Explicitation in the English Translation of the First 13 Surahs of Part (Juz) 30 of the Holy Qur'ān

Samad Mirza Suzani[1*] (iD)

1. Department of English, Marvdasht Branch, Islamic Azad University, Marvdasht, Iran
* Corresponding author: smirzasuzani@miau.ac.ir

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ABSTRACT

The issue of literal versus free translation has always been a controversial matter in the translation of the Holy Scriptures, including the Holy Qur'ān. Explicitation, as a translation universal, has received increasing attention in the area of translating religious texts. The aim of this paper is to investigate the effects of explicitation on the translation of coherence in the first 13 surahs of Part (Juz) 30 of the Holy Qur'ān. In doing so, the model proposed by Vinay and Darbelnet (1995), along with coherence aspects in Sherman's (2010) framework were used. To this end, the first 13 surahs of Part (Juz) 30 of the Holy Qur'ān in Arabic and their five English translations by Asad, Shakir, Pickthal, Yusufali and Saffarzadeh were examined. The overall goal of the analysis was to find whether explanatory coherence was used in the English translation and how explicitation affected the coherence of the content in all translations. Findings show that explicitation not only resolved ambiguity but also strengthened the coherence of the text. However, translators, in some translations, preferred to be loyal and faithful to the original and did not add anything to their translation. Additionally, in a few cases, the addition of more words to the translation turned it into redundant mess, leading to an incoherent translation.

1. Introduction

In the present post-modern world, a large number of people, even in the Western world, seem to have been interested in knowing more about Islamic beliefs through translations of the Holy Qur'ān wherein the basis for Islamic doctrine and ideology can be found. Broadly speaking, when unfamiliar people read the translated verses of the Qur'ān through translation, they may not understand the whole meaning. They need to have some background information so as to recognize the text. Hence, expressing a word or phrase from the source language (SL) into target language (TL) which is related to an event or a matter can reveal the real story. Explicitation, following Vinay and Darbelnet (1995), refers to the process of introducing information in the TL, which was presented only implicitly in the SL, but can be derived from the context or the situation. Although explicitation helps readers better understand the content, it may affect the coherence of the text, which is the aim of the present work.

Research has so far examined either explicitation or coherence. Mentions could be made of cohesion and coherence (Mani, Bloedorn, & Gates, 1998), coherence and cohesion in text comprehension (Ferstl & von Cramon, 2001) and cohesion and explicitation (Hansen-Schirra, Neumann, & Steiner, 2012). However, in the current study, both aspects (i.e., explicitation or coherence) are simultaneously considered.

In translating a text, various aspects, such as culture, philosophy, linguistics, ideology, history, literature, gender, media and politics should be considered, which may appear simultaneously. The complexity of these issues makes it impossible to identify artificial barriers in a translation, not to mention that the main feature of them is interdisciplinarity. In fact, translation bridges the divide between different cultures and how translators transfer a cultural or religious concept into the TL matters much. Translation should be not only loyal to the original content but also understandable enough for readers.

Besides the aforementioned issues, the language of the Holy Qur'ān is sacred, meaning that the translators will face some difficulties in rendering the structure and message into a text which deems appropriate in the TL (Sharifabad & Hazbavi, 2011). Therefore, the question is how the message in a verse is conveyed given the fact that through explicitation more information is included in the translation, which in turn can affect the semantic layers of the text. Vermeer's (1989) skopos theory argues that every translation can and must be assigned a skopos; the purpose of any piece of translation (Baker 2001; Munday, 2012). The purpose of effective communication, for example, is cross-cultural transfer. It follows the principle that the translator should use translation strategies which are most appropriate for achieving the goal of the target text (TT) (Shuttleworth & Cowie, 1997, as cited in Shih, 2008). To resolve the text ambiguity, therefore, the translator turns implicit (in the original text) into explicit by adding more information. The question remaining unanswered is to what extent the explicitation technique is applicable to other situations and whether it maintains the coherence of the content.

It is important to consider the linguistic structures of the text as well, which consist of cohesion and coherence. Translating is a challenging activity because it demands thematic unity, syntactic dexterity and lexical appropriateness. It is an activity in which meaning is also transferred. In other words, to produce an effective TT, the translator is duty-bound to preserve cohesion and coherence, at least to the extent that the purpose of the source text (ST) is retained (Hu, 1999). If a translation cannot keep the usual stream of words that form a sentence or discourse, it is not able to attract the addresses, nor can it transfer the concept

clearly despite the fact that it is the translator's responsibility and goal. The main purpose of this study is to understand how coherence is affected by explicitation in translation. To better understand the consequence of the use of explicitation in rendering implication information, this study tries to answer the following questions:

