly by Yusuf Ali (4 examples or 4.3%).

**Table 4**

*Frequencies of Domesticated Idiosyncratic Binomials of Foreign Names by Seven*

*Translators*

Idiosyncratic Combinations of Foreign Names	Translator	Frequency	%
Arberry's 'Abraham and Ishmael' (إبراهيم وإسماعيل)	Sahih	14	15.2
Yusuf Ali's 'Isma'il, Isaac' (إسماعيل وإسحاق), (Ishmael'	Pickthall	15	16.3
،(Sahih's 'Isaac and Jacob')، إسحاق ويعقوب (Isaac'	Yusuf Ali	11 partial (4)	11.9
،(Pickthall's 'Jacob and the tribes') يعقوب والأسباط	Shakir	2 partial (1)	2.1
،(Sahih's 'Abraham and Isaac') إبراهيم وإسحاق	Sarwar	16 partial (2)	17.3
،(Sahih's 'Abraham and Moses') إبراهيم وموسى	Hilali-Khan	16	17.3
موسى وعيسى (Sahih's 'Moses and Jesus')، موسى	Arberry	18	19.5
وهارون (Sahih's 'Moses and Aaron')، فرعون وهامان			
،التوراة والإنجيل (Sahih's 'Pharaoh and Haman')			
،الله والرسول (Sahih's 'Torah and the Gospel')			
،نوح وعباد (Arberry's 'God and the Messenger')			
،داوود وسليمان (Yusuf Ali's 'Noah, and 'Ad')			

	(Sahih's 'David and Solomon')، إسماعيل واليسع		
	(Sahih's 'Ishmael and Elisha')، أَلْمَنَّ وَالسَّلَوَى		
	(Sahih's 'manna and quails')، الله والملائكة		
	(Sarwar's 'God and the angels')		
Total		92	99.6

One more way to achieve normalization for idiosyncratic combinations is to find common terms for words that are considered language or culture-specific. As illustrated in Table 5, Hilali-Khan transliterated such words (e.g., 'patience and As-Salat' for الصبر الصلاة) to preserve foreignness, whereas the majority of translators gave common terms (e.g., Yusuf Ali's 'prayer and charity' for الصلاة والزكاة). There are 10 binomials that were rendered into 45 (15.7%) common words either fully (e.g., Yusuf Ali's 'prayer and charity' for الصلاة والزكاة) or partially (e.g., Sahih's 'prayer and zakah' for الصلاة والزكاة). Pickthall and Sarwar used 9 (20%) and 10 (22.2%) common terms for idiosyncratic binomials, respectively. Because of foreignization, Hilali-Khan used a few common terms, and their approach to the use of common terms is partial (i.e., affecting one conjunct) in two instances (4.4%). The translation of 'evil and Fahsha' for السوء والفحشاء is an example. However, using the transliterated term (i.e., Fahsha) illustrates the difficulty of finding a TT term with the same religious, negative connotation.

**Table 5**

*Frequencies of Used Common Terms for Idiosyncratic Binomials by Seven Translators*

Idiosyncratic Binomials (i.e., language- or culture-specific)	Translator	Frequency	%
الصبر والصلاة (Sahih's 'patience and prayer')، السوء	Sahih	6 partial (1)	13.3
والفحشاء (Sahih's 'evil and immortality')، أَلْعَشَى	Pickthall	9	20
وَأَلْبَتَار (Sahih's 'in the evening and the morning')	Yusuf Ali	5	11.1
البر والتقوى (Sahih's 'righteousness and piety')	Shakir	6	13.3
المنافقون والمنافقات والمنافقين والمنافقات (Sarwar's 'the')	Sarwar	10	22.2

Sarwar's 'the ) المشركين والمشركات (hypocrites'	Hilali-Khan	Partial (2)	4.4
Pickthall's 'prayer and ) الصلاة والزكاة (pagans'	Arberry	7	15.5
Pickthall's 'orphans ) اليتامى والمساكين (almsgiving'			
Sahih's ) الفحشاء والمنكر (and the needy'			
(immortality and bad conduct'			
Total		45	99.8

Translators also normalized binomials through rendering them as two words connected with commas instead of *and* to conform to TT punctuation norms. Data showed 54 examples (18.8%) of translated binomials with commas. As shown in Table 6, Sarwar used commas more frequently than others in 16 examples (29.6%), whereas Shakir never substituted *and* with a comma. Conforming to the TT's punctuation norms is also associated with Hilali-Khan and Arberry (i.e., 10 instances for each or 18.5%).

**Table 6**

*Frequencies of Translations of Binomials Connected with Commas*

Translator	Frequency	%
Sahih International	8	14.8
Pickthall	2	3.7
Yusuf Ali	8	14.8
Shakir	0	0
Sarwar	16	29.6
Hilali-Khan	10	18.5
Arberry	10	18.5
Total	54	99.9

In Arabic, commas do not substitute و 'and' in case of coordinated items (i.e., 'atf) as in binomials nor is used alone to separate between items of the same hierarchy; they are separated with و 'and.' Further, commas accompany و 'and' to connect more than two coordinated words (Jiyād, 2017). On the other hand, in English, language users use a



comma to substitute *and* if *and* functions to join more than two words but not two.

Connecting two adjectives with a comma is an exception (Quirk et. al., 2010, p. 1618). In the translations of الرجال والنساء, إسماعيل وإسحاق, and قِيَامًا وَقُعُودًا, the majority of translators have translated them with commas in place of *and* (e.g., Sahih's 'men, women' for الرجال والنساء, Sarwar's 'Ishmael, Isaac' for إسماعيل وإسحاق, Pickthall's 'standing, sitting' for قِيَامًا وَقُعُودًا) because such words in binomials are listed with other items in the Holy Qur'ān as in Verse 191, (الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ), in the Chapter of the Family of 'im'rān (Chapter 3). Similarly, Sahih's translation of 'men, women' for الرجال والنساء includes a comma in place of *and* because the binomial occurs as part of a series (i.e., الرجال والنساء والولدان) in the Chapter of the Women (Chapter 4), Verse 75 and Verse 98. In addition, Sarwar's 'Ishmael, Isaac' for إسماعيل وإسحاق shows that the binomial occurs with other items (i.e., إسماعيل وإسحاق ويعقوب والأسباط) in the Chapter of the Cow (Chapter 2), Verse 136 and Verse 140.

Besides conforming to the punctuation conventions of the TT, translators wanted to highlight the meaning of seriation associated with the English comma. Binomials such as الرجال والنساء and قِيَامًا وَقُعُودًا are part of merisms that denote the meaning of *all positions* and *all people*, respectively. Using commas in place of *and* showed that translators have considered context's role in revealing idiomatic meanings associated with binomials of merisms (Nida, 2003).

More importantly, there are a number of binomials without normalizing shifts such as العداوة والبغضاء (Pickthall's 'hostility and hate'), الْجِنِّ وَالْإِنْسِ (Sahih's 'jinn and mankind'), نُرَابًا (Sahih's 'mankind and jinn'), هُدًى وَرَحْمَةً (Sahih's 'guidance and mercy'), تُرَابًا وَعِظَامًا (turāban wa-'izāman / Sahih's 'dust and bones'), الْيَهُودَ وَالنَّصَارَى (Sahih's 'the Jews and the Christians'), الْكُفَّارَ وَالْمُنَافِقِينَ وَالْمُنَافِقِينَ وَالْمُنَافِقِينَ (Sahih's 'guidance and light'), الْأَكْمَهَ وَالْأَبْرَصَ (Sahih's 'the blind and the leper'), الْزَيْتُونَ وَالرُّمَانَ (Sahih's 'olives and pomegranates'),

(Sahih's 'the disbelievers and the hypocrites'), إِمَامًا وَرَحْمَةً (Yusuf Ali's 'a guide and a mercy'), مال وبنين (Pickthall's 'wealth and sons'), أموال وبنين (Sahih's 'wealth and sons'), الأموال والأولاد (Sahih's 'wealth and children'), مَالًا وَوَلَدًا (Sahih's 'wealth and children'), and أَمْوَالًا وَأَوْلَادًا (Sahih's 'wealth and children') as they are not culture-specific but idiosyncratic combinations. Further, there were sometimes equivalents of one word for each binomial conjunct in the TL, so there was no need to reduce foreignness through normalization.

However, meaning of such words was sometimes affected by semantic shifts of specification or generalization. For example, the second word in Yusuf Ali's translation of (مَالًا وَوَلَدًا) as 'wealth and sons' went through a semantic shift of specification when it was translated literally. However, according to Arabic dictionaries (Mu'jam Al-Ma'anī Al-Jāmi', و ل د , and Al-Muṣṭafawī (2010), the word (ولد) refers to children of both sexes and not only to sons as specified by Yusuf Ali. 'Sons' was also used by Yusuf Ali to translate conjuncts in المال والبنون / Arberry's 'wealth and sons,' مال وبنين / Arberry's 'wealth and sons,' أموال وبنين / Arberry's 'wealth and sons,' and أَمْوَالًا وَأَوْلَادًا / Sahih's 'wealth and children.' Nonetheless, البنون refers to male children (Mu'jam Al-Ma'anī Al-Jāmi', ب ن ي , Ṭaṭṭawī, 1992). Thus, one considers 'sons' as an acceptable translation for بنون, بنين and 'children' for أولاد, ولد.

Nevertheless, it is important to note that some words in the binomials listed above are not compatible using Elewa's (2016) categorization of translation. For example, الرجال والنساء is compatible and translated by Sahih as 'men, women.' However, there are some binomials that cannot be translated literally because translators and NSs of Arabic can guess the meaning of one conjunct but not the other. As reported by Al-Siyoutī (1974), some of such problematic words in the Qur'ān are included in the study of a branch of exegesis called Unfamiliar Words in the Holy Qur'ān (Gharīb Al-Qur'ān), and therefore they are more susceptible to semantic shifts. As the name suggests, those words have

meaning distinctions that cannot be easily inferred by NSs of Arabic, but some specialists in exegesis or Unfamiliar Words in the Holy Qur'ān can give their meanings using contextual clues and dictionaries. For example, NSs of Arabic know the meanings of words such as الأرض 'the earth' and السماوات 'the heavens,' but النخل 'palm trees' and النخيل 'date-palms' are troublesome (Al-Aṣḥānī, 2009). Some argue that the first (النخل / 'palm trees') is more general referring to tall and short trees, located or not located in Heaven, and those producing or not producing dates. However, other commentators believe the opposite (Al-Sāmūrāī, 2019). Using context and exegeses to establish meaning, Al-Sāmūrāī (2019) found that the binomial (نخيل وأعناب / Yusuf Ali's 'date-palms and vines') occurs mainly in verses describing Heaven and fruits as in Verse 19, the Chapter of the Believers (Chapter 23), (فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّحِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ), Thus, نخيل should be translated as date palms. The same applies to أعناب which gives reference to also kiwi, passion fruit, and grapes and not only grapes and thus the adequate translation as 'vines' (Al-Ṭabarī, Al-Bāḥiṭh Al-Qur'ānī). This example illustrates the role of exegesis, context, and dictionaries to establish the meaning of a binomial word.

As shown above, conventionalization is the most common shift to normalize binomials followed by domesticating foreign names. Using common terms is the least frequent shift. Table 7 shows that Sarwar and Arberry normalized more than others in 57 (19.9%) and 47 (16.4%) translations, respectively, whereas Shakir ranked last with only 20 (6.9%) shifts of normalization. Obtaining 262 (38.8%) normalized binomials out of 674 translations of two-words means that more than half (412 or 61.1%) of the translations were not subject to normalization.

**Table 7***Frequencies of Normalized Translations of Binomials by Seven Translators*

Translator	Convention.	Domestic.	Using Common Terms	Connecting with Comma	Total (%)
Sahih	12	14	6 partial (1)	8	40 (13.9)
Pickthall	15	15	9	2	41 (14.3)
Yusuf Ali	15	11 partial (4)	5	8	39 (13.6)
Shakir	12	2 partial (1)	6	0	20 (6.9)
Sarwar	15	16 partial (2)	10	16	57 (19.9)
Hilali-Khan	14	16	Partial (2)	10	42 (14.6)
Arberry	12	18	7	10	47 (16.4)
Total (%)	95 (33.2)	92 (32.1)	45 (15.7)	54 (18.8)	286 (99.7)

*Note.* Convention. stands for conventionalization and domestic. for domestication.

#### 4.4 Explication

The second sub-question related to the third research question is about binomials that have been rendered in an explicated manner (i.e., more than two connected words). The researcher found that translators explicated meaning in 572 (45.9%) translations out of 1,246. There were about 977 explicating shifts, and data revealed that translators used explicative paraphrasing, complete and partial rank shifts, clitic/affix explication, repetition, and textual additions in parentheses more commonly than other shifts. Specification, as an explicating shift, is analyzed with other semantic shifts (see Section 4.5).

Data analysis revealed 977 of 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.

Appendix C illustrates that binomials that were affected by explicitation 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 وَغَسَاقًا* / Arberry's 'boiling water and pus'), culture-specific binomials (e.g., *سُنْدُسٍ وَإِسْتَبْرَقٍ* / 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 وَنُؤْمِتُ* / Sahih's 'We who give life and cause death,' *المنافقون والمنافقات* / 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., *سُنْدُسٍ وَإِسْتَبْرَقٍ* / Sahih's 'fine silk and brocade') sometimes necessitated some explanation (Baker, 2011), whereas explicating those with clitics or affixes (e.g., *نُحْيِي وَنُؤْمِتُ* / 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 وَنُؤْمِتُ* 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-").

#### 4.4.1 Explicative Paraphrasing

The technique of explicative paraphrasing was commonly used (i.e., 258 shifts out of 977, 26.4%) by translators and mainly by Hilali-Khan, Pickthall, and Shakir (45 examples for each, 17.4%). As shown in Table 8, 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 8**

*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)

As shown in Appendix C, binomials of nouns and antonyms (e.g., المنافقون والمنافقات / Sahih's 'the hypocrite men and hypocrite women,' مُسْتَقَرًّا وَمَقَامًا / Yusuf Ali's 'an abode and place of rest,' سُنْدُسٍ وَإِسْتَبْرَقٍ / Sahih's 'fine silk and brocade,' حَمِيمًا وَعَسَافًا / Arberry's 'boiling water and pus,' الْجِنِّ وَالْإِنْسِ / Sahih's 'the jinn and humankind,' سِرَّهُمْ وَنَجْوَاهُمْ / Sahih's 'their secrets and private conversations,' المؤمنون والمؤمنات / 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 (Avishur, 1984; Koskeniemi, 1968; Tvedtnes, 1997; Duke, 2003), and they are prone to conventionalization. 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 جنات

وعيون) 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 *سُنْدُسٍ وَإِسْتَبْرَقٍ*), which necessitated encoding meaning in a group of units (Xia, 2014).

#### 4.4.2 Rank Shifts

Complete and partial rank shifts were the second commonly used explicating shift with 208 (21.2%) examples (see Table 14). 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 9, 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 9**

*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 (الدُّنْيَا وَالْآخِرَةَ). On the other hand, word raising to verbal phrase level occurred when the ST binomials are of complementary verbs (e.g., *feared Allah* in Sahih's 'believed and feared Allah' and *been godfearing* in Arberry's 'believed and been godfearing' for اَمَّنُوا in اَتَّقُوا / وَاتَّقُوا). Other binomials commonly translated into connected verbal phrases are كَذَّبَ وَتَوَلَّى / Yusuf Ali's 'give the lie to Truth and turn their backs,' يَخُوضُوا وَيَلْعَبُوا / 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'ān 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 طُغْيَانًا 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 10 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 نُحْيِي وَنُؤْمِئُتُ) and most notably by Yusuf Ali, Sarwar, and Hilali-Khan in 15, 15, 14 examples, respectively. As shown in Appendix C, translations raised to sentence level are basically for binomials of antonyms (e.g., Shakir's 'Allah gives life and causes death' for يُحْيِي وَيُؤْمِئُتُ, Sahih's 'Is the blind equivalent to the seeing?' for الأعمى والبصير, Pickthall's 'Is darkness equal to light?' for الظلمات والنور) and of verbs with clitics or affixes (e.g., تَصْبِرُوا وَتَتَّقُوا / Sahih's 'You are patient and fear Allah,' يُحْيِي وَيُؤْمِئُتُ / Pickthall's 'Allah giveth life and causeth death,' نُحْيِي وَنُؤْمِئُتُ / Shakir's 'We bring to life and cause to die,' سَمِعْنَا وَعَصَيْنَا / Pickthall's 'We hear and we rebel,' نَمُوتُ وَنَحْيَا / Sahih's 'We die and live,' سَمِعْنَا وَأَطَعْنَا / 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 وَيُؤْمِئُتُ) 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 10**

*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)

### 4.4.3 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 (15.5%) times and the latter resulted in 111 (11.3%) shifts (see Table 14). As manifested in Table 11, 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 11**

*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 الْكَيْلَ وَالْمِيزَانَ 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*).

#### 4.4.4 Textual Additions in Parentheses

Regarding the explicating technique of including textual additions in parentheses, data showed that there are 154 (15.7%) instances of textual information attached to binomial translations (see Table 12). Because of using exegeses, Hilali-Khan remarkably

used textual additions 103 (66.8%) times in binomial translations. On the other hand, Arberry never included textual additions in parentheses to explain the meaning of binomials. Sahih, Pickthall, and Sarwar utilized them five (3.2%), eight (5.1%), and nine times (5.8%), respectively.

**Table 12**

*Number of Linguistic and Referential Shifts Included in Parentheses*

Translator	Ling./Cont. (%)	Ling./Inter. (%)	Refer./Cont. (%)	Refer./Inter. (%)	Total (%)
Sahih	5 (7.9)	0 (0)	0 (0)	0 (0)	5 (3.2)
Pickthall	7 (11.1)	1 (1.8)	0 (0)	0 (0)	8 (5.1)
Yusuf Ali	15 (23.8)	1 (1.8)	0 (0)	0 (0)	16 (10.3)
Shakir	12 (19)	0 (0)	0 (0)	1 (3)	13 (8.4)
Sarwar	9 (14.2)	0 (0)	0 (0)	0 (0)	9 (5.8)
Hilali-Khan	15 (23.8)	51 (96.2)	5 (100)	32 (96.9, 8 within)	103 (66.8)
Arberry	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)
Total (%)	63 (40.9) 99.8	53 (34.4) 99.8	5 (3.2) 100	33 (21.4) 99.9	154 (99.75)

*Note.* Ling. stands for linguistic, Cont. for continuative, Refer. for referential and Inter. for interruptive.

Linguistic explicating shifts were utilized more frequently (116 times out of 154, 75.3%) by the majority of translators to keep the TT intact in terms of meaning and structure. More specifically, translators resorted to linguistic, continuative shifts for the purpose of filling out the text with explicit information. Shakir's 'Who gives the lie (to the truth) and turns (his) back' for كَذَّبَ وَتَوَلَّى has two linguistic, continuative textual additions. Table 12 also illustrates that Hilali-Khan commonly used linguistic shifts that are interruptive (i.e., 51 additions, 33.1%) to specify meaning. For example, 'the Book (this Quran) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.)' is a translation for الكتاب والحكمة that includes an addition used to specify the meaning of the Book. Giving counterparts for transliterated words is also a

linguistic shift that is interruptive, and it was utilized primarily by Hilali-Khan. Hilali-Khan's 'Ibrahim (Abraham), Isma'il (Ishmael)' for إبراهيم وإسماعيل is an example.

Referential shifts are mainly explanatory such as Hilali-Khan's 'in the Ashi (i.e. the time period after the midnoon till sunset) and in the Ibkār (i.e. the time period from early morning or sunrise till before midnoon)' for الْعَشِيِّ وَالْإِبْكَارِ. The parenthetical addition is referential and interruptive. For Hilali-Khan, as reported by Hawamdeh (2018), such additions sometimes explain what has been translated literally as 'the early morning' for 'morning' (i.e., Hilali-Khan's as 'morning and afternoon [the early morning (Fajr) and 'Asr prayers]' for بُكْرَةً وَأَصِيلاً). The addition helps in specifying meaning and minimizing the effect of the semantic shift of generalization affecting بُكْرَةً.

Also, peculiar to Hilali-Khan's translation is the use of referential, continuative additions five times (3.2%). The translation of الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ as 'the believers men and women (who believe in Islamic Monotheism)' includes a referential addition that does not interrupt one's flow of attention. Additionally, Hilali-Khan also included parenthetical information within other parenthetical explanations eight times (out of 33, 24.2%), and they are all referential and interruptive. The translation of بُكْرَةً وَأَصِيلاً by Hilali-Khan as 'morning and afternoon [the early morning (Fajr) and 'Asr prayers]' includes a referential, interruptive, parenthetical addition (i.e., Fajr) within another parenthetical addition.

However, some referential additions are redundant included to achieve more of explicitness (Hawamdeh, 2018) as Hilali-Khan's parenthetical inclusion of *Sunnah* as an interpretation of الْحِكْمَةَ twice in his translation of الْكِتَابِ وَالْحِكْمَةَ (i.e., the Book and Al-Hikmah [i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.] and the Book [i.e. the Quran] and Al-Hikmah [the Prophet's Sunnah - legal ways - Islamic jurisprudence, etc.]), whereas others were initiated to minimize cultural differences (Elewa, 2014; Newmark, 1988b) as Hilali-Khan's 'Al-Fahsha' (i.e all evil deeds, e.g. illegal sexual acts,

disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.)' for المنكر والفحشاء since such concepts are not known to NSs of English.

More significantly, the binomials (الْآخِرَةَ وَالْأُولَى) and (اهْتَرَّتْ وَرَبَّتْ) have been explicated using mainly linguistic, continuative additions by five and three translators, respectively. The first binomial (الْآخِرَةَ وَالْأُولَى) has occurred three times. It gives two meanings in the Holy Qur'ān. That is, it refers either to *this life and the Hereafter* or to *two different sayings* by Pharaoh. Thus, it has been translated by Sarwar as 'the hereafter and the worldly life.' On the other hand, as for the second meaning, in the Chapter of Those who Pull Out (Chapter 79), Verse 25, (فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى), the binomial refers to Pharaoh's last and first sayings as manifested in Hilali-Khan's translation (i.e., 'last [i.e. his saying: "I am your lord, most high"] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I") transgression]'). Using parenthetical additions, the first meaning (i.e., this life and the Hereafter) of the binomial has been translated by Sahih as 'the last and the first [transgression],' Pickthall as 'the after (life) and the former,' Yusuf Ali as 'the End and the Beginning (of all things),' and Shakir as 'the hereafter and the former (life).' Translators' shifts were initiated to maintain the structure of the TT, and they do not interrupt attention. Thus, they are all linguistic and continuative. Nevertheless, Hilali-Khan translated the binomial using linguistic, interruptive shifts as in 'the last (Hereafter) and the first (the world).' However, for the second meaning (i.e., sayings by Pharaoh), Hilali-Khan referentially explained it using interruptive additions, whereas other translators gave the same translations mentioned above. As for اهْتَرَّتْ وَرَبَّتْ, translators agreed on rendering it using parenthetical additions that are linguistic and continuative. For example, Yusuf Ali and Hilali-Khan translated it as 'stirred (to life), it swells,' whereas Sarwar rendered it as

'moves and swells (to let the plants grow).' In another translation, Hilali-Khan gave 'stirred to life and growth (of vegetations).'

#### 4.4.5 Less Common Explicating Shifts

To a lesser extent, translators added pronouns or relative clauses (27 shifts, 2.7%), used *of*-constructions (25 examples out of 977 explicating shifts, 2.5%), replaced *and* with other conjunctions or prepositions (24 instances, 2.4%), and changed the grammatical category of one conjunct (18 times, 1.8%) but not the other. As shown in Table 13, 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 13**

*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 (1.8)	9 (0.9)	25 (2.5)	24 (2.4)	18 (1.8)
	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 والمحروم (Hilali-Khan's 'the beggar who asks, and for the unlucky who has lost his property and wealth'), نُحْيِي وَنُؤْمِتُ (Yusuf Ali's 'We Who give life, and Who give death') and سِرُّهُمْ 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 والمحروم 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 المؤمنین والمؤمنات 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 وَنُؤْمِتُ, 'the (needy,) him who asked, and him who (for some reason) was prevented (from asking)' for السائل والمحروم, and 'orphans and those in need' for اليتامى والمساكين).

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,' بُكْرَةً / Pickthall's 'at break of day and fall of night,' اتَّقُوا وَآمِنُوا / 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 وَمَقَامًا). 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,' الدُّنْيَا وَالْآخِرَةُ / 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 'and' and 'or.' The meaning of *togetherness* is associated with 'and' and 'or' if '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 وَالْآخِرَةَ), 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 جنات وعيون 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 وَآمَنُوا / 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 14, Hilali-Khan and Yusuf Ali used explicating shifts more commonly than others. Results showed that Hilali-Khan used 244 shifts (24.9%), whereas Yusuf Ali employed them 161 (16.4%) times. On the other hand, Sahih and Arberry used explicating shifts less frequently than others and only 84 (8.5%) and 88 (9%) times, respectively. As Hilali-Khan's translation is notable for textual additions in parenthesis and explicative paraphrasing, Pickthall's and Shakir's are also known for explicative paraphrasing. Textual additions and complete rank shifts made some translations longer.

**Table 14***Frequencies of Explicating Shifts Used by Translators*

Translator	Explicative Paraphrasing	Complete Rank Shifts	Partial Rank Shifts	Clitic/Affix Explicitation	Repetition	Textual Additions	Less Common Shifts	Total (%)
Sahih	28	6	9	16	11	5	9	84 (8.5)
Pickthall	45	12	9	21	18	8	18	131 (13.4)
Yusuf Ali	32	15	28	27	21	16	22	161 (16.4)
Shakir	45	11	12	24	12	13	10	127 (12.9)
Sarwar	36	16	33	20	11	9	17	142 (14.5)
Hilali-Khan	45	14	24	25	25	103	8	244 (24.9)
Arberry	27	10	9	19	13	0	10	88 (9)
Total (%)	258 (26.4)	84 (8.5)	124 (12.6)	152 (15.5)	111 (11.3)	154 (15.7)	94 (9.6)	977 (99.6)

## 4.5 Semantic Shifts

The third sub-question of the third research question is about identifying semantic shifts as translators explicated or normalized binomials or as they rendered them as two connected or unconnected words. Similar to the analysis of explicating shifts, the analysis of semantic shifts was done at word level. Thus, the semantic shift might affect one or both conjuncts. Results showed that semantic shifts are mainly partial characterizing one conjunct but not the other. The researcher found instances of mutation, generalization, specification, and omission. Analysis of how about 2,492 words have been translated in 1,246 translations of binomials yielded 431 (17.2%) of semantic shifts in 346 translations (27.7%). Data analysis revealed that 226 (52.4%) shifts are of generalization, 92 (21.3%) of mutation, 88 (20.4%) of specification, and 25 (5.8%) of omission.

### 4.5.1 Generalization

As stated above, generalizing meaning was more common than other semantic shifts, whereas omission was the least used among the seven translators. As shown in Table D1 in Appendix D, generalization affected translations of two connected or unconnected words (114 instances out of 1,246, 9.1%) more than explicit (73 examples, 5.8%) translations. Pickthall's 'affliction and adversity' is a translation of two connected words with generalized meanings for البأساء والضرراء, whereas Pickthall's 'full measure and full weight' for الكيل والميزان is an explicit translation where الكيل has been generalized. In the first example, البأساء refers to poverty or hunger, whereas الضرراء to illness (Al-Ṭabarī, Al-Bāḥiṭh Al-Qur'ānī). However, *affliction* refers to pain or suffering, whereas *adversity* to misfortune or difficulty. Therefore, *affliction* and *adversity* are general and do not suggest the meanings given by the Arabic words. On the other hand, in the second example, الكيل is a measure for the quantity of grains (Mu'jam Al-Ma'ānī Al-Jāmi', ك ي ل) and not only a

measure as suggested by Pickthall.

In total, there are 187 translations out of 346 (54%) translations and out of 1,246 (15%) translations characterized by generalization. Table 15 manifests that Sarwar and Pickthall generalized 45 (19.9%) and 39 (17.2%) words, respectively, whereas Arberry generalized 21 (9.2%) times and Hilali-Khan 24 (10.6%) words. Hilali-Khan generalized less because of the use of exegeses and the transliteration of Islamic terms. Pickthall and Yusuf Ali generalized both binomial words more frequently than others.

**Table 15**

*Number of Words Generalized by Seven Translators*

Translator	Frequency	%	Complete Generalization
Sahih International	36	15.9	4
Pickthall	39	17.2	9
Yusuf Ali	36	15.9	8
Shakir	25	11	3
Sarwar	45	19.9	7
Hilali-Khan	24	10.6	2
Arberry	21	9.2	3
Total	226	99.7	36

Binomials with two generalized conjuncts (e.g., الصلاة والزكاة / Pickthall's 'prayer and almsgiving,' الكتاب والحكمة / Sahih's 'the Book and wisdom') are peculiar to the Holy Qur'ān. Generalizing الصلاة والزكاة (e.g., Pickthall's 'prayer and almsgiving' and Yusuf Ali's 'prayer and charity') resulted from translators' wish to normalize and to minimize cultural differences since the binomial is culture-specific. In other words, Muslims know the difference between *sadaqah* which is optional and *zakah* which is obligatory. More specifically, *zakah* is governed by conditions. However, Pickthall's *alms* is general, and it refers to money or food given to the poor. Additionally, Yusuf Ali's *charity* is even more general because it means helping the needy. Moreover, the word *prayer* is also general

defined in Merriam-Webster's Dictionary (2020) as "an address to God in thought or word," and this definition describes how Christians pray. On the other hand, in Islam, الصلاة is a "physical, mental, and spiritual act of worship" (İmamoglu, 2016, p. 5).

On the other hand, الكتاب والحكمة is ambiguous even for NSs of Arabic. According to Al-Ṭabarī (Al-Bāḥith Al-Qur'ānī), the conjuncts refer to the Holy Qur'ān and Sunnah or knowledge of the Qur'ān in some contexts as in Verse 113, (وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ), in the Chapter of the Women (Chapter 4). However, it also refers to writing and knowledge of the Bible in reference to Jesus as in Verse 48, (وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالنُّورَةَ وَالْإِنجِيلَ), in the Chapter of the Family of 'im'rān (Chapter 3). Thus, translators strived to maintain ambiguity (i.e., implicitation) found in the ST through formal equivalence by translating the binomial as 'the Book and Wisdom' (e.g., Sahih, Yusuf Ali, and Shakir) or 'Scripture and Wisdom' (e.g., Yusuf Ali and Pickthall). Some translators give the same translation for each binomial word in every context (e.g., Sarwar's 'teach them the Book, give them wisdom'). One concludes that normalization is not only associated with explicitation but also with generalization and implicitation resulting from formal equivalence.

Further, binomials such as الكيل والميزان (Sahih's 'measure and weight'), الكيل والميزان (Sahih's 'measure and weight'), الْعَشِيِّ وَالْإِبْكَارِ (Sahih's 'in the evening and the morning'), اليتامى والمساكين (Sahih's 'orphans and the needy'), الكتاب والحكمة (Sahih's 'the Book and wisdom'), الْغَدُو وَالْأَصَالِ (Sahih's 'in the mornings and the afternoons'), خَيْرٌ وَأَبْقَى (Shakir's 'better and more lasting'), بُكْرَةً وَعَشِيًّا (Sahih's 'in the morning and afternoon'), and وجوههم وأدبارهم (Shakir's 'their faces and their backs') were prone to generalization partially or completely because Arabic has sub-types (e.g., خير, الكيل, المكيال, أدبارهم, المساكين, بكرة, الْعَشِيِّ, بكرة, الْغَدُو, وَالْإِبْكَارِ) of the hypernyms given as translations. For example, the word (خير) has been rendered as 'better,' and thus the translation includes no positive connotations as the ST unit, especially if خير occurred in association with the Hereafter, rewards, and God (Ibn

Kathīr & Al-Sa‘dī, Al-Bāhith Al-Qur’ānī) as in Verse 17, the Chapter of the Most High (Chapter 87), (وَالْآخِرَةُ خَيْرٌ وَأَبْقَى) and Verse 73, Chapter of tā hā (Chapter 20), (وَاللَّهُ خَيْرٌ وَأَبْقَى). Additionally, الكيل and المكيال have been given the same translation as 'measure.' However, الكيل is the process for measuring the quantity of grains (Mu‘jam Al-Ma‘ānī Al-Jāmi‘, ك ي ل), and المكيال is the tool used for measurement (Mu‘jam Al-Ma‘ānī Al-Jāmi‘, ك ي ل). As for أدبارهم, it has been translated as 'their backs' which is the holonym (i.e., whole), whereas أدبار is a meronym (i.e., part). Further, 'backs' is also euphemistic (i.e., an expression that is less unpleasant or less negative than the ST unit). On the other hand, translating المساكين as 'the needy' suppresses one feature of being humiliated because they (i.e., المساكين) do not find someone capable of satisfying their basic needs (Al-Qurṭubī, Al-Bāhith Al-Qur’ānī). Regarding (الْعَشِيِّ وَالْإِبْكَارِ), the word (العشي) refers either to the period between sunset and Maghrib Prayer or between Maghrib Prayer and darkness (Mu‘jam Al-Ma‘ānī Al-Jāmi‘, ع ش ي), and الإبكار, بكرة, and الغدو refer to the time between dawn and sunrise (Mu‘jam Al-Ma‘ānī Al-Jāmi‘, غ د و & ب ك ر). Nevertheless, such time-related binomials were rendered in a general manner as 'morning' and 'evening' (e.g., Sahih's 'in the mornings and the afternoons' for الغدو والأصال, Sahih's 'in the morning and afternoon' for بُكْرَةٌ وَعَشِيٌّ, Sahih's 'in the evening and the morning' for (الْعَشِيِّ وَالْإِبْكَارِ)).

As shown above, some binomials are basically of antonyms manifesting concepts peculiar to Arabic or Islam. Antonymous words are often rendered as two connected words (e.g., Sahih's 'in the morning and afternoon' for بُكْرَةٌ وَعَشِيٌّ). Though the researcher accepted different interpretations including common and less common ones, she found that translators preferred general terms even in cases of explicitation and additions. Pickthall's 'full measure and full weight' for الكيل والميزان is an explicit translation where الكيل has been generalized. However, translators' tendency to use translations of two generalized words illustrates the association between implicitation, generalization, translations of two

connected or unconnected words, and antonymy.

#### 4.5.2 Mutation

The semantic shift of mutation ranked second with 92 instances (21.3%). As manifested in Table D2 in Appendix D, mutation occurred more frequently in translations of two connected or unconnected words (i.e., 60 examples out of 1,246, 4.8%) than in explicit translations (i.e., 23 instances, 1.8%). Pickthall's 'rebellion and disbelief' for *طُغْيَانًا وَكُفْرًا* is a translation of two connected words where *طُغْيَانًا* went through a change in meaning. On the other hand, Sahih's 'in the mornings and the evenings' is a translation for *الأصل والغدو والأصال* that is explicit with one mutation shift affecting *الأصل*.