1. To what extent does explicitation affect the coherence of the original text?

2. What are the most and least frequently used strategies of explicitation in the given translations?

2. Review of Literature

The issue of explicitness has encouraged a lot of scholars in the field of translation studies to consider explicitation as a translation universal. Among other scholars, Toury (1995) and Chesterman (2004) have argued that regularities, similarities and patterns do exist in translation. The term explicitation was first introduced by Vinay and Darbelnet in 1958 as the process of introducing information into the TL which is present only implicitly in the SL, but can be derived from the context or situation (Vinay and Darbelnet, 1995). The first systematic contribution to this issue is Blum-Kulka's (1986) study wherein he found that there is an observed cohesive explicitness from the ST to the TT regardless of the increase traceable to differences between the two linguistic and textual systems involved, it is a universal feature of translation which is a globally observable tendency irrespective of the languages (Eskola, 2004). Baker (2001) puts it clearly that universal features of translation are those which typically occur in the translated text rather than in the original utterances and which are not the result of interference from specific linguistic systems. In fact, searching for universal features of translation has been the crux of the matter in translation studies (Mansour, Al-Sowaidi, & Mohammed, 2014). Heltai (2005) studied explicitation, redundancy and ellipsis as related universal features of translation. Explicitation, in Heltai's words is necessary to recover ellipted in the ST and that explicitation often leads to a high degree of redundancy in the TT. Heltai argues that the concept of explicitness is vague and explicitation must be considered together with ellipsis and redundancy. She believes that all those aspects contribute to an easy process of the TT (Heltai, 2005). Explicitation can be both an unconscious operation and a deliberate strategy, depending on the circumstances (Klaudy and Karoly, 2005, as cited in Mesa-Lao, 2011). What is more important is that explicitation is considered as such only according to definite parameters, that is, when something is expressed in the translation which was not in the original, something which was implied or understood through presupposition in the ST is overtly expressed in the translation, or an element in the ST is given greater importance in the translation through focus, emphasis, or lexical choices (Séguinot, 1988). De Beaugrande and Dressler (1981) view coherence as a property of a text, sometimes, though not always, the relations are not made explicit in a text, that is, they are not activated directly by expressions of the surface. Coherence is a property of text but, at times, it is obtained through the process of interpretation by a reader. Firth (1964) asserts that meaning is a property of the mutually relevant people, things and events in the situation. Charolles (1983) says no text is inherently coherent or incoherent, the ability to make sense of a text depends on the readers' expectation and the experience of the world because a reader understands a text in a way, that seems coherent to him, corresponds with his idea of what it is that makes a series of actions into an integrated whole.

Baker (2001) believes that coherence is not a feature of text because in the final analysis, a reader can only make sense of a text by analyzing the linguistic elements which constitutes

it against the backdrop of his own knowledge and experience. it is reasonable to suggest that whether meaning is a property of text or situation, coherence is the judgment made by a reader on a text. Hatim & Mason (1990) assert that readers usually assume that the utterances presented to them are intended to be coherent. It is undeniable that coherence can only be achieved through interaction between the text and the readers, and texts are intended to be coherent and every reader understands a text in a way, that seems coherent to him. Also, according to Blum-Kulka (1986), it is clear that the text cannot be separated from the readers and the text should be approached from a reader's point of view. Coherence is a property of well-written texts that makes them easier to read and understand than a sequence of randomly strung sentences. Although the same information can be organized in multiple ways to create a coherent text, some forms of text organization will be indisputably judged incoherent (Lapata & Barzilay, 2005). Generally speaking, an original text which exists on its own is coherent both within the text and between the text and the real world (Ka Xiaoyun, 2003). To translate means to render a TT from an ST; as such, it is important to re-establish coherence at different levels in the TT so that upon completion, the TT reads naturally and smoothly; no information in the original text is distorted and every part of the text should hold together (Kwee, 2020).

Schmied and Schäffler (1997) tested the hypothesis using a corpus taken from the Chemnitz English-German translation corpus. They point out that explicitation and its reverse process which they call condensation can also be observed in translation. They differentiate between two subcategories for both processes involved. Structural explicitness results from typological differences between the two languages in question at lexical or grammatical levels, while non-structural explicitness is the product of conscious or subconscious choices made by translators rather than systemic structural differences between the two languages. On the other hand, Overas (1998) examines the validity of the explicitation hypothesis with reference to a corpus of fictional works which includes both English-Norwegian and Norwegian-English translations. The study concludes that cohesive explicitness is largely frequent in the corpus. Another finding of the study is that the translators were more oriented towards explicitation than implicitation. Besides, explicitation is more frequent than implicitation in translations from English into Norwegian than the other way around. Overas argues that explicitness is a translation norm (as cited in Mansour et al., 2014). Norm-governed explicitation is language pair-specific and it occurs as a result of lexico-grammatical and pragmatic differences between the two languages. On the other hand, strategic explicitation occurs when a translator encounters a processing problem in the TT, thus the translator resorts to explicitating or reformulating the TT in order to make the comprehension of the message easier (Mansour et al., 2014).

Baleghizadeh and Sharifi (2010) studied the explicitation of implicit logical links between sentences and clauses in Persian-English translations and examined to what extent these shifts influence the cohesion of the TT. They find that different junctives are used in the TTs with a view to explicitating different types of logical relations between ST sentences and clauses of the corpus. The researchers claim that the explicitation of those logical links contributes to the intelligibility and also naturalness of the TT. The translators resorted to explicitation to make the text cooperative and acceptable in the TL by providing more communicative clues. Higgins et al. (2004) develop a system that assesses global aspects of coherence in students' essays. They use a manually annotated corpus of essays to learn which types of discourse segments can cause breakdowns in coherence. Other approaches focus on local coherence. Miltsakaki and Kukich (2004) manually annotated a corpus of students' essays with entity transition information and found that the distribution of transition types

correlates with human grades. Foltz et al. (1998) propose a model of local coherence that presupposes no manual coding. A text is considered coherent if it exhibits a high degree of meaning overlap between adjacent sentences. They employed a vector-based representation of lexical meaning and assess semantic relatedness by measuring the distance between sentence pairs. They reported that the model correlates reliably with human judgments and can be used to analyze discourse structure. The success of the approach motivates others on semantic association models of coherence. Lin and Kan's (2011) approach introduces and operationalizes another indicator of discourse coherence by modeling a text's discourse relation transitions. Besides, Lapata and Barzilay (2005) focused on machine-generated texts and assessed which knowledge sources were appropriate for measuring local coherence. They compared and contrasted two main frameworks for representing and measuring text coherence: the syntactic framework is particularly suited for uncovering entity transition types which are typical of coherent and incoherent texts, while the semantic framework is capitalized on the notion of similarity between sentences. They experimented with a variety of similarity measures employing different representations of lexical meaning: word-based, distributional and taxonomy-based. Their experiments revealed that the two modeling approaches are complementary and their model retained aspects of entity coherence as well as semantic relatedness. (Lapata & Barzilay, 2005).

3. Methodology

The aim of this descriptive-comparative study was to investigate to what extent explicitation may happen and how it may affect the coherence of a translation. In doing so, Vinay and Darbelnet's (1995) model of explicitation, along with and the coherence aspects of Sherman's (2010) model were applied.

3.1. Materials and Corpus

The materials of this study consisted of the first 13 surahs of Part (Juz) 30 of the Holy Qur'ān in Arabic and its five translations in English by Asad, Shakir, Pickthal, Yusufali and Saffarzadeh. Besides, three Persian translations and two Qur'ānic tafsirs were used as complementary materials to assist the researcher in analyzing the texts. The three Persian translations belonged to Naser Makarem Shirazi, Bahaedin Khoramshahi and Mohammad Mehdi Fooladvand. Besides, when necessary, the translations were compared with two tafsirs as complementary materials, including *Al-Mizan* by Muhammad Husayn Tabatabai (1903-1981) and *Quran Hakim* by Grand Naser Makarem Shirazi (1926 Shiraz, Iran).

3.2. Framework of the Study

As to the framework of the study, this research focused on two key aspects: explicitation and coherence. As far as explicitation is concerned, Vinay and Darbelnet (1995) believe that implicit information in the ST can be rendered explicit in the TT through the following levels:

Grammar: e.g., explication of masculine or feminine in the TL where an indication of gender is essential;

Semantics: e.g., explanation of the meaning(s) of a term or expression from the ST into the TL;

Pragmatics: explanation of culturally-loaded expressions or situations;

Discourse: explaining issues such as increased cohesion in the TT (Munday, 2012)**.**

When it comes to coherence, on the other hand, Sherman's (2010) model was taken into account. Coherence is achieved when sentences and ideas are connected and flow together smoothly and it includes the following:

Repetition: to link ideas, sentences and paragraphs;

Transitional Expressions: to link ideas, sentences and paragraphs;

Pronouns: to link sentences;

Synonyms: to link ideas and create variety;

Parallel Structures: to link ideas, sentences and paragraphs (Sherman, 2010)

3.3. Data Collection and Analysis

The Arabic verses were compared with their English translations by Asad, Shakir, Pickthal, Yusufali, and Saffarzadeh. If there was no change in the translated text, it was given a zero value. At the same time, the interpretations (i.e., tafsirs) were examined to see if there was any matter which should be rendered explicitly for the one given implicitly in the original text. If not, this was recorded into one of the following four levels based on Vinay and Darbelnet's (1995) model: grammar, semantics, pragmatics and discourse.

If the explicitation procedure occurred in the TT, the level of coherence was determined by Sherman's model (2010), which consisted of five levels: repetition, transitional expressions, pronouns, synonyms and the use of parallel structures.

The SPSS software program was used to assess the frequencies of variables, explicitation and coherence and to reveal which translators frequently or infrequently used explicitation, and how it might occur at the levels of the coherence of the text. Finally, the data were analyzed to determine to what extent explicitation affected the coherence of the translated text.