As illustrated in Table 16, mutation shifts were mainly used by Pickthall (i.e., 20 words, 21.7%) and Sarwar (i.e., 22 examples, 23.9%). Additionally, Sarwar's translation of binomials is marked by six binomials with complete mutation characterizing both conjuncts because of reversing conjuncts in translation (e.g., Sarwar's 'mercy and guidance' for *هُدًى وَرَحْمَةً*). Reversing words in translation caused mutation to reversed words since each word is used in its right place in the Holy Qur'an (Elimam, 2013). Sahih and Hilali-Khan rarely changed meaning and only in six words (6.5%) for each. This is due to their reliance on exegeses and the use of dynamic equivalence as a translation approach.

However, the translation of *الْعَشَاءُ وَالْعُشِيِّ* as 'morning and afternoon' by Sahih and Hilali-Khan includes a meaning mismatch affecting the word (i.e., *الْعُشِيِّ*) because *الْعُشِيِّ* refers to the time between sunset and maghrib prayer or between maghrib prayer and late night (Mu'jam Al-Ma'ānī Al-Jāmi', ع ش ي), but 'afternoon' refers to the time period between noon and sunset. As illustrated above, binomials affected by shifts of mutation are mainly of complementary conjuncts (e.g., *السمع والأبصار* / Sarwar's 'ears, eyes,' *طُغْيَانًا وَكُفْرًا* / Pickthall's 'rebellion and disbelief') or culture-specific (e.g., *الغدو والأصل* / Sahih's 'in the mornings and the evenings'). In complementary binomials, the meaning of one word



cannot be easily guessed from its neighboring conjunct as in those of antonyms or synonyms.

**Table 16**

*Number of Words Marked by Mutation Shifts by Seven Translators*

Translator	Frequency	%	Complete Mutation	Reversed Conjuncts
Sahih International	6	6.5	0	0
Pickthall	20	21.7	4	2
Yusuf Ali	16	17.3	1	0
Shakir	13	14.1	2	0
Sarwar	22	23.9	6	5
Hilali-Khan	6	6.5	0	0
Arberry	9	9.7	0	0
Total	92	99.7	13	7

More notably, data showed that طُغْيَانًا وَكُفْرًا (Pickthall's 'rebellion and disbelief') and الغدو والأصال (Pickthall's 'at morn and evening') are marked by sense mismatches by all or six of the translators, respectively. The word (طُغْيَانًا) has been translated as 'rebellion' by Pickthall, Yusuf Ali, Sarwar, and Hilali-Khan, 'insolence' by Arberry, 'disobedience' and 'inordinacy' by Shakir, 'contumacy' by Pickthall, and 'transgression' by Sahih. 'Rebellion' and 'disobedience' do not suggest extreme disobedience of God with lack of reverence. Further, they denote the meaning of human authority. On the other hand, 'insolence' is mainly of contempt in speech or conduct, whereas 'inordinacy' is about exceeding limits. 'Contumacy' is also of disobeying authority and court orders, but 'transgression' is about breaking law. Though such words suggest going against authority and law, no word expresses the meaning of disrespecting God and openly disobeying Him (Al-Ṭabarī, Al-Bāḥiṭh Al-Qur'ānī). As for كُفْرًا, occurring with طُغْيَانًا thrice, it has been translated as 'ingratitude' by Yusuf Ali and Shakir. Checking context and exegeses, the researcher found

that it is associated with blessings in two contexts as in the Chapter of the Table Spread with Food (Chapter 5), Verse 68, ( *قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُؤْمِنُوا بِالْتَّوْرَةِ وَالْإِنْجِيلِ وَمَا أُنزِلَ* ) ( *إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ* ) where there is reference to Prophet Muhammad's (peace be upon him) prophecy and the Holy Qur'ān (Al-Ṭabarī, Al-Bāḥiṭh Al-Qur'ānī). Thus, the majority of translators preferred translating it as 'disbelief' or 'unbelief.' Translating it literally as 'unbelief' or 'disbelief' reduces the risk of changing its meaning because blessings mentioned are Prophet Muhammad's prophecy and the Holy Qur'ān. As for the third context, in the Chapter of the Cave (Chapter 18), Verse 80, ( *وَأَمَّا الْعُلَمَاءُ فَكَانَ أَبْوَاهُ مُؤْمِنِينَ فَخَشِينَا أَن يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا* ), the word strictly refers to 'disbelief' (e.g., Al-Baghawī & Al-Ṭabarī, Al-Bāḥiṭh Al-Qur'ānī), but it has been translated as 'ingratitude' by Yusuf Ali and Shakir. This example illustrates the difficulty of attributing one meaning to binomials because they are contextualized, and their meaning is determined by context. As illustrated above, *كُفْرًا* is polysemous, which can give two related meanings (i.e., disbelief or unbelief and ingratitude), compared to other binomial words such as *الْجِنَّ وَالْإِنْسَ* (Sahih's 'jinn and men') and *الأرض والجبال* (Sahih's 'the earth and the mountains') which give nearly the same meaning in every context.

Regarding the second binomial (i.e., *الغدو والأصال* / Pickthall's 'at morn and evening'), *الأصال* has been translated as 'evening' by all the translators except for Hilali-Khan who generalized its meaning (i.e., afternoon), but the word refers to late afternoon (Mu'jam Al-Ma'ānī Al-Jāmi', *أصل*). The word is peculiar to the Arabic culture and suggests distinctions that are not found in English.

Results also indicated that Sarwar reversed conjuncts in his translation of five binomials and changed meaning in another one resulting in six ST binomials with complete mutation shifts (e.g., 'knowledge and wisdom' for *حُكْمًا وَعِلْمًا*, 'mercy and guidance' for *هُدًى وَرَحْمَةً*, 'hatred and animosity' for *العداوة والبغضاء*, 'their disbelief and rebellion' for

طُعْنَانًا وَكُفْرًا, and 'amusement and sport' for *لعب ولهو*). In another binomial (e.g., *السمع والأبصار* / Sahih's 'hearing and vision'), Sarwar has translated it as 'ears, eyes.' Nonetheless, even after unreversing reversed conjuncts, *العداوة* may involve action (Ibn-‘athaymīn, *Al-Bāḥiṭh Al-Qur’ānī*), but translating it as 'animosity' gives the meaning of intense dislike that may lead to 'hostility,' yet it does not imply any action. Additionally, rendering *لعب* as 'sport' specifies the meaning of the conjunct into something that gives the meaning of 'play,' but it is strictly physical. On the other hand, Pickthall reversed the order in two translations of nearly synonymous words (e.g., *لهو ولعب*, *لعب ولهو*) where both have been translated as 'sport and pastime' and 'pastime and sport,' respectively. If they were not reversed, 'pastime' is an appropriate translation for *لهو*, whereas 'sport' is a specification of *لعب*. Similarly, Sarwar and Shakir translated *لهو* as 'sport' which results in a sense mismatch. However, using *Al-Bāḥiṭh Al-Qur’ānī* (Al-Rāzī & Al-Sa‘dī), appropriate translations for the word are 'pastime,' 'amusement,' 'distraction,' and to some extent 'diversion.'

As for other mutation shifts, Shakir gave the translation of 'a mockery and a joke' for *هَزُؤًا وَلَعِبًا* where *لعب* has been translated as 'a joke' causing a meaning mismatch. The two conjuncts in the translation denote nearly the same meaning but with different connotations (i.e., mockery can be mean and cause harm as opposed to joking). Nevertheless, checking exegeses (e.g., Ibn Kathīr, *Al-Bāḥiṭh Al-Qur’ānī*), the binomial can be safely rendered as 'a mockery and fun' as suggested by Hilali-Khan. Additionally, peculiar to Sarwar and Shakir is the translation of *السمع والأبصار* (Sahih's 'hearing and vision') as 'ears' and 'eyes.'

For *السائل والمحروم*, though explicating its meaning, translators used words that cannot give all interpretation possibilities (Elimam, 2013). The binomial (*السائل والمحروم* / Sahih's 'the petitioner and the deprived') is a polysemous one. Relying on exegeses (Al-Ṭabarī & Ibn Kathīr, *Al-Bāḥiṭh Al-Qur’ānī*), the word (*المحروم*) means someone who is

very poor and not legible for zakah, has no work, and no one is aware of his poverty. Thus, it is difficult to find a word with such multiple related meanings in the TL. However, it has been translated as the 'outcast' by Arberry and Pickthall, the 'destitute' by Pickthall and Sarwar, and the 'deprived' by Sahih and Sarwar. While destitute (i.e., very poor) is a generalization, the word 'outcast' is another mutation shift because it means someone who is not accepted by the society. On the other hand, Yusuf Ali's 'him who, for some reason, was prevented from asking,' Shakir's 'to him who is denied,' and Hilali-Khan's 'the unlucky who has lost his property and wealth, and his means of living has been straitened' explained its meaning, but they give one interpretation each time. Regarding Yusuf Ali's explication, المحروم is someone who is not prevented from begging, but one who is not legible for zakah, so they cannot beg.

It is important to note that sense mismatches can be of different levels of severity. The lowest level defines shifts resulting from word order reversal (e.g., Sarwar's 'knowledge and wisdom' for حُكْمًا وَعِلْمًا). However, another group of mutation shifts includes those resulting from literal translation (e.g., translating حُكْمًا as 'power' by Yusuf Ali for حُكْمًا وَعِلْمًا / Sahih's 'judgement and knowledge' instead of 'judgement' or 'wisdom'). The word (حُكْم) refers to prophecy, judgement, or wisdom (Al-Qurṭubī, Al-Bāḥiṭh Al-Qur'ānī). Therefore, it has been translated by Hilali-Khan as 'right judgement of the affairs and Prophethood.' On the other hand, one more type of sense mismatches applies to those where the ST unit is totally different from the TT unit in meaning (e.g., translating الأكمه as 'deaf' instead of 'blind' [Mu'jam Al-Ma'ānī Al-Jāmi', (ك م هـ)] by Sarwar in الأكمه والأبرص / Sahih's 'the blind and the leper').

To conclude, mutation sometimes results from reversing conjuncts and affects complementary binomials more than others. In complementary binomials, the meaning of one word cannot be easily guessed from its neighboring conjunct. More importantly,

mutation is associated with translations of two connected or unconnected words and literal translation.

### 4.5.3 Specification

Specification ranked third with 88 instances (20.4%) of shifts used by the seven translators. As outlined in Table D3 and Table D4 in Appendix D, specification is more common in explicit translations (i.e., 45 translations out of 1,246, 3.6%, 49 words out of 88, 55.6%) than in renditions of two words (i.e., 37 translations, 2.9%, 39 words, 44.3%) and explicit translations with additions (i.e., 7 translations, 7 words, 7.9%). As shown in Table 17, Yusuf Ali specified about 18 words (20.4%), whereas Sahih specified less and only for seven (7.9%) binomial words. Binomials based on antonyms (e.g., *سِرًّا وَعَلَانِيَةً* / Yusuf Ali's 'in secret and in public' for and *الغيب والشهادة* / Yusuf Ali's 'what is hidden and what is open') were susceptible to specification more than others.

**Table 17**

*Number of Words Specified by Seven Translators*

Translator	Frequency	%	Complete Specification
Sahih International	7	7.9	1
Pickthall	14	15.9	1
Yusuf Ali	18	20.4	2
Shakir	12	13.6	0
Sarwar	11	12.5	0
Hilali-Khan	12	13.6	1
Arberry	14	15.9	1
Total	88	99.8	6

For specification in explicit translations, Table 18 reveals that Yusuf Ali specified 12 words (24.4%), and Hilali-Khan specified 10 words (20.4%). However, Sahih specified only two words (4%) in explicit translations. Also, the binomial *سِرًّا وَعَلَانِيَةً* / Yusuf Ali's 'in

secret and in public') was completely specified by Hilali-Khan, Yusuf Ali, and Arberry though being translated into more than two words.

**Table 18**

*Number of Words Specified by Seven Translators in Explicit Translations*

Translator	Frequency	%	Complete Specification
Sahih International	2	4	0
Pickthall	6	12.2	0
Yusuf Ali	12	24.4	2
Shakir	7	14.2	0
Sarwar	6	12.2	0
Hilali-Khan	10	20.4	1
Arberry	6	12.2	1
Total	49	99.6	4

As for specification in two-word translations, Table 19 indicates that Pickthall and Arberry produced eight (20.5%) specified words each, whereas Hilali-Khan gave only two (5.1%). More notably, the binomial (سِرًّا وَعَلَانِيَةً) was rendered into two connected words, and both conjuncts were specified by Sahih (e.g., 'secretly and publicly').

**Table 19**

*Number of Words Specified by Seven Translators in Two-Word Translations*

Translator	Frequency	%	Complete Specification
Sahih International	5	12.8	1
Pickthall	8	20.5	1
Yusuf Ali	6	15.3	0
Shakir	5	12.8	0
Sarwar	5	12.8	0
Hilali-Khan	2	5.1	0
Arberry	8	20.5	0
Total	39	99.8	2

As for specification resulting from additions in explicit translations, Table 20 manifests that Yusuf Ali and Hilali-Khan added 3 (42.8%) and 2 (28.5%) words, respectively, that caused shifts of specification. For example, the binomials (جَنَّاتٍ وَعَيْونَ / Pickthall's 'gardens and watersprings' and نخيلٍ وَأَعْنَابٍ / Sahih's 'palm trees and grapevines') were more prone to shifts of specification resulting from additions and explicitation.

**Table 20**

*Number of Words Specified by Seven Translators in Explicit Translations of Additions*

Translator	Frequency	%
Sahih International	1	14.2
Pickthall	1	14.2
Yusuf Ali	3	42.8
Shakir	0	0
Sarwar	0	0
Hilali-Khan	2	28.5
Arberry	0	0
Total	7	99.7

Yusuf Ali produced two translations of binomials where both words were specified (e.g., 'in secret and in public' for سِرًّا وَعَلَانِيَةً and 'what is hidden and what is open' for الغيب والشهادة) compared to four produced by the rest. The four resulted from specifying the two conjuncts in سِرًّا وَعَلَانِيَةً by Sahih, Hilali-Khan, Yusuf Ali, and Arberry. It has been translated as 'in secret and in public' by Yusuf Ali, 'secretly and in public' by Arberry, 'by stealth and openly' by Pickthall, and 'secretly and publicly' by Sahih. The first three translations are considered to be examples of explicit translations. The words 'secret' or 'secretly' and 'stealth' are of negative connotations suggesting something negative hidden, whereas 'in public' denotes exposure to the general view or to the public. Such meanings are not given by the ST units. Knittlová et al. (2010) and Baker (2011) explained that using a word with a connotative meaning or an emotionally intense word is a strategy of

specification. Such semantic shifts of specification resulted from formal equivalence.

According to exegeses (Al-Bāḥiṭh Al-Qur'ānī, Ibn Kathīr), the binomial means privately or openly, especially if the binomial is associated with spending in charity in general as in Verse 274, Chapter of the Cow (Chapter 2), (الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ) (عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ).

As for الغيب والشهادة, it has been translated as 'the unseen and the witnessed' by Sahih, 'the invisible and the visible' by Pickthall, 'the unseen and the visible' by Arberry, 'the unseen as well as that which is open,' and 'what is hidden and what is open' by Yusuf Ali. The words 'witnessed,' 'visible,' 'invisible,' 'open,' 'hidden' are examples of specification. For 'witness,' the feature of evidentiary seeing has been emphasized. As for 'visibility' and 'invisibility,' exposure or in exposure to view has been highlighted. Regarding the word 'hidden,' the negative connotation arises, whereas in 'open' the meaning of being exposed to the general view or knowledge is established. As outlined above, some features have been highlighted and are not suggested by the ST units (Knittlová et al., 2010). The binomial gives the meaning of *the unseen and the seen* as suggested by commentators (Al-Ṭabarī & Ibn Kathīr, Al-Bāḥiṭh Al-Qur'ānī).

As shown in Table D3 in Appendix D, because of formal equivalence, the binomials (جَنَاتٍ وَعَيْونَ and نَخِيلٍ وَأَعْنَابٍ) were commonly explicated through additions by translators in which in one (عَيْونَ) has been rendered as 'watersprings,' and in the other (أَعْنَابٍ) was given the translations of 'grapes' and 'grapevines.' Nevertheless, reference in the Qur'ān is made to springs of wine, milk, and honey for عَيْونَ (Al-Qurṭubī, Al-Bāḥiṭh Al-Qur'ānī) and vines (Al-Ṭabarī, Al-Bāḥiṭh Al-Qur'ānī) in general including kiwi, passion fruit, and grapes for أَعْنَابٍ (Al-Aṣfahānī, 2009, p. 589). Words constituting such complementary binomials (e.g., أَعْنَابٍ) are sometimes examples of words that cannot be taken literally because they form what is known as Unfamiliar Words in the Holy Qur'ān.



As mentioned above, it is a branch of exegesis concerned with words whose meanings cannot be correctly inferred by NSs of Arabic compared to other words like السماوات 'heavens' and الأرض 'earth.'

Briefly, generalization is associated with two-word renditions, whereas specification is related to explicitation. Similar to generalizing shifts, specification marks translations of antonymous binomials. Pickthall's and Sarwar's translations are notable for generalizing shifts. On the other hand, Yusuf Ali and Hilali-Khan specified more compared to other translators.

#### 4.5.4 Omission

As indicated earlier, omission is the least used semantic shift, and it affected about 25 (2%) translations out of 1,246. More specifically, 25 words (out of 431, 5.8%) have been either completely or partially omitted. As illustrated in Table 21, it has been mainly employed by Sarwar 17 times (68%), and six of them are of complete omission affecting both conjuncts. Arberry never omitted a binomial or a conjunct. Table D5 in Appendix D manifests that omission took the form of deleting the whole binomial, one binomial conjunct, or changing the whole binomial into a noun phrase with or without an adjective which eventually led to generalization. There are about seven (28%) instances of generalization that resulted from omission.

**Table 21**

*Number of Semantic Shifts of Omission by Seven Translators*

Translator	Frequency	%	Complete Omission
Sahih International	1	4	0
Pickthall	1	4	0
Yusuf Ali	2	8	0
Shakir	3	12	0
Sarwar	17	68	6

Hilali-Khan	1	4	0
Arberry	0	0	0
Total	25	100	6

As stated above, partial omissions took the form of deleting either one conjunct or changing the binomial into a noun phrase with or without an adjective which led to generalization. There are more than a quarter of generalizing shifts that resulted from omission. Omissions of the generalizing type targeted binomials of nearly synonymous conjuncts such as *لعب ولهو* (Sarwar's 'useless plaything') and *لهو ولعب* (Sarwar's 'useless game'). In addition, Sarwar translated *المشركين والمنافقين* and *المشركات والمنافقات* as 'hypocrites and 'pagans,' respectively. However, such binomials have been translated as 'the hypocrites, men and women' by Hilali-Khan and 'the Polytheists, men and women' by Yusuf Ali. Hypocrites and polytheists are essentially of men and women. Yusuf Ali's 'all shameful deeds' for *المنكر والفحشاء* is another example. The binomial is a merism referring to *sins* in general (Al-Qurtubī, Al-Bāḥiṭh Al-Qur'ānī). Such examples illustrate that omission, as a semantic shift, also targeted binomials of antonyms functioning as merisms (Duke, 2003).

In addition, the binomial that was partially omitted is *اهْتَزَّتْ وَرَبَّتْ* where the second conjunct (e.g., *رَبَّتْ*) was omitted by four translators (i.e., Sahih's 'quivers and grows,' Pickthall's 'thrilleth and growth,' Yusuf Ali's 'stirred to life and yields increase,' and Hilali-Khan's 'stirred to life and growth [of vegetations]'). The translators reduced the steps preceding plant growth after rain fall to one of earth quiver without mentioning the stage of *swelling* as proposed by such translators in the second occurrence of the binomial (e.g., Sahih's 'quivers and grows' compared to Sahih's 'quivers and swells'). Deleting the second conjunct (*رَبَّتْ*) emphasizes the importance of the first (i.e., *اهْتَزَّتْ*) to meaning. It also suggests that the first phase is visible compared to the second. Additionally, checking

COCA, *quiver*, not *swell*, is associated with earth. The two words in the binomial generally mean *stirring to life* (Al-Ṭabarī, Al-bāḥiṭh Al-Qur'ānī), and thus the binomial is subject to the semantic shift of omission since meaning can be conveyed by the first conjunct only.

On the other hand, omitting one conjunct can be serious as translating الرجال والنساء as 'men' in the Chapter of the Women (Chapter 4), Verse 98, (إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ ) by Shaker and omitting يعقوب (ya'qūb) in (إسحاق ويعقوب) occurring in the Chapter of the Cow (Chapter 2), Verse 140, (أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ ) وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ (بِغُفْلٍ عَمَّا تَعْمَلُونَ) to be 'Isaac' by Sarwar. Such shifts have been done twice by Shaker and thrice by Sarwar. Partial omissions of this type may affect readers' understanding of verses because they may think that *women* cannot be oppressed or *Jacob* is not a Prophet since it has been omitted twice in Sarwar's translation.

Further, the binomials (حَمِيمٌ وَعَسَاقٌ / Sahih's 'between me and you,' بيني وبينكم) / Shaker's 'boiling and intensely cold water,' and بيني وبينك / Sahih's 'between me and you') have been completely and frequently omitted by Sarwar. In some contexts, they have been translated by Sarwar with no shifts in meaning. However, in some contexts, omissions occurred because of Sarwar's wish to paraphrase verses without translating each word literally. Thus, Verse 25 in the Chapter of the Great News (Chapter 78), (إِلَّا حَمِيمًا وَعَسَاقًا), has been translated as 'except boiling water and pus' because the binomial roughly constitutes a verse, but in Verse 57 in the Chapter of ṣād (Chapter 38), (i.e., هَذَا فَلْيَذُوقُوهُ حَمِيمٌ , (وَعَسَاقٌ), the binomial is part of a verse, and therefore it has been rendered as 'They will be told, This is your recompense' where it has been omitted because of paraphrasing. In other words, Sarwar focused on conveying the general meaning. Additionally, the binomial is based on antonyms, and it functions as a merism for *penalty* in general (Al-Ṭabarī, Al-Bāḥiṭh Al-Qur'ānī). Apparently, Sarwar is not translating the Holy Qur'an literally, but

paraphrases its verses. Moreover, his semantic shifts of omission resulting from paraphrasing never affected verses but phrases or words in verses.

More importantly, it has been noted earlier that the binomial (حَمِيمٌ / حَمِيمًا وَعَسَاقًا) / Shakir's 'boiling and intensely cold water') occurring twice in the Holy Qur'an shows some ambiguity in its meaning. It occurs in association with manifestations of torment. Conjuncts could be complementary or antonymous because of the ambiguity of the second word (عَسَاقٌ), which is a homonym (i.e., a word with the same spelling and pronunciation but gives two different, unrelated meanings). The two meanings are 'cold' and 'pus.' Thus, if it was not omitted, عَسَاقٌ has been translated either as 'pus,' 'discharges,' or 'purluence' (i.e., Sahih, Hilali-Khan, Arberry, Sarwar) or 'cold' (i.e., Pickthall, Yusuf Ali, Shakir) for the same context by different translators. Therefore, it is difficult to find a word in the TL that preserves this lexical ambiguity in the TL (Elimam, 2013).

For بيني وبينكم (Sahih's 'between me and you'), the binomial has been completely omitted and mainly by Sarwar. It occurs in a short verse, Verse 17 in the Chapter of the Night Journey (Chapter 17), (فَلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا), and thus it survived omission by Sarwar as (Say: "Sufficient is Allah for a witness between me and you. Verily! He is the All-Knower, the All-Seer of His slaves."). However, in the Chapter of the Thunder (Chapter 13), Verse 43, (وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا فَلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ) (وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ), it has been omitted in Sarwar's translation of the verse as (*Muhammad*), *the unbelievers say, "You are not a Messenger." Say, "God and those who have the knowledge of the Book are sufficient witness (to my prophethood)."* Witness includes the meaning of *between me and you*, and Sarwar found it sometimes redundant to include it in the TT. The omission is due to the translator's wish to reduce redundancy.

Regarding بيني وبينك, the TT equivalent (i.e., *between me and you*) has been rarely reduced to *between us* as in Sarwar's translation of Verse 28 in the Chapter of the Stories

(Chapter 28), (قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلِينَ فَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ) as (*Moses*) said, "Let it be a binding contract between us and I shall be free to serve for any of the said terms. God will bear witness to our agreement." As shown above, *me and you* has been shortened to *us* without any effect on meaning. In both cases (i.e., *between me and you* and *between us*), the pronouns (i.e., *me and you* and *us*) refer to Moses and the Father of the two daughters (Al-Ṭabarī, Al-bāḥiṭh Al-Qur'ānī). Most notably, focusing on transferring meaning in the verse, Sarwar included additions or ellipsed parts in his translation (e.g., binding contract) that other translators inserted in parentheses to keep the meaning and the structure of the TT intact (Hawamdeh, 2018). Such additions compensate for any loss of meaning resulting from omissions or ellipsis (Pápai, 2004).

Briefly, shifts of omissions were the least frequent of semantic shifts. They have been associated more commonly with Sarwar who frequently paraphrases verses. It is important to note that omissions resulted from paraphrasing and the wish to avoid redundancy, especially if the two conjuncts are nearly synonymous, or the binomial is a merism. On the other hand, some omissions could lead to translation loss as in omitting an important conjunct in the translation of a complementary binomial. This type of omissions, however, has been rarely done, and it was basically employed by Sarwar and Shakir.

In general, results (see Table 22) revealed that 95 (22%) of semantic shifts are attributable to Sarwar, whereas Arberry is responsible of 44 shifts (10.2%). By the same token, Hilali-Khan's translation is marked by only 43 (9.9%) of semantic shifts. Additionally, analysis of Yusuf Ali's and Pickthall's translations resulted in 72 (16.7%) and 74 (17.1%) shifts, respectively. Some semantic shifts are due to literal translation (e.g., Yusuf Al's translation of مَالًا وَوَلَدًا as 'wealth and sons'). However, the number of semantic shifts has been reduced in some translations such as Sahih's and Hilali-Khan's because of the use of exegeses or the fact that the translation process was undertaken by two (e.g.,

Hilali-Khan) or more people.

**Table 22**

*Frequencies of Semantic Shifts by Seven Translators*

Translator	Generalization	Mutation	Specification	Omission	Total (%)
Sahih	36	6	7	1	50 (11.6)
Pickthall	39	20	14	1	74 (17.1)
Yusuf Ali	36	16	18	2	72 (16.7)
Shakir	25	13	12	3	53 (12.2)
Sarwar	45	22	11	17	95 (22)
Hilali-Khan	24	6	12	1	43 (9.9)
Arberry	21	9	14	0	44 (10.2)
Total (%)	226 (52.4)	92 (21.3)	88 (20.4)	25 (5.8)	431 (99.8)

In conclusion, data analysis revealed that there are 431 semantic shifts occurring in 346 (27.7%) translations out of 1,246 translations. Semantic shifts of generalization and mutation were employed more commonly by Sarwar and Pickthall. Compared to other translators, Sarwar omitted both binomial conjuncts or one conjunct in translation more than other translators. However, Yusuf Ali is notable for specifying meaning. Additionally, there are 61 (out of 1,246, 4.8%) translations of binomials where both conjuncts are marked by semantic shifts by the majority of translators. The binomials الكتاب والحكمة and الغدو والآصال were more susceptible to semantic shifts because both are considered culture-bound. They have been mainly generalized (e.g., Sahih's 'the Book and wisdom' and Sahih's 'in the mornings and the afternoons'). Additionally, semantic shifts are more frequent in translations of two connected or unconnected words (i.e., 198 translations out of 346, 57.2%) than in explicit translations (i.e., 148 out of 346, 42.7%). This indicates that explicating meaning did not sometimes help in avoiding semantic shifts.

## 4.6 Conclusion

Data showed that Qur'ānic binomials are based on nominal and complementary items, and only 1% of binomials are of nearly synonymous conjuncts. Analyzing translations in terms of collocability was done at phrase level, whereas analysis of normalizing, explicating, and semantic shifts was undertaken at word level. Out of 1,246 translations, 572 (45.9%) are of explicit translations, and 674 (54%) are of two connected or unconnected words. However, only 262 (21%) of the translations have been normalized. Further, the researcher found that 95 (7.6%) translations out of 1,246 are of equivalent binomials with achieved collocability.

Nonetheless, even in cases where there are equivalents for antonymous binomials in the target culture, conventionalization (i.e., collocability) is reduced as translators preferred to produce a formal-equivalence translation and explicated the article (the) as a result. Additionally, Sarwar and Arberry normalized more than others, and they are responsible of 19.9% and 16.4% of the normalizing shifts, respectively. On the contrary, Hilali-Khan's translation has more explicating shifts affecting about 24.9% of binomial words.

Regarding semantic shifts, there are 346 (27.7%) translations with 431 of semantic shifts. In general, translators generalized meaning more frequently (i.e., 226 conjuncts, 52.4%) and avoided omission which affected only 25 (5.8%) words. More specifically, Sarwar's translation is marked by 68% of semantic shifts of omission. Further, Sarwar's and Pickthall's are notable for mutation and generalization in 22 (23.9%) and 45 (19.9%) words and in 20 (21.7%) and 39 (17.2%) words, respectively. Further, Yusuf Ali specified meaning more than others, and specification marks 18 (20.4%) words in his translations. Results also showed that Arberry, Hilali-Khan, and Sahih resorted to semantic shifts less commonly than other translators and only for 44 (10.2%), 43 (9.9%), and 50 (11.6%)

words, respectively.

Some binomials were not affected by explicitation, semantic shifts, and normalizing shifts of domestication and using common terms such as السماوات والأرض / Sahih's 'the heavens and the earth,' أَلْمَنَ وَالسَّلْوَى / Sahih's 'manna and quails,' المشرق والمغرب / Sahih's 'the east and the west,' الشمس والقمر / Sahih's 'the sun and the moon,' هُدًى وَرَحْمَةً / Sahih's 'guidance and mercy,' تُرَابًا وَعِظَامًا / Sahih's 'dust and bones,' الذكر والأنثى / Yusuf Al's 'male and female,' اليهود والنصارى / Sahih's 'the Jews and the Christians,' هُدًى وَنُورٌ / Sahih's 'guidance and light,' أَلرَّيْتُونَ وَالرَّمَانَ / Sahih's 'olives and pomegranates,' الْكُفَّارَ وَالْمُنَافِقِينَ, الكافرين / Sahih's 'the disbelievers and the hypocrites,' and كلوا وأشربوا / Sahih's 'eat and drink.' Some of such binomials are of antonymous elements found in the TT culture (e.g., الشمس والقمر / Sahih's 'the sun and the moon'). Therefore, they have been translated with maintained collocability. However, some binomials consist of conjuncts that have equivalents of one word in the TL (e.g., تُرَابًا وَعِظَامًا / Sahih's 'dust and bones'). Thus, there was no need to explicate their meanings or normalize them.



## **Chapter 5**

### **Discussion**

#### **5.1 Introduction**

The present study explored to what extent the seven translators of the Holy Qur'ān maintained collocability for translated binomials. Collocability implies equivalence in form and meaning. Peculiar to this study is the use of specialized and non-specialized corpora to decide on the issue of collocability. Besides being corpus-based, the study is descriptive focusing on translation shifts of normalization, explicitation, and meaning.

Results show that the majority of binomials are composed of nouns and complementary conjuncts. They are roughly idiosyncratic because they are peculiar to the Holy Qur'ān or the Arabic culture. Therefore, findings reveal that only 7% of the translations have been conventionalized, less than a quarter have been normalized, whereas less than half of the translations have been explicated. As for semantic shifts, translations are marked with 50% shifts of generalization and a few omissions. Shifts of specification and mutation scored less than a quarter of semantic shifts.

After reporting quantitative findings in Chapter 4, results are interpreted qualitatively in this chapter in light of translators' purpose behind the translation and their translation approach. Additionally, findings of previous studies are compared to those of the present study. Also, reasons of formal and semantic shifts are given.

#### **5.2 Semantic and Grammatical Categories of Binomials**

The present corpus investigation of binomials in the Holy Qur'ān shows that binomials are essentially made of nouns and complementary words. Those composed of verbs and antonyms ranked second. Only few examples (3%) of binomials were categorized as having nearly synonymous conjuncts. In addition, the researcher did not

find a binomial made of prepositions. Such results reflect to some extent those of corpus-based studies by Carvalho (2008), Khatibzadeh and Sameri (2013), and Vázquez y del Árbol (2014) and of other studies on Arabic binomials by Gorgis and Al-tamimi (2005), Khairy and Hussein (2013), and Mahdi (2016).

In their analysis of binomial translations used in legal and political texts, Vázquez y del Árbol (2014), Carvalho (2008), and Khatibzadeh and Sameri (2013) report that nominal binomials in English and Persian texts are more frequent than others. Besides nominal binomials, Vázquez y del Árbol (2014) confirms that binomials of verbs constitute the second frequently used group in English legal texts. As for studies on Arabic binomials, Gorgis and Al-tamimi (2005) state that most of the collected binomials are of nouns including verbal nouns. Additionally, using a different classification scheme, Gorgis and Al-tamimi (2005) did not report binomials made of prepositions. Further, Khairy and Hussein (2013) note that English and Arabic legal binomials are mainly based on nouns and complementary conjuncts, but those of absolute synonyms are rare. However, investigating binomials in a different genre, *du‘ā* (‘supplications’), Mahdi (2016) notes that examined binomials are composed of antonymous and synonymous nouns, but no example of complementary elements is given. Mollin (2014) states that the use of nominal binomials reflects the tendency to speak or write more about people, places, and things. Kopaczyk (2009) argues that nominal binomials of the complementary type contribute to precision. Thus, one concludes that frequent use of complementary, nominal binomials in the Holy Qur’ān is another feature of its eloquent language.

Further, since the Holy Qur’ān includes a number of binomials based on verbal nouns (e.g., *طُغْيَانًا وَكُفْرًا* / Sahih's 'transgression and disbelief'), Biber et al. (1999) report that nominalization, converting verbs and adjectives into nouns, is a universal feature marking some languages or genres more than others. As stated above, similar to studies by Khairy

and Hussein (2013) and Vázquez y del Árbol (2014) on English and Arabic legal texts, nominal and verbal binomials and those of complementary conjuncts are more frequent than others in the Holy Qur'ān. Nonetheless, Mollin (2014) explains that the frequency of a certain word class or a specific semantic category is determined by register. Thus, comparing the results of the present study to those of Mahdi's (2016), one concludes that the frequency of one type of binomials is determined by genre and not only register. Du'ā, as a supplication, and the Holy Qur'ān, as a scripture, are two different genres.