4. Findings

First, some examples from the first 13 surahs of Part (Juz) 13 and their interpretations are presented. This is followed by the presentation of the findings on the role of explicitation in the coherence of a translated work using Vinay and Darbelnet's (1995) model and Sherman' (2010) framework.

4.1 Examples from the first 13 surahs of Part (Juz) 13 and their interpretation

Example 1:
Surah 78: *Al-Naba* **(The Tidings**
SL   عَمَّ يَتَسَاءلُونَ (١)

TL   **Asad:** about what do they (most often) ask one another?
          Shakir: of what do they ask one another?
          Pickthal: whereof do they question one another?
          Yusufali: concerning what are they disputing?

Saffarzadeh: of what do they ask one another?

In 78:1, only the first translator, Asad, uses an adverb in the translation of the original text to put more emphasis on his translation. It helps readers have a picture of the condition. It also strengthens the meaning semantically and improves the coherence of the TT and connects the ideas. It appears that the other translators prefer not to add something to the translated text.

Example 2:
Surah 78: *Al-Naba* **(The Tidings)**
SL   عَنِ النَّبَإِ الْعَظِيمِ (٢)

TL   **Asad:** about the awesome tidings (of resurrection),
        Shakir: about the great event,
        Pickthal: (it is) of the awful tidings,
        Yusufali: concerning the great news,
        Saffarzadeh: of the great news (of the Resurrection Day)

In 78:2, Asad and Saffarzadeh (henceforth, T1 and T5, respectively) revealed the real meaning behind 'the news' which is the *Resurrection Day*. This may help readers be aware of the matter; however, Pickthal simply adds a pronoun to improve the coherence of the TT.

Example 3:
Surah 79: *Al-Naziat* **(Those Who Drag Forth)**
SL   وَالنَّازِعَاتِ غَرْقًا (١)

TL   **Asad:** (Consider) those stars that rise only to set,
        Shakir: (I swear) by the angels, who violently pull out (the souls of the wicked),
        Pickthal: By those who drag forth to destruction,
        Yusufali: By the angels who tear out (the souls of the wicked) with violence;
        Saffarzadeh: By the angels who put out (the souls of the sinners) violently;

In 79:1, Asad translates the word النَّازِعَات as stars, but T2, T4, and T5 render it as angels, while T3 decides not to mention the real meaning of the word. According to Makarem in the *Quran Hakim*, it specifically means angels but can also refer to angels' duties. Tabatabai presents all possible interpretations for this word.

Example 4:
Surah 79: *Al-Naziat* **(Those Who Drag Forth)**
SL   وَالنَّاشِطَاتِ نَشْطًا (٢)

TL   **Asad:** and move (in their orbits) with steady motion,
        Shakir: and by those who gently draw out (the souls of the blessed),
        Pickthal: by the meteors rushing,
        Yusufali: by those who gently draw out (the souls of the blessed);
        Saffarzadeh: by the angels who draw out (the souls of the believers) gently and with ease;

T1 gives a different translation of this verse, namely, the movement of the stars. All other translators, except for Pickthal, render the same meaning, which is the way angels get the soul of the believers.

Example 5:
Surah 80: *Abasa* **(He Frowned)**
SL   عَبَسَ وَتَوَلَّى (١)

TL   **Asad:** (He) frowned and turned away
          Shakir: (He) frowned and turned his back,
          Pickthal: (He) frowned and turned away
          Yusufali: (The Prophet) frowned and turned away,
          Saffarzadeh: (the messenger) frowned and turned away,

The subject of this verse has been removed. Translators here resolve this problem by adding a pronoun or a noun phrase. It seems that the translators are not sure who the real subject is; thus, they prefer to use a generic or masculine pronoun. In Persian translation, nobody adds the subject and translators prefer to stay loyal to the ST.

Example 6:
Surah 80: *Abasa* **(He Frowned)**
SL   أَن جَاءَهُ الْأَعْمَى (٢)

TL   **Asad:** because the blind man approached him!
          Shakir: because there came to him the blind man,
          Pickthal: because the blind man came unto him.
          Yusufali: because there came to him the blind man (interrupting).
          Saffarzadeh: because the blind man who came to him (interrupted the discourse of the meeting by asking him questions).

T4 and T5 describe the reason why the messenger carried out the action in the last verse. Other translators, however, only transfer the originality of the text.

Example 7:
Surah 81: *Al-Takwir* **(The Overthrowing)**
SL   وَإِذَا النُّفُوسُ زُوِّجَتْ (٧)

TL   **Asad:** and when all human beings are coupled (with their deeds),
          Shakir: and when souls are united,
          Pickthal: and when souls are reunited,
          Yusufali: when the souls are sorted out, (being joined, like with like);
          Saffarzadeh: and when the souls are united (with their bodies);

In defining the verb زُوِّجَتْ (coupled), T1 tries to link souls to human deeds, while others believe in the attaching of souls and their bodies together. There are different considerations, and hence, different renditions. Nonetheless, Tabatabai believes the verb زُوِّجَتْ (coupled) shows that the creator will create a situation in which any soul gets coupled with its analogous soul, either good or bad.

Example 8:
Surah 81: *Al-Takwir* **(The Overthrowing)**
SL   وَإِذَا الصُّحُفُ نُشِرَتْ (١٠)

TL   **Asad:** and when the scrolls (of men's deeds) are unfolded,
          Shakir: and when the books are spread,
          Pickthal: and when the pages are laid open,
          Yusufali: when the scrolls are laid open;

Saffarzadeh: and when the book (of deeds) shall be laid open;

In 81:10, T1 and T5 use the explicitation technique to strengthen the meaning of the text for readers, while others prefer not to mention the reason for opening the pages.

Example 9:
Surah 82: *Al-Infitar* (The Cleaving)
SL   كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ (٩)

TL   **Asad:** Nay, (O men,) but you (are lured away from God whenever you are tempted to) give the lie to (God's) Judgment!
          Shakir: nay! But you give the lie to the judgment (day),
          Pickthal: nay, but ye deny the judgment.
          Yusufali: nay! But ye do reject right and judgment!
          Saffarzadeh: (the truth is that) you (people) deny the (day of) recompense (for the deeds);

In 82:9, T1, T5, and T2 try to make the sentence clearer and more comprehensible, while the subject is not rendered and the meaning of the word بِالدِّينِ (the judgment day) is not unanimously understood.

Example 10:
Surah 82: *Al-Infitar* (The Cleaving)
SL   يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (١٩)

TL   **Asad:** (It will be) a Day when no human being shall be of the least avail to another human being: (for on that Day it will become manifest that) all sovereignty is God's alone.
          Shakir: the day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.
          Pickthal: a day on which no soul hath power at all for any (other) soul. The (absolute) command on that day is Allah's.
          Yusufali: (it will be) the day when no soul shall have power (to do) aught for another: for the command, that day, will be (wholly) with Allah.
          Saffarzadeh: (it will be) a day that no one shall be of any benefit for another, (since on that day) the command will (totally) belong to Allah, (the Almighty).

In this verse, all translators add something to improve the cohesion and coherence of the text. Also, all features of grammar are used to make it more understandable to readers.

Example 11:
Surah 83: *Al-Mutaffifin* (Defrauding)
SL   أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (٤)

TL   **Asad:** Do they not know that they are bound to be raised (from the dead)?
          Shakir: Do not these think that they shall be raised (again)?
          Pickthal: Do such (men) not consider that they will be raised (again)?
          Yusufali: Do they not think that they will be called (to account)?
          Saffarzadeh: Do they not think (that there will be a Judgement Day) and they will be raised up (to receive their recompense?

In 83:4, most interpreters give one or more words to show the meaning of the term مَبْعُوثُونَ (to be raised up) in this sentence.

Example 12:
Surah 83: *Al-Mutaffifin* (Defrauding)
SL   لِيَوْمٍ عَظِيمٍ (٥)

TL   **Asad:** (and called to account) on an awesome Day,
       Shakir: for a mighty day,
       Pickthal: unto an awful day,
       Yusufali: on a mighty day,
       Saffarzadeh: and (this will happen) on a Great Day:

Asad and Saffarzadeh add more words in their translations when describing the promised day, while others prefer not to mention anything.

Example 13:
Surah 84: *Al-Inshiqaq* (The Sundering)
SL   وَيَصْلَى سَعِيرًا (١٢)

TL   **Asad:** but (he) will enter the blazing flame.
       Shakir: and enter into burning fire
       Pickthall: and be thrown to scorching fire.
       Yusufali: and (he) will enter a blazing fire.
       Saffarzadeh: and (he) will enter the flaming hell fire,

To make the text more cohesive, T1, T4, and T5 insert a subject to this verse using a parenthesis.

Example 14:
Surah 84: *Al-Inshiqaq* (The Sundering)
SL   إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ (١٤)

TL   **Asad:** for, behold, he never thought that he would have to return (to God).
       Shakir: surely he thought that he would never return.
       Pickthall: he verily deemed that he would never return (unto Allah).
       Yusufali: truly, did he think that he would not have to return (to us)!
       Saffarzadeh: and verily, he was of the opinion that he would never be raised up (after his death),

T1, T3 and T4 insert an object to complete the sentence; however, T5 adds a phrase to complete the sentence semantically rather than structurally. Also, Khoramshahi and Tabatabai believe it refers to the resurrection day when people will be asked about their deeds.

Example 15:
Surah 85: *Al-Burooj* (The Mansions of the Stars)
SL   وَالْيَوْمِ الْمَوْعُودِ (٢)

TL   **Asad:** and (then bethink thyself of) the promised Day,
       Shakir: and the promised day,
       Pickthall: and by the promised day.