More importantly, differences in findings of the present study and previous research on Arabic binomials are partially attributed to the fact that researchers have analyzed self-collected binomials (e.g., Gorgis & Al-tamimi, 2005) or have used a small number of texts (e.g., Khairy & Hussein, 2013; Mahdi, 2016). However, the researcher has explored binomials occurring in the Holy Qur'ān which consists of 114 chapters and 77,430 words (Dukes, 2017). Additionally, she followed Sauer and Schwan's (2017) semantic classification of binomials where the group of complementary binomials constitutes the biggest group and includes 11 sub-groups such as those of proper nouns (e.g., موسى وعيسى / Sahih's 'Moses and Jesus'), co-hyponyms (e.g., نخيل وأعناب / Yusuf Ali's 'date-palms and vines'), and causes and effects (e.g., كَذَّبَ وَتَوَلَّى / Sahih's 'denied and turned away'). On the other hand, the group of antonymous binomials includes three sub-groups of non-gradable antonyms (e.g., الرجال والنساء / Sahih's 'men, women'), gradable antonyms (e.g., الظُّلُمَاتُ وَالنُّورُ / Sahih's 'the darkness and the light,' الأعمى والبصير / Sahih's 'the blind and the seeing'), and converses (e.g., الآخرة والأولى / Sarwar's 'the hereafter and the worldly life').

Moreover, the researcher found that peculiar to the Holy Qur'ān is the frequency of binomials made of proper nouns (e.g., إسحاق ويعقوب / Sahih's 'Isaac and Jacob'), a sub-category of the complementary group. In relation to Semitic languages, Avishur (1984) indicates that some religious binomials are mainly made of nouns and proper nouns.

Additionally, this study emphasizes the universality of some binomials in the Holy Qur'ān (e.g., الشمس والقمر / Sahih's 'the sun and the moon,' الذهب والفضة / Sahih's 'gold and silver,' يعقوب وكلوا وأشربوا / Sahih's 'eat and drink,' السماء والأرض / Yusuf Ali's 'the sky and the earth,' والأسباط / Sahih's 'Jacob and the Descendants') because Avishur (1984) has listed such religious binomials and similar ones but sometimes with a different word order such as *sun and moon, death and life, the earth and the sky, silver and gold, their eyes and their ears, his father and their descendants, and his name and his descendants*. Similarly, Koskenniemi (1968), Tvedtnes (1997), and Duke (2003) state the universality and the frequency of *life and death, gold and silver, eat and drink, and heaven and earth*, in which two (e.g., السماء والأرض / Pickthall's 'heaven and earth,' كلوا وأشربوا / Sahih's 'eat and drink') are also frequent in the Holy Qur'ān. Mollin (2014) explains that binomials are register-related, and therefore the religious binomials mentioned above are typical and predictable of religious texts. Having binomials of similar concepts emphasizes to what extent some Semitic languages are related to one another (Avishur, 1984; Barney, 1995; Dahood, 1972, 1975, 1981; Duke, 2003; Koskenniemi, 1968; Tvedtnes, 1997). In general, binomials can be universal, culture-specific (i.e., Arabic), or related to a particular language family (e.g., Semitic) as in the case of Hebrew and Arabic (Toury, 2012).

The researcher found that less than a quarter of the binomials belong to more than one category. For example, السماء والأرض (Yusuf Ali's 'the sky and the earth') is of complementary words because they stand for objects created by God. However, it consists of antonymous conjuncts representing elements located opposite to one another. Mollin (2014) and Gorgis and Al-tamimi (2005) confirm the fluidity of binomial semantic classification. Mollin (2014) explains that the group of complementation is the biggest group because it includes pairs of iconic sequencing (i.e., manifesting the logical order of a sequence of events), co-hyponyms, and other sense relations. As noted above, the

researcher followed Sauer and Schwan's (2017) where binomials of iconic sequencing (e.g., اهْتَرَّتْ وَرَبَّتْ / Sahih's 'quivers and swells') and co-hyponyms (e.g., الذهب والفضة / Sahih's 'gold and silver') were considered complementary. Consequently, the complementary group of binomials constitutes the biggest group of binomials found in the Qur'ān. Additionally, the fluidity of semantic classification is also attributed to the various interpretations given to a binomial by different commentators, especially if a binomial word is ambiguous (e.g., غَسَّاقٌ in حَمِيمًا وَغَسَّاقًا / Sarwar's 'boiling water and pus' or Shakir's 'boiling and intensely cold water').

Results also show that there is no single binomial of absolute synonyms but only one binomial of tautology (e.g., رَبِّي وَرَبُّكُمْ / Sahih's 'my Lord and your Lord'). However, there are three binomials of nearly synonymous words (e.g., مُسْتَقَرًّا وَمُقَامًا / Sahih's 'a settlement and residence'). Sauer and Schwan (2017) report that tautological binomials are used for emphatic reasons. In addition, since the language of the Holy Qur'ān is eloquent, instances of absolute synonymy have never been reported by earlier commentators such as Al-Zamakhsharī, Ibn Kathīr, Al-Qurṭubī, Al-Siyoutī (Al-Shāy', 1993, pp. 175-180). Moreover, Khairy and Hussein (2013) report that binomials of absolute synonyms are rare in English and Arabic legal texts.

The present study also reveals that many binomials are idiosyncratic to the Holy Qur'ān (e.g., هُدًى وَرَحْمَةً / Sahih's 'guidance and mercy'), and some are culture-specific (e.g., سُنْدُسٍ وَإِسْتَبْرَقٍ / Sahih's 'fine silk and brocade'). Duke (2003) notes that cultural binomials are more frequent than others in religious texts. Though the researcher found that some antonymous binomials are more frequent than others, binomials of the complementary group are mainly culture-specific, and they constitute the biggest group.

Besides exhibiting differences in word order (e.g., الأرض والسموات / Sarwar's 'the earth and the heavens,' السموات والأرض / Sahih's 'the heavens and the earth'), binomials are

of different forms such as *بَشِيرًا وَنَذِيرًا* / Sahih's 'a bringer of good tidings and a warner,' *مُبَشِّرِينَ وَمُنذِرِينَ* / Sahih's 'bringers of good tidings and warners,' *مُبَشِّرًا وَنَذِيرًا* / Sahih's 'a bringer of good tidings and a warner.' Duke (2003) reports these two characteristics in his study of frequent religious binomials. Many researchers argue (e.g., Duke, 2003; Gorgis & Altamimi, 2005; Kaye, 2015; Mahdi, 2016; Saaed, 2010; Talshir, 2013) that the order of conjuncts is determined by some governing constraints which can be universal. Further, Kopaczyk (2009) states that binomials of antonyms, hyponyms, and metaphorical ones exhibit more of reversibility in their word order compared to synonyms which may freeze over time. Thus, the binomials *السموات والأرض* (Sahih's 'the heavens and the earth'), *الأرض والسموات* (Sarwar's 'the earth and the heavens'), *الْجِنَّ وَالْإِنْس* (Sahih's 'jinn and men'), *الْإِنْس وَالْجِنَّ* (Sahih's 'mankind and jinn') are of reversible, antonymous words.

Additionally, results indicate that some binomials are merisms (e.g., *الْجِنَّ وَالْإِنْس* / Sahih's 'jinn and men') or idiomatic (e.g., *قِيَامًا وَقُعُودًا* / Pickthall's 'standing, sitting'). Duke (2003) argues that some binomials are figurative. Agreeing with Duke (2003), Mollin (2014) claims that binomials can be idiomatic. Duke (2003) and Toury (2012) report that some binomials are merisms in Hebrew religious and literary texts (e.g., heaven and earth).

As stated above, reflecting findings of previous studies, binomials are essentially made of nouns. Further, the researcher did not find a binomial made of prepositions or any with absolute synonyms. More importantly, as researchers emphasize the fluidity of semantic classification, this study reveals that less than a quarter of binomials can demonstrate this feature, especially after resorting to exegeses to check their meanings.

### 5.3 Normalization

Findings reveal that only 7% of the translations are with maintained collocability. Further, less than a quarter of the translations have been normalized resulting in 286 normalizing shifts. Nevertheless, there are more than half of the two-word translations

without any of the normalizing shifts. Data show that Arberry and Sarwar normalized more than other translators, whereas Shakir's translation is marked with the fewest number of normalizing shifts. Hilali-Khan, on the other hand, domesticated and foreignized at the same time through including domesticated words between parentheses as a form of explicitation. As emphasized by Elimam (2013), foreignizing words through the technique of transliteration is peculiar to Hilali-Khan's translation (e.g., 'As-Salat [the prayers] and the Zakat' for الصلاة والزكاة). In general, translators prefer conventionalizing or domesticating binomials to using common terms.

Kenny (2001) reports that some translators normalize more than others. As noted above, Arberry and Sarwar lean towards normalization in their translations. Arberry (1955) confirms that he avoids using the Biblical style in his translation, *The Koran Interpreted* (1955, 1998). Further, he states that the Holy Qur'ān is untranslatable, but one can reproduce its smoothness through interpretation. Avoidance of classic language, typical of religious writing (Arberry, 1955), and smooth reproduction help in the process of normalization. Additionally, Sarwar's translation, *The Holy Qur'ān: The Arabic Text and English Translation*, is notable for its legibility and clarity as noted by Kidwai (1987). On the other hand, Shakir does not show any tendency towards normalization as his translation is considered to be a plagiarized version of Muhammad Ali's (Kidwai, 1998) and targets his followers who are basically not NSs of English. Kenny (2001) emphasizes that normalization is governed by norms that determine the acceptability of people of a certain TL or in a specific culture. As noted above, normalization goes in line with the purpose of the translation and the translation approach each translator adopted for their rendition.

As mentioned above, results indicate that only 7% of the translations are with maintained collocability. This suggests that collocability is difficult to achieve as indicated by previous research (Abdullah, 2009; Alshaje'a, 2014). However, Pickthall, Yusuf Ali,

Sarwar, and Hilali-Khan used conventional binomials more than other translators because Pickthall and Yusuf Ali target both Muslims and non-Muslims living in a non-Muslim country (Saleh, 2013). Using classic English, Pickthall strived to preserve conventional binomials to achieve parallelism typical of Biblical texts (Toury, 2012). The same applies to Hilali-Khan who normalized and denormalized (i.e., foreignized) at the same time. Binomials rendered in a conventional manner are basically of antonymous concepts that are considered universal (Avishur, 1984; Koskenniemi, 1968; Tvedtnes, 1997; Duke, 2003) such as *عَمُوا وَصَمُّوا*, *كلوا وأشربوا*, *الذهب والفضة*, *الشمس والقمر*, *المشرق والمغرب*, *السموات والأرض* which have been translated as 'the heavens and the earth,' 'the east and the west,' 'the sun and the moon,' 'gold and silver,' 'eat and drink' and 'blind and deaf,' respectively. Further, translators used 'heaven and earth,' 'the sky and the earth,' 'male and female,' 'wisdom and knowledge,' and 'night and day' as translations for *الذكر والأنثى*, *السماء والأرض* and *الليل والنهار*. Translations with more of collocations are considered of a good quality (Ghazala, 2002) since collocability is maintained. However, Arabic binomials, especially religious ones, are more difficult to translate into English because there are a few Arabic binomials that have equivalents in English (Al-Jarf, 2016).

As for explicating the definite article (the) in translating binomials (e.g., rendering *الْبَرِّ وَالْبَحْرِ* as 'the land and the sea' by Pickthall, Shakir, Sarwar, and Hilali-Khan instead of 'land and sea'), it results from literal translation and eventually the effect of the SL (Xia, 2014), and thus it may change the meaning of idiomatic binomials and merisms. It also reduces the chance of normalization (Xia, 2014) which in turn minimizes naturalness. As stated by Nida (2003), literal translation is subject to unintelligibility where idioms in specific are rendered literally (Baker, 2011). Similarly, Baker (2011) explains that translators of collocations are either highly affected by the ST language or cannot solve the tension between accuracy and naturalness. Therefore, she notes that collocations cannot be



rendered literally as this may prompt translators to ignore the idiomatic meanings collocations convey. Thus, rendering *الْبَرِّ وَالْبَحْرِ* as 'the land and the sea' gives reference to a specific land or sea instead of provoking a natural response typical of the generic reference (Xia, 2014). The binomial is a merism suggesting the meaning of *everywhere*. Such semantic shifts can be minimized if one avoids literal translation. Nida (2003) does not recommend literal translation for cultural collocations because it may result in unnatural, meaningless sequence of words. In addition, Yusuf Ali (1937) argues that the Qur'an cannot be translated word for word. As a result, Yusuf Ali's translation is more like an interpretation of the Holy Qur'an (Elimam, 2013). Based on this, his translation of *الْبَرِّ وَالْبَحْرِ* as 'land and sea' is natural and capable of creating a response comparable to that of the ST's readers (Munday, 2016).

Speaking for dynamic equivalence, Nida (2003) confirms the role of context in achieving the correct meaning of collocations including those of idiomatic meanings. He states that words are not bound by fixed meanings but acquire new meanings determined by context. Therefore, in a dynamic-equivalence translation, vocabulary, and grammar (i.e., explicating *the* and substituting *and* with a comma) are adapted to minimize any foreignness associated with the ST. Thus, Yusuf Ali's translation reflects the purpose he has in mind. As reported by Saleh (2013), Yusuf Ali addresses NSs of English who have good knowledge of Judaism or Christianity.

More notably, some antonymous binomials such as *morning and afternoon* and *morning and evening* have been given as translations for *بُكْرَةٌ وَعَشِيًّا, بُكْرَةٌ وَأَصِيلاً, الأَغْدَاةُ وَالْعَشِيَّةُ* by Sahih International, Hilali-Khan, Yusuf Ali, and Shakir. Translators used such general binomials to refer to Arabic peculiarities of time (e.g., Sahih's 'morning and afternoon' for *بُكْرَةٌ وَأَصِيلاً*). Though being normalized, translations of such binomials were affected by semantic shifts of generalization and mutation. As illustrated in Section 4.3, some time-

related Arabic binomials are polysemous (e.g., العشيّ) as shown in exegeses and Arabic dictionaries. Similarly, Landau (2017) confirms that some binomials (e.g., *morning and evening* and *evening and morning*) occurring in religious texts are polysemous. Thus, such binomials are more problematic for translators because they also convey meanings relevant to time and the Arabic culture. Apparently, translators could not solve the tension between accuracy and naturalness (Baker, 2011) for such binomials because normalizing them to achieve naturalness led to semantic shifts of generalization or mutation. As noted by Xia (2014), normalization is pertinent to meaning, and it results sometimes from generalization and specification through additions. Further, since temporal expressions are culture-specific, Bassnett-McGuire (1980) explains that "cultural untranslatability is due to the absence in the TL culture of a relevant situational feature for the SL text" (p. 32). Moreover, Elimam (2013) reports that it is difficult to find an equivalent in the TL for a polysemous word in the Holy Qur'ān that has the same set of associations. Also, Ghazala (2002) refers to examples of culture-induced untranslatability pertinent to words of the religious domain (e.g., Hajj, ṣalah, holiness). Based on this, time-related binomials in the Holy Qur'ān can be also considered as good examples of untranslatability due to cultural differences.

As for idiosyncratic combinations (e.g., الصلاة والزكاة / Sahih's 'prayer and zakah'), Arberry, Hilali-Khan, and Sarwar domesticated culture-specific words and proper names. More specifically, Hilali-Khan foreignized and included the domesticated version of the name or the word in parentheses. Additionally, Sarwar and Pickthall used common terms for culture-specific binomials. As noted above, Arberry and Pickthall approach non-Muslims as their potential recipients (Saleh, 2013). Hilali-Khan, on the other hand, want to help new converts practice Islam. They also embed in-text explanations for foreignized terms which makes their translation longer. They are notable for their contemporary

English that can be understood by common people (Saleh, 2013). As emphasized by Gutt (2000) and Marlowe (2002), a translation of dynamic equivalence (i.e., Hilali-Khan) suits people with no good knowledge of religion.

As illustrated above, domestication and using terms common to the TT's readers aid in comprehension (Munday, 2016) and naturalness (Nida, 2003) because differences between the source culture and the target culture have been minimized. However, they may cause loss in meaning as noted by Elimam (2013). For example, Pickthall's translation of الصلاة والزكاة as 'prayer and almsgiving' led to two semantic shifts of generalization. Culture-related terms with their semantic properties cannot be easily domesticated with no shift in meaning. Therefore, Elimam (2013) states that foreignization through transliterating cultural terms (e.g., zakat) preserves meaning, but it is at the expense of naturalness (Nida, 2003) and comprehensibility. Therefore, transliteration is not sufficient without using parenthetical explanations.

Moreover, Pickthall used classic language exemplified by Pickthall's 'thrilleth and growth' in place of Sahih's 'quivers and grows' for اهْتَرَّتْ وَرَبَّتْ and Pickthall's 'denieth and turneth away' instead of Sahih's 'denied and turned away' for كَذَّبَ وَتَوَلَّى. Such archaic binomials are examples of denormalized combinations (Blum-Kulka, 2000). As noted by Kidwai (1987), Pickthall's translation is notable for its classic English. Elewa (2014) notes that using such old words in translated scriptures emphasizes that the belief is long-established. However, Al-Khawalda (2004) argues against using archaic words since this will make the Qur'ān difficult to comprehend by modern English speakers. Nonetheless, compared to other translators, using classic language and translating the Qur'ān literally (Kidwai, 1987) do not prevent Pickthall from achieving an acceptable level of normalization which correlates with the purpose he has in mind.

Using common terms in place of archaic ones by the majority of translators led to

simplifying and normalizing translated texts. More specifically, results indicate that Sarwar used all the types of normalizing shifts in his translation which became known for its readability (Kidwai, 1987). Thus, Sarwar's can be described as both simplified (i.e., using fewer words, Baker, 1996) and normalized. Further, though criticized as being literal and ignoring exegeses (Kidwai, 1987), Arberry's interpretation, as described by him (Arberry, 1955), achieved a moderate level of normalization. Hilali-Khan's translation is also known for its shifts of explicitation and to a lesser extent its normalizing shifts.

As noted above, Zanettin (2013) states that TUs are interrelated. Zanettin (2013) explains that translation is mainly a process of delexicalization involving normalization, simplification, and explicitation. However, this results in levelling-out or reducing register variation (Pym, 2008) where the Holy Qur'ān has been translated like any other genre or register. Thus, classic language is a defining feature of scriptures (Elewa, 2014). Ghazala (2002) also states that collocations characterize the religious register, and therefore explaining them may lead to levelling-out.

More than half of the translations were rendered as two-word combinations, but they were not normalized such as مال وبنين (Pickthall's 'wealth and sons') and مَالًا وَوَلَدًا (Yusuf Ali's 'wealth and sons'). Such combinations are idiosyncratic to the Holy Qur'ān. Kenny (2001) explains that unusual or marked collocations including idiosyncrasies used repeatedly in a text were the least affected by normalization compared to collocations mentioned once (i.e., hapax legomena). Additionally, such binomials do not denote culture-related concepts, so there was no need to reduce foreignness through normalization. However, meaning of such words was sometimes affected by semantic shifts of specification or generalization as in Yusuf Ali's translation of مَالًا وَوَلَدًا as 'wealth and sons.' Yusuf Ali (1937) states that the Qur'ān is known for its eloquent language and the use of a few of nearly synonymous words. Thus, one cannot give a general translation

for such nearly synonymous words. However, he gave the same translation (sons) to render the second conjunct in المال والبنون (Arberry's 'wealth and sons'), مال وبنين (Arberry's 'wealth and sons'), أموال وبنين (Sahih's 'wealth and sons') and أموالاً وأولاداً (Sahih's 'wealth and children'), but 'sons' is an acceptable translation for the first three but not the last. Early commentators such as Al-Zamakhsharī, Ibn Kathīr, Al-Qurtubī, Al-Siyoutī (Al-Shāy‘, 1993, pp. 175-180) emphasize that there are no absolute synonyms in the Holy Qur'ān. Further, Elimam (2013) reports that translators use the same word to render words with similar meaning without paying attention to the peculiarities that each word has. Therefore, translators unintentionally disrupt associations found between words in the SL. It is important to note that some constituent words of binomials are considered as examples of the Unfamiliar Words in the Holy Qur'ān (Al-Siyoutī, 1974), and thus they cannot be predicted by NSs of Arabic. Thus, they were more often affected by semantic shifts. The same applies to النخل (palm trees) and النخيل (date-palms) where the difference between them is established using context. As a result, translators need to resort to context (Abdel Haleem, 2018) and exegeses and not to rely on NSs of Arabic to minimize semantic shifts.

In conclusion, collocability is difficult to maintain as suggested by previous research. Additionally, as translators simplify and normalize translated language, semantic shifts are difficult to avoid. Even in cases where normalization was not achieved, translators changed meaning because of literal translation and lack of knowledge of exegesis. Thus, translators' approach in their renditions and to a greater extent their awareness of their target readers determine the type and the number of normalizing shifts.

#### **5.4 Explication**

Results indicate that less than half of the translations were explicated compared to less than a quarter being normalized. Explicating shifts are mainly by Hilali-Khan, Yusuf Ali, and Sarwar. However, Sahih and Arberry used a few of explicating shifts.

Additionally, explicating shifts are basically those of explicative paraphrasing, complete and partial rank shifts, clitic or affix explicitation, repetition, and textual, parenthetical additions.

Séguinot (1988) emphasizes that explicitation is a translation norm that is commonly used by professional and non-professional translators. Al-Jarf (2016) reports that beginners as well as advanced students used explanation as a translation strategy for binomials. Religious texts, in particular, are prone to explicitation because scriptures are full of ambiguous words, but it is up to translators to explicate or not (Dimitrova, 2005). Thus, explicitation is used to solve translation problems besides being a universal strategy (Pozdílková, 2013).

As stated earlier, Hilali-Khan, Yusuf Ali, and Sarwar utilized explicating shifts more frequently than other translators. Pápai (2004) reports 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 Saḥīḥ Al-Bukharī to interpret the meaning of the Holy Qur'ān (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, 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, and Hilali-Khan. Recasts of prepositional and verbal phrases are scarce employed mainly by Hilali-Khan, Yusuf Ali, and Shakir. El-Nashar (2016) states that the most frequently used explicating shift is explicative paraphrasing when translators translate from English into Arabic. In explicative paraphrasing, translators add a few words such as adjectives, nouns, etc. to translate a binomial. As mentioned above, Pickthall's translation is described as a literal translation of the Holy Qur'ān 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. Partial rank shifts affecting one conjunct occurred more than complete rank shifts affecting two conjuncts. For complete rank shifts, translators raise the whole binomial to sentence level than to clause level. Such rank shifts were done basically by Yusuf Ali, Sarwar, and Hilali-Khan. As for partial rank shifts, translators prefer raising each binomial word to phrase level than to clause or sentence level. Yusuf Ali and Sarwar used partial rank shifts more than others. Most notably, word raising to verbal phrase and prepositional phrase levels was employed more commonly than to sentence or clause level. 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).

Other explicating techniques that were commonly used by translators besides explicative paraphrasing and rank shifts are clitic/affix explicitation and repetition, and they ranked third and fourth, respectively. As in other explicating shifts, Hilali-Khan and Yusuf Ali repeated words and explicated clitics or affixes more than other translators. More specifically, Hilali-Khan repeated more than Yusuf Ali, but the opposite is true for clitic/affix explicitation. In both cases, Sahih used the minimum of such shifts in the translation.

Explicitation sometimes leads to redundancy (e.g., Yusuf Ali's 'fine silk and heavy brocade' for سُنْدُسٍ وَإِسْتَبْرَقٍ) in which meaning is given by two units where it can be fully fulfilled by one. Bernardini (2011) reports that there are a few cases where translators



explicate meaning and use units that give the same meaning which results in redundancy. Heltai (2005) states that translators sometimes use optional items where meaning can be derived from other linguistic expressions. Redundancy leads to emphasizing some meaning components in verbs (e.g., togetherness in '*conspire* together') or nouns (e.g., heaviness in '*heavy brocade*'). Hassan and Menacere (2019) refer to the same issue when translators of the Holy Qur'ān such as Yusuf Ali and Hilali-Khan translated *يَوْمَ مَجْمُوعٌ* (Pickthall's 'a day unto which mankind will be gathered') as 'a Day for which mankind will be gathered together' and 'a Day whereon mankind will be gathered together,' respectively. In 'gathered together,' the first word includes the meaning of the second. In this case and in another case (e.g., Pickthall's 'full measure and full weight' for *الكيل والميزان*), repetition can be justified in terms of emphasis (Dickins et al., 2017), but it can also result from literal translation (e.g., Khan's 'their hearing and their sight' for *سمعهم وأبصارهم*). Translators were influenced by Arabic, but Baker (2011) argues that Arabic tolerates repetition compared to English which employs it only as a figure of speech (Dickins et al., 2017).

As for the explicating technique of including textual additions in parentheses, results reveal that they ranked fifth following those of explicative paraphrasing, rank shifting, clitic/affix explicitation, and repetition. As manifested above, 15% of explicating shifts are of parenthetical additions, and Hilali-Khan employed more than half of such shifts in their translation. Hawamdeh (2018) explains that they are either interruptive or continuative. Thus, translators used mainly parenthetical additions that are linguistic and continuative. On the other hand, half of Hilali-Khan's shifts were categorized as linguistic and interruptive. Results reveal that Hilali-Khan also preferred referential shifts that are interruptive to those that are classified as continuative. They also included parenthetical additions within other parenthetical additions eight times, and they are all referential and interruptive. In general, translators avoided referential, continuative shifts which were used

only five times by Hilali-Khan. On the other hand, Arberry never included textual additions in parentheses to explain the meaning of a binomial word.

Generally, parenthetical additions allow translators to manipulate the TL's structure to process the ST's meaning. They are also used to clarify words translated literally. Therefore, linguistic shifts are employed to complement the meaning of verses, whereas referential ones function to provide information deduced from the extralinguistic context (Hawamdeh, 2018). Thus, linguistic additions were conservatively added to the translation as they were crucial to minimize semantic and syntactic differences between the SL and the TL. Adding such phrases in parentheses reduces ambiguity and complements the TT structure without interrupting readers' flow of attention (Hawamdeh, 2018). This justifies their small number in this study compared to referential and interruptive additions by Hilali-Khan who resorted to exegeses and whose translation is mainly an interpretation. On the other hand, referential additions are explanatory and used to minimize cultural differences. Thus, Derrida (2004) reports that notes in translation are used to educate readers on cultural concepts. However, according to Nida (2003) and Hawamdeh (2018), interruptive additions are still essential for a translation because they function to specify meaning or remove ambiguities as Hilali-Khan's 'orphans and Al-Masakin (the poor)' for *اليتامى والمساكين*.

Results also show that linguistic additions are mainly continuative, whereas referential ones are interruptive. According to Hawamdeh (2018), such additions reflect the approaches used to translate the Holy Qur'ān (i.e., formal or dynamic equivalence). As shown above, translators such as Sarwar, Shakir, Yusuf Ali, and Hilali-Khan used a few of linguistic, continuative additions because they were necessary for the semantics and the syntax of the TT and to compensate for any loss in translation. However, Hilali-Khan also included interpretations of commentators in parentheses (Elimam, 2013). Hilali-Khan's

translation is an interpretation, and thus it is notable for its elaborate notes (Elimam, 2013). On the other hand, Sarwar's and Shakir's translations, in specific, do not include any explanatory notes as stated by Kidwai (1987).

As for other explicating shifts such as using *of*-constructions, adding pronouns or relative clauses, replacing *and* with other conjunctions or prepositions, and changing the grammatical category of one conjunct, they constitute about 2% of explicating shifts. As stated above, use of *of*-constructions to explicate meaning is mainly by Pickthall, whereas adding pronouns is peculiar to Yusuf Ali. Moreover, using prepositions or other conjunctions to connect conjuncts is basically by Sarwar and Yusuf Ali. As for partial class shifting, it is not a common explicating procedure as it has been used four times by Pickthall and Arberry. In general, Sahih, Shakir, and Hilali-Khan used such techniques scarcely.

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 categorical.

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 to other explicating shift of partial class shifts (e.g., Arberry's 'they are godfearing and believe' for (الْتَقَوْا وَآمَنُوا), it is not associated with one translator, but about a quarter of such shifts were utilized by Pickthall and Arberry, who translated the Holy Qur'an literally (Kidwai, 1987; Pickthall, 1930) and showed strict adherence to the ST with few additions. The binomial (الْتَقَوْا وَآمَنُوا) was notably affected by partial class shifts as there are no two words of the same word class in English that express their meanings without any additions (e.g., Arberry's 'they are godfearing and believe'). Therefore, this class shift leads to encoding units in two or more units due to the linguistic differences between the SL and the TL (Hawamdeh, 2018). Additionally, Stulpinaitė 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, 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 وَنُؤْمِتُ 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).

Relating explicitation to the length of TTs, El-Nashar (2016) and Heltai (2005) note that the length of TTs is determined by the degree of explicitness. Séguinot (1988) states that explicitation does not necessarily mean redundancy, but Blum-Kulka (2000) and Pápai (2004) believe that the opposite is true. Séguinot (1988) argues that though explicitation is

a common feature, it is not recommended because competent translators can produce an equivalent translation that is comparable to the original in its length. However, El-Nashar (2016) reports that the Arabic translation of the English text is a bit shorter, but it is not significantly shorter. He attributed comparability in length to the ability of Arabic verbs to include clitics/affixes. Thus, one assumes that English TTs of Arabic STs should be longer. El-Nashar (2016) claims that explicitation is essentially of two types. One is positive initiated to make a translation natural, whereas the other is negative because it is basically redundant, and thus it is considered a mistranslation. He agrees with Klaudy (2008) who divided explicitation shifts into obligatory, optional, pragmatic, and translation proper (e.g., resulting from the translation process itself).

As noted earlier, translations by Sahih, Arberry, and Shakir scored the lowest number of explicating shifts. However, Hilali-Khan's translation is marked by double the number of explicating shifts found in Shakir's. Such results are reflected in the length of each translation. Translations obtained from Al-Mubin ([almubin.tripod.com](http://almubin.tripod.com)) without the ST showed that Hilali-Khan's translation is about 205,727 words, Sahih's is 192,389 including footnotes, Yusuf Ali's is 174,538, Shakir's is 170,021, Pickthall's is 162,179, Sarwar's is 162,141 words, and Arberry's is 152,423. The Website does not give any information on publication dates. Thus, the results are only approximate numbers. However, they reveal that Hilali-Khan's is longer than any other translation. The same applies to Yusuf Ali's and Sahih's. As mentioned above, both are considered interpretations with explanatory notes (Kidwai, 1987; Elimam, 2013). On the other hand, Arberry's and Pickthall's translations are among the shortest translations because they are literal translations of the Qur'ān (Kidwai, 1987). Moreover, Sarwar's is also short because of omissions resulting from paraphrasing the meaning of verses as outlined earlier.

As manifested above, the length of translations goes in line with the amount of

explicitation done in the translation, which in turn reflects the translation approach translators adopted for each translation, which is basically determined by the purpose of the translation. The only exception is Sahih's translation which is characterized by the fewest number of explicitation shifts, but it ranked second following Hilali-Khan's in terms of length. This is mainly attributed to the inclusion of footnotes and notes embedded in the text in the total number of words. Without considering footnotes, Sahih's translation will become shorter.

Further, according to Al-Qattan (2000), there are three approaches adopted by translators when they translate the Holy Qur'ān: (a) some translate the Holy Qur'ān literally (e.g., Pickthall and Arberry), (b) the second group focus on transferring meaning (e.g., Sahih and Sarwar), and (c) the third group produces an interpretive translation (e.g., Hilali-Khan). Thus, translations occupy a continuum between being source- or target- oriented (Nida, 2003). Very literal translations are located at one end and interpretations occupy the other end. The three ways determine the number of explicating shifts and the length of the TTs.

### **5.5 Semantic Shifts**

Analysis of each translated binomial conjunct indicates that some conjuncts have been inevitably affected by semantic shifts regardless of whether they have been normalized or explicated. Results show that semantic shifts are mainly partial, characterizing one conjunct but not the other. They affected more than a quarter of binomial translations. Half of semantic shifts are mainly of generalization, and the second half are of specification and mutation. On the other hand, only a few have been identified as examples of omission.

In general, semantic shifts occur more in translations of two connected or unconnected words than in explicit translations. Sarwar's translation is characterized by

less than a quarter of semantic shifts, and therefore his translation scored the highest number of shifts. On the other hand, Arberry's translation scored the lowest number of shifts. Results also show that shifts of generalization and mutation are attributed to Sarwar and Pickthall. As for omissions, most of such shifts are found in Sarwar's translation. Regarding specification, Yusuf Ali employed specification shifts more frequently than other translators. Further, translations by Hilali-Khan and Sahih show a few of semantic shifts because of their reliance on exegeses and the possible fact that the translation process was undertaken by two or more people. The binomials الكتاب والحكمة (Pickthall's the Scripture and wisdom) and الغدو والأصال (Sahih's 'in the mornings and the afternoons') are culture-specific and frequently affected by semantic shifts.

### 5.5.1 Generalization

As stated above, less than a quarter of binomial translations are affected by generalization. More specifically, results reveal that generalization marks translations of two connected or unconnected words more than explicit translations. Apparently, generalization is associated with implicitation, whereas specification is more related to explicitation. Commenting on its common use, Baker (2011) states that generalization is one of the techniques used by professional translators to solve problems of non-equivalence at word level. She also confirms that it is an implicitation procedure. Further, Levý (2011) argues that translators are prompted to generalize to deal with linguistic differences between the two languages involved in translation. In addition, Alshaje'a (2014), using exegeses and dictionaries, found that in translating collocations collocability is not maintained because of generalization (e.g., Pickthall's 'establish worship' as يقيمون الصلاة). By the same token, Hassan and Menacere (2019) report that generalizing أصحاب as 'people' by Abdel Haleem for أصحاب الأعراف creates a shift of generalization in meaning.

Additionally, Sarwar and Pickthall generalized more than others, whereas Arberry's

and Hilali-Khan's translations scored the lowest number of generalizing shifts. As manifested above, Pickthall is among the three (i.e., Arberry and Sahih) who avoided explicating shifts because he translated the Holy Qur'ān word for word (Pickthall, 1930), and this leads to implicitation and semantic shifts of generalization (e.g., Pickthall's 'the Scripture and wisdom' for الكتاب والحكمة). On the other hand, though Arberry followed the formal-equivalence approach in translation (Kidwai, 1987), his translation is marked with a few of generalizing shifts. More significantly, Sarwar's translations are characterized by omissions that result from generalization as outlined in Section 4.5.4. Expressing their reader-oriented view, Nida and Taber (2003) report that general terms are easier to understand than specific terms. They explain that translators who generalize more attempt to make the text accessible to the average reader. Thus, comprehensibility is what characterizes Sarwar's translation (Kidwai, 1987). However, because of following commentators (Elimam, 2013), Hilali-Khan generalized less.

Though translators show a general tendency towards explicitation and specification, Levý (2011) states that the ambiguity of general terms is sometimes an essential feature of any text. Generalization targets ambiguous binomials where translators give a general translation for the same binomial in different contexts (e.g., translating الكتاب والحكمة as 'the Book and the wisdom' by Shakir) to preserve implicitation or ambiguity. More importantly, some words (e.g., الحكمة 'knowledge of the Bible' or 'sunnah') are considered as examples of the Unfamiliar Words in the Holy Qur'ān (Al-Siyoutī, 1974; Al-Tonajī, p. 141). Thus, choosing a specific word with a specific meaning may hinder one from keeping some meanings of the word implicit (Hatim & Mason, 1990). Staying closer to the ST means reflecting its features and preserving its basic meaning (Stewart, 2000; Burman, 1998), and one of its features is ambiguity associated with some words. Calling for freeing the process of translating the Qur'ān from relying heavily on exegeses, Al Amri (2019)



argues that literalism may aid in retaining some of the ST's force and message. On the other hand, dynamic equivalence through using exegeses is capable of transferring only a fraction.

However, generalizing culture-specific binomials (e.g., Pickthall's 'prayer and almsgiving' and Yusuf Ali's 'prayer and charity' for الصلاة والزكاة) results from translators' wish for normalization. Using generalization more frequently helps in minimizing cultural differences and reducing foreignness (e.g., the 'needy' for Hilali-Khan's 'Al-Masakin') associated with religious texts, and thus it is considered a universal strategy capable of solving translation problems (Baker, 2011; Pozdílková, 2013). Speaking of religious texts, Elewa (2014) reports that it is difficult for translators to find TT words that denote the same paradigmatic relation, and thus translators are more encouraged to generalize such culture-related words. Further, though Baker (2011) notes that explicitation with its associated specification is a TU, she believes that translators use generalization more commonly to solve translation problems. However, it may eventually flatten language and leads to levelling-out where register variation is reduced (Levý, 2011). Moreover, Al Amri (2019) confirms that using hypernyms, synonyms, paraphrasing, and other types of simplification dictated by exegesis flattens language. As shown in the examples above, translators use common terms that are general to normalize culture-specific binomials.

### 5.5.2 Mutation

Regarding shifts of mutation, it ranked second with less than a quarter of shifts. It is common in two-word translations than in explicit translations. In other words, sense mismatches are reduced if translators explain meaning. AlShubaily (2019) notes that mutation resulting from mistranslation is more common than explicitation of additions and omission. As shown in Section 4.5.2, binomials affected by shifts of mutation are mainly of complementary conjuncts (e.g., السمع والأبصار / Sarwar's 'ears, eyes') or culture-specific

(e.g., الغدو والأصال / Sahih's 'in the mornings and the afternoons'). Baker (2011) argues that translators typically misinterpret culture-specific collocations. Moreover, Nida (2003) confirms that translating collocations becomes even more challenging when the two languages belong to two different cultures.

Results reveal that mutation is mainly used by Pickthall and Sarwar. As stated above, Pickthall's translation is of formal equivalence (Pickthall, 1930) with no consideration of exegeses, whereas Sarwar depended on exegesis books known among Shiite Muslims such as *Al-Mizān* By Sayyid Tabatabayyī and *Mujma‘u Al-Bayān* by Al-Ṭabarsī (Kidwai, 1987), which are different from the ones used by the researcher and found in *Al-Bāḥiṭh Al-Qur’ānī*. In addition, Sarwar's sense mismatches sometimes resulted from reversing the order of conjuncts in translation. Al-Jarf (2016) states that beginners as well as advanced students of translators reversed the order of binomial words in their translations. On the other hand, Sahih's and Hilali-Khan's translations of binomials scored the lowest number of mutation shifts. This is due to their reliance on exegeses (Elimam, 2013) or their focus on transferring meaning using Prophetic traditions (Abul-Majd, 2012).

As stated above, Sarwar reversed conjunct order in his translations of five binomials (e.g., 'mercy and guidance' for هُدًى وَرَحْمَةً). Reversing conjuncts in translation may cause mutation to reversed conjuncts and disruption in meaning, especially if the order of words is context-determined (Bach, 2017; Landau, 2017) or meaning-dependent (Al-Siyoutī, 1988). Thus, Elewa (2014) states that translators should convey the same message with its original word order. Further, Elimam (2013) argues that translators tend to ignore marked word order in their translations, but it is respected mainly in Arberry's translation. Therefore, results report no reversal in word order in Arberry's translations of binomials because he rendered the Holy Qur’an literally (Kidwai, 1987). Since sense mismatches are of different levels of severity, AlShubaily (2019) explains that mutation

resulting from literal translation (e.g., rendering حُكْمًا as 'power' by Yusuf Ali) is not as serious as the one that stems from mistranslation where the TT unit is totally different in meaning from the ST unit (e.g., translating الأكمه as 'deaf' instead of 'blind' by Sarwar in الأكمه والأبرص).

### 5.5.3 Specification

As for specification, about less than a quarter of the semantic shifts are of specification and less than a quarter of such shifts are attributed to Yusuf Ali. On the other hand, Sahih specified only a few words. As an explicating technique, results indicate that specification is more common in explicit translations than in renditions of two words (Xia, 2014; Bernardini, 2011). However, though specification is associated with additions (El-Nashar, 2016) that narrow meaning, the researcher found a few instances. Similarly, El-Nashar (2016) states that specification of additions resulting from explicitation is not as common as explicative paraphrasing, rank shifting, and lexical repetition. He reports only 2.55% of examples associated with translating from English into Arabic. In relation to collocability, Alshaje'a (2014) states that collocability is not maintained for Yusuf Ali's translation of (يشرح صدره) as 'openeth their breast' because *openeth* is more specific and used for concrete nouns.

As outlined in Section 4.5.3, Pickthall and Arberry specified more in binomial translations of two words compared to Hilali-Khan whose translation scored the least. As for specification in explicit translations, Yusuf Ali's and Khan's translations are marked with more of specifying shifts compared to other translators, whereas Sahih specified the least. Speaking of specification resulting from additions in explicit translations, it has been associated mainly with Yusuf Ali and Hilali-Khan.

As advanced above, Arberry and Pickthall are known for their literal translations (Kidwai, 1987; Pickthall, 1930) and thus the semantic shifts of specification in two-word

renditions. On the other hand, Yusuf Ali and Hilali-Khan interpreted the meaning of the Holy Qur'ān (Kidwai, 1987; Elimam, 2013), and therefore their translations are marked by explicitation and specification resulting from dynamic equivalence. Though the use of exegeses, results reveal that Yusuf Ali and Hilali-Khan specified more than other translators. Translators' tendency to specify words can be attributed to the fact that Yusuf Ali (1937) found it difficult to translate some words because modern-day vocabulary has different meanings from those in the Qur'ān. In other words, meanings of some words in the Qur'ān cannot be predicted by NSs of Arabic. For example, the second word *وَلَدًا* in *مَالًا* has been translated literally by Yusuf Ali as 'sons' in his translation 'wealth and sons,' and thus the word was affected by a semantic shift of specification, but 'sons' refers to children of both sexes. The example manifests that Yusuf Ali sometimes relied on NSs of Arabic to translate the Qur'ān as he declares in the Preface (Ali, 1996). Warning against shifts of specification, Newmark (1995) argues that specification distorts meaning and produces a less accurate translation since other related meanings of the general term are not accessible to the readers (e.g., Yusuf Ali's 'wealth and sons' for *مَالًا وَوَلَدًا*)

#### 5.5.4 Omission

Regarding omission, it is the least used semantic shift constituting only 5% of the shifts. Further, omission has been mainly used by Sarwar whose translations of binomials manifest half of the shifts. Results also reveal that six words pertaining to three binomial translations (i.e., *حَمِيمٌ وَعَسَائِقُ* / Sarwar's 'boiling water and pus,' *بَيْنِي وَبَيْنَكُمْ* / Sahih's 'between me and you,' *بَيْنِي وَبَيْنَكَ* / Sahih's 'between me and you') have been completely omitted by Sarwar. However, Arberry never omitted a binomial or a conjunct.

As stated in Section 4.5.4, results also indicate that omission targeted binomials of nearly synonymous conjuncts or those of antonyms functioning as merisms (Duke, 2003). Further, there are more than a quarter of generalizing shifts that resulted from omission.

Cyrus (2006) notes that generalization occurs as a result of omission (e.g., Yusuf Ali's 'all shameful deeds' for *الفحشاء والمنكر*). On the other hand, rendering a binomial into one word reduces redundancy as proposed by Chromá (2011), Carvalho (2006), Newmark (1988b), and Baker (2011), especially if binomials are made of nearly synonymous words (e.g., Sarwar's 'useless' for *هُزُؤًا وَلَعِبًا*). Mohammad et al. (2010) also recommends simplification where two words are reduced into one if the two are nearly synonymous and if potential readers are mainly of non-specialists. However, in some cases, reducing binomial conjuncts into one (e.g., Sarwar's 'men' for *الرجال والنساء* / Sahih's 'men, women') can be very serious and may lead to translation loss (AlShubaily, 2019). It is important to note that redundancy in some translations of binomials that are prone to omission is due to translators' attempt to lexicalize the feminine or the masculine suffixes (El-Nashar, 2016) as in Yusuf Ali's 'Polytheists, men and women' for *المشركين والمشركات* compared to Sarwar's 'the pagans' for the same binomial. Nonetheless, literal translation and translators' wish to explicate everything leads to awkwardness and reduces naturalness (Nida, 2003).

In general, omissions by Sarwar result from paraphrasing verses and giving importance to meaning over form, and thus Sarwar's translation is described by Kidwai (1987) as faithful. Balfaqqeh (2009) and Kashgary (2010) argue that paraphrasing, using TL equivalents, and omission shifts are acceptable strategies to deal with idioms and culture-specific terms, especially if one translates between two different cultures. The binomials *الفحشاء والمنكر* (Yusuf Ali's 'all shameful deeds') and *حَمِيمٌ وَعَسَاقٌ* (Sarwar's 'They will be told: This is your recompense') are merisms that are essentially idiomatic. Therefore, since translations can be located on a continuum in relation to the translation method (Nida, 2003), Sarwar's translation can be situated between Hilali-Khan's, an interpretation of the Holy Qur'ān with explanatory notes, and Pickthall's and Arberry's literal translations.

## 5.6 Reasons of Formal and Semantic Shifts

Findings show that maintaining collocability for translated binomials is difficult because of cultural and linguistic reasons. This can be attributed to other reasons as well such as the role of context and the use of exegeses. This section elaborates on the reasons of formal and semantic shifts in binomial translations.

Results reveal that Qur'ānic binomials are mainly complementary, culture-pertinent, and idiosyncratic to the Holy Qur'ān. Thus, translators maintained collocability for only 7% of the translations which are mainly of universal, antonymous conjuncts (e.g., Yusuf Ali's 'heaven and earth' for السماء والأرض). For binomials with collocability, meaning and form are well-preserved. However, about less than a quarter of binomial translations have been normalized because some ST binomials are made of complementary words (e.g., Pickthall's 'Abraham and Ishmael' for إبراهيم وإسماعيل).

On the other hand, less than half of the translations given to binomials are of extended units or explanations. Since many Arabic binomials do not have English equivalents as reported by Al-Jarf (2016), normalizing and explicating Qur'ānic binomials led sometimes to semantic shifts (e.g., generalization in case of Yusuf Ali's 'prayer and charity' for الصلاة والزكاة and specification in case of Pickthall's 'gardens and watersprings' for جنّات وعيون). Explicating translations through providing explanations does not prevent shifts in meaning (e.g., Shakir's 'unlawfully and exceeding the limits' for الإثم والعدوان where the translation of the second word does not suggest oppression and aggression, and thus it has been generalized). Nevertheless, in cases where there are no shifts in form, semantic shifts are inevitable (e.g., specification in Yusuf Ali's 'wealth and sons' for مَالًا وَوَلَدًا).

As noted above, translators generalize or specify binomials with antonymous conjuncts if they represent similar items in the TT. However, if binomials are complementary, they are more susceptible to mutation shifts as they do not stand for

entities or concepts in the TT (Bassnett-McGuire, 1980). On the other hand, shifts of omission affect binomials of synonymous words (Toury, 2012) or merisms of antonyms. Semantic shifts are attributed to a number of reasons such as avoiding the use of exegeses (e.g., Pickthall's 'gardens and watersprings' for *جَنَّاتٍ وَعَيْون*), ignoring contextual clues (e.g., Sahih's 'palm trees and grapevines' for *نخيل وأعناب*), misinterpreting culture-specific terms (e.g., *الغدو والأصال* / Sahih's 'in the mornings and the afternoons'), and translating words literally (e.g., Yusuf Ali's 'wealth and sons' for *مَالًا وَوَلَدًا*).

Nonetheless, some explicating shifts are obligatory due to the linguistic differences between the SL and the TL because verbs and nouns in Arabic have attached affixes and clitics, and many verbal and nominal binomials are with clitics and affixes (e.g., Pickthall's 'We die and we live' for *نموت ونحيا* and Sahih's 'between me and you' for *بينني وبينكم*). Thus, obligatory explicating shifts are well-justified because of the linguistic differences. Further, translators are sometimes urged to explicate everything because they believe that they are mediators whose role is to make the ST culture accessible to the TT readers (Nida & Taber, 2003). Thus, they resorted to exegesis as in Hilali-Khan's 'in the Ashi (i.e. the time period after the midnight till sunset) and in the Ibkar (i.e. the time period from early morning or sunrise till before midnight)' for *العشيّ والإبكار*. This results in optional shifts of interpretation. However, some explicating shifts result from literal translation (e.g., 'the hypocrites, men and women' by Hilali-Khan for *المنافقين والمنافقات*) as translators want to produce a source-oriented translation by staying very closely to the ST because it is a scripture (Stewart, 2000). Thus, such shifts are literal and sometimes redundant and may make the translation difficult to understand. Therefore, redundant explicitation shifts should be avoided as they may sometimes hinder processability (Heltai, 2005). On the other hand, literal translation may preserve the ambiguity of some ambiguous or polysemous binomials (e.g., translating *الكتاب والحكمة* as 'the Book and the wisdom' by

Shakir). More importantly, the translation, as a whole, may get well-circulated among a larger group of readers of different religious beliefs. Thus, Arberry is a literal translator who uses the minimum of explicating shifts. More importantly, he avoids semantic shifts. Based on this, literal translation is not always a disadvantage. By the same token, Khatibzadeh and Sameri (2013) report that literal translation is capable of producing naturalness in half of the translations of political binomials.

Other reasons that hinder translators from maintaining collocability for translations of binomials are relevant to the language of the Holy Qur'ān which is very eloquent. Therefore, there are no instances of absolute synonymy and words are sometimes polysemous (e.g., كَفْرًا / Sahih's 'disbelief') giving rise to a different set of associations not found in their TT equivalents. For such ambiguous and polysemous binomials, translators stick to one interpretation (i.e., حَمِيمٌ وَعَسَائِقُ / Arberry's 'boiling water and pus' [e.g., translating عَسَائِقُ as 'cold drink' by Shakir and 'pus' by Arberry], السائل والمحروم / Sarwar's 'the needy and the destitute' [e.g., translating المحروم as 'the deprived' by Sahih or the 'outcast' by Arberry], الكتاب والحكمة / Shakir's 'the Book and the wisdom' [translating الحكمة as 'the sunnah' by Hilali-Khan]), especially if some conjuncts are complementary or antonymous. Elimam (2013) states that it is difficult to find TT equivalents that can give all interpretation possibilities.

In addition, some words are considered to be part of the Unfamiliar Words in the Holy Qur'ān. This illustrates the difference between نخل 'palm trees' and نخيل 'date-palms' on the one hand and البنون 'sons' and ولد 'children' on the other hand. The difference between members of the first pair is established using context, exegeses, and specialized dictionaries on the Unfamiliar Words in the Holy Qur'ān, whereas for the second using Arabic dictionaries and exegeses helps in identifying the difference between the two words. Thus, context and exegeses play a role in determining meaning (Bach, 2017;



Landau, 2017; Nida, 2003).

More significantly, binomials are contextualized. Though the researcher considered common interpretations and less common ones given to some binomials in some contexts, translators prefer to attribute one meaning to each binomial in every context. For example, for *وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ* (Shakir's 'the Book and the wisdom') in Verse 48, *(وَالنُّورَةَ وَالْإِنْجِيلَ)*, in the Chapter of the Family of 'im'rān (Chapter 3), an ambiguous binomial, the second word is translated as *sunnah* in some contexts, but in association with Jesus, it refers to knowledge of the Bible. However, Hilali-Khan translates it as 'the sunnah' even in reference to Jesus following some commentators (i.e., Al-Ṭabarī). Thus, context should be considered in translating binomials since they are contextualized (Bach, 2017; Landau, 2017). As stated by Nida (2003), words are not bound by specific meanings, but they are capable of acquiring new meanings determined by context.

Agreeing with AlShubaily (2019), the researcher believes that semantic shifts are due to lack of translators' linguistic knowledge of equivalent collocations (e.g., Sarwar's 'the land and the sea' in place of Arberry's 'land and sea' for *(الْبَرِّ وَالْبَحْرِ)*), the fact that some cultural words do not have TL equivalents due to lexical gaps (e.g., *الصلاة والزكاة* / Sahih's 'prayer and zakah'), some ST words and TT equivalents suggest different connotative meanings (e.g., *سِرًّا وَعَلَانِيَةً* / Sahih's 'secretly and publicly'), the complexity of the translated text (i.e., being a religious text), author-specific terms (i.e., terms used mainly by the author to convey special meanings, e.g., *حُكْمًا وَعِلْمًا* / Sahih's 'judgement and knowledge' and *نخيل وأعناب* / Yusuf Ali's 'date-palms and vines'), and cultural differences that cause difficulties in understanding some topics pertaining to religion.

Briefly, the inability to achieve collocability is due to reasons related to the type of binomials, the eloquent language of the Holy Qur'ān, the Arabic culture, and the purpose of the translation. The purpose of the translation plays a role in specifying the translation

method each translator would adopt for the translation. More importantly, acceptability of a certain translation by a group of readers relies heavily on the extent to what the translation reflects readers' beliefs and meets their expectations.

### **5.7 Managing Difficulties Associated with Translating Qur'ānic Binomials Using Formal or Dynamic Equivalence Translation**

Translators of the Holy Qur'ān have the option to choose their recipients and their translation approach (formal equivalence or dynamic equivalence) in relation to their recipients' knowledge, expectations, beliefs, and their understanding of how the Holy Qur'ān should be translated. Additionally, religious translators are aware of the risks associated with translating religious texts and make decisions in accordance with the type of risk, the amount of information they have, and the purpose of the translation.

More specifically, translators should decide whether they have to normalize or denormalize, explicate or implicate, specify or generalize meaning. They also need to determine the number of omissions resulting from paraphrasing and to what extent they are relevant to meaning or considered redundant. Other relevant decisions are using or avoiding the use of classic language, domesticating or foreignizing culture-related terms, including or ignoring explanatory notes, clitic/affix explication or reducing the binomial into one word, interrupting one's flow of attention with referential interpretations or textbuilding the TT with ellipted parts, utilizing exegeses and dictionaries or overlooking them, class shifting or adhering to the ST word class, and rank shifting one level up or more. Based on these obligatory or optional shifts, translations of the Holy Qur'ān occupy different points on a continuum from very formal (e.g., Pickthall) to very dynamic (e.g., Hilali-Khan) as proposed by Nida (2003). Krygier (2017) confirms this observation based on his analysis of translated binomials in the Bible as some translations respect the Latin syntax, whereas others follow the English syntax.

Most notably, such decisions may also affect translators' credibility. According to Pym (2015), credibility is relevant to translation because it is characterized by 'asymmetric information' where the translator knows more about the TT, the TL, and its culture (p. 69). Accepting a translation by a group of people is determined by its level of credibility. The greatest risk is when a translator loses their credibility because of a mistake. In general, translators are risk-averse, and they do not want to put their credibility at risk. Thus, translators of the Holy Qur'ān strive to meet their readers' expectations in terms of using specific types of exegeses or abandoning them for the sake of achieving acceptability by a bigger audience.

One example of risks associated with translation is literal translation (Pym, 2015) which reduces different interpretations of verses into one (Elimam, 2013), and forces one to adopt a common interpretation of a word. It results from uncertainty and associated with text difficulty (Pym, 2015). On the other hand, some other translators such as Hilali-Khan prefer to mitigate risks by making the recipient more involved in the translation by including explanatory notes. In this case, the translator chooses to be visible and includes interpretations based on their understanding. Their visibility goes in line with credibility (Pym, 2015) only for a specific group of people of a specific belief.

Pym (2015) views the concept of risk taking as something that may bring gains, and in case of literal translation, implicitness is well preserved. Translating الكتاب والحكمة as 'the Book and Wisdom' and 'Scripture and Wisdom' by the seven translators is an example. Contextually, the translations are given in relation to Prophet Muhammad and Jesus to refer to the Holy Qur'ān or the Bible and wisdom or Sunnah, respectively. Additionally, the translation may get well-circulated among different groups of people with different religious beliefs. Thus, compared to other translators, Pickthall and Arberry targeted a bigger audience of Muslims and non-Muslims living in a non-Muslim community (Saleh,

2013). Therefore, their translations can be read by any reader with no specific expectations.

Further, Pym (2015) reports that texts may have elements of high risks, low risks, and risks in between. He also refers to a type of risks termed *communicative* because they may hinder readers from cooperating with the translator because they doubt their credibility. As a result, translators may take risks (i.e., translate them), avoid them (i.e., through omissions resulting in generalization, e.g., Yusuf Ali's 'all shameful deeds' for (الفحشاء والمنكر), or transfer them to the reader (i.e., by including explanatory notes, e.g., Hilali-Khan's 'in the Ashi [i.e. the time period after the midnight till sunset) and in the Ibkar (i.e. the time period from early morning or sunrise till before midnight)]' for الْعَشِيِّ وَالْإِبْكَارِ). In the last case, the translator reduces the burden of striving for accurate translations through engaging the reader by making them responsible of inferring the accurate meaning. Pym (2015) encourages translators to take risks and reap the consequences. For him, risk management does not imply finding solutions for problems, but it involves work. Communicative risks and uncertainty can be reduced with hard work and information gathering to make an educated guess. The amount of uncertainty determines the amount of information gathered. In relation to Bible translations, Pym (2015) suggests that low-risk elements (e.g., translating الشمس والقمر as 'the sun and the moon') require less work compared to high-risk ones (i.e., pertaining to culture and religion). Thus, hard work and information gathering are typical of translators of specific religious beliefs such as Hilali-Khan, Yusuf Ali, Sarwar, and Sahih. They had to rely on exegeses to produce a translation of the Qur'ān.

For elements of high risks, Pym (2015) argues that translators adopt literal translation (e.g., Arberry's 'the Book and the Wisdom' for (الكتاب والحكمة), extreme invention, or omission (e.g., e.g., Yusuf Ali's 'all shameful deeds' for (الفحشاء والمنكر)). Therefore, professional translators invest their effort in high-risk elements. As for elements of low

risk, one uses strategies of omission (e.g., paraphrasing in Sarwar's translation), explicitation (i.e., obligatory explicitation shift in Pickthall's 'We die and we live' for نموت ونحيا), simplification, and generalization (i.e., generalizing خَيْرٌ as 'better' by all the seven translators). Translators can also use literal translation (i.e., Arberry's 'the Book and the Wisdom' for الكتاب والحكمة). On the other hand, results show that strategies of omission, explicitation, and generalization are also used for culture-specific words. In dealing with elements of low risks, literalism is a technique used to reduce effort, but with those of high risks, it is a strategy to avoid such risks as in translating الكتاب والحكمة as 'the Book and the Wisdom' by Arberry no matter where it occurs in the Holy Qur'ān.

Some translators of the Qur'ān are aware of potential risks and their credibility. Zinira (2010) states that Yusuf Ali avoids theological debates and tries to situate his interpretation within the modern social context. Being educated in a church, Yusuf Ali used Jewish and Christian sources to comment on their stories (Zinira, 2010). He approaches NSs of English who have good knowledge of Judaism or Christianity (Saleh, 2013). On the other hand, his translation has been modified to reflect the mainstream of Islamic thought, and thus it has been endorsed by the Saudi Dār Al-Iftā' (The General Presidency of Islamic Research and Ifta). On the other hand, Hilali-Khan's translation has been critiqued for including Salafī thought (Kidwai, 1998). In other words, they considered interpretations of early commentators that sometimes do not go in line with modern-day life (Kidwai, 1998; Zinira, 2010). For example, their translation has been criticized for expressing hatred towards other religious groups as in المغضوب عليهم والضالين in the Chapter of the Opening (Chapter 1), Verse 7, which have been translated by Hilali-Khan as 'Jews and Christians' (i.e., who earned Your Anger [such as the Jews], nor of those who went astray [such as the Christians]) following Ibn Kathīr (Al-Bāḥiṭh Al-Qur'ānī, 2020). According to Kidwai (1987), the translators are Salafīs trying to reflect early Muslims'

understanding of the Holy Qur'ān. Kenny (2001) states that translations that are deemed to be unacceptable are criticized and rejected.

Since texts cannot be associated with one function or purpose, the collective gain cannot be viewed in terms of only one function (Pym, 2015). Therefore, though Hilali-Khan approach one specific group and fulfil their purpose behind reading a translation, one gain that they achieve is adherence to meaning by using the minimum number of semantic shifts. By the same token, addressing NSs of English with good knowledge of Judaism and Christianity (Saleh, 2013), Arberry used literal translation, and therefore semantic shifts have been reduced. This shows that Arberry is a professional risk manager who can handle both high and low risks using the same translation method.

In conclusion, maintaining collocability or ignoring it is relevant to the choice between implicitation, normalization, and explicitation. In such cases, translators should be aware of risks associated with semantic shifts. More specifically, they should evaluate the type of risk and choose an appropriate strategy to deal with it if they do not want to lose their credibility.

## **5.8 Conclusion**

The present corpus-based study of binomials in the Holy Qur'ān and their translations reveals that binomials are essentially of nominal and complementary conjuncts. However, verbal and antonymous binomials ranked second. Such findings have been emphasized by previous studies by Carvalho (2008), Khatibzadeh and Sameri (2013), Vázquez y del Árbol (2014), Gorgis and Al-tamimi (2005), Khairy and Hussein (2013), and Mahdi (2016).

As for normalization and collocability, the main question of the present study, findings reveal that only 7% of the translations are with maintained collocability, and less than a quarter of the translations have been normalized. Results show that Arberry and

Sarwar normalized more than other translators. More specifically, Pickthall, Yusuf Ali, Sarwar, and Hilali-Khan conventionalized more than others to maintain collocability for translations. The frequency of normalizing shifts in some translations go in line with their purpose (Arberry, 1955; Kidwai, 1987).

For the question on explicitation, results indicate that less than half of the translations are explicated. Explicating shifts are mainly by Hilali-Khan, Yusuf Ali, and Sarwar. Hilali-Khan used explicating shifts more commonly because their translation is mainly an interpretation (Hilali-Khan, 1977, 1998). More importantly, Hilali-Khan direct their attention to new Muslims who want to practice Islam (Saleh, 2013). As translators normalize and explicate, there are inevitable semantic shifts of generalization, specification, mutation, and omission affecting one or the two conjuncts. In general, Sarwar is responsible of 21% of the semantic shifts. Semantic shifts result from literal translation and ignoring exegeses besides difficulties associated with culture-specific terms (AlShubaily, 2019).

The type and the number of normalizing and explicating shifts are determined by the translation approach each translator selects for his translation, which is dictated by the type of readers they want to address, and the linguistic differences between the SL and the TL. Besides such reasons, semantic shifts are mainly due to the difficulties associated with cultural terms. Generally, translating religious texts involves high and low risks, and translators should evaluate such risks and make decisions accordingly.

## Chapter 6

### Conclusions, Implications, and Suggestions for Further Research

#### 6.1 Conclusions

As a sub-type of collocation, binomials are common in English and Arabic. However, compared to English, a few number of researchers examined Arabic binomials (e.g., Al-Jarf, 2016; Ammari, 2015; Gorgis & Al-tamimi, 2005; Kaye, 2015; Khairy & Hussein, 2013; Mohammad et al., 2010; Saaed, 2010). Nevertheless, such studies focused on constraints that determine word order, strategies used by students to translate them, and their grammatical and semantic categories. Only one study by Mahdi (2016) examined religious binomials in relation to constraints and semantic categories. However, the researcher has not come across studies that examined how Qur'ānic binomials have been translated by Muslim and non-Muslim translators.

Since binomials are considered a sub-type of collocation, translators might ideally strive to achieve collocability for translated binomials to produce a quality translation (Ghazala, 2002). However, translating religious collocations, especially culture-specific ones, is a challenge for translators (Al-Sofi et al., 2014). Binomials are even more difficult (Carvalho, 2006, 2008; Hejazi & Dastjerdi, 2015; Jasim, 2009; Khatibzadeh & Sameri, 2013) to translate. Qur'ānic binomials in specific are actually very problematic for translators because they are not only characterized by being sometimes culture-pertinent (Al-Jarf, 2016) or serving an aesthetic function (Ghazala, 2002), but they can be sometimes ambiguous, polysemous, alliterative, or of a specific word order.

Based on the above discussion, the questions underpinning this study are the following:

1. What grammatical categories (i.e., conjuncts of nouns, verbs, prepositions) do Qur'ānic binomials exhibit?



2. Which semantic categories (i.e., synonymy, antonymy, complementarity) do binomials belong to?
3. To what extent do translators of Islamic texts manage to maintain collocability in their translations of Qur'ānic binomials? Why do some translators manage to maintain collocability?
  - a. How common are normalizing shifts? Why do some translators normalize more than others?
  - b. How frequent are explicitation shifts? Why are explicitation shifts frequent in some translations?
  - c. How common are shifts in meaning as translators normalized, explicated, or translated binomials as two-word constructions? Why are semantic shifts common in some translations?

The study is descriptive focusing on translation shifts in form and meaning that result from linguistic and cultural differences. It is also corpus-based utilizing a parallel corpus and reference corpora (i.e., the Bible and COCA). Typical of corpus-based descriptive translation studies, this study combines qualitative and quantitative analysis in a mixed-methods approach (Olohan, 2004; Saldanha & O'Brien, 2014). In other words, quantitative findings of frequencies are interpreted in light of TUs with reference to translators' awareness of target readers' expectations.

Qur'ānic binomials were extracted manually. Those that occurred at least twice and connected with و 'and' were selected for data analysis. Binomials were then classified as conjuncts of nouns, verbs, or propositions. Semantically, the researcher used Sauer and Schwan's (2017) classification of binomials which is of three groups: (a) synonymy, (b) antonymy, and (c) complementary. Further, the researcher utilized English and Arabic dictionaries besides exegeses of the Qur'ān to analyze binomials in terms of grammatical

and semantic categories and semantic shifts of translation. Reference corpora were checked to decide on the issue of collocability for binomial translations.

For the purpose of the study, the researcher used a parallel corpus (i.e., The Quranic Arabic Corpus) of the Holy Qur'ān and seven translations (e.g., Sahih International and translations by Pickthall, Yusuf Ali, Shakir, Muhammad Sarwar, Muhammad Al-Hilali and Muhammad Khan, and Arberry). 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). Because of such differences in style, potential recipients, and translation methods, the issue of maintaining collocability for translations was examined using two reference corpora (i.e., COCA and the Bible Corpus). COCA is a general corpus of texts originally written in English, whereas the Bible Corpus is a specialized corpus of English translations of the Bible.

To identify shifts in form and meaning, the researcher developed a framework based on Baker's hypotheses of TUs, Klaudy and Karoly's (2005) framework of explicitation, and Cyrus' model of semantic shifts. More specifically, the researcher focused on the TUs of normalization and explicitation. Normalization is the “tendency towards conforming to or even exaggerating the typical patterns and practices of the target language” (Baker, 1996, p. 176–177). On the other hand, explicitation is the technique of spelling things out instead of keeping things implicit in translation. It is defined as the provision of interpretation to some concepts in translation (Blum-Kulka, 2000). To decide on the naturalness of rendered binomials in terms of normalization, the researcher used reference corpora to search for binomials as whole units. If collocability was not achieved, translators used other techniques to normalize binomials such as domesticating words, using common terms, or

using commas in place of *and*. As for explicating shifts, the researcher analyzed translations at word level and considered shifts of repetition (i.e., repeating adjectives, prepositions, etc.), clitic or affix explicitation, explicative paraphrasing, using *of*-constructions, specification, additions of pronouns and relative clauses, substituting *and* with other conjunctions or prepositions, and parenthetical additions including linguistic and referential additions that are considered either interruptive or continuative. Explicating shifts also include complete or partial rank shifts and partial class shifts. Speaking of semantic shifts, the researcher found that four of Cyrus' (2006) semantic shifts were emphasized by the data, namely those of generalization (i.e., the TT unit is more general than the ST item or when some information has been ignored in translation), specification (i.e., the TT unit is more specific than the ST unit), omission (i.e., a source segment or part of it is not translated in the TT), and mutation (i.e., sense mismatches between the ST unit and the corresponding TT unit).

As stated above, results indicate that there are 120 binomials occurring twice or more. They constitute about 2.38% of the Holy Qur'ān. Less than half of the binomials have occurred twice. Some binomials are reversible of one common word order (e.g., الْجِنَّ وَالْإِنْس / Sahih's 'jinn and men' and السماوات والأرض / Sahih's 'the heavens and the earth'). More than half of the translations are of two-word combinations, whereas less than half are of explicit translations. This shows that translators treated such constructions as binomials instead of words with individual meanings.

Qur'ānic Binomials are mainly of complementary nouns denoting culture-specific items. Others are idiosyncratic to the Holy Qur'ān, whereas some consist of proper nouns. However, less than a quarter of the binomials show some overlap in their semantic classification. Frequent binomials are those of antonymous nouns related to nature. On the other hand, less frequent binomials are those made of verbs or complementary conjuncts.

Findings reveal that only 7% of the translations are with maintained collocability, and they are mainly of universal, antonymous binomials. However, less than a quarter of the translations have been normalized, and more than half of the translations are with no normalizing shifts. In general, Arberry and Sarwar normalize more than others, whereas Shakir normalize less. Most notably, Hilali-Khan normalize and foreignize at the same time by adding the domesticated term for each foreignized, transliterated term in parentheses. Translators' normalizing efforts go hand in hand with their predetermined skopos (e.g., Hilali-Khan focused on new converts to Islam).

Translators prefer to conventionalize or domesticate binomials than using common terms. Conventionality or collocability is mainly by Pickthall, Yusuf Ali, Sarwar, and Hilali-Khan. On the other hand, Arberry, Hilali-Khan, and Sarwar domesticate more frequently, whereas Sarwar and Pickthall are notable for using common terms. However, Sarwar, Hilali-Khan, and Arberry show the tendency to conform to TT punctuation norms. Translating binomials literally prompts translators to unnecessarily explicate the definite article (the), and this reduces the conventionality of binomial translations, affects the meaning of merisms, and results in unnaturalness. Further, using commas in place of *and* explicates the meaning of seriation as some binomials occur in the Holy Qur'ān as part of a series and act like merisms. More importantly, normalization through domestication and using common terms leads to semantic shifts of generalization as in the case of normalizing time-related binomials.