Yusufali: by the promised day (of judgment);
Saffarzadeh: by the promised day (of judgement),

T1 creates a more comprehensive translation, compared to others, who just mention the promised day (i.e., Judgment Day). In his interpretation, Tabatabai also talks about it.

Example 16:
Surah 85: *Al-Brooj* (The Mansions of the Stars)
SL   وَشَاهِدٍ وَمَشْهُودٍ (٣)

TL   **Asad:** and (of) Him who witnesses (all), and (of) that unto which witness is borne (by Him)!
Shakir: and the bearer of witness and those against whom the witness is borne
Pickthall: and by the witness and that whereunto he beareth testimony,
Yusufali: by one that witnesses, and the subject of the witness;
Saffarzadeh: by (those messengers) who bear witness and (their followers) who are the subjects of their witness,

In 85:3, T1 and T5 try to present a stronger rendition, compared to others; Tabatabai believes that شَاهِدٍ (witness) is our God who observes the brutal act of the disbelievers (مَشْهُودٍ).

Example 17:
Surah 86: *Al-Tariq* (The Morning Star)
SL   وَالسَّمَاءِ وَالطَّارِقِ (١)

TL   **Asad:** (Consider) the heavens and that which comes in the night!
Shakir: (I swear) by the heaven and the comer by night;
Pickthall: by the heaven and the morning star,
Yusufali: by the sky and the night-visitant (therein);
Saffarzadeh: by the sky and by Tariq,

The term *Al-Tariq* has been translated differently. T1, T2 and T4 define it as something that appears at night, while for T3, it is a morning star, and T5 just renders the exact word literally. Tabatabai believes that it means something or someone that appears at night but here it means the star that appears at night.

Example 18:
Surah 86: *Al-Tariq* (The Morning Star)
SL   يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧)

TL   **Asad:** issuing from between the loins (of man) and the pelvic arch (of woman).
Shakir: coming from between the back and the ribs
Pickthall: that issued from between the loins and ribs.
Yusufali: proceeding from between the backbone and the ribs:
Saffarzadeh: which comes out of the backbone (of the father) and the ribs (of the mother);

T1 and T5 offer more explanation (adding an object of preposition), compared to others. This helps readers understand what makes the creation of men possible if our God decides it to be done.

Example 19:
Surah 87: *Al-Ala* (The Most High)
SL   سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى (١)

TL   **Asad:** Extol the limitless glory of thy Sustainer's name the glory of the Al-
          Highest,
          Shakir: glorify the name of your lord, the most high,
          Pickthall: praise the name of thy lord the most high,
          Yusufali: glorify the name of thy guardian-lord most high,
          Saffarzadeh: (o, messenger) celebrate the name of your creator and nurturer,
          the supreme exalted:

Just Saffarzadeh reveals the name of the addressee—the prophet. Tabatabai offers the same description. To improve the text, T1 adds some new words.

Example 20:
Surah 87: *Al-Ala* (The Most High)
SL   وَالَّذِى قَدَّرَ فَهَدَى (٣)

TL   **Asad:** and who determines the nature (of all that exists), and thereupon guides
          it (towards its fulfillment),
          Shakir: and who makes (things) according to a measure, then guides (them to
          their goal),
          Pickthall: who measureth, then guideth;
          Yusufali: who hath ordained laws, and granted guidance;
          Saffarzadeh: the one who ordained (men's life) and also guided (him to the
          right path);

T1 and T2 provide explanatory information using parentheses and try to mention all things which are measured by God. Similarly, Tabatabai believes that the idea behind this verse is all things that exist. On the contrary, T5 restricts it only to men's life.

Example 21:
Surah 88: *Al-Ghashiyah* (The Overwhelming)
SL   هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (١)

TL   **Asad:** has there come unto thee the tiding of the Overshadowing Event?
          Shakir: has not there come to you the news of the overwhelming calamity?
          Pickthall: hath there come unto thee a tiding of the overwhelming?
          Yusufali: has the story reached thee of the overwhelming (event)?
          Saffarzadeh: (o, messenger) has there come to you the story of Ghashiyah?

Most translators render similar meanings in English except T5 who prefers the exact word in the TT. Both Makarem and Tabatabai use the term Resurrection Day for the word الْغَاشِيَةِ in their interpretations.

Example 22:
Surah 88: *Al-Ghashiyah* (The Overwhelming)
SL   أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (١٧)

TL   **Asad:** do, then, they (who deny resurrection) never gaze at the clouds pregnant
          with water, (and observe) how they are created?
          Shakir: will they not then consider the camels, how they are created?

Pickthall: will they not regard the camels, how they are created?
Yusufali: do they not look at the camels, how they are made?
Saffarzadeh: do the disbelievers not look at the camel how it was created?