Pickthall used classic language and translated the Holy Qur'ān literally both of which resulted in denormalization. However, for binomial translations, Pickthall achieved an acceptable level of normalization. Nevertheless, it is important to note that normalization and explicitation cause levelling-out because they reduce register variation. Religious texts are identified by their classic language and collocations.

Results also reveal that more than half of the translations have been rendered as two-word combinations without any normalizing shifts because they are not culture-specific. However, translating them literally causes some semantic shifts. For such combinations, the translators used the same TL word to render ST words with similar meanings without paying attention to the meaning properties that each ST word has. As a result, translators unconsciously disrupt associations found between ST words in the Holy Qur'ān. More importantly, some words form a branch of exegesis called Unfamiliar Words in the Holy Qur'ān, and this justifies some semantic shifts. On the other hand, meaning of some words can be inferred from context. Thus, translators need to consider the role of exegesis, context, and dictionaries to establish the meaning of a binomial word.

As for explication, less than half of the translations are marked with 977 explicating shifts. Religious texts are prone to explication 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. On the other hand, Sahih's and Arberry's translations are marked with the smallest number of explicating shifts. Hilali-Khan's and Yusuf Ali's translations are basically interpretations of the Holy Qur'ān with brief notes. Consequently, their translations are longer than other translations. Explicative paraphrasing, complete and partial rank shifts, clitic and affix explication, repetition, and textual, parenthetical additions are the most common explicating techniques. Culture-pertinent binomials, idiosyncratic combinations, and words with clitics or affixes are more susceptible to explication.

Results also show that explicative paraphrasing is mainly by Hilali-Khan. On the other hand, complete rank shifts are basically found in Sarwar's and Hilali-Khan's translations, whereas partial rank shifts are primarily demonstrated by Sarwar's.

Nevertheless, clitic and affix explicitation is utilized mostly by Yusuf Ali, but repetition and parenthetical additions are commonly employed by Hilali-Khan. For explicative paraphrasing, it affects antonymous, nominal conjuncts where additions sometimes lead to semantic shifts or extend meaning over several units because of the linguistic differences between the SL and the TL.

Additionally, results also indicate that partial rank shifts are more common than complete rank shifts. Complete rank shifts of raising binomials to sentence level are mainly of verbs with clitics/affixes, and such shifts are obligatory as Arabic sentences sometimes start with the verb. More importantly, Arabic verbs include affixes indicating person, gender, and number. However, partial rank shifts are basically of word level to phrase level which suggests that translators in general avoid lengthy translations. In some cases, some nominal binomials have been translated as verbal phrases resulting in class and rank shifts. Changing nouns into verbs (i.e., verbalization) in translation leads to more of explicitation than nominalization. This is predictable as translators translate from synthetic languages like Arabic to analytic languages such as English.

While clitic/affix explicitation is obligatory, repeating the clitic/affix that has been explicated is redundant as it is due to literal translation. For repetition, words repeated are essentially adjectives, pronouns, or prepositions. Some repetitions are employed for emphasis. In a few instances, meaning is encoded in two units where one gives the meaning, whereas the second is a repetition.

Another common explicating shift is the inclusion of parenthetical additions which are either linguistic or referential. Linguistic additions are obligatory to keep meaning and structure of the TT intact. They have been conservatively added to binomial translations. On the other hand, referential additions are mainly explanatory to minimize cultural differences, but some can be redundant. They are also attached to literal translations of

binomials. Therefore, linguistic additions are essentially continuative, whereas referential ones are interruptive. In general, interruptive additions function to specify meaning or remove ambiguities associated with some binomials. Hilali-Khan resorted to interruptive additions because of their reliance on exegeses to produce their interpretation of the Holy Qur'ān.

Regarding other less commonly used explicating shifts, use of *of*-constructions is mainly done by Pickthall, whereas adding pronouns is peculiar to Yusuf Ali. However, using prepositions or other conjunctions to connect conjuncts is basically found in Sarwar's and Yusuf Ali's translations. As for partial class shifts, it is not a common explicating shift, and it was employed primarily by Pickthall and Arberry. *Of*-constructions are used chiefly by literal translators to clarify cultural terms. They also result from the linguistic differences between the SL and the TL. Other *of*-constructions can be also redundant, especially if *of* has been repeated. Similarly, partial class shifts are attributed to Pickthall and Arberry who translated the Holy Qur'ān literally.

As for using other conjunctions in place of *and*, translators prefer categorical (e.g., using *or* instead of *and*) to non-categorical shifts (e.g., substituting *and* with *with*). As *with* suggests the inclusion of the second conjunct within the first, *as well as* indicates that the first conjunct is more important than the second. However, the categorical shifts of *or* may cause loss of idiomaticity or implies that the two conjuncts are of nearly the same meaning.

On the other hand, additions of pronouns and relative clauses are basically found in Yusuf Ali's and Pickthall's translations, and they were generally used to explicate antonymous conjuncts, binomials of human attributes, or nouns or verbs with clitics/affixes. More specifically, pronouns have been used for emphasis. Yusuf Ali resorted to a rare use of *who* in his translation because it goes smoothly with the poetic style he adopted for his translation.

Translations of binomial conjuncts are sometimes affected by semantic shifts regardless of whether they have been normalized or explicated. Semantic shifts characterize more than a quarter of binomial translations and commonly one of the conjuncts. Half of the shifts are examples of generalization, and the second half are of specification and mutation. However, shifts of omission were used scarcely. In general, semantic shifts occur in two-word translations than in explicit translations. Culture-bound binomials and ambiguous ones are the ones primarily prone to semantic shifts.

Sarwar is notable for semantic shifts, whereas Arberry's translation has the fewest of semantic shifts. Results reveal that shifts of generalization and mutation are chiefly by Sarwar and Pickthall. However, most of omission shifts are by Sarwar, whereas shifts of specification mark Yusuf Ali' translation. On the other hand, translations by Hilali-Khan and Sahih exhibit the minimum of semantic shifts because of their reliance on exegeses.

Results indicate that generalization characterizes translations of two-words more than explicit translations which proves its association with implicitation. Generalizing shifts are mainly utilized by Pickthall, who translated the Qur'ān literally, and Sarwar whose omissions result in generalization. Generally, antonymous binomials of concepts peculiar to Arabic or Islam have been generalized. More specifically, generalization affects ambiguous binomials or polysemous words where translators give the same translation for the binomial in different contexts. Such words are examples of the Unfamiliar Words in the Holy Qur'ān. In addition, culture-related terms have been generalized due to the process of normalization. Shifts of generalization aid in reducing cultural differences and foreignness associated with the ST. Thus, generalization is a universal strategy employed to solve translation problems.

As for mutation shifts, they are common in two-word translations than in explicit translations. This proves that mutation shifts are minimized if translators explain meaning.



Results also reveal that mutation is basically found in Pickthall's translation, who translated the Qur'ān literally with no consideration of exegeses, and Sarwar's translation whose sense mismatches are due to reversing binomial conjuncts in translation. Reversing binomial word order may affect meaning, especially if the order of binomial words is context dependent. Most notably, one translation cannot be given to each binomial in every context because of the polysemous nature of some binomial words and the fact that they are contextualized. That is, their meaning is determined by context. In general, mutation shifts basically affect complementary binomials.

Regarding shifts of specification, less than a quarter of the semantic shifts are examples of specification and they were primarily utilized by Yusuf Ali whose translation is mainly an interpretation. Specification is more common in explicit translations than in two-word renditions, which suggests that specification is more related to explicitation than to implicitation. However, though specification is associated with additions, the researcher found a few examples. More importantly, similar to generalizing shifts, antonymous binomials are more affected by specification shifts.

Regarding shifts of omission, they were used scarcely and mainly by Sarwar, who is known for paraphrasing verses. On the other hand, Arberry never omitted a binomial or a conjunct. More commonly, omission shifts take the form of partial omissions by deleting one conjunct or changing the binomial into a noun phrase with or without an adjective which eventually results in generalization. In some cases, rendering a binomial into one word reduces redundancy, especially if binomials are made of nearly synonymous words. However, deleting one conjunct of complementary binomials may result in translation loss and give emphasis to the first conjunct.

In conclusion, compared to other collocational types, binomials are more challenging to translate because they can be sometimes culture-specific, alliterative,

ambiguous, polysemous, or of a common word order. Using parallel and reference corpora, the researcher found that only 7% out of 1,246 translations are with maintained collocability. On the other hand, less than half of the translations are with explicitation shifts, and less than a quarter have been normalized. With or without shifts in form, semantic shifts are inevitable. This can be attributed to several reasons related to the translator, the Holy Qur'ān, the nature of Qur'ānic binomials, the Arabic language, and its culture. Based on this, shifts occur because of the need to produce either a source- or target-oriented translation, translators' awareness of a specific group of readers, and lack of translators' knowledge of equivalent binomials. Further, some binomials are culture-specific, complementary, polysemous, ambiguous, peculiar to the Holy Qur'ān, of certain connotative meanings, and more importantly they are contextualized. Therefore, it is recommended that translators evaluate risks associated with translating religious texts and choose the appropriate method to minimize semantic shifts.

## **6.2 Implications**

The present study explored how Qur'ānic binomials have been translated by seven translators and to what extent translators have maintained collocability in their translations. It has a few practical and theoretical implications for translators of the Holy Qur'ān and for those evaluating translations of scriptures. The implications stem from findings in relation to the difficulties associated with translating culture-specific binomials and the approach translators use to translate scriptures. Some other implications shed light on the role of context in identifying meaning.

Based on findings, maintaining collocability for binomial translations is difficult to achieve, especially if one translates a religious text, because of cultural differences. Therefore, as translators render the Holy Qur'ān with a specific purpose in mind addressing different groups of people (Saleh, 2013), it is recommended that translators transliterate

binomial words that represent important concepts in Islam (e.g., Khan's 'salat [prayer] and zakat' for الصلاة والزكاة) and add parenthetical explanations. This ensures that Islamic terms will be eventually added to dictionaries. Some Islamic terms (e.g., zakat) have been recently added to Oxford Learner's Dictionary (2020) and other words should be added if translators of the Holy Qur'ān have included them as transliterated terms in their translations. Translators can also translate binomials literally (e.g., Arberry's 'the Book and the Wisdom' for الكتاب والحكمة) with explanatory notes to avoid semantic shifts and to enhance processability.

Additionally, the present study indicates that binomials are not only culture-bound (Al-Jarf, 2016), but they are also ambiguous because some are associated with Unfamiliar Words in the Holy Qur'ān. Thus, it is advisable that translators render some ambiguous binomials (e.g., الكتاب والحكمة / Sahih's 'the Book and wisdom') literally with parenthetical notes. Though this strategy is recommended for metonymy and figurative expressions (Al-Salem, 2008; Nida, 2003), it is also suitable for ambiguous binomials that are culture-specific as proposed by Elewa (2014) and Marlowe (2002) for culture-related collocations. Providing an explanation makes the text more communicative (Al-Sofi et al., 2014). Al-Sofi et al. (2014) state that even if collocability for culture-specific collocations is maintained, there is still the need to provide some explanation for such collocations. More importantly, translators should pay attention to context because it plays an important role in removing ambiguity in relation to culture-specific terms and those of Unfamiliar Words in the Holy Qur'ān.

More notably, findings suggest that semantic shifts and loss of collocability are due to literal translation. However, providing explanations through explicitation does not sometimes help in avoiding semantic shifts. Therefore, though Arberry's translation is literal, it is characterized by a few semantic shifts compared to other translations. This

suggests the suitability of literal translation for a specific group of readers who do not want to have full understanding of Islam and its rituals. Additionally, literalism is generally recommended to deal with items of high and low risks when the translation is meant for different groups of recipients or a bigger audience (Pym, 2015). It aids in preserving ambiguity if a binomial is meant to be so.

As illustrated above, some find it tempting to explicate based on their readings and how they view their role as cultural mediators. Such 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).

Reviewing translations of the Holy Qur'ān, the researcher found that some translations are built on previous ones. For instance, Shakir's is based on Muhammad Ali's translation. Therefore, similar semantic shifts occur in earlier and new translations of the Holy Qur'ān. Thus, if translators want to rely on previous translations, they need to consider recommendations of previous and similar research. In addition, utilizing exegeses or common interpretations given by different commentators helps minimize semantic shifts. Further, including transliterated items or explanatory notes and literalism can be considered in producing new translations of the Qur'ān. However, using such strategies in a translation is determined by its purpose.

### **6.3 Limitations of the Study**

There are a number of limitations associated with the present corpus investigation. Besides the scarcity of research addressing religious binomials and how they have been translated, there are a few constraints that determined the number of binomials analyzed and the criteria used to decide on collocability. First, ideally, for a corpus of one million

words, a collocate is considered so for a node if it has occurred with it thrice or more (Xiao & McEnery, 2006). However, since the Qur'ān consists of around 77,430 words (Dukes, 2017), following Landau (2017) and Talshir (2013), the study focused on connected words that have occurred adjacent to one another twice or more. In a scripture like the Holy Qur'ān, words do not occur together for arbitrary reasons (Elimam, 2013).

Secondly, the Quranic Arabic Corpus consists of seven translations, but Dukes (2017) gives no information on the editions included in the Corpus nor on any updates or modifications. Therefore, the translations might be old or new with changes. More importantly, one of the reference corpora is of general writing (i.e., COCA) and not of scriptures. COCA is a big corpus, and it helps in deciding on the collocability of binomial translations since translations of the Holy Qur'ān are not following the typical features defining the genre of scriptures (e.g., using classic language). Though the availability of a religious online corpus such as the Corpus of English Religious Prose (COERP), which is of one million words, it was not functioning at the time of data collection. Thus, similar to Bernardini's (2011), a reference corpus (i.e., COCA) was used to decide on collocability. If the translation was of two connected conjuncts and have occurred 50 times or more in COCA, the translation was considered an equivalent binomial (Mollin, 2014).

#### **6.4 Suggestions for Further Research**

This study examined to what extent translators of the Holy Qur'ān have maintained collocability for translated binomials. However, other research questions can be explored because binomials in general are under-researched. For example, other relevant areas of research may address the alliterative nature of binomials in translation, factors determining the order of binomial conjuncts in the Holy Qur'ān, and the distribution of binomials in Makki (i.e., chapters revealed in Makkah) and Madani (i.e., chapters revealed in Madinah) chapters. Other similar concerns are the suggestion on reclassifying culture-specific

binomials and the effect of explicitation on processability. Such research areas are interconnected and of interest to different researchers including translators.

In relation to translation, since binomials are alliterative as noted by Klégr and Čermák (2008) and Benczes (2019), further exploration of the topic may examine how sound is considered (e.g., translating *السَّرَاءُ وَالضَّرَاءُ* as 'prosperity and adversity' by Sarwar, Yusuf Ali, Hilali-Khan, and Arberry) in translating binomials by the seven translators or other translators such as Arthur Jeffery. The argument on translation loss and translation gain is pertinent to binomials as translators may keep meaning intact at the expense of sound or do the opposite (Kenny, 2001).

In addition, results reveal that culture-specific binomials are generally more challenging to translate. However, there are religious combinations peculiar to the Holy Qur'ān (e.g., *النخيل والأعناب* / Yusuf Ali's 'date-palms and vines') besides those pertaining to Islam (e.g., *الصلاة والزكاة* / Sahih's 'prayer and zakah') and the Arabic culture (e.g., *بُكْرَةٌ وَأَصِيلا* / Sahih's 'morning and afternoon'). On the other hand, there are binomials that are considered universal (e.g., *الشمس والقمر* / Sahih's 'the sun and the moon') or religious found in the Bible and the Holy Qur'ān (e.g., *الْمَنَّانُ وَالسَّلْوَى* / Sahih's 'manna and quails'). In a way similar to Newmark's (1988b) classification of culture-specific terms, future research should consider classifying religious binomials to identify those that are more difficult to translate and the best strategy to translate each.

Moreover, 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. Moreover, it is insightful to examine explicitation in relation to the type of register, genre, language, and readers (i.e., being aware of cultural references) of the TT because explicitation may have sometimes drawbacks on processability than the procedure of keeping things implicit. Further, it

would be fruitful if one examines the gains drawn from explicitation in terms of obligatory or optional shifts because the latter may result in redundancy or mistranslation (El-Nashar, 2016). Further, since explicating shifts produce different levels of explicitation (Biber et al., 1999), it is advisable to highlight shifts that lead to positive explicitation and others resulting in mistranslation and increased processability costs. Because the definition of what is explicit and what is not varies from one reader (one translator) to another, future research may consider whether explicating implicit, culture-specific terms leads to explicitation or makes them less implicit. It may also consider the roles of specification through additions and redundancy in explicitation (Murtisari, 2016). Moreover, since explicitation makes TTs longer, further exploration of the topic may consider translating from synthetic languages into analytic languages and the opposite as some argue that translations from synthetic languages into analytic languages are longer than vice versa (Heltai, 2003).

Additionally, future work may consider the distribution of binomials in Makki and Madani chapters. Makki chapters are known for their linguistic miracles, short verses, and their "long and perplexing speeches" (Hawamdeh, 2018, p. 203). They deal with topics on God's attributes, monotheism, Muhammad's prophethood, stories of people and Prophets, and the Judgement Day. On the other hand, Madani chapters are recognized by their long verses and easier vocabulary. They are more concerned with the Islamic law and various legislative regulations. They also deal with how Islam is related to other religions (Hawamdeh, 2018). Some binomials may occur more frequently in certain chapters in association with certain topics, and this may determine their meaning to a greater extent besides how they should be translated in such chapters. Also, one may investigate how their meanings, their word order, and context contribute to certain topics in the Holy Qur'ān.

Moreover, the research on word order and binomials using corpora is of growing importance to many researchers. More specifically, previous research reports that the order of binomial words is context-determined (Bach, 2017; Landau, 2017), meaning-dependent (Al-Siyoufī, 1988), frequency-triggered (Benor & Levy, 2006), or phonologically related (Mahdi, 2016; Toury, 2012). Therefore, future exploration of binomials ought to consider the governing principles that dictate the order of conjuncts in Qur'ānic binomials, especially if Qur'ānic binomials are contextualized. The research on governing principles is related to translation. For example, if phonological constraints determine conjunct order to a greater extent, translators might consider reproducing sound effect. Others may give value to context in determining meaning and order. Another relevant area of investigation is the question of whether Arabic binomials found in the Qur'ān and used commonly in daily life show a shift in conjunct order by resorting to language users and available corpora. This can be done through using corpora representing different time periods. Emphasis on specific conjuncts by placing them first may change over time.

To conclude, binomials in general are under-researched. However, because of their collocational nature, phonological characteristics, and functions, they can be further explored by translators, corpus linguists, phonologists, etc. Nonetheless, such areas are interrelated as answers for some questions may feed into other research areas.



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## Appendix A

## List of Binomials, Their Frequencies, Transliterations, Grammatical, and Semantic Categories

	Binomial	Freq.	Transliteration (by The Qur'ānic Arabic Corpus)	Gram. Cat.	Sem. Cat.
1	السموات والأرض	133	al-samāwāt wa-al-arḍ	N	ant. / comp.
2	الأرض والسموات	2	al-arḍ wa-al-samāwāt	N	ant. / comp.
3	السماء والأرض	16	al-samā wa-al-arḍ	N	ant. / comp.
4	أَلْمَنَّ وَآلسَلْوَى	3	al-manna wa-al-salwā	N	ant. / comp.
5	اليتامى والمساكين	7	al-yatāmā wa-al-masākīn	N	comp.
6	الإثم والعدوان	3	al-ith'm wa-al-'ud'wān	N	comp. / ant.
7	هُدَى وَبُشْرَى	3	hudan wa-bush'rā	N	comp.
8	المشرق والمغرب	5	al-mashriq wa-al-maghrib	N	ant.
9	بَشِيرًا وَنَذِيرًا بَشِيرٌ وَنَذِيرٌ	5	bashīran wa-nadhīran bashīrun wa-nadhīrun	N	ant.
10	الكتاب والحكمة	9	al-kitāb wa-al-ḥik'mah	N	comp.
11	إبراهيم وإسماعيل	6	ib'rāhīm wa-is'mā'īl	N	comp.
12	إسماعيل وإسحاق	6	is'mā'īl wa-is'hāq	N	comp.
13	إسحاق ويعقوب	10	is'hāq wa-ya'qūb	N	comp.
14	يعقوب والأسباط	4	ya'qūb wa-al-asbāṭ	N	comp. / ant.
15	إبراهيم وإسحاق	3	ib'rāhīm wa-is'hāq	N	comp.
16	إبراهيم وموسى	3	ib'rāhīm wa-mūsā	N	comp.
17	موسى وعيسى	4	mūsā wa-'īsā	N	comp.
18	موسى وهارون	7	mūsā wa-hārūn	N	comp.
19	فرعون وهامان	4	fīr'awn wa-hāmān	N	comp.
20	اللَّيْلُ وَالنَّهَارُ	21	al-llayl wa-al-nnahār	N	ant.
21	الدُّنْيَا وَالْآخِرَةُ	16	al-ddun'yā wa-al-ākhirah	N	ant.
22	البأساء والضراء	4	al-basā wa-al-ḍarā	N	comp. / ant.
23	مُبَشِّرِينَ وَمُنذِرِينَ	4	mubashshirīna wa mundhirīna	N	ant.

24	الخمير والميسر	3	al-khamr wa-al-maysir	N	comp.
25	يُحْيِي وَيُمِيتُ	9	yuh'yī wa yumītu	V	ant.
26	نخيل وأعناب النخيل والأعناب	3 2	nakhīl wa-a'nāb al-nnakhīl wa-al-a'nāb	N	comp.
27	سِرًّا وَعَلَانِيَةً	4	sirran wa-'alāniyatan	N	ant.
28	الله والملائكة	3	al-lah wa-al-malāikah	N	comp.
29	التوراة والإنجيل	8	al-tawrāta wa-al-injīl	N	comp.
30	الله والرسول	6	al-lah wa-al-rasūl	N	comp.
31	الوالدان والأقربون	3	al-wālidān wa-al-aqrabūn	N	comp.
32	العداوة والبغضاء	4	al-'adāwah wa-al-baghḏāa	N	comp. / syn. / ant.
33	طُغْيَانًا وَكُفْرًا	3	ṭugh'yānan wa-kuf'ran	N	comp.
34	لعب ولهو	4	la'ib wa-lahw	N	comp.
35	لهو ولعب	2	lahw wa-la'ib	N	comp.
36	هُزُورًا وَلَعِبًا	2	huzuwan wa-la'iban	N	comp.
37	الأعمى والبصير	4	al-a'mā wa-al-baṣīr	N	ant.
38	النَّيْرَ وَالْبَحْرَ	7	al-barri wa-al-baḥri	N	ant.
39	الشمس والقمر	15	al-shams wa-al-qamar	N	ant. / comp.
40	الْإِنْسَ وَالْجِنَّ	3	al-ins wa-al-jinn	N	ant. / com.
41	الْجِنَّ وَالْإِنْسَ	9	al-jinn wa-al-ins	N	ant. / com.
42	هُدًى وَرَحْمَةً	13	hudan wa-raḥmah	N	comp.
43	خَوْفًا وَطَمَعًا	4	khawfan wa-ṭama'an	N	comp.
44	الغدو والأصال	3	al-ghuduwi wa-al-āṣāl	N	ant.
45	الغَدَاةُ وَالْعَشِيَّةُ	2	al-ghadati wa-al-'ashī	N	ant.
46	نوح وعاد	5	nūḥ wa-'ād	N	comp.
47	المؤمنين والمؤمنات	7	al-mu'minīn wa-al-mu'mināt	N	comp.
48	المؤمنون والمؤمنات	2	al-mu'minūn wa-al-mu'mināt	N	comp.
49	الغيب والشهادة	10	al-ghayb wa-al-shahādah	N	ant.
50	السمع والأبصار	5	al-sam'a wa-al-abṣār	N	comp.
51	حُكْمًا وَعِلْمًا	4	ḥuk'man wa-'il'man	N	comp. / ant.
52	جَنَّاتٍ وَعُيُونٍ	7	jannātin wa-'uyūnin	N	comp.
53	الفحشاء والمنكر	3	al-faḥshā wa-al-munkar	N	comp. / ant.

54	مُبَشِّرًا وَنَذِيرًا	4	mubashshiran wa-nadhīran	N	ant.
55	بُكَرَةً وَأَصِيلًا	4	buk'ratan wa-aṣīlan	N	ant.
56	كَذَّبَ وَتَوَلَّى	4	kadhhaba wa-tawallā	V	comp.
57	خَيْرٌ وَأَبْقَى	5	khayrun wa-abqā	N	comp.
58	دَاوُدَ وَسُلَيْمَانَ	3	dāwūda wa-sulaymāna	N	comp.
59	تُرَابًا وَعِظَامًا	5	turāban wa-'izāman	N	comp. / ant.
60	الذَكَرَ وَالْأُنْثَى ذَكَرٌ وَأُنْثَى	3 1	al-dhakar wa-al-unthā dhakarīn wa-unthā	N	ant.
61	الأَرْضَ وَالْجِبَالَ	3	al-arḍ wa-al-jibāl	N	comp.
62	الصَّبْرَ وَالصَّلَاةَ	2	al-ṣabr wa-al-ṣalah	N	comp.
63	نَذِيرٌ وَبَشِيرٌ	2	nadhīrun wa-bashīrun	N	ant.
64	اليَهُودَ وَالنَّصَارَى	2	al-yahūd wa-al-naṣārā	N	comp.
65	إِسْمَاعِيلَ وَالْيَسَعَ	2	is'mā'īl wa-al-yasa'a	N	comp.
66	السُّوءَ وَالْفَحْشَاءَ	2	al-sū wa-al-faḥshā	N	comp.
67	الذَّهَبَ وَالْفِضَّةَ	2	al-dhahab wa-al-fiḍah	N	comp. / ant.
68	الْعَشْيَ وَالْإِبْكَارَ	2	al-'ashī wa-al-ib'kāri	N	ant.
69	طُوعًا وَكَرْهًا	2	ṭaw'an wa-karhan	N	ant.
70	الْأَكْمَهَ وَالْأَبْرَصَ	2	al-akmah wa-al-abraṣ	N	comp.
71	قِيَامًا وَقُعُودًا	2	qiyāman wa-qu'ūdan	N	ant.
72	الرِّجَالَ وَالنِّسَاءَ رِجَالًا وَنِسَاءً	2 1	al-rijāl wa-al-nnisā rijālan wa-nisāan	N	ant.
73	الْبِرَّ وَالنَّقْوَى	2	al-birri wa-al-ttaqwā	N	comp.
74	هُدًى وَنُورًا	2	hudan wa-nūrun	N	comp.
75	الرَّبَّانِيُونَ وَالْأَخْبَارُ	2	al-rrabbāniyūna wa-al-aḥbāru	N	comp.
76	الظُّلُمَاتِ وَالنُّورِ	2	al-zulumāt wa-al-nūr	N	ant.
77	تَضَرُّعًا وَخُفْيَةً	2	taḍarru'an wa-khuf'yatan	N	ant.
78	الزَّيْتُونَ وَالرُّمَانَ	2	al-zaytūna wa-al-rumāna	N	comp.
79	الْكَيْلَ وَالْمِيزَانَ	2	al-kayl wa-al-mīzān	N	comp.
80	المِكْيَالَ وَالْمِيزَانَ	2	al-mik'yāl wa-al-mīzān	N	comp.
81	المُنَافِقِينَ وَالْمُنَافِقَاتِ	2	al-munāfiqūn wa-al-munāfiqāt	N	comp. / ant.
82	المُنَافِقِينَ وَالْمُنَافِقَاتِ	3	al-munāfiqīn wa-al-munāfiqāt	N	comp. / ant.

83	الْكَفَّارَ وَالْمُنَافِقِينَ	2	al-kuffāra wa-al-munāfiqīna	N	comp. / ant.
84	الكافرين والمنافقين	2	al-kāfirīn wa-al-munāfiqīn	N	comp. / ant.
85	المشركين والمشركات	2	al-mush'rikīn wa-al-mush'rikāt	N	comp. / ant.
86	إِمَامًا وَرَحْمَةً	2	imāman wa-rahmatan	N	comp.
87	مال وبنين	2	māl wa-banīn	N	comp.
88	أموال وبنين	2	amwāl wa-banīn	N	comp.
89	الأموال والأولاد	2	al-amwāl wa-al-awlād	N	comp.
90	مَالًا وَوَلَدًا	2	mālan wa-waladan	N	comp.
91	أَمْوَالًا وَأَوْلَادًا	2	amwālan wa-awlādan	N	comp.
92	سُنْدُسٍ وَإِسْتَبْرَقٍ	2	sundusin wa-is'tabraqin	N	ant. /com.
93	بُكَرَةً وَعَشِيًّا	2	buk'ratan wa-'ashiyyan		comp. / ant.
94	الصلاة والزكاة	2	al-ṣalah wa-al-zakah	N	comp.
95	اهْتَرَتْ وَرَبَّتْ	2	ih'tazzat wa-rabat	V	comp.
96	نموت ونحيا	2	namūtu wa-naḥyā	V	ant.
97	الْآخِرَةَ وَالْأُولَى	3	al-ākhirah wa-al-ūlā	N	ant.
98	ضَلَالٍ وَسُعْرِ	2	ḍalālin wa-su'urin	N	comp.
99	السائل والمحروم	2	al-ssāil wa-al-maḥrūm	N	comp. /ant.
100	مُسْتَقْرًا وَمُقَامًا	2	mus'taqarran wa-muqāman	N	comp. / syn. / ant.
101	نُحْيِي وَنُمِيتُ	2	nuḥ'yī wa-numīt	V	ant.
102	سمعهم وأبصارهم	3	sam'ihim wa-absārihim	N	comp.
103	كلوا واشربوا	6	kulū wa-ish'rabū	V	comp. / ant.
104	سمعنا وعصينا	2	sami'nā wa-'aṣaynā	V	comp.
105	سمعنا وأطعنا	4	sami'nā wa-aṭa'nā	V	comp.
106	تَصْبِرُوا وَتَتَّقُوا	3	taṣbirū wa-tattaqū	V	comp.
107	أَمَنُوا وَاتَّقُوا	3	āmanū wa-ittaqaw	V	comp.
108	اتَّقُوا وَأَمَنُوا	2	ittaqaw wa-āmanū	V	comp.
109	عَمُوا وَصَمُوا	2	'amū wa-ṣammū	V	comp.
110	رَبِّي وَرَبِّكُمْ	8	rabbī wa-rabbukum	N	syn.
111	بيني وبينكم	6	baynī wa-baynakum	N	ant.
112	أنتم وأباؤكم	5	antum wa-ābāukum	N	comp.
113	أموالكم وأولادكم	2	amwālukum wa-awlādukum	N	comp.

114	وجوههم وأدبارهم	2	wujūhahum wa-adbārahum	N	ant.
115	أموالهم وأنفسهم	8	amwālihim wa-anfusihim	N	comp.
116	خُدُوهُمْ وَأَقْتُلُوهُمْ	2	khudhūhum wa-uq'tulūhum	V	comp.
117	سِرَّهُمْ وَنَجْوَاهُمْ	2	sirrahum wa-najwāhum	N	ant. / syn.
118	يَخُوضُوا وَيَلْعَبُوا	2	yakhūdū wa-yal'abū	V	comp. / ant.
119	بَيْنِي وَبَيْنَكَ	3	baynī wa-baynak	N	ant.
120	حَمِيمٌ وَعَسَاقٌ حَمِيمًا وَعَسَاقًا	2	ḥamīmun wa-ghassāqun ḥamīman wa-ghassāqan	N	ant. / comp.

*Note.* Frequency stands for freq., gram. cat. for grammatical category, sem. cat. for semantic category, syn. for synonymy, ant. for antonymy, and comp. for complementary.



## Appendix B

### Conventional Binomials Found in Corpora

List of Conventional Binomials Found in Both Corpora and Mainly in COCA	Translator	Frequency
the heavens and the earth	Sahih International	1
	Pickthall	2
	Yusuf Ali	1
	Shakir	1
	Muhammad Sarwar	2
	Hilali-Khan	1
	Arberry	2
Heaven and Earth	Sahih International	0
	Pickthall	1
	Yusuf Ali	1
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	1
the sky and the earth (reversed in the Bible)	Sahih International	0
	Pickthall	1
	Yusuf Ali	1
	Shakir	0
	Muhammad Sarwar	1
	Hilali-Khan	1
	Arberry	0
the east and the west	Sahih International	1
	Pickthall	1
	Yusuf Ali	1
	Shakir	1
	Muhammad Sarwar	1
	Hilali-Khan	1
	Arberry	1
east and west	Sahih International	0
	Pickthall	0
	Yusuf Ali	1
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	0
east and the west (not in the Bible)	Sahih International	0
	Pickthall	0
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	0

	Hilali-Khan	1
	Arberry	0
night and day	Sahih International	0
	Pickthall	1
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	1
	Arberry	1
the day or night (not in the Bible)	Sahih International	0
	Pickthall	0
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	1
	Hilali-Khan	0
	Arberry	0
land and sea	Sahih International	0
	Pickthall	0
	Yusuf Ali	1
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	1
the sun and the moon	Sahih International	1
	Pickthall	1
	Yusuf Ali	1
	Shakir	1
	Muhammad Sarwar	1
	Hilali-Khan	1
	Arberry	0
the sun and moon	Sahih International	0
	Pickthall	0
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	1
morning and afternoon	Sahih International	3
	Pickthall	0
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	3
	Arberry	0
morning and evening	Sahih International	0
	Pickthall	0
	Yusuf Ali	3
	Shakir	3

	Muhammad Sarwar	2
	Hilali-Khan	0
	Arberry	1
hearing and vision (not in the Bible)	Sahih International	1
	Pickthall	0
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	0
wisdom and knowledge	Sahih International	0
	Pickthall	1
	Yusuf Ali	0
	Shakir	1
	Muhammad Sarwar	1
	Hilali-Khan	1
	Arberry	0
power and knowledge (in a parallel structure in the Bible)	Sahih International	0
	Pickthall	0
	Yusuf Ali	1
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	0
early and late (in a parallel structure in the Bible)	Sahih International	0
	Pickthall	1
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	0
the male and female	Sahih International	1
	Pickthall	1
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	0
male and female	Sahih International	0
	Pickthall	0
	Yusuf Ali	1
	Shakir	0
	Muhammad Sarwar	1
	Hilali-Khan	1
	Arberry	1
males and females (not in the Bible)	Sahih International	0
	Pickthall	0
	Yusuf Ali	0

	Shakir	0
	Muhammad Sarwar	1
	Hilali-Khan	0
	Arberry	0
gold and silver (not in the Bible)	Sahih International	1
	Pickthall	1
	Yusuf Ali	1
	Shakir	1
	Muhammad Sarwar	1
	Hilali-Khan	1
	Arberry	1
standing or sitting (reversed in the Bible)	Sahih International	1
	Pickthall	0
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	0
the men and the women (not in the Bible)	Sahih International	0
	Pickthall	0
	Yusuf Ali	0
	Shakir	1
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	0
men and the women (not in the Bible)	Sahih International	0
	Pickthall	1
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	0
darkness and light (in a parallel structure in the Bible)	Sahih International	0
	Pickthall	1
	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	1
	Hilali-Khan	0
	Arberry	0
live and die (occurs as <i>live or die</i> in the Bible)	Sahih International	0
	Pickthall	0
	Yusuf Ali	0
	Shakir	1
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	0
the first and the last	Sahih International	0
	Pickthall	0

	Yusuf Ali	0
	Shakir	0
	Muhammad Sarwar	0
	Hilali-Khan	0
	Arberry	1
eat and drink	Sahih International	1
	Pickthall	1
	Yusuf Ali	1
	Shakir	1
	Muhammad Sarwar	1
	Hilali-Khan	1
	Arberry	1
Blind and deaf (in a parallel structure in the Bible and reversed)	Sahih International	1
	Pickthall	1
	Yusuf Ali	1
	Shakir	1
	Muhammad Sarwar	1
	Hilali-Khan	1
	Arberry	0

*Note.* Exact forms of binomials with *and* and *the* were considered. Those with *the* are more common in COCA.

## Appendix C

### Explicitation Shifts in Translations of Binomials

Binomial	Translator	Translation	Explicitation Shift
السموات والأرض	Sahih International	the heavens and the earth	
	Pickthall	the heavens and the earth	
	Yusuf Ali	the heavens and the earth	
	Shakir	the heavens and the earth	
	Muhammad Sarwar	the heavens and the earth	
	Hilali-Khan	the heavens and the earth	
	Arberry	the heavens and the earth	
الأرض والسموات	Sahih International	another earth, and the heavens [as well] the earth and highest heavens	lingcontSA explicative paraphraseS
	Pickthall	the earth, and the heavens the earth and the high heavens	explicative paraphraseP
	Yusuf Ali	earth, and so will be the heavens the earth and the heavens	rank shift (word to clause)
	Shakir	earth, and the heavens the earth and the high heavens	explicative paraphraseSH
	Muhammad Sarwar	the earth and the heavens the earth and the high heavens	explicative paraphraseW
	Hilali-Khan	earth and so will be the heavens the earth and high heavens	rank shift (word to clause) explicative paraphraseK
	Arberry	the earth, and the heavens the earth and the high heavens	explicative paraphraseA
السماء والأرض	Sahih International	the heaven and the earth the heaven and earth	
	Pickthall	heaven and earth the sky and the earth the heaven and the earth the heavens and the earth	
	Yusuf Ali	the sky and the earth heaven and earth	
	Shakir	the heaven and the earth	
	Muhammad Sarwar	the sky and the earth the heavens and earth the heavens and the earth	
	Hilali-Khan	the sky and the earth the heaven and the earth	
	Arberry	heaven and earth the heavens and the earth	

		the heaven and earth	
الْمَنَّ وَالسَّلْوَى	Sahih International	manna and quails	
	Pickthall	the manna and the quails	
	Yusuf Ali	manna and quails	
	Shakir	manna and quails	
	Muhammad Sarwar	manna and quails	
	Hilali-Khan	al-manna and the quails	
	Arberry	manna and quails	
اليتامى والمساكين	Sahih International	orphans, and the needy orphans, the needy	subsCSA
	Pickthall	orphans and the needy	
	Yusuf Ali	orphans and those in need for orphans, for the needy orphans and those in want	addition (pronoun) RepetitionY addition (pronoun)
	Shakir	the orphans and the needy	
	Muhammad Sarwar	orphans, and the destitute orphans, the destitute, the orphans, the destitute	subsCW subsCW
	Hilali-Khan	orphans and Al-Masakin (the poor) to the orphans, and to Al-Masakin (the poor)	linginterK repetitionK linginterK
	Arberry	to orphans, and to the needy orphans, the needy	repetitionA subsCA
الإثم والعدوان	Sahih International	sin and aggression	
	Pickthall	sin and transgression sin and transgression	
	Yusuf Ali	guilt and rancor sin and rancor	
	Shakir	backing each other up against them unlawfully and exceeding the limits sin and aggression	rank shift (word to verbalSH- participial) rank shift (word to verbalSH- participial)
	Muhammad Sarwar	to commit sin and to be hostile to one another in sin and hostility	rank shift (word to verbalW-infinitive) rank shift (word to verbalW-infinitive)
	Hilali-Khan	sin and transgression	
	Arberry	sin and enmity	
هُدًى وَبُشْرَى	Sahih International	guidance and good tidings	explicative paraphraseS



	Pickthall	a guidance and glad tidings	explicative paraphraseP
	Yusuf Ali	guidance and glad tidings a Guide and Glad Tidings	explicative paraphraseY explicative paraphraseY
	Shakir	guidance and good news	explicative paraphraseSH
	Muhammad Sarwar	a guide and as joyful news a guide and glad news	rank shift (word to prepW) explicative paraphraseW
	Hilali-Khan	guidance and glad tidings	explicative paraphraseK
	Arberry	a guidance and good tidings	explicative paraphraseA
المشرق والمغرب	Sahih International	the east and the west	
	Pickthall	the East and the West	
	Yusuf Ali	the east and the West east and west	
	Shakir	the East and the West	
	Muhammad Sarwar	the East and the West	
	Hilali-Khan	the east and the west east and the west	
	Arberry	the East and the West	
بَشِيرًا وَنَذِيرًا بَشِيرٌ وَنَذِيرٌ	Sahih International	a bringer of good tidings and a warner a giver of good tidings and a warner	explicative paraphraseS explicative paraphraseS
	Pickthall	a bringer of glad tidings and a warner good tidings and a warning a bringer of good tidings and a warner	explicative paraphraseP explicative paraphraseP explicative paraphraseP
	Yusuf Ali	a bearer of glad tidings and a warner giving good news and admonition giving them glad tidings, and warning them (against sin)	explicative paraphraseY rank shift (binomial to verbal/gerund) rank shift (word to verbalY/gerund) rank shift (word to verbalY/gerund) lingcontY
	Shakir	a bearer of good news and as a warner a herald of good news and a warner	explicative paraphraseSH explicative paraphraseSH
	Muhammad Sarwar	to proclaim glad news and warnings It contains glad news and warnings (for the people). a bearer of glad news and a warner	rank shift (binomial to verbal/infinitive) rank shift (binomial to sentenceW) lingcontW explicative paraphraseW
	Hilali-Khan	a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire) giving glad tidings [of Paradise to the one who believes in the	explicative paraphraseK refercontK refercontK

		Oneness of Allah (i.e. Islamic Monotheism) and fears Allah much (abstains from all kinds of sins and evil deeds) and loves Allah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allah) a giver of glad tidings and a warner	rank shift (word to verbal/gerund) refercontK referinterK referinterK referinterK referinterK refercontK explicative paraphraseK
	Arberry	good tidings to bear, and warning	explicative paraphraseA
الكتاب والحكمة	Sahih International	the Book and wisdom writing and wisdom	
	Pickthall	in the Scripture and in wisdom of the Scripture and of wisdom the Scripture and wisdom	repetitionP repetitionP / ofcons
	Yusuf Ali	in scripture and wisdom the Book and Wisdom	
	Shakir	the Book and the wisdom	
	Muhammad Sarwar	teach them the Book, give them wisdom the Book and wisdom God will give (Jesus) wisdom and teach him the Book.	rank shift (word to verbalW phrase) rank shift (word to verbalW phrase) rank shift (binomial to sentenceW) lingcontW
	Hilali-Khan	the Book (this Quran) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.) the Book (i.e. the Quran) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islamic jurisprudence, etc.) the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.)	linginterK referinterK linginterK referinterK referinterK
	Arberry	the Book and the Wisdom	
إبراهيم وإسماعيل	Sahih International	Abraham, Ishmael	subsCSA
	Pickthall	Abraham and Ishmael	
	Yusuf Ali	Abraham, Isma'il	subsCY
	Shakir	Ibrahim and Ismail	
	Muhammad Sarwar	Abraham, Ishmael	subsCW
	Hilali-Khan	Ibrahim (Abraham), Isma'il (Ishmael)	subsCK linginterK linginterK
	Arberry	Abraham, Ishmael Abraham and Ishmael	subsCA
إسماعيل وإسحاق	Sahih International	Ishmael and Isaac	

	Pickthall	Ishmael, and Isaac	
	Yusuf Ali	Isma'il, Isaac	subsCY
	Shakir	Ismail and Ishaq	
	Muhammad Sarwar	Ishmael, Isaac	subsCW
	Hilali-Khan	Isma'il (Ishmael), Ishaque (Isaac)	subsCK linginterK linginterK
	Arberry	Ishmael, Isaac	subsCA
إسحاق ويعقوب	Sahih International	Isaac and Jacob	
	Pickthall	Isaac, and Jacob	
	Yusuf Ali	Isaac, Jacob	subsCY
	Shakir	Ibrahim and Ismail and Yaqoub (Isaac is omitted) Ishaq and Yaqoub	
	Muhammad Sarwar	Abraham, Ishmael, Isaac, and their descendants were Jews or (Jacob is omitted) Isaac, Jacob	subsCW
	Hilali-Khan	Ishaque (Isaac), Ya'qub (Jacob)	subsCK linginterK linginterK
	Arberry	Isaac and Jacob	
يعقوب والأسباط	Sahih International	Jacob, and the Descendants	
	Pickthall	Jacob and the tribes	
	Yusuf Ali	Jacob, and the Tribes	
	Shakir	Yaqoub and the tribes	
	Muhammad Sarwar	Jacob, and their descendants Ishmael, Isaac, and their descendants (Jacob is omitted)	
	Hilali-Khan	Ya'qub (Jacob) and Al-Asbat [the twelve sons of Ya'qub (Jacob)]	linginterK referinterK referinterK
	Arberry	Jacob, and the Tribes	
إبراهيم وإسحاق	Sahih International	Abraham and Isaac	
	Pickthall	Abraham and Isaac	
	Yusuf Ali	Abraham and Isaac	
	Shakir	Ibrahim and Ishaq	
	Muhammad Sarwar	Abraham and Isaac	
	Hilali-Khan	Ibrahim (Abraham) and Ishaque (Isaac)	linginterK

			linginterK
	Arberry	Abraham and Isaac	
إبراهيم وموسى	Sahih International	Abraham and Moses	
	Pickthall	Abraham and Moses	
	Yusuf Ali	Abraham, Moses	subsCY
	Shakir	Ibrahim and Musa	
	Muhammad Sarwar	Abraham, Moses	subsCW
	Hilali-Khan	Ibrahim (Abraham), Musa (Moses)	subsCK linginterK linginterK
	Arberry	Abraham <b>with</b> , Moses	
موسى وعيسى	Sahih International	Moses and Jesus	
	Pickthall	Moses and Jesus	
	Yusuf Ali	Moses and Jesus	
	Shakir	Musa and Isa	
	Muhammad Sarwar	Moses, Jesus	subsCW
	Hilali-Khan	Musa (Moses) and 'Iesa (Jesus)	linginterK linginterK
	Arberry	Moses and Jesus	
موسى وهارون	Sahih International	Moses and Aaron	
	Pickthall	Moses and Aaron	
	Yusuf Ali	Moses, and Aaron	
	Shakir	Yusuf and Haroun	
	Muhammad Sarwar	Moses, and Aaron	
	Hilali-Khan	Musa (Moses), and Harun (Aaron)	linginterK / linginterK
	Arberry	Moses and Aaron	
فرعون وهامان	Sahih International	Pharaoh and Haman	
	Pickthall	Pharaoh and Haman	
	Yusuf Ali	Pharaoh, and Haman	
	Shakir	Firon and Haman	
	Muhammad Sarwar	Pharaoh, and Haman	
	Hilali-Khan	Fir'aun (Pharaoh), and Haman	linginterK
	Arberry	Pharaoh, and Haman	
اللَّيْلُ وَالنَّهَارُ	Sahih International	the night and the day	

		by night and by day	repetitionS
	Pickthall	night and day the night and the day	
	Yusuf Ali	the night and the day by night and by day	repetitionY
	Shakir	the night and the day by night and by day	repetitionSH
	Muhammad Sarwar	nights and days the day or night the night and the day	
	Hilali-Khan	by night and day the night and the day	
	Arberry	night and day the night and the day	
الدُّنْيَا وَالْآخِرَةُ	Sahih International	this world and the Hereafter	explicative paraphraseS
	Pickthall	the world and the Hereafter	
	Yusuf Ali	of this life and of the hereafter	repetitionY / (word to prepY) (word to prepY)
	Shakir	of this world and the hereafter	rank shift (word to prepSH)
	Muhammad Sarwar	for this life <b>as well as</b> the life to come	rank shift (word to prepW) explicative paraphraseW
	Hilali-Khan	this worldly life and of the Hereafter	explicative paraphraseK / (word to prepK)
	Arberry	of this world and of the world to come	repetitionA rank shift (word to prepA) rank shift (word to prepA)
البِئْسَاءُ وَالضَّرَاءُ	Sahih International	poverty and hardship	
	Pickthall	adversity and time of stress affliction and adversity tribulation and adversity	ofcons
	Yusuf Ali	in pain (or suffering) and adversity suffering and adversity	linginterY
	Shakir	distress and affliction	
	Muhammad Sarwar	in poverty, in distress distress and afflictions distress and adversity	repetitionW / subsCW
	Hilali-Khan	extreme poverty and ailment (disease) severe poverty and ailments	explicative paraphrase LinginterK

		extreme poverty (or loss in wealth) and loss in health with calamities	explicative paraphraseK explicative paraphrase linginterK explicative paraphraseK
	Arberry	hardship and peril misery and hardship	
مُبَشِّرِينَ وَمُنذِرِينَ	Sahih International	bringers of good tidings and warners	explicative paraphraseS
	Pickthall	bearers of good tidings and as warners	explicative paraphraseP rank shift (word to prepP)
	Yusuf Ali	with glad tidings and warnings to give good news and to warn	rank shift (binomial to prep) rank shift (word to infinitive/verbal) rank shift (word to infinitive/verbal)
	Shakir	bearers of good news and as warners announcers of good news and givers of warning,	explicative paraphraseSH rank shift (binomial to prep) explicative paraphraseSH explicative paraphraseSH
	Muhammad Sarwar	with glad news and warnings to bring (people) the glad news (of God's mercy) and to warn (them of the torment brought on by disobedience to God)	rank shift (binomial to prep) rank shift (word to infinitive/verbal) lingcontW LingcontW rank shift (word to infinitive/verbal) lingcontW
	Hilali-Khan	with glad tidings and warnings givers of glad tidings and as warners	rank shift (binomial to prep) explicative paraphraseK rank shift (binomial to prep)
	Arberry	good tidings to bear and warning good tidings to bear, and warning	explicative paraphraseA explicative paraphraseA
الخمير والميسر	Sahih International	wine and gambling intoxicants, gambling	subsCSA
	Pickthall	strong drink and games of chance	explicative paraphraseP
	Yusuf Ali	wine and gambling intoxicants and gambling	
	Shakir	intoxicants and games of chance	ofcons
	Muhammad Sarwar	wine and gambling	
	Hilali-Khan	alcoholic drink and gambling intoxicants (all kinds of alcoholic drinks), gambling	explicative paraphrase referinterK / subsCK
	Arberry	wine, and arrow-shuffling	explicative paraphraseA
يُحْيِي وَيُمِيتُ	Sahih International	who gives life and causes death	rank shift (binomial to relative clause)

	Pickthall	who gives life and causes death Allah giveth life and causeth death. He quickeneth and He giveth death.	rank shift (binomial to relative clause) rank shift (binomial to sentenceP) rank shift (binomial to sentenceP) repetitionP / cliticP
	Yusuf Ali	Who Giveth life and death He That giveth both life and death.	rank shift (binomial to relative clause) rank shift (binomial to sentenceY) additions (pronoun)
	Shakir	who gives life and causes to die Allah gives life and causes death. He brings to life and causes to die.	rank shift (binomial to relative clause) rank shift (binomial to sentenceSH) rank shift (binomial to sentenceSH)
	Muhammad Sarwar	who gives life and causes things to die God who gives life and causes people to die. In His hands are life and death.	rank shift (binomial to relative clause) addition (pronouns) rank shift (binomial to sentenceW) rank shift (binomial to sentenceW)
	Hilali-Khan	Who gives life and causes death	rank shift (binomial to relative clause)
	Arberry	I give life, and make to die. God gives life, and He makes to die. He gives life, and makes to die.	rank shift (binomial to sentenceA) rank shift (binomial to sentence) cliticA rank shift (binomial to sentenceA)
نخيل وأعناب	Sahih International	palm trees and grapevines	explicative paraphraseS
	Pickthall	palm-trees and vines date-palm, and grapes	explicative paraphraseP explicative paraphraseP
	Yusuf Ali	date-palms and vines date-palm and the vine	explicative paraphraseY explicative paraphraseY
	Shakir	palms and vines the palms and the grapes	
	Muhammad Sarwar	palm-trees and grapes palm trees and vines	explicative paraphraseW explicative paraphraseW
	Hilali-Khan	date-palms and vines date-palms and grapes	explicative paraphraseK explicative paraphraseK
	Arberry	palms and vines the palms and the vines	
سِرًّا وَعَلَانِيَةً	Sahih International	secretly and publicly	
	Pickthall	by stealth and openly secretly and openly	class shift
	Yusuf Ali	in secret and in public secretly and openly	repetitionY
	Shakir	secretly and openly	

	Muhammad Sarwar	in public or in private (reversed) privately and in public	repetitionW class shift
	Hilali-Khan	in secret and in public secretly and openly	repetitionK
	Arberry	secretly and in public	class shift
الله والملائكة	Sahih International	of Allah and of the angels Allah and the angels	repetitionS / ofcons / rank shift (word to prepSA) rank shift (word to prepSA)
	Pickthall	of Allah and of angels Allah and the angels	repetitionP / ofcons / rank shift (word to prepP) rank shift (word to prepP)
	Yusuf Ali	Allah's curse, and the curse of angels Allah and the angels	explicative paraphraseY explicative paraphraseY
	Shakir	of Allah and the angels Allah and the angels	ofcons / rank shift (word to prepSH)
	Muhammad Sarwar	of God, the angels God and the angels	ofcons / rank shift (word to prepW) / subsCW
	Hilali-Khan	of Allah and of the angels Allah and the angels	ofcons / repetitionK / rank shift (word to prepK) rank shift (word to prepK)
	Arberry	God and the angels	
التوراة والإنجيل	Sahih International	the Torah and the Gospel	
	Pickthall	Torah and the Gospel	
	Yusuf Ali	the Law (of Moses) and the Gospel (of Jesus) the Law and the Gospel	lingcontY lingcontY
	Shakir	the Tavrat and the Injeel	
	Muhammad Sarwar	the Torah and the Gospel	
	Hilali-Khan	the Taurat (Torah) and the Injeel (Gospel)	linginterK linginterK
	Arberry	the Torah and the Gospel	
الله والرسول	Sahih International	Allah and the Messenger	
	Pickthall	Allah and the Messenger Allah and His messenger	explicative paraphraseP
	Yusuf Ali	Allah and the Messenger	
	Shakir	Allah and the Messenger	
	Muhammad Sarwar	God and the Messenger	
	Hilali-Khan	Allah and the Messenger (Muhammad SAW)	linginterK



	Arberry	God and the Messenger	
الوالدان والأقربون	Sahih International	the parents and near relatives parents and relatives	explicative paraphraseS
	Pickthall	parents and near relatives parents and near kindred	explicative paraphraseP explicative paraphraseP
	Yusuf Ali	parents and next of kin parents and kindred	ofcons
	Shakir	parents and near relatives parents and the near of kin	explicative paraphraseSH explicative paraphraseSH
	Muhammad Sarwar	parents and relatives parents, the orphans, the destitute	omission
	Hilali-Khan	parents and next of kin parents and kindred	explicative paraphraseK
	Arberry	his parents and kinsmen parents and kinsmen	explicative paraphraseA
العداوة والبغضاء	Sahih International	animosity and hatred	
	Pickthall	enmity and hatred hostility and hate	
	Yusuf Ali	enmity and hatred	
	Shakir	enmity and hatred	
	Muhammad Sarwar	hatred and animosity (reversed) hostility and hatred enmity and hatred	
	Hilali-Khan	enmity and hatred hostility and hatred	
	Arberry	enmity and hatred Enmity has shown itself, and hatred for ever.	rank shift (binomial to sentenceA)
طُعْيَانًا وَكُفْرًا	Sahih International	transgression and disbelief	
	Pickthall	rebellion and disbelief contumacy and disbelief	
	Yusuf Ali	obstinate rebellion and ingratitude rebellion and blasphemy	explicative paraphraseY
	Shakir	disobedience and ingratitude inordinacy and unbelief	
	Muhammad Sarwar	lose their faith in God and commit rebellion their disbelief and rebellion	rank shift (word to verbalW phrase) rank shift (word to verbalW phrase) explicative paraphraseW
	Hilali-Khan	rebellion and disbelief	

		obstinate rebellion and disbelief	explicative paraphraseK
	Arberry	insolence and unbelief	
هَزُورًا وَلَعِبًا	Sahih International	ridicule and amusement	
	Pickthall	a jest and sport	
	Yusuf Ali	a mockery or sport	
	Shakir	a mockery and a joke	
	Muhammad Sarwar	useless useless act	binomial to adj. (omission, gen.) binomial to nom. (omission, gen.)
	Hilali-Khan	a mockery and fun	
	Arberry	in mockery and as a sport	rank shift (word to prepA)
لهو ولعب	Sahih International	distraction and amusement a diversion and a sport	
	Pickthall	a sport and pastime a pastime and a game	
	Yusuf Ali	amusement and play	
	Shakir	an idle sport and a play a sport and a play	explicative paraphraseSH
	Muhammad Sarwar	useless game childish game	binomial to nom. (omission, gen.) binomial to nom. (omission, gen.)
	Hilali-Khan	an amusement and play	
	Arberry	a diversion and a sport	
لعب ولهو	Sahih International	amusement and diversion	
	Pickthall	a pastime and a spot pastime and a jest	
	Yusuf Ali	play and amusement	
	Shakir	play and an idle sport	explicative paraphraseSH
	Muhammad Sarwar	amusement and sport useless plaything	Binomial to nom. (omission, gen.)
	Hilali-Khan	play and amusement	
	Arberry	a sport and a diversion	
الأعمى والبصير	Sahih International	the blind and the seeing the blind and the seeing "Is the blind equivalent to the seeing?"	rank shift (binomial to sentenceSA)
	Pickthall	The blind man is not equal with the seer. the blind man and the seer Is the blind man equal to the seer?	rank shift (binomial to sentenceP) explicative paraphraseP rank shift (binomial to sentenceP)
	Yusuf Ali	the blind and the seeing	

		the blind and those who (clearly) see Are the blind equal with those who see?	lingcontY / addition (relative clause) rank shift (binomial to sentenceY)
	Shakir	the blind and the seeing the blind and the seeing the blind and the seeing	
	Muhammad Sarwar	the blind and the seeing the blind and the seeing the seeing and the blind	
	Hilali-Khan	the blind (disbelievers in Islamic Monotheism) and the seeing (believers in Islamic Monotheism) the blind and those who see Is the blind equal to the one who sees?	referinterK referinterK addition (relative clause) rank shift (binomial to sentenceK)
	Arberry	the blind and the seeing man the blind and the seeing man the blind and the seeing man	explicative paraphraseA explicative paraphraseA explicative paraphraseA
البر والبحر	Sahih International	on the land and in the sea the land and sea	rank shift (word to prepSA) rank shift (word to prepSA)
	Pickthall	the land and the sea	
	Yusuf Ali	on the earth and in the sea land and sea	rank shift (word to prepY) rank shift (word to prepY)
	Shakir	the land and the sea	
	Muhammad Sarwar	the land and the sea the land and sea	
	Hilali-Khan	in (or on) the earth and in the sea the land and the sea	repetitionK / rank shift (word to prepK) linginterK rank shift (word to prepK)
	Arberry	in land and sea	
الشمس والقمر	Sahih International	the sun, the moon the sun and the moon	subsCSA
	Pickthall	the sun and the moon	
	Yusuf Ali	the sun, the moon the sun and the moon	subsCY
	Shakir	the sun and the moon	
	Muhammad Sarwar	the sun and the moon the sun and moon	
	Hilali-Khan	the sun, the moon the sun and the moon	subsCK
	Arberry	the sun, and the moon,	

		the sun and moon	
الْإِنْسَ وَالْجِنِّ	Sahih International	mankind and jinn	explicative paraphraseS
	Pickthall	humankind and jinn mankind and the jinn	explicative paraphraseP explicative paraphraseP
	Yusuf Ali	men and jinns mankind and Jinns	explicative paraphraseY
	Shakir	men and jinn	
	Muhammad Sarwar	people and jinn human beings and jinn	explicative paraphraseW
	Hilali-Khan	mankind and jinns the mankind and the jinns	explicative paraphraseK explicative paraphraseK
	Arberry	men and jinn	
الْجِنِّ وَالْإِنْسَ	Sahih International	jinn and men jinn and mankind	explicative paraphraseS explicative paraphraseP
	Pickthall	the jinn and humankind jinn and men	
	Yusuf Ali	Jinns and men	
	Shakir	the jinn and the men jinn and the men	
	Muhammad Sarwar	human beings, jinn Jinn and mankind	explicative paraphraseW explicative paraphraseW
	Hilali-Khan	jinns and men	
	Arberry	jinn, men jinn and of men	subsCA ofcons / rank shift (word to prepA)
هُدًى وَرَحْمَةً	Sahih International	guidance and mercy	
	Pickthall	a guidance and a mercy	
	Yusuf Ali	a guide and a mercy guidance and Mercy	
	Shakir	a guidance and a mercy guidance and mercy	
	Muhammad Sarwar	guidance and mercy mercy and guidance (reversed)	
	Hilali-Khan	a guidance and a mercy guidance and mercy	
	Arberry	a guidance and a mercy guidance, and mercy	
خَوْفًا وَطَمَعًا	Sahih International	fear and aspiration	

	Pickthall	fear and hope a fear and a hope	
	Yusuf Ali	fear and longing (in your hearts) fear and hope	lingcontY
	Shakir	fearing and hoping fear and hope	
	Muhammad Sarwar	have fear of Him, and hope to receive His mercy to frighten you and to give you hope	rank shift (word to verbalW phrase) explicative paraphraseW rank shift (word to verbalW /infinitive) rank shift (word to verbalW /infinitive)
	Hilali-Khan	fear and hope a fear (for travellers) and as a hope (for those who wait for rain)	rank shift (word to prepK) lingcontK lingcontK
	Arberry	fearfully, eagerly fear and hope	subsCA
الغدو والأصال	Sahih International	in the mornings and the evenings in the mornings and the afternoons	
	Pickthall	at morn and evening in the morning and the evening hours	explicative paraphraseP
	Yusuf Ali	in the mornings and evenings in the morning and evenings	
	Shakir	in the morning and the evening	
	Muhammad Sarwar	in the mornings and evenings	
	Hilali-Khan	in the mornings, and in the afternoons	repetitionK / rank shift (word to prepK) rank shift (word to prepK)
	Arberry	at morn and eventide	
الغداة والعشي	Sahih International	morning and afternoon in the morning and the evening	
	Pickthall	at morn and evening	
	Yusuf Ali	morning and evening	
	Shakir	in the morning and the evening morning and evening	
	Muhammad Sarwar	in the mornings and evenings	
	Hilali-Khan	morning and afternoon	
	Arberry	at morning and evening	
نوح وعاد	Sahih International	the people of Noah and [the tribes of] 'Aad	ofcons lingcontSA

	Pickthall	the folk of Noah, A'ad the folk of Noah, and (the tribes of) A'ad	subsCP ofcons / lingcontP
	Yusuf Ali	the People of Noah, and 'Ad	
	Shakir	the People of Noah, and 'Ad	
	Muhammad Sarwar	the people of Noah, the tribe of Ad the people of Noah, Ad	Ofcons / subsCW subsCW
	Hilali-Khan	The people of Nuh (Noah), 'Ad the people of Nuh (Noah), and 'Ad,	subsCK linginterK linginterK
	Arberry	the people of Noah, Ad	subsCA
المؤمنين والمؤمنات المؤمنون والمؤمنات	Sahih International	the believing men and believing women	explicative paraphraseS explicative paraphraseS
	Pickthall	the believers, men and women women who surrender, and men who believe	explicative paraphraseP additions (relative clauses) additions (relative clauses)
	Yusuf Ali	the believers - men and women for believing men and women	explicative paraphraseY explicative paraphraseY
	Shakir	the believing men and the believing women	explicative paraphraseSH explicative paraphraseSH
	Muhammad Sarwar	the believing men and woman the believing men and the believing women The believers, both male and female	explicative paraphraseW explicative paraphraseW explicative paraphraseW explicative paraphraseW
	Hilali-Khan	the believers, men and women the believers men and women (who believe in Islamic Monotheism)	explicative paraphraseK explicative paraphraseK refercontK
	Arberry	the believing men and women believing men and believing women the believers, the men and the women	explicative paraphraseA explicative paraphraseA explicative paraphraseA explicative paraphraseA
الغيب والشهادة	Sahih International	the unseen and the witnessed	
	Pickthall	the Invisible and the Visible	
	Yusuf Ali	the unseen <b>as well as</b> that which is open what is hidden and what is open	addition (pronoun) addition (pronoun) addition (pronoun)
	Shakir	the unseen and the seen	
	Muhammad Sarwar	the unseen <b>as well as</b> the seen the unseen and the seen	

	Hilali-Khan	the unseen and the seen	
	Arberry	the Unseen and the visible	
السمع والأبصار	Sahih International	hearing and vision	
	Pickthall	hearing and sight	
	Yusuf Ali	hearing and sight (the faculties of) hearing and sight	lingcontY
	Shakir	hearing and sight the ears and the eyes	
	Muhammad Sarwar	ears, eyes	subsCW
	Hilali-Khan	hearing, sight hearing (ears), sight (eyes)	subsCK subsCK / linginterK / linginterK
	Arberry	hearing, and sight	
حُكْمًا وَعِلْمًا	Sahih International	judgment and knowledge	
	Pickthall	wisdom and knowledge judgment and knowledge	
	Yusuf Ali	power and knowledge Judgment and Knowledge	
	Shakir	wisdom and knowledge	
	Muhammad Sarwar	wisdom and knowledge knowledge and wisdom (reversed)	
	Hilali-Khan	wisdom and knowledge (the Prophethood) Hukman (right judgement of the affairs and Prophethood) and knowledge	referinterk referinterk
	Arberry	judgment and knowledge	
جَنَّاتٍ وَعُيُونٍ	Sahih International	gardens and springs	
	Pickthall	gardens and watersprings	explicative paraphraseP
	Yusuf Ali	gardens and fountains (of clear-flowing water) Gardens and Springs	lingcontY
	Shakir	gardens and fountains	
	Muhammad Sarwar	gardens <b>with</b> streams gardens, and springs	
	Hilali-Khan	Gardens and water-springs (Paradise) gardens and springs	explicative paraphraseK linginterK
	Arberry	gardens and fountains	
الفحشاء والمنكر	Sahih International	immorality and bad conduct immorality and wrongdoing	explicative paraphraseS explicative paraphraseS
	Pickthall	forbiddeth lewdness and abomination	explicative paraphrase

		filthiness and wrong	
	Yusuf Ali	all shameful deeds shameful and wrong	binomial to nom. (omission +gen.)
	Shakir	indecent and evil	
	Muhammad Sarwar	indecent, sin	subsCW
	Hilali-Khan	Al-Fahsha' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.)	referinterK referinterK
	Arberry	indecent, dishonor	subsCA
مُبَشِّرًا وَنَذِيرًا	Sahih International	a bringer of good tidings and a warner	explicative paraphraseS
	Pickthall	a bearer of good tidings and a warner bringer of good tidings and a warner	explicative paraphraseP explicative paraphraseP
	Yusuf Ali	glad tidings and admonition a Bearer of Glad Tidings, and Warner	explicative paraphraseY explicative paraphraseY
	Shakir	a giver of good news and as a warner bearer of good news and as a warner	explicative paraphraseSH explicative paraphraseSH
	Muhammad Sarwar	a bearer of glad news and warning a bearer of glad news, a warner	explicative paraphraseW explicative paraphraseW
	Hilali-Khan	a bearer of glad tidings and a warner	explicative paraphraseK
	Arberry	good tidings to bear, and warning	explicative paraphraseA
بُكْرَةً وَأَصِيلًا	Sahih International	morning and afternoon	
	Pickthall	early and late at early dawn and at the close of day	(rank shift word to prepP) (rank shift word to prepP) repetitionP
	Yusuf Ali	morning and evening	
	Shakir	morning and evening	
	Muhammad Sarwar	morning and evening in the morning and the evening	
	Hilali-Khan	morning and afternoon [the early morning (Fajr) and 'Asr prayers]	referinterK referinterK
	Arberry	at the dawn and in the evening	(rank shift word to prepA) (rank shift word to prepA)
كَذَّبَ وَتَوَلَّى	Sahih International	denied and turned away	
	Pickthall	denied and flouted	



		denieth and turneth away	
	Yusuf Ali	rejected Truth and turned away give the lie to Truth and turn their backs	(rank shift word to verbalY phrase) (rank shift word to verbalY phrase) (rank shift word to verbalY phrase)
	Shakir	called the truth a lie and turned back Who gives the lie (to the truth) and turns (his) back	(rank shift word to verbalSH phrase) (rank shift word to verbalSH phrase) (rank shift binomial to relative clause) lingcontSH lingcontSH
	Muhammad Sarwar	rejects the faith, turns away who have rejected the (Truth) and have turned away from it	(rank shift word to verbalW phrase) subsCW (rank shift word to verbalW phrase) (rank shift binomial to relative clause) lingcontW
	Hilali-Khan	He belied (this Quran and the Message of Muhammad SAW) and turned away! denies and turns away	(rank shift –binomial to sentenceK) cliticK lingcontK
	Arberry	He cried it lies, and he turned away.	cliticA / repetitionA / (rank shift binomial to sentenceA)
خَيْرٌ وَأَبْقَى	Sahih International	better and more lasting	explicative paraphraseS
	Pickthall	better and more lasting	explicative paraphraseP
	Yusuf Ali	better and more enduring	explicative paraphraseY
	Shakir	better and more lasting	explicative paraphraseSH
	Muhammad Sarwar	better and everlasting	explicative paraphraseW
	Hilali-Khan	better and will remain forever better and more lasting	explicative paraphraseK explicative paraphraseK
	Arberry	better and more enduring	explicative paraphraseA
دَاوُدَ وَسُلَيْمَانَ	Sahih International	David and Solomon	
	Pickthall	David and Solomon	
	Yusuf Ali	David, Solomon	subsCY
	Shakir	Dawood and Sulaiman	
	Muhammad Sarwar	David, Solomon	subsCW
	Hilali-Khan	Dawud (David), Sulaiman	subsCK linginterK
	Arberry	David and Solomon	
تُرَابًا وَعِظَامًا	Sahih International	dust and bones	
	Pickthall	dust and bones	