Asad's and Shakir's translations are more detailed, compared to other renditions. Regarding the term يَنْظُرُونَ, they mention who the addresses are clearly. On the other hand, T1 gives a completely different meaning for الْإِبِلِ (i.e., cloud), while the same term is translated differently (i.e., camel) by other translators.

Example 23:
Surah 89: *Al-Fajr* **(The Dawn)**
SL   أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦)

TL   **Asad:** art thou not aware of how thy Sustainer has dealt with (the tribe of) Ad,
         Shakir: have you not considered how your lord dealt with Ad,
         Pickthall: dost thou not consider how thy lord dealt with (the tribe of) Aad,
         Yusufali: seest thou not how thy lord dealt with the Ad (people),
         Saffarzadeh: (o, messenger!) have you not observed how your creator &
nurturer dealt with the Ad (people)?

Asad, Pickthall, Yusufali and Saffarzadeh use the word tribe or people to define the proper noun 'Ad' which is the name of an ancient tribe. The last translator also renders the verse explicitly by offering explanatory information based on her own interpretation.

Example 24:
Surah 89: *Al-Fajr* **(The Dawn)**
SL   إِرَمَ ذَاتِ الْعِمَادِ (٧)

TL   **Asad:** (the people of) Iram the many-pillared,
         Shakir: (the people of) Aram, possessors of lofty buildings,
         Pickthall: with many-columned Iram,
         Yusufali: of the (city of) Iram, with lofty pillars,
         Saffarzadeh: (a people), who were like lofty pillars,

Iram in most translations refers to a city with high strong pillars. T5, however, believes that Iram refers to the tribe's ancestor, while the people in this city were tall enough to be called pillars. Tabatabai has a similar opinion and uses the term in both senses.

Example 25:
Surah 90: *Al-Balad* **(The City)**
SL   يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا (٦)

TL   **Asad:** He boasts, "I have spent wealth abundant!"
         Shakir: he shall say: I have wasted much wealth,
         Pickthall: and he saith: I have destroyed vast wealth:
         Yusufali: he may say (boastfully); wealth have I squandered in abundance!
         Saffarzadeh: the (hypocrite) man says: I wasted a lot of money (in paying
alms and charity).

In 90:6, T5 uses explicitation to show why some people boast, as they spent money for charity and alms. In contrast, other translators did not provide any explanatory information.

Khoramshahi, Makarem and Tabatabai hold a similar opinion about people giving money to poor people.

Example 26:
Surah 90: *Al-Balad* **(The City)**
SL   أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ (١٨)

TL   **Asad:** Such are they that have attained to righteousness;
        Shakir: these are the people of the right hand,
        Pickthall: their place will be on the right hand.
        Yusufali: such are the companions of the right hand.
        Saffarzadeh: such people (who have fulfilled the undertaking of the hard task) are the fortune ones (they will be the inhabitants of the paradise and the record of their deeds is in their right hand).

Saffarzadeh offers detailed explanatory information about the verse. Her translation includes an explanation about the term أَصْحَابُ الْمَيْمَنَةِ (righteous companions), while other translators just resorted to a literal equivalent.

Example 27:
Surah 90: *Al-Balad* **(The City)**
SL   وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ (١٩)

TL   **Asad:** whereas those who are bent on denying the truth of our messages they are such as have lost themselves in evil,
        Shakir: and (as for) those who disbelieve in our communications, they are the people of the left hand,
        Pickthall: but those who disbelieve our revelations, their place will be on the left hand.
        Yusufali: but those who reject our signs, they are the (unhappy) companions of the left hand.
        Saffarzadeh: but those who denied our signs and miracles, they are the miserable ones (they will enter the hell and the record of their deeds is in their left hand);

Shakir, Pickthal and Yusufali offers a literal translation of the noun أَصْحَابُ الْمَشْأَمَةِ (people in the left hand). Asad and Saffarzadeh interpret it as evil and miserable people. Asad and Saffarzadeh's interpretation is in line with that of Makarem and Tabatabai.

4.2 The impact of explicitation on coherence

Table 1 shows that Saffarzadeh used explicitation in 95 possible cases (of 371), while Asad used it in 88 possible cases (of 95 cases), which is about 92.6 percent (Table 2). Yusufali used this strategy in 42 verses accounting for 44.2 percent (Table 3). As far as Pickthal's translation is concerned, this strategy was used for 31.5 percent of possible cases in 30 verses (Table 4). Finally, Shakir preferred to use it just in 22 cases accounting for 23.1 percent of all possible conditions (Table 5).