	Yusuf Ali	dust and bones	
	Shakir	dust and bones	
	Muhammad Sarwar	dust and bones	
	Hilali-Khan	dust and bones	
	Arberry	dust and bones	
الذكر والأنثى	Sahih International	the male and female the male and the female	
	Pickthall	the male and the female the male and female	
	Yusuf Ali	male and female	
	Shakir	the male and the female	
	Muhammad Sarwar	male and female males and females	
	Hilali-Khan	male and female	
	Arberry	male and female	
الأرض والجبال	Sahih International	the earth and the mountains	
	Pickthall	the earth and the hills the earth <b>with</b> the mountains	
	Yusuf Ali	the Earth and the Mountains The earth is moved, and its mountains.	Rank shift (binomial to sentence Y)
	Shakir	the earth and the mountains	
	Muhammad Sarwar	to the earth, and to the mountains the earth and mountains	repetitionW
	Hilali-Khan	the earth, and the mountains	
	Arberry	the earth and the mountains	
الصبر والصلاة	Sahih International	patience and prayer	
	Pickthall	patience and prayer steadfastness and prayer	
	Yusuf Ali	patient perseverance and prayer	explicative paraphraseY
	Shakir	patience and prayer	
	Muhammad Sarwar	patience and prayer	
	Hilali-Khan	patience and As-Salat (the prayer)	linginterK
	Arberry	patience and prayer	
نَذِيرٌ وَبَشِيرٌ	Sahih International	a warner and a bringer of good tidings	explicative paraphraseS
	Pickthall	a warner, and a bearer of good tidings	explicative paraphraseP
	Yusuf Ali	a warner, and a bringer of glad tidings	explicative paraphraseY

		to warn and to bring glad tidings	rank shift (word to verbalY infinitive) rank shift (word to verbalY infinitive)
	Shakir	a warner and the giver of good news a warner for you from Him and a giver of good news	explicative paraphraseSH explicative paraphraseSH explicative paraphraseSH
	Muhammad Sarwar	a warner and I preach the glad news to warn you and to give you the glad news	class shift rank shift (word to verbalW infinitive) rank shift (word to verbalW infinitive)
	Hilali-Khan	a warner, and a bringer of glad tidings	explicative paraphraseK
	Arberry	a warner, and a bearer of good tidings, a warner from Him and a bearer of good tidings	explicative paraphraseA explicative paraphraseA explicative paraphraseA
اليهود والنصارى	Sahih International	the Jews and the Christians	
	Pickthall	the Jews and Christians	
	Yusuf Ali	the Jews and the Christians	
	Shakir	the Jews and the Christians	
	Muhammad Sarwar	the Jews and Christians	
	Hilali-Khan	the Jews and the Christians	
	Arberry	the Jews and Christians	
إسماعيل واليسع	Sahih International	Ishmael and Elisha Ishmael, Elisha	subsCSA
	Pickthall	Ishmael and Elisha Ishmael and Elisha	
	Yusuf Ali	Isma'il and Elisha Isma'il, Elisha	subsCY
	Shakir	Ismail and Al-Yasha Ismail and Al-Yasha	
	Muhammad Sarwar	Ishmael, Elisha Ismael, Elisha	subsCW subsCW
	Hilali-Khan	Isma'il (Ishmael) and Al-Yas'a (Elisha) Isma'il (Ishmael), AlYasa'a (Elisha)	linginterK linginterK subsCK linginterK linginterK
	Arberry	Ishmael and Elisha Ishmael, Elisha	subsCA
السوء والفحشاء	Sahih International	evil and immorality	
	Pickthall	the evil and the foul	

		evil and lewdness	
	Yusuf Ali	evil and shameful	
	Shakir	evil and indecency	
	Muhammad Sarwar	evil and shameful evil and indecency	
	Hilali-Khan	evil and Fahsha (sinful) evil and illegal sexual intercourse	linginterK explicative paraphraseK
	Arberry	evil and indecency evil and abomination	
الذهب والفضة	Sahih International	gold and silver	
	Pickthall	gold and silver	
	Yusuf Ali	gold and silver	
	Shakir	gold and silver	
	Muhammad Sarwar	gold and silver	
	Hilali-Khan	gold and silver [Al-Kanz: the money, the Zakat of which has not been paid] gold and silver (wealth)	referinterK linginterK
	Arberry	gold and silver	
الْعَشِيِّ وَالْإِبْكَارِ	Sahih International	in the evening and the morning	
	Pickthall	in the early hours of night and morning at fall of night and in the early hours	ofcons / rank shift (word to prepP) rank shift (word to prepP) rank shift (word to prepP)
	Yusuf Ali	in the evening and in the morning	repetitionY / rank shift (word to prepY) rank shift (word to prepY)
	Shakir	in the evening and the morning	
	Muhammad Sarwar	in the early mornings and the evenings (reversed) in the evenings and in the early mornings	rank shift (binomial to prepW) repetitionW rank shift (word to prepW) rank shift (word to prepW)
	Hilali-Khan	in the afternoon and in the morning (reversed) in the Ashi (i.e. the time period after the midnight till sunset) and in the Ibkar (i.e. the time period from early morning or sunrise till before midnight) [it is said that, that means the five compulsory congregational Salat (prayers) or the 'Asr and Fajr prayers]	RepetitionK rank shift (word to prepK) rank shift (word to prepK) rank shift (word to prepK) repetitionK referinterK rank shift (word to prepK) referinterK referinterK

			referinterK
	Arberry	at evening and dawn	
طَوْعًا وَكَرْهًا	Sahih International	willingly or by compulsion	class shift
	Pickthall	willingly or unwillingly	
	Yusuf Ali	willing or unwilling with good-will or in spite of themselves	explicative paraphraseY word to prepY
	Shakir	willingly or unwillingly	
	Muhammad Sarwar	either by their own free will or by force	rank shift (word to prepW) rank shift (word to prepW)
	Hilali-Khan	willingly or unwillingly	
	Arberry	willingly or unwillingly	
الأكمه والأبرص	Sahih International	the blind and the leper	
	Pickthall	blind, and the leper	
	Yusuf Ali	blind, and the lepers	
	Shakir	the blind and the leprous	
	Muhammad Sarwar	the blind and the lepers the deaf, the lepers	
	Hilali-Khan	blind, and the leper	subsCK
	Arberry	the blind and the leper	
قِيَامًا وَقُعُودًا	Sahih International	standing or sitting standing, sitting	subsCSA
	Pickthall	standing, sitting	subsCP
	Yusuf Ali	standing, sitting	subsCY
	Shakir	standing and sitting	
	Muhammad Sarwar	standing, sitting	subsCW
	Hilali-Khan	standing, sitting standing, sitting down	subsCK subsCK
	Arberry	standing and sitting	
الرجال والنساء	Sahih International	men, women	subsCSA
	Pickthall	men, and the women among men and of the women	ofcons
	Yusuf Ali	men, women	subsCY
	Shakir	the men and the children the men and the women	omission
	Muhammad Sarwar	men, women	subsCW

	Hilali-Khan	men, women	subsCK
	Arberry	the men, women	subsCA
الْبِرِّ وَالتَّقْوَى	Sahih International	righteousness and piety	
	Pickthall	righteousness and pious duty righteousness and piety	explicative paraphraseP
	Yusuf Ali	righteousness and piety righteousness and self-restraint	
	Shakir	goodness and piety goodness and guarding (against evil)	lingcontSH
	Muhammad Sarwar	righteousness and piety virtuous and pious reasons	explicative paraphraseW
	Hilali-Khan	AlBirr and AtTaqwa (virtue, righteousness and piety) Al-Birr (righteousness) and Taqwa (virtues and piety)	linginterK linginterK linginterK
	Arberry	piety and godfearing	explicative paraphraseA
	هُدًى وَنُورٌ	Sahih International	guidance and light
Pickthall		guidance and a light	
Yusuf Ali		guidance and light	
Shakir		guidance and light	
Muhammad Sarwar		guidance and light	
Hilali-Khan		guidance and light	
Arberry		guidance and light	
الرَّبَّانِيُّونَ وَالأَخْبَارُ	Sahih International	rabbis and scholars rabbis and religious scholars	explicative paraphraseS
	Pickthall	rabbis and the priests (judged) the rabbis and the priests	linginterP
	Yusuf Ali	the rabbis and the doctors of law	ofcons
	Shakir	the masters of Divine knowledge and the doctors men and the doctors of law	explicative paraphraseSH ofcons
	Muhammad Sarwar	the godly people and the Jewish scholars the men of God and rabbis	explicative paraphraseW explicative paraphraseW ofcons
	Hilali-Khan	the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] the rabbis and the religious learned men	referinterK referinterK explicative paraphraseK
	Arberry	the masters and the rabbis	
الظُّلُمَاتِ وَالنُّورِ	Sahih International	the darkness and the light	

		Is darkness equivalent to light?	rank shift (binomial to sentenceSA)
	Pickthall	darkness and light Is darkness equal to light?	rank shift (binomial to sentenceP)
	Yusuf Ali	the darkness and the light the depths of darkness equal with light?	rank shift (binomial to sentenceY)
	Shakir	the darkness and the light Can the darkness and the light be equal?	rank shift (binomial to sentenceSH)
	Muhammad Sarwar	darkness, and light Is light equal to darkness?	rank shift (binomial to sentenceW)
	Hilali-Khan	the darkness and the light darkness equal to light?	rank shift (binomial to sentenceK)
	Arberry	the shadows and light Are the shadows and the light equal?	rank shift (binomial to sentenceA)
تَضَرُّعًا وَخَفِيَّةً	Sahih International	[aloud] and privately in humility and privately	class shift
	Pickthall	humbly and in secret	class shift
	Yusuf Ali	in humility and silent terror with humility and in private	explicative paraphraseY class shift
	Shakir	(openly) humiliating yourselves, and in secret humbly and secretly	class shift / lingcontSH
	Muhammad Sarwar	humbly and secretly humbly and privately	
	Hilali-Khan	in humility and in secret with humility and in secret	repetitionK repetitionK
	Arberry	humbly and secretly	
الزَّيْتُونَ وَالرُّمَّانَ	Sahih International	olives and pomegranates	
	Pickthall	the olive and the pomegranate	
	Yusuf Ali	olives, and pomegranates olives and pomegranates	
	Shakir	olives and pomegranates	
	Muhammad Sarwar	olive groves, and pomegranates	
	Hilali-Khan	olives and pomegranates	
	Arberry	olives, pomegranates	subsCA
الكيل والميزان	Sahih International	measure and weight measure and weight	

	Pickthall	full measure and full weight	repetitionP / explicative paraphraseP explicative paraphraseP
	Yusuf Ali	measure and weight	
	Shakir	measure and weight full measure and weight	
	Muhammad Sarwar	measurement and balance measures and weights	
	Hilali-Khan	full measure and full weight	repetitionK / explicative paraphraseK explicative paraphraseK
	Arberry	the measure and the balance	
المكيال والميزان	Sahih International	the measure and the scale measure and weight	
	Pickthall	not short measure and short weight full measure and full weight	repetitionP / explicative paraphraseP repetitionP / explicative paraphraseP explicative paraphraseP explicative paraphraseP
	Yusuf Ali	measure or weight measure and weight	
	Shakir	measure and weight	
	Muhammad Sarwar	weighing and measuring (reversed)	
	Hilali-Khan	measure or weight	
	Arberry	the measure and the balance	
المنافقون والمنافقات المنافقين والمنافقات	Sahih International	the hypocrite men and hypocrite women	explicative paraphraseS explicative paraphraseS
	Pickthall	the hypocrites, both men and women	explicative paraphraseP
	Yusuf Ali	the hypocrites, men and women	explicative paraphraseY
	Shakir	the hypocritical men and the hypocritical women	explicative paraphraseSH explicative paraphraseSH
	Muhammad Sarwar	male or female hypocrites the hypocrites	explicative paraphraseW omission
	Hilali-Khan	The hypocrites, men and women the Munafiqun (hypocrites), men and women	explicative paraphraseK explicative paraphraseK linginterK
	Arberry	the hypocrites, the men and the women the hypocrites, men and women the hypocrites, men and women	explicative paraphraseA explicative paraphraseA explicative paraphraseA



الْكَفَّارَ وَالْمُنَافِقِينَ الكافرين والمنافقين	Sahih International	the disbelievers and the hypocrites	
	Pickthall	the disbelievers and the hypocrites	
	Yusuf Ali	the unbelievers and the Hypocrites	
	Shakir	the unbelievers and the hypocrites	
	Muhammad Sarwar	the unbelievers and hypocrites the infidels and hypocrites	
	Hilali-Khan	the disbelievers and the hypocrites	
	Arberry	the unbelievers and hypocrites	
المشركين والمشركات	Sahih International	the men and women who associate others with Him the polytheist men and polytheist women	addition (relative clause) explicative paraphraseS explicative paraphraseS
	Pickthall	the idolatrous men and idolatrous women	explicative paraphraseP explicative paraphraseP
	Yusuf Ali	and the Unbelievers, men and women the Polytheists men and women	explicative paraphraseY explicative paraphraseY
	Shakir	the polytheistic men and the polytheistic women	explicative paraphraseSH explicative paraphraseSH
	Muhammad Sarwar	the pagans	omission
	Hilali-Khan	the men and women who are AlMushrikun (the polytheists, idolaters, pagans, disbelievers in the Oneness of Allah, and in His Messenger Muhammad SAW) the Mushrikun men and women	addition (relative clause) referinterK explicative paraphraseK
	Arberry	and the idolaters, men and women	explicative paraphraseA
إِمَامًا وَرَحْمَةً	Sahih International	to lead and as mercy	class shift
	Pickthall	an example and a mercy	
	Yusuf Ali	a guide and a mercy	
	Shakir	a guide and a mercy	
	Muhammad Sarwar	a guide and a mercy a guide and a blessing	
	Hilali-Khan	a guidance and a mercy a guide and a mercy	
	Arberry	an ensample and a mercy a model and a mercy	
مال وبنين	Sahih International	wealth and children	
	Pickthall	wealth and children wealth and sons	
	Yusuf Ali	wealth and (numerous) sons	lingcontY

		wealth and sons	
	Shakir	wealth and sons wealth and children	
	Muhammad Sarwar	Wealth and children (found in the translation in a PDF not in the Quranic Corpus) children and property	
	Hilali-Khan	wealth and children	
	Arberry	wealth and sons wealth and children	
أموال وبنين	Sahih International	wealth and sons wealth and children	
	Pickthall	wealth and children wealth and sons	
	Yusuf Ali	resources and sons wealth and sons	
	Shakir	wealth and children wealth and sons	
	Muhammad Sarwar	wealth and offspring wealth and children (found in translation in a PDF not in the Corpus)	
	Hilali-Khan	wealth and children	
	Arberry	wealth and children wealth and sons	
الأموال والأولاد	Sahih International	wealth and children their wealth and their children	repetitionS
	Pickthall	wealth and children	
	Yusuf Ali	riches and children wealth and children	
	Shakir	wealth and children	
	Muhammad Sarwar	wealth and children property and children	
	Hilali-Khan	wealth and children	
	Arberry	wealth and children their wealth and their children	repetitionA
مَالًا وَوَلَدًا	Sahih International	wealth and children	
	Pickthall	wealth and children	
	Yusuf Ali	wealth and sons	
	Shakir	wealth and children	

	Muhammad Sarwar	wealth and offspring wealth and children	
	Hilali-Khan	wealth, and children	
	Arberry	wealth and children	
أَمْوَالًا وَأَوْلَادًا	Sahih International	wealth and children	
	Pickthall	wealth and children	
	Yusuf Ali	wealth and children in wealth and in sons	repetitionY
	Shakir	wealth and children	
	Muhammad Sarwar	wealth, and children	
	Hilali-Khan	wealth and children in wealth and in children	repetitionK
	Arberry	wealth and children	
	سُنْدُسٌ وَإِسْتَبْرَقٌ	Sahih International	fine silk and brocade
Pickthall		finest silk and gold embroidery silk and silk embroidery	explicative paraphraseP explicative paraphraseP explicative paraphraseP
Yusuf Ali		fine silk and heavy brocade in fine silk and in rich brocade	explicative paraphraseY explicative paraphraseY repetitionY rank shift (word to prepY) rank shift (word to prepY)
Shakir		fine silk and thick silk brocade fine and thick silk	explicative paraphraseSH explicative paraphraseSH explicative paraphraseSH
Muhammad Sarwar		silk garments and shining brocade fine silk and rich brocade	explicative paraphraseW explicative paraphraseW explicative paraphraseW explicative paraphraseW
Hilali-Khan		fine and thick silk in fine silk and (also) in thick silk	explicative paraphraseK repetitionK rank shift (word to prepK) lingcontK rank shift (word to prepK)
Arberry		silk and brocade	
بُكْرَةٌ وَعَشِيًّا		Sahih International	in the morning and afternoon morning and afternoon
	Pickthall	at break of day and fall of night	ofcons / rank shift (binomial to prep)

		morn and evening	
	Yusuf Ali	in the morning and in the evening morning and evening	repetitionY rank shift (word to prepY) rank shift (word to prepY)
	Shakir	morning and evening	
	Muhammad Sarwar	in the morning and evening	
	Hilali-Khan	in the morning and in the afternoon morning and afternoon	repetitionK / rank shift (word to prepK) rank shift (word to prepK)
	Arberry	at dawn and evening	
الصلاة والزكاة	Sahih International	prayer and zakah	
	Pickthall	prayer and almsgiving worship and almsgiving	
	Yusuf Ali	Prayer and Charity	
	Shakir	prayer and poor-rate prayer and almsgiving	explicative paraphraseSH
	Muhammad Sarwar	worship Him and pay the religious tax worship God and pay the religious tax	Word to verbalW phrase Word to verbalW phrase Word to verbalW phrase Word to verbalW phrase
	Hilali-Khan	Salat (prayer), and Zakat As-Salat (the prayers) and the Zakat	linginterK linginterK
	Arberry	to pray, and to give the alms pray and to give the alms	word to verbalA phrase (infinitive) word to verbalA phrase (infinitive) word to verbalA phrase (infinitive)
اهْتَرَّتْ وَرَبَّتْ	Sahih International	quivers and swells quivers and grows	
	Pickthall	thrill and swell thrilleth and groweth	
	Yusuf Ali	stirred (to life), it swells. stirred to life and yields increase	cliticY lingcontY word to verbalY phrase word to sentence word to verbalY phrase word to verbalY phrase
	Shakir	stirs and swells	
	Muhammad Sarwar	stir and swell moves and swells (to let the plants grow)	lingcontW

	Hilali-Khan	stirred (to life), it swells. stirred to life and growth (of vegetations)	cliticK / word to sentence lingcontK binomial to verbal phrase lingcontK
	Arberry	quivers, and swells	
نموت ونحيا	Sahih International	We die and live.	
	Pickthall	We die and we live.	repetitionP / cliticP binomial to sentenceP
	Yusuf Ali	We shall die and we live!	repetitionY / cliticY / binomial to sentenceY
	Shakir	We die and we live. We live and die.	repetitionSH / cliticSH / binomial to sentenceSH
	Muhammad Sarwar	We live and will die. We shall live and die.	binomial to sentenceW / CliticW
	Hilali-Khan	We die and we live!	repetitionK / cliticK / binomial to sentenceK
	Arberry	We die, and we live.	repetitionA / cliticA / binomial to sentenceA
الأخيرة والأولى	Sahih International	the Hereafter and the first [life] the last and the first [transgression]	lingnterSA lingcontSA
	Pickthall	the after (life), and the former the after (life) and for the former the latter portion and the former	lingcontP lingcontP explicative paraphraseP
	Yusuf Ali	the End and the Beginning (of all things) the Hereafter, as in this life the End and the Beginning	lingcontY word to prepY / subsCY
	Shakir	the hereafter and the former (life) the hereafter and the former life the hereafter and the former	lingcontSH explicative paraphraseSH
	Muhammad Sarwar	All that is in the life to come and all that is in this life. this life and the life hereafter the hereafter and the worldly life	binomial to sentenceW explicative paraphraseW explicative paraphraseW explicative paraphraseW
	Hilali-Khan	the last (Hereafter) and the first (the world) last [i.e. his saying: "I am your lord, most high"] (see Verse 79:24)] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I" (see Verse 28:38))] transgression the last (Hereafter) and the first (this world)	linginterK linginterK referinterK referinterK linginterK linginterK

	Arberry	the First and the Last the Last World and the First the Last and the First (reversed)	explicative paraphraseA
ضَلَالٍ وَسُغْرِ	Sahih International	error and madness	
	Pickthall	error and madness	
	Yusuf Ali	straying in mind, and mad!	explicative paraphraseY
	Shakir	sure error and distress error and distress	explicative paraphraseSH
	Muhammad Sarwar	in error and in trouble the destructive torment of hell	repetitionW ofcons / binomial to nom. (omission + gen.)
	Hilali-Khan	error and distress or madness! in error (in this world) and will burn (in the Hell-fire in the Hereafter)	explicative paraphraseK class shift lingcontK lingcontK
	Arberry	error and insanity	
السائل والمحروم	Sahih International	the [needy] petitioner and the deprived the petitioner and the deprived	lingcontSA
	Pickthall	the beggar and the outcast the beggar and the destitute	
	Yusuf Ali	the (needy,) him who asked, and him who (for some reason) was prevented (from asking)	additions (relative clauses) additions (relative clauses) addition (pronoun) addition (pronoun) lingcontY lingcontY lingcontY
	Shakir	who begs and to him who is denied (good)	word to clause (relative) word to prepSH additions (relative clauses) referinterSH
	Muhammad Sarwar	the needy and the destitute the needy and the deprived	
	Hilali-Khan	the beggar, and the Mahrum (the poor who does not ask the others) the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened)	referinterK additions (relative clauses) additions (relative clauses) referinterK
	Arberry	the beggar and the outcast	

مُسْتَقَرًّا وَمَقَامًا	Sahih International	a settlement and residence the settlement and residence	
	Pickthall	abode and station	
	Yusuf Ali	an abode, and as a place to rest in an abode and place of rest	word to prepY explicative paraphraseY
	Shakir	an evil abode and (evil) place to stay goodly the abode and the resting-place	explicative paraphraseSH explicative paraphraseSH lingcontSH explicative paraphraseSH explicative paraphraseSH
	Muhammad Sarwar	abode and an evil station the best abode and place of rest	explicative paraphraseW explicative paraphraseW explicative paraphraseW
	Hilali-Khan	an abode and as a place to dwell	word to prepK
	Arberry	a lodging-place and an abode	explicative paraphraseA
نُحْيِي وَنُمِيتُ	Sahih International	We who give life and cause death.	binomial to sentenceSA addition (pronoun) cliticS
	Pickthall	Who quicken and give death	binomial to clause (relative)
	Yusuf Ali	We Who give life, and Who give death. We Who give Life and Death.	repetitionY / binomial to sentence / cliticY addition (pronoun) binomial to sentenceY addition (pronoun) cliticY
	Shakir	We bring to life and cause to die. We give life and cause to die.	binomial to sentenceSH cliticSH binomial to sentenceSH cliticSH
	Muhammad Sarwar	We who give life and cause things to die. We give life and cause things to die.	binomial to sentenceW addition (pronoun) cliticW binomial to sentenceW cliticW
	Hilali-Khan	We it is Who give life, and cause death.	binomial to sentenceK addition (pronoun) cliticK
	Arberry	We who give life, and make to die.	binomial to sentenceA cliticA

			addition (pronoun)
سمعهم وأبصارهم	Sahih International	their hearing and their sight	repetitionS / cliticS
	Pickthall	their hearing and their sight	repetitionP / cliticP
	Yusuf Ali	their faculty of hearing and seeing	explicative paraphraseY
	Shakir	their hearing and their sight	repetitionSH / cliticSH
	Muhammad Sarwar	their hearing and their vision	repetitionW / cliticW
	Hilali-Khan	their hearing and their sight	repetitionK / cliticK
	Arberry	their hearing and their sight	repetitionA / cliticA
كلوا وأشربوا	Sahih International	eat and drink	
	Pickthall	eat and drink	
	Yusuf Ali	eat and drink	
	Shakir	eat and drink	
	Muhammad Sarwar	eat and drink	
	Hilali-Khan	eat and drink	
	Arberry	eat and drink	
سمعنا وعصينا	Sahih International	hear and disobey	
	Pickthall	hear and disobey We hear and we rebel.	repetitionP / cliticP / binomial to sentenceP
	Yusuf Ali	We hear and we disobey. We hear, and we disobey.	repetitionY / cliticY / binomial to sentenceY repetitionY / cliticY / binomial to sentenceY
	Shakir	We have heard and we disobey. hear and disobey	repetitionSH / cliticSH / binomial to sentenceSH
	Muhammad Sarwar	We heard and (in our hearts) disobeyed. you had listened but you disobeyed	binomial to sentenceW lingcontW cliticW repetitionW / cliticW / binomial to sentenceW
	Hilali-Khan	We hear your word (O Muhammad SAW) and disobey. We have heard and disobeyed.	binomial to sentenceK / cliticK lingcontK binomial to sentenceK / cliticK
	Arberry	We have heard and we disobey. hear, and rebel	repetitionA / cliticA / binomial to sentenceA
سمعنا وأطعنا	Sahih International	We hear and we obey. hear and obey	repetitionS / cliticS / binomial to sentenceSA



	Pickthall	We hear, and we obey.	repetitionP / cliticP / binomial to sentenceP
	Yusuf Ali	We hear, and we obey. What hear and we obey	repetitionY / cliticY / binomial to sentenceY cliticY addition (pronoun) / binomial to sentenceY
	Shakir	hear and obey We have heard and we obey.	repetitionSH / cliticSH / binomial to sentenceSH
	Muhammad Sarwar	We heard God's commands and obeyed them. heard and obeyed	binomial to sentenceW / cliticW
	Hilali-Khan	We hear, and we obey. We hear and obey.	repetitionK / cliticK / binomial to sentenceK
	Arberry	We hear, and obey. We have heard and obey.	
تَصْبِرُوا وَتَتَّقُوا	Sahih International	You are patient and fear Allah. You remain patient and conscious of Allah.	binomial to sentenceSA cliticS binomial to sentenceSA cliticS
	Pickthall	Ye persevere and keep from evil. Ye persevere and ward off (evil).	binomial to sentenceP cliticP binomial to sentenceP cliticP / lingcontP
	Yusuf Ali	Ye are constant and do right. Ye remain firm, and act aright. Ye persevere patiently, and guard against evil.	binomial to sentenceY cliticY binomial to sentenceY cliticY binomial to sentenceY cliticY
	Shakir	You are patient and guard yourselves. You remain patient and are on your guard. You are patient and guard (against evil).	cliticSH / binomial to sentenceSH cliticSH / binomial to sentenceSH cliticSH / binomial to sentenceSH lingcontSH
	Muhammad Sarwar	You will be patient and pious. You have patience and piety. You will have patience and piety.	cliticW / binomial to sentenceW cliticW / binomial to sentenceW cliticW / binomial to sentenceW
	Hilali-Khan	You remain patient and become Al-Muttaqun (the pious - see V.2:2). You hold on to patience and piety.	cliticK / binomial to sentenceK linginterK

		You persevere patiently, and become Al-Muttaqun (the pious - see V.2:2).	cliticK / binomial to sentenceK cliticK / binomial to sentence linginterK
	Arberry	You are patient and godfearing.	cliticA / binomial to sentenceA
أَمَّنُوا وَاتَّقُوا	Sahih International	believed and feared Allah	word to verbalSA phrase
	Pickthall	believed and kept from evil believe and ward off (evil)	word to verbalP phrase lingcontP
	Yusuf Ali	kept their Faith and guarded themselves from evil believed and been righteous	cliticY / word to verbalY phrase word to verbalY phrase word to verbalY phrase
	Shakir	believed and guarded themselves (against evil) believed and guarded (against evil)	cliticSH / word to verbalSH phrase lingcontSH lingcontSH
	Muhammad Sarwar	embraced the faith and avoided evil accepted the faith and observed piety	word to verbalW phrase word to verbalW phrase word to verbalW phrase word to verbalW phrase
	Hilali-Khan	believed, and guarded themselves from evil and kept their duty to Allah believed (in Muhammad SAW) and warded off evil (sin, ascribing partners to Allah)	cliticK / word to verbalK phrase word to verbalK phrase lingcontK referinterK
	Arberry	believed, and been godfearing	partial class shift
اتَّقُوا وَأَمَّنُوا	Sahih International	fear Allah and believe fear Allah and believe	word to verbalSA phrase word to verbalSA phrase
	Pickthall	be mindful of your duty (to Allah), and believe be mindful of your duty, and believe	ofcons / cliticP / partial class shift lingcontP ofcons cliticP / partial class shift
	Yusuf Ali	they guard themselves from evil, and believe guard themselves from evil and believe	cliticY / word to verbY phrase cliticY / word to verbY phrase
	Shakir	they are careful (of their duty) and believe they are careful (of their duty) and believe	partial class shift lingcontSH partial class shift lingcontSH
	Muhammad Sarwar	if they maintain piety, do good deeds, have faith, and be charitable	binomial to clause
	Hilali-Khan	They fear Allah (by keeping away from His forbidden things), and believe. fear Allah and believe	binomial to sentence lingcontK word to verbalK phrase
	Arberry	they are godfearing, and believe	partial class shift

		and then are godfearing and believe	partial class shift
عَمُوا وَصَمُوا	Sahih International	blind and deaf	
	Pickthall	blind and deaf	
	Yusuf Ali	blind and deaf	
	Shakir	blind and deaf	
	Muhammad Sarwar	blind and deaf	
	Hilali-Khan	blind and deaf	
	Arberry	blind they were, and deaf	cliticA
رَبِّي وَرَبِّكُمْ	Sahih International	my Lord and your Lord	cliticS
	Pickthall	my Lord and your Lord	cliticP
	Yusuf Ali	my Lord and your Lord	cliticY
	Shakir	my Lord and your Lord	cliticSH
	Muhammad Sarwar	your Lord and my Lord my Lord and your Lord	cliticW cliticW
	Hilali-Khan	my Lord (God) and your Lord (God) my Lord and your Lord	cliticK linginterK linginterK cliticK
	Arberry	my Lord and your Lord	cliticA
بَيْنِي وَبَيْنَكُمْ	Sahih International	between me and you	cliticS / binomial to prep
	Pickthall	between me and you	cliticP / binomial to prep
	Yusuf Ali	between me and you between you and me	cliticY / binomial to prep cliticY / binomial to prep
	Shakir	between me and you between you and me	cliticSH / binomial to prep cliticSH / binomial to prep
	Muhammad Sarwar	God testifies of my truthfulness to you The matter would have been ended all together. God and those who have the knowledge of the Book are sufficient witness between me and you He is our witness	omission, gen. omission, gen. omission, gen. cliticW / binomial to prep omission, gen.
	Hilali-Khan	between me and you	cliticK / binomial to prep
	Arberry	between me and you between you and me	cliticA / binomial to prep cliticA / binomial to prep
أَنْتُمْ وَأَبَاؤُكُمْ	Sahih International	you and your fathers	cliticS
	Pickthall	ye and your fathers	cliticP
	Yusuf Ali	ye and your fathers	cliticY

	Shakir	you and your fathers	cliticSH
	Muhammad Sarwar	you and your fathers	cliticW
	Hilali-Khan	you and your fathers	cliticK
	Arberry	you and your fathers	cliticA
أموالكم وأولادكم	Sahih International	your properties and your children your wealth and your children	repetitionS / cliticS repetitionS / cliticS
	Pickthall	your possessions and your children your wealth and your children	repetitionP / cliticP repetitionP / cliticP
	Yusuf Ali	your possessions and your progeny your riches and your children	repetitionY / cliticY repetitionY / cliticY
	Shakir	your property and your children your possessions and your children	repetitionSH / cliticSH repetitionSH / cliticSH
	Muhammad Sarwar	your possessions and children your property and children	
	Hilali-Khan	your possessions and your children your wealth and your children	repetitionK / cliticK repetitionK / cliticK
	Arberry	your wealth and your children	repetitionA / cliticA
وجوههم وأديبارهم	Sahih International	their faces and their backs	repetitionS / cliticS
	Pickthall	faces and their backs their faces and their backs	cliticP repetitionP / cliticP
	Yusuf Ali	their faces and their backs	repetitionY / cliticY
	Shakir	their faces and their backs their backs	repetitionSH / cliticSH cliticSH / binomial to nom omission, gen.
	Muhammad Sarwar	their faces and their backs their faces and their backs	repetitionW / cliticW repetitionW / cliticW
	Hilali-Khan	their faces and their backs	repetitionK / cliticK
	Arberry	their faces and their backs	repetitionA / cliticA
أموالهم وأنفسهم	Sahih International	their wealth and their lives their wealth and lives	repetitionS / cliticS
	Pickthall	their wealth and lives their wealth and their lives	repetitionP / cliticP
	Yusuf Ali	their goods and their persons their property and their persons their goods and persons	repetitionY / cliticY repetitionY / cliticY
	Shakir	their property and their persons their property and their souls	repetitionSH / cliticSH repetitionSH / cliticSH
	Muhammad Sarwar	in person or with their property	cliticW / word to prepW (rank shift)

		their property and in person	word to prepW (rank shift) cliticW / word to prepW (rank shift)
	Hilali-Khan	their wealth and their lives their property and their lives their properties and their lives,	repetitionK / cliticK repetitionK / cliticK repetitionK / cliticK
	Arberry	their possessions and their selves	repetitionA / cliticA
خُدُوهُمْ وَأَقْتُلُوهُمْ	Sahih International	seize them and kill them	repetitionS / cliticS
	Pickthall	take them and kill them	repetitionP / cliticP
	Yusuf Ali	seize them and slay them	repetitionY / cliticY
	Shakir	seize them and kill them	repetitionSH / cliticSH
	Muhammad Sarwar	seize them and slay them apprehend and slay them	repetitionW / cliticW
	Hilali-Khan	take (hold) of them and kill them	cliticK / explicative paraphraseK repetitionK lingcontK
	Arberry	take them, and slay them	repetitionA / cliticA
سِرَّهُمْ وَنَجْوَاهُمْ	Sahih International	their secrets and their private conversations	repetitionS / cliticS / explicative paraphraseS
	Pickthall	their secret and the thought that they confide their secret thoughts and private confidences	cliticP / addition (relative clause) cliticP / explicative paraphraseP explicative paraphraseP
	Yusuf Ali	their secret (thoughts) and their secret counsels their secrets and their private counsels	repetitionY / cliticY / lingcontY explicative paraphraseY repetitionY / cliticY / explicative paraphraseY explicative paraphraseY
	Shakir	their hidden thoughts and their secret counsels what they conceal and their secret discourses	repetitionSH / cliticSH / explicative paraphraseSH cliticSH / explicative paraphraseSH explicative paraphraseSH additions (pronoun)
	Muhammad Sarwar	that they hide or whisper their secrets and whispers	
	Hilali-Khan	their secret ideas, and their Najwa (secret counsels) their secrets and their private counsel	repetitionK / cliticK / explicative paraphrase lingcontK repetitionK / cliticK / explicative paraphraseK

	Arberry	their secret and what they conspire together their secret and what they conspire together	repetitionA / cliticA / additions (pronoun) repetitionA / cliticA / additions (pronoun)
يُخَوِّضُوا وَيَلْعَبُوا	Sahih International	converse vainly and amuse themselves	cliticS / word to verbalSA phrase word to verbalSA phrase
	Pickthall	flounder (in their talk) and play chat and play	lingcontP
	Yusuf Ali	babble and play (with vanities) plunge in vain talk and play about	lingcontY word to verbalY phrase
	Shakir	plunging into false discourses and sporting go on with the false discourses and to sport	word to verbalSH phrase / participial word to verbalSH phrase word to verbalSH phrase (infinitive)
	Muhammad Sarwar	(to indulge) in their desires and play around dispute and play	lingcontW
	Hilali-Khan	speak nonsense and play plunge in vain talk and play about	word to verbalK phrase word to verbalK phrase
	Arberry	plunge and play	
بَيْنِي وَبَيْنَكَ	Sahih International	between me and you	cliticS / binomial to prep phrase
	Pickthall	between me and you	cliticP / binomial to prep phrase
	Yusuf Ali	between me and you	cliticY / binomial to prep phrase
	Shakir	between me and you	cliticSH / binomial to prep phrase
	Muhammad Sarwar	between me and you (In the second translation, it was deleted in the PDF and the Quranic Corpus) between us	cliticW / binomial to prep phrase
	Hilali-Khan	between me and you	cliticK / binomial to prep phrase
	Arberry	between me and you	cliticA / binomial to prep phrase
حَمِيمٌ وَعَسَاقٌ حَمِيمًا وَعَسَاقًا	Sahih International	scalding water and [foul] purulence	explicative paraphraseS lingcontSA
	Pickthall	a boiling and an ice-cold draught boiling water and a paralysing cold	explicative paraphraseP explicative paraphraseP explicative paraphraseP
	Yusuf Ali	a boiling fluid, and a fluid dark, murky, intensely cold	explicative paraphraseY explicative paraphraseY
	Shakir	boiling and intensely cold (drink) boiling and intensely cold water	explicative paraphraseSH lingcontSH explicative paraphraseSH

	Muhammad Sarwar	(They will be told), "This is your recompense." boiling water and pus	omission explicative paraphraseW
	Hilali-Khan	a boiling fluid and dirty wound discharges boiling water, and dirty wound discharges.	explicative paraphraseK explicative paraphraseK explicative paraphraseK
	Arberry	boiling water and pus	explicative paraphraseA

*Note.* Attached to explication shifts, the S or the SA refers to Sahih, P. for Pickthall, Y. for Yusuf Ali, SH. for Shakir, W. for Sarwar, K. for Hilali-Khan, A. for Arberry, and subsC. stands for substituting *and* with a comma.

## Appendix D

### Binomials Affected by Semantic Shifts

**Table D1**

*Generalized Translations of Binomial Words*

Binomial	Translator	Translation	(P)artial or (C)omplete
الإثم والعدوان	Pickthall	sin and <u>transgression</u> / generalization	P
		sin and <u>transgression</u> / generalization	P
	Shakir	backing each other up against them <u>unlawfully and exceeding the limits</u> / generalization	P
	Hilali-Khan	in sin and <u>transgression</u> / generalization	P
السماء والأرض	Pickthall	the <u>heavens</u> and the earth / generalization	P
	Muhammad Sarwar	the <u>heavens</u> and earth / generalization the <u>heavens</u> and the earth / generalization	P P
	Arberry	the <u>heavens</u> and the earth / generalization	P
	Sahih International	orphans, and the <u>needy</u> / generalization orphans, the <u>needy</u> / generalization	P P
	Pickthall	orphans and the <u>needy</u> / generalization	P
	Yusuf Ali	orphans and those in <u>need</u> / generalization for orphans, for the <u>needy</u> / generalization orphans and those in <u>want</u> / generalization	P P P
	Shakir	the orphans and the <u>needy</u> / generalization	P
	Muhammad Sarwar	orphans, and the <u>destitute</u> / generalization orphans, the <u>destitute</u> / generalization the orphans, the <u>destitute</u> / generalization	P P P
	Arberry	to orphans, and to the <u>needy</u> / generalization orphans, the <u>needy</u> / generalization	P P
	Sahih International	the <u>Book</u> and <u>wisdom</u> / generalization / generalization writing and <u>wisdom</u> / generalization	C P



	Pickthall	in the <u>Scripture</u> and in <u>wisdom</u> / generalization / generalization of the <u>Scripture</u> and of <u>wisdom</u> / generalization / generalization the <u>Scripture</u> and <u>wisdom</u> / generalization / generalization	C C C
	Yusuf Ali	in <u>scripture</u> and <u>wisdom</u> / generalization / generalization the <u>Book</u> and <u>Wisdom</u> / generalization / generalization	C C
	Shakir	the <u>Book</u> and the <u>wisdom</u> / generalization / generalization	C
	Muhammad Sarwar	teach them the <u>Book</u> , give them <u>wisdom</u> / generalization / generalization the <u>Book</u> and <u>wisdom</u> / generalization / generalization God will give (Jesus) <u>wisdom</u> and teach him the <u>Book</u> / generalization / generalization	C C C
	Hilali-Khan	and He (Allah) will teach him ['Iesa (Jesus)] the <u>Book</u> and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.) / generalization	P
	Arberry	and teach them the <u>Book</u> and the <u>Wisdom</u> / generalization / generalization	C
الدنيا والآخرة	Pickthall	<u>the world</u> and the hereafter/ generalization	P
البأساء والضراء	Sahih International	<u>poverty</u> and <u>hardship</u> / generalization	P
	Pickthall	<u>adversity</u> and <u>time of stress</u> / generalization / generalization <u>affliction</u> and <u>adversity</u> / generalization / generalization <u>tribulation</u> and <u>adversity</u> / generalization / generalization	C C C
	Yusuf Ali	in pain (or <u>suffering</u> ) and <u>adversity</u> / generalization / generalization <u>suffering</u> and <u>adversity</u> / generalization / generalization	C C
	Muhammad Sarwar	distress and <u>adversity</u> / generalization	P
	Arberry	<u>hardship</u> and <u>peril</u> / generalization	P

		misery and <u>hardship</u> / generalization	P
الخمر والميسر	Sahih International	<u>intoxicants</u> , gambling / generalization	P
	Yusuf Ali	<u>intoxicants</u> and gambling / generalization	P
	Hilali-Khan	<u>intoxicants</u> (all kinds of alcoholic drinks), gambling / generalization	P
الوالدان والأقربون	Sahih International	parents and <u>relatives</u> / generalization	P
	Yusuf Ali	parents and <u>kindred</u> / generalization	P
	Muhammad Sarwar	parents and <u>relatives</u> / generalization	P
	Hilali-Khan	parents and <u>kindred</u> / generalization	P
الغدو والأصال	Sahih International	in the <u>mornings</u> and the <u>evenings</u> / generalization / mutation in the <u>mornings</u> and the <u>afternoons</u> / generalization / generalization	P C
	Pickthall	in the <u>morning</u> and the <u>evening</u> hours / generalization / mutation	P
	Yusuf Ali	in the <u>mornings</u> and <u>evenings</u> / generalization / mutation in the <u>morning</u> and <u>evenings</u> / generalization / mutation	P P
	Shakir	in the <u>morning</u> and the <u>evening</u> / generalization / mutation	P
	Muhammad Sarwar	in the <u>mornings</u> and <u>evenings</u> / generalization / mutation	P
	Hilali-Khan	in the <u>mornings</u> , and in the <u>afternoons</u> / generalization / generalization	C
الغداة والعشي	Sahih International	<u>morning</u> and <u>afternoon</u> / generalization / mutation in the <u>morning</u> and the <u>evening</u> / generalization	P P
	Yusuf Ali	<u>morning</u> and <u>evening</u> / generalization	P
	Shakir	in the <u>morning</u> and the <u>evening</u> / generalization <u>morning</u> and <u>evening</u> / generalization	P P
	Muhammad Sarwar	in the <u>mornings</u> and <u>evenings</u> / generalization	P
	Hilali-Khan	<u>morning</u> and <u>afternoon</u> / generalization / mutation	P
	Arberry	at <u>morning</u> and <u>evening</u> / generalization	P
الفحشاء والمنكر	Sahih International	immorality and <u>bad conduct</u> / generalization	P

		immorality and <u>wrongdoing</u> / generalization	P
	Pickthall	filthiness and <u>wrong</u> / generalization	P
	Yusuf Ali	what is shameful and <u>wrong</u> / generalization	P
بكرة وأصيلًا	Sahih International	<u>morning</u> and <u>afternoon</u> / generalization / generalization	C
	Yusuf Ali	<u>morning</u> and <u>evening</u> / generalization / mutation	P
	Shakir	<u>morning</u> and <u>evening</u> / generalization / mutation	P
	Muhammad Sarwar	<u>morning</u> and <u>evening</u> / generalization / mutation in the <u>morning</u> and the <u>evening</u> / generalization / mutation	P P
	Hilali-Khan	<u>morning</u> and <u>afternoon</u> [the early morning (Fajr) and 'Asr prayers] / generalization / generalization	C
خَيْرٌ وَأَبْقَى	Sahih International	<u>better</u> and more lasting / generalization	P
	Pickthall	<u>better</u> and more lasting / generalization	P
	Yusuf Ali	<u>better</u> and more enduring / generalization	P
	Shakir	<u>better</u> and more lasting / generalization	P
	Muhammad Sarwar	<u>better</u> and <u>everlasting</u> / generalization	P
	Hilali-Khan	<u>better</u> and will remain forever / generalization <u>better</u> and more lasting / generalization	P P
	Arberry	<u>better</u> and more enduring / generalization	P
الصبر والصلاة	Sahih International	patience and <u>prayer</u> / generalization	P
	Pickthall	patience and <u>prayer</u> / generalization <u>steadfastness</u> and <u>prayer</u> / mutation / generalization	P P
	Yusuf Ali	patient <u>perseverance</u> and <u>prayer</u> / mutation / generalization	P
	Shakir	patience and <u>prayer</u> / generalization	P
	Muhammad Sarwar	patience and <u>prayer</u> / generalization	P
	Arberry	patience and <u>prayer</u> / generalization	P
العشيّ والإبكار	Sahih International	in the <u>evening</u> and the <u>morning</u> / generalization / generalization	C
	Pickthall	in the early hours of night and <u>morning</u> / generalization	P
	Yusuf Ali	in the <u>evening</u> and in the <u>morning</u> / generalization / generalization	C

	Shakir	in the <u>evening</u> and the <u>morning</u> / generalization / generalization	C
	Muhammad Sarwar	in the early mornings and the <u>evenings</u> / generalization (reversed) in the <u>evenings</u> and in the early mornings / generalization	P P
	Hilali-Khan	in the <u>afternoon</u> and in the <u>morning</u> / mutation / generalization	P
	Arberry	at <u>evening</u> and dawn / <u>generalization</u>	P
الرَّبَّانِيَّونَ وَالْأَحْبَارَ	Sahih International	rabbis and <u>scholars</u> / generalization rabbis and <u>religious scholars</u> / generalization	P P
	Shakir	the masters of divine knowledge and the <u>doctors</u> / generalization <u>men</u> and the doctors of law / generalization	P P
	Muhammad Sarwar	the <u>godly people</u> and the Jewish <u>scholars</u> / generalization / generalization the <u>men of God</u> and <u>rabbis</u> / generalization / mutation	C P
	Hilali-Khan	the rabbis and the <u>religious learned men</u> / generalization	P
	Arberry	the <u>masters</u> and the <u>rabbis</u> / generalization / mutation	P
الْكَيْلَ وَالْمِيزَانَ	Sahih International	<u>measure</u> and weight / generalization the <u>measure</u> and weight / generalization	P P
	Pickthall	full <u>measure</u> and full weight / generalization	P
	Yusuf Ali	<u>measure</u> and weight / generalization	P
	Shakir	<u>measure</u> and weight / generalization full <u>measure</u> and weight / generalization	P P
	Muhammad Sarwar	<u>measurement</u> and balance / generalization <u>measures</u> and weights / generalization	P P
	Hilali-Khan	full <u>measure</u> and full weight / generalization	P
	Arberry	the <u>measure</u> and the balance / generalization	P
المِكْيَالَ وَالْمِيزَانَ	Sahih International	the <u>measure</u> and the scale / generalization <u>measure</u> and weight / generalization	P P
	Pickthall	not short <u>measure</u> and short weight / generalization	P

		full <u>measure</u> and full weight / generalization	P
	Yusuf Ali	<u>measure</u> or weight / generalization	P
		<u>measure</u> and weight / generalization	P
	Shakir	<u>measure</u> and weight / generalization	P
	Muhammad Sarwar	weighing and <u>measuring</u> / generalization (reversed)	P
	Hilali-Khan	<u>measure</u> or weight / generalization	P
	Arberry	the <u>measure</u> and the balance / generalization	P
مال وبنين	Sahih International	wealth and <u>children</u> / generalization	P
	Pickthall	wealth and <u>children</u> / generalization	P
	Shakir	wealth and <u>children</u> / generalization	P
	Muhammad Sarwar	wealth and <u>children</u> / generalization	P
		<u>children</u> and <u>property</u> / generalization / specification	P
	Hilali-Khan	wealth and <u>children</u> / generalization	P
	Arberry	wealth and <u>children</u> / generalization	P
أموال وبنين	Sahih International	wealth and <u>children</u> / generalization	P
	Pickthall	wealth and <u>children</u> / generalization	P
	Shakir	wealth and <u>children</u> / generalization	P
	Muhammad Sarwar	wealth and <u>offspring</u> / generalization	P
		wealth and <u>children</u> / generalization	P
	Hilali-Khan	wealth and <u>children</u> / generalization	P
	Arberry	wealth and <u>children</u> / generalization	P
سُنْدُسٌ وَإِسْتَبْرَقٌ	Pickthall	<u>silk</u> and <u>silk embroidery</u> / generalization / generalization	C
	Muhammad Sarwar	<u>silk garments</u> and shining brocade / generalization	P
بكرةٌ وعشياً	Sahih International	in the <u>morning</u> and <u>afternoon</u> / generalization / mutation	P
		<u>morning</u> and <u>afternoon</u> / generalization / mutation	P
	Yusuf Ali	in the <u>morning</u> and in the evening / generalization	P
		<u>morning</u> and evening / generalization	P
	Shakir	<u>morning</u> and evening / generalization	P
	Muhammad Sarwar	in the <u>morning</u> and evening / generalization	P
	Hilali-Khan	in the <u>morning</u> and in the <u>afternoon</u> / generalization / mutation	P
		<u>morning</u> and <u>afternoon</u> / generalization / mutation	P

الصلاة والزكاة	Sahih International	<u>prayer</u> and <u>zakah</u> / generalization	P
	Pickthall	<u>prayer</u> and <u>almsgiving</u> / generalization / generalization <u>worship</u> and <u>almsgiving</u> / generalization / generalization	C C
	Yusuf Ali	<u>prayer</u> and <u>charity</u> / generalization / generalization	C
	Shakir	<u>prayer</u> and <u>poor-rate</u> / generalization / mutation <u>prayer</u> and <u>almsgiving</u> / generalization / generalization	P C
	Muhammad Sarwar	<u>worship</u> him and <u>pay the religious tax</u> / generalization / generalization <u>worship</u> god and <u>pay the religious tax</u> / generalization / generalization	C C
	Arberry	to <u>pray</u> , and to give the <u>alms</u> / generalization / generalization <u>pray</u> and to give the <u>alms</u> / generalization / generalization	C C
اهتزت وربت	Yusuf Ali	<u>stirred (to life)</u> , it swells / generalization <u>stirred to life</u> and <u>yields increase</u> / generalization / omission	P P
	Shakir	<u>stirs</u> and swells / generalization	P
	Muhammad Sarwar	<u>stir</u> and swell / generalization <u>moves</u> and swells (to let the plants grow) / generalization	P P
	Hilali-Khan	<u>stirred (to life)</u> , it swells / generalization <u>stirred to life</u> and <u>growth (of vegetations)</u> / generalization / omission	P P
الأخرة والأولى	Yusuf Ali	<u>the end</u> and <u>the beginning</u> (of all things) / generalization / generalization <u>the end</u> and <u>the beginning</u> / generalization / generalization	C P
السائل والمحروم	Pickthall	the beggar and the <u>destitute</u> / generalization	P
	Muhammad Sarwar	the <u>needy</u> and the <u>destitute</u> / generalization / generalization the <u>needy</u> and the deprived / generalization	C P

	Hilali-Khan	the beggar who asks, and for <u>the unlucky who has lost his property and wealth, (and his means of living has been straitened)</u> / generalization	P
وجوههم وأديارهم	Sahih International	their faces and their <u>backs</u> / generalization	P
	Pickthall	faces and their <u>backs</u> / generalization	P
		their faces and their <u>backs</u> / generalization	P
	Yusuf Ali	their faces and their <u>backs</u> / generalization	P
	Shakir	their faces and their <u>backs</u> / generalization <u>their backs</u> (omission / generalization)	P P
	Muhammad Sarwar	their faces and their <u>backs</u> / generalization	P
		their faces and their <u>backs</u> / generalization	P
	Hilali-Khan	their faces and their <u>backs</u> / generalization	P
	Arberry	their faces and their <u>backs</u> / generalization	P
أموالهم وأنفسهم	Sahih International	their <u>wealth</u> and their lives / generalization their <u>wealth</u> and lives / generalization	P P
	Pickthall	their <u>wealth</u> and lives / generalization	P
		their <u>wealth</u> and their lives / generalization	P
	Hilali-Khan	their <u>wealth</u> and their lives / generalization	P
نخيل وأعناب	Sahih	<u>palm trees</u> and <u>grapevines</u> / generalization / specification	P
	Sarwar	<u>palm-trees</u> and <u>grapes</u> / generalization / specification	P

Note. Generalized words are underlined.

**Table D2***Mutation Shifts in Translations of Binomials*

Binomial	Translator	Translation	(P)atrial or (C)omplete
الإثم والعدوان	Yusuf Ali	in guilt and <u>rancor</u> / mutation in sin and <u>rancor</u> / mutation	P P
	Muhammad Sarwar	to commit sin and to be <u>hostile</u> to one another / mutation in sin and <u>hostility</u> / mutation	P P
	Arberry	in sin and <u>enmity</u> / mutation	P
العداوة والبغضاء	Sahih International	<u>animosity</u> and hatred / mutation	P
	Muhammad Sarwar	hatred and <u>animosity</u> / (reversed) mutation	P
طُعْيَانًا وَكُفْرًا	Sahih International	<u>transgression</u> and disbelief / mutation	P
	Pickthall	<u>rebellion</u> and disbelief / mutation <u>contumacy</u> and disbelief / mutation	P P
	Yusuf Ali	obstinate <u>rebellion</u> and <u>ingratitude</u> / mutation / mutation <u>rebellion</u> and blasphemy / mutation	C P
	Shakir	<u>disobedience</u> and <u>ingratitude</u> / mutation / mutation <u>inordinacy</u> and unbelief / mutation	C P
	Muhammad Sarwar	lose their faith in God and <u>commit</u> <u>rebellion</u> (reversed) / mutation their disbelief and <u>rebellion</u> (reversed) / mutation	P P
	Hilali-Khan	<u>rebellion</u> and disbelief / mutation	P



		obstinate <u>rebellion</u> and disbelief / mutation	P
	Arberry	<u>insolence</u> and unbelief / mutation	p
هُزُّوا وَأَلْجِبَا	Shakir	a mockery and a <u>joke</u> / mutation	P
لهو ولعب	Pickthall	a sport and pastime / (reversed) because of the reverse mutation /mutation (If not reversed) / specification	C
	Shakir	an idle <u>sport</u> and a play / mutation a <u>sport</u> and a play / mutation	P p
لعب ولهو	Pickthall	Naught is the life of the world save a <u>pastime</u> and a <u>spot</u> . (typo in spot) / (If reversed) mutation / mutation (If not) / specification <u>pastime</u> and a <u>jest</u> / mutation / mutation	C C
	Shakir	play and an idle <u>sport</u> / mutation	P
	Muhammad Sarwar	useless amusement and <u>sport</u> / mutation (reversed)	P
هُدَىٰ وَرَحْمَةٌ	Muhammad Sarwar	<u>mercy</u> and <u>guidance</u> / (reversed) mutation / mutation	C
الغدو والأصال	Sahih International	in the <u>mornings</u> and the <u>evenings</u> / generalization / mutation	P
	Pickthall	at <u>morn</u> and <u>evening</u> / mutation in the <u>morning</u> and the <u>evening</u> hours / generalization / mutation	P P
	Yusuf Ali	in the <u>mornings</u> and <u>evenings</u> / generalization / mutation in the <u>morning</u> and <u>evenings</u> /	P

		generalization / mutation	P
	Shakir	in the <u>morning</u> and the evening / generalization / mutation	P
	Muhammad Sarwar	in the <u>mornings</u> and evenings / generalization / mutation	P
	Arberry	at morn and <u>eventide</u> / mutation	P
الْعَدَاةُ وَالْعَشِيَّةُ	Sahih International	<u>morning</u> and <u>afternoon</u> / generalization / mutation	P
	Hilali-Khan	<u>morning</u> and <u>afternoon</u> / generalization / mutation	P
السمع والأبصار	Shakir	the <u>ears</u> and the <u>eyes</u> / mutation / mutation	C
	Muhammad Sarwar	<u>ears</u> , <u>eyes</u> / mutation / mutation	C
حُكْمًا وَعِلْمًا	Yusuf Ali	<u>power</u> and <u>knowledge</u> / mutation	P
	Muhammad Sarwar	knowledge and wisdom / (reversed) / mutation / mutation	C
جَنَّاتٍ وَعُيُونٍ	Muhammad Sarwar	gardens with <u>streams</u> / mutation	P
الفحشاء والمنكر	Shakir	indecency and <u>evil</u> / mutation	P
	Arberry	indecency, <u>dishonor</u> / mutation	P
بُكْرَةً وَأَصِيلًا	Pickthall	<u>early</u> and <u>late</u> / mutation / mutation	C
	Yusuf Ali	<u>morning</u> and <u>evening</u> / generalization / mutation	P
	Shakir	<u>morning</u> and <u>evening</u> / generalization / mutation	P
	Muhammad Sarwar	<u>morning</u> and <u>evening</u> / generalization / mutation	P
		in the <u>morning</u> and the <u>evening</u> / generalization / mutation	P
	Arberry	at the dawn and in the <u>evening</u> / mutation	P

كَذَّبَ وَتَوَلَّى	Pickthall	denied and <u>flouted</u> / mutation	P
الأرض والجبال	Pickthall	the earth and the <u>hills</u> / mutation	P
الصبر والصلاة	Pickthall	<u>steadfastness</u> and <u>prayer</u> / mutation / generalization	P
	Yusuf Ali	patient perseverance and <u>prayer</u> / mutation / generalization	P
الْعَشِيِّ وَالْإِبْكَارِ	Hilali-Khan	in the <u>afternoon</u> and in the <u>morning</u> / mutation / generalization	P
الأكمه والأبرص	Muhammad Sarwar	the <u>deaf</u> , the lepers / mutation	P
الْبِرِّ وَالتَّقْوَى	Yusuf Ali	righteousness and <u>self-restraint</u> / mutation	P
الرَّبَّانِيُونَ وَالْأَخْبَارُ	Muhammad Sarwar	the <u>men of God</u> and <u>rabbis</u> / generalization / mutation	P
	Arberry	the <u>masters</u> and the <u>rabbis</u> / generalization / mutation	P
تَضَرُّعًا وَخُفْيَةً	Yusuf Ali	in humility and silent <u>terror</u> / mutation	P
سُنْدُسٍ وَإِسْتَبْرَقٍ	Pickthall	finest silk and <u>gold embroidery</u> / mutation	P
أموال وبنين	Yusuf Ali	<u>resources</u> and sons / mutation	P
بُكْرَةً وَعَشِيًّا	Sahih International	in the <u>morning</u> and <u>afternoon</u> / generalization / mutation	P
		<u>morning</u> and <u>afternoon</u> / generalization / mutation	P
	Hilali-Khan	in the <u>morning</u> and in the <u>afternoon</u> / generalization / mutation	P
		<u>morning</u> and <u>afternoon</u> / generalization / mutation	P
الصلاة والزكاة	Shakir	<u>prayer</u> and <u>poor-rate</u> /	P

		generalization / mutation	
السائل والمحروم	Sahih International	the [needy] <u>petitioner</u> and the deprived / mutation the <u>petitioner</u> and the deprived / mutation	P P
	Pickthall	the beggar and the <u>outcast</u> / mutation	P
	Yusuf Ali	the (needy,) him who asked, and him <u>who (for some reason) was prevented (from asking)</u> / mutation	P
	Arberry	the beggar and the <u>outcast</u> / mutation	P
سِرُّهُمْ وَتَجَوَّاهُمْ	Muhammad Sarwar	that they hide or <u>whisper</u> / mutation their secrets and <u>whispers</u> / mutation	P P
يخوضوا ويلعبوا	Pickthall	<u>chat</u> and <u>play</u> / mutation	P
	Muhammad Sarwar	(to <u>indulge</u> ) in their <u>desires</u> and play around / mutation	P
	Arberry	<u>plunge</u> and <u>play</u> / mutation	P
حَمِيمٌ وَعَسَاقٌ حَمِيمًا وَعَسَاقًا	Yusuf Ali	a boiling fluid, and a fluid <u>dark, murky, intensely cold!</u> / mutation	P
البأساء والضراء	Arberry	<u>hardship</u> and <u>peril</u> / generalization / mutation	P
تَصْبِرُوا وَتَتَّقُوا	Pickthall	ye <u>persevere</u> and keep from evil / mutation ye <u>persevere</u> and ward off (evil) / mutation	P P
	Yusuf Ali	ye remain <u>firm</u> , and act aright / mutation	P

Note. Words with mutation shifts are underlined.

**Table D3***Specified Binomial Words in Explicit Translations*

Binomial	Translator	Explicit Translation	(P)atrial or (C)omplete
نخيل وأعناب	Sahih	<u>palm trees</u> and <u>grapevines</u> / generalization / specification	P
	Pickthall	date-palm, and <u>grapes</u> / specification	P
	Sarwar	palm-trees and <u>grapes</u> / generalization / specification	P
	Hilali-Khan	date-palms and <u>grapes</u> / specification	P
سِرًّا وَعَلَانِيَةً	Pickthall	by <u>stealth</u> and <u>openly</u> / specification	p
	Yusuf Ali	in <u>secret</u> and in <u>public</u> / specification / specification	C
	Sarwar	in <u>public</u> or in private / (reversed) specification privately and in <u>public</u> / specification	P P
	Hilali-Khan	in <u>secret</u> and in <u>public</u> / specification / specification	C
	Arberry	<u>secretly</u> and in <u>public</u> / specification / specification	C
الوالدان والأقربون	Arberry	his parents and <u>kinsmen</u> / specification	P
هُزُؤًا وَلَعِبًا	Arberry	in mockery and as a <u>sport</u> / specification	P
الْجِنِّ وَالْإِنْسِ	Arberry	jinn and of <u>men</u> / specification	P
خَوْفًا وَطَمَعًا	Sarwar	to <u>frighten</u> you and to give you hope / specification	P
الغيب والشهادة	Yusuf Ali	the unseen as well as that which is <u>open</u> / specification what is <u>hidden</u> and what is <u>open</u> / specification / specification	P C
جَنَّاتٍ وَعُيُونٍ	Pickthall	gardens and <u>watersprings</u> / specification	P
	Yusuf Ali	gardens and fountains (of clear-flowing <u>water</u> ) / specification	P
	Hilali-Khan	Gardens and water-springs (Paradise) / specification	P
قِيَامًا وَقُعُودًا	Hilali-Khan	standing, <u>sitting down</u> / specification	P
الظلمات والنور	Yusuf Ali	or the <u>depths</u> of darkness equal with light / specification	P
تَضَرُّعًا وَخُفْيَةً	Pickthall	humbly and in <u>secret</u> / specification	P
	Shakir	(openly) humiliating yourselves, and in <u>secret</u> /	P

		specification	
	Hilali-Khan	in humility and in <u>secret</u> / specification	P
		with humility and in <u>secret</u> / specification	P
مال وبنين	Yusuf Ali	wealth and ( <u>numerous</u> ) <u>sons</u> / specification	P
أموالا وأولاداً	Yusuf Ali	in wealth and in <u>sons</u> / specification	P
سمعنا وعصينا	Pickthall	We hear and we <u>rebel</u> / specification	P
أموالكم وأولادكم	Sahih	your <u>properties</u> and your children / specification	P
	Pickthall	your <u>possessions</u> and your children / specification	P
	Yusuf Ali	your <u>possessions</u> and your progeny / specification	P
	Shakir	your <u>property</u> and your children / specification	P
		your <u>possessions</u> and your children / specification	P
	Hilali-Khan	your <u>possessions</u> and your children / specification	P
أموالهم وأنفسهم	Yusuf Ali	their <u>goods</u> and their persons / specification	P
		their <u>property</u> and their persons / specification	P
	Shakir	their <u>property</u> and their persons / specification	P
		their <u>property</u> and their souls / specification	P
	Sarwar	in person or with their <u>property</u> / (reversed) specification	P
		their <u>property</u> and in person / specification	P
	Hilali-Khan	their <u>property</u> and their lives / specification	P
		their <u>properties</u> and their lives / specification	p
	Arberry	their <u>possessions</u> and their selves / specification	P
يخوضوا ويلعبوا	Shakir	plunging into false discourses and <u>sporting</u> / specification	P
		go on with the false discourses and to <u>sport</u> / specification	P

Note. Specified words are underlined.

**Table D4***Specified Binomial Words in Two-Word Translations*

Binomial	Translator	Translation	(P)atrial or (C)omplete
نخيل وأعناب	Shakir	the palms and the <u>grapes</u> / specification	P
سِرًّا وَعَلَانِيَةً	Sahih	<u>secretly</u> and <u>publicly</u> / specification / specification	C
	Pickthall	<u>secretly</u> and <u>openly</u> / specification	P
	Yusuf Ali	<u>secretly</u> and <u>openly</u> / specification	P
	Shakir	<u>secretly</u> and <u>openly</u> / specification	P
	Hilali-Khan	<u>secretly</u> and <u>openly</u> / specification	P
الوالدان والأقربون	Arberry	parents and <u>kinsmen</u> / specification	P
هُزُوا وَلَعِبًا	Pickthall	a <u>jest</u> and <u>sport</u> / specification	p
	Yusuf Ali	a mockery or <u>sport</u> / specification	p
لهو ولعب	Sahih	a diversion and a <u>sport</u> / specification	p
	Pickthall	a <u>sport</u> and pastime (reversed) / mutation / mutation (If not reversed) / specification	P
	Pickthall	a pastime and a <u>game</u> / specification	P
	Arberry	a diversion and a <u>sport</u> / specification	P
لعب ولهو	Arberry	a <u>sport</u> and a diversion / specification	P
	Pickthall	a pastime and a <u>spot</u> / (typo) (reversed, mutation / mutation) (If not reversed) / specification	P
الغيب والشهادة	Sahih International	the unseen and the <u>witnessed</u> /	P

		specification	
	Pickthall	the <u>Invisible</u> and the <u>Visible</u> / specification / specification	C
	Arberry	the Unseen and the <u>visible</u> / specification	P
الفحشاء والمنكر	Sarwar	indecenty, <u>sin</u> / specification	P
تَضَرُّعًا وَخُفْيَةً	Arberry	humbly and <u>secretly</u> / specification	P
مال وبنين	Sarwar	<u>children</u> and <u>property</u> generalization / specification	P
الأموال والأولاد	Sarwar	<u>property</u> and <u>children</u> / specification	P
مَالًا وَوَلَدًا	Yusuf Ali	wealth and <u>sons</u> / specification	P
سمعنا وعصينا	Arberry	hear, and <u>rebel</u> / specification	P
أموالكم وأولادكم	Sarwar	your <u>possessions</u> and children / specification your <u>property</u> and children / specification	P P
أموالهم وأنفسهم	Yusuf Ali	their <u>goods</u> and persons / specification	P

Note. Specified words are underlined.



**Table D5***Omission Shifts in Translations of Binomials*

Binomial	Translator	Translation	Shifts
هُزُوا وَأَعْبَا	Sarwar	useless useless act	binomial to adj. (omission, gen.) binomial to nom. (omission, gen.)
لهو ولعب	Sarwar	useless game childish game	binomial to nom. (omission, gen.) binomial to nom. (omission, gen.)
لعب ولهو	Sarwar	useless plaything	binomial to nom. (omission, gen.)
الفحشاء والمنكر	Yusuf Ali	all shameful deeds	binomial to nom. (omission, gen.)
المنافقين والمنافقات المنافقون والمنافقات	Sarwar	the hypocrites	binomial to noun
المشركين والمشركات	Sarwar	the pagans	binomial to noun
بيني وبينكم	Sarwar	God testifies of my truthfulness to you. The matter would have been ended all together. God and those who have the knowledge of the Book are sufficient witness. He is our witness.	omission, para. omission, para. omission, para. omission, para.
وجوههم وأدبارهم	Shakir	their backs	binomial to nom.
بيني وبينك	Sarwar	between us	omitted omission, para.
حَمِيمٌ وَعَسَاقُ	Sarwar	(They will be told), "This is your	omitted

حَمِيمًا وَغَسَّاقًا		recompense.	
إِسْحَاقَ وَيَعْقُوبَ	Shakir	Ibrahim and Ismail and Yaqoub	Isaac is omitted
	Sarwar	Abraham, Ishmael, Isaac, and their descendants were Jews	Jacob is omitted
يَعْقُوبَ وَالْأَسْبَاطَ	Sarwar	Ishmael, Isaac, and their descendants	Jacob is omitted
الرِّجَالَ وَالنِّسَاءَ	Shakir	the men and the children	women is omitted
ضَلَالٍ وَسُعْرِ	Sarwar	the destructive torment of hell	binomial to nom. (omission, gen)
الْوَالِدَانَ وَالْأَقْرَبُونَ	Muhammad Sarwar	parents, the orphans, the destitute	near relatives is omitted
اهْتَزَّتْ وَرَبَتْ	Sahih International	quivers and grows	swell is omitted
	Pickthall	thrilleth and groweth	swell is omitted
	Yusuf Ali	stirred to life and yields increase	swell is omitted
	Hilali-Khan	stirred to life and growth (of vegetations)	swell is omitted

*Note.* Gen. stands for a generalization, nom. for a nominal phrase, and para. for paraphrasing.