Table 1. Frequency and percentage of explicitation in Saffarzadeh's rendition

Saffarzadeh		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	yes	95	25.6	25.6	25.6
	no	276	74.4	74.4	100.0
	Total	371	100.0	100.0	

Table 2. Frequency and percentage of explicitation in Asad's rendition

Asad		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	yes	88	23.7	23.7	23.7
	no	283	76.3	76.3	100.0
	Total	371	100.0	100.0	

Table 3. Frequency and percentage of explicitation in Yusufali's rendition

Yusufali		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	yes	42	11.3	11.3	11.3
	no	329	88.7	88.7	100.0
	Total	371	100.0	100.0	

Table 4. Frequency and percentage of explicitation in Pickthal's rendition

Pickthal		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	yes	30	8.1	8.1	8.1
	no	341	91.9	91.9	100.0
	Total	371	100.0	100.0	

Table 5. Frequency and percentage of explicitation in Shakir's rendition

Shakir		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	yes	22	5.9	5.9	5.9
	no	349	94.1	94.1	100.0
	Total	371	100.0	100.0	

Tables 1 to 5 clearly indicate the frequency and percentage of explicitation in all translations. Tables 6 to 10 show how frequently the categories of Vinay and Darbelnet's (1995) model in explicitation are distributed in translators' renditions.

Table 6. Frequency and percentage of Vinay and Darbelnet's (1995) model in Saffarzadeh's rendition

Saffarzadeh		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	276	74.4	74.4	74.4
	Grammar	8	2.2	2.2	76.5
	Semantics	25	6.7	6.7	83.3
	Pragmatics	1	.3	.3	83.6
	Discourse	61	16.4	16.4	100.0
	Total	371	100.0	100.0	

Table 7. Frequency and percentage of Vinay and Darbelnet's (1995) model in Asad's rendition

Asad		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	283	76.3	76.3	76.3
	Grammar	14	3.8	3.8	80.1
	Semantics	22	5.9	5.9	86.0
	Pragmatics	1	.3	.3	86.3
	Discourse	51	13.7	13.7	100.0
	Total	371	100.0	100.0	

Table 8. Frequency and percentage of Vinay and Darbelnet's (1995) model in Yusufali's rendition

Yusufali		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	329	88.7	88.7	88.7
	Grammar	8	2.2	2.2	90.8
	Semantics	2	.5	.5	91.4
	Pragmatics	1	.3	.3	91.6
	Discourse	31	8.4	8.4	100.0
	Total	371	100.0	100.0	

Table 9. Frequency and percentage of Vinay and Darbelnet's (1995) model in Pickthal's rendition

Pickthal		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	340	91.6	91.6	91.6
	Grammar	9	2.4	2.4	94.1
	Semantics	5	1.3	1.3	95.4
	Discourse	17	4.6	4.6	100.0
	Total	371	100.0	100.0	

Table 10. Frequency and percentage of Vinay and Darbelnet's (1995) model in Shakir's rendition

Shakir					
		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	349	94.1	94.1	94.1
	Grammar	8	2.2	2.2	96.2
	Semantics	2	.5	.5	96.8
	Discourse	12	3.2	3.2	100.0
	Total	371	100.0	100.0	

Tables 6 to 10 show that the translators intended to enhance the cohesion of the translation by adding words, phrases and sentences to enhance the discourse. Semantics is the second most frequently used category which benefits from the translations. To bridge the cultural gap between the two languages, Saffarzadeh and Asad's translation regularly included similar meanings so that the translation becomes more understandable to the readers. The next categories included grammar and pragmatics, which were infrequent, compared to the previously-mentioned categories. Grammar ranks third with 2.2 to 3.8 percent of explicitation, while pragmatics ranks fourth with zero to 0.3 percent. Although it was expected to see that all translators use explicitation, it appears that, apart from Saffarzadeh and Asad, other translators do not show a marked tendency in using explicitation in transferring meaning.

To trace the effect of explicitation on coherence, Sherman's model (2010) was used for the analysis. The findings show that the highest frequency belongs to Saffarzadeh by 100 % (Table 11), followed by Asad, Yusufali, Pickthal, and Shakir, respectively, as shown in Tables 12-15.

Table 11. Frequency and percentage of Sherman's (2010) model in Saffarzadeh's rendition

Saffarzadeh					
		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	276	74.4	74.4	74.4
	Repetition	10	2.7	2.7	77.1
	Pronouns	18	4.9	4.9	81.9
	Synonyms	67	18.1	18.1	100.0
	Total	371	100.0	100.0	

Table 12. Frequency and percentage of Sherman's (2010) model in Asad's rendition

Asad					
		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	283	76.3	76.3	76.3
	Repetition	9	2.4	2.4	78.7
	Transitional Expressions	3	.8	.8	79.5
	Pronouns	22	5.9	5.9	85.4
	Synonyms	54	14.6	14.6	100.0
	Total	371	100.0	100.0	

Table 13. Frequency and percentage of Sherman's (2010) model in Yusufali's rendition

Yusufali		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	329	88.7	88.7	88.7
	Repetition	3	.8	.8	89.5
	Transitional expressions	1	.3	.3	89.8
	Pronouns	15	4.0	4.0	93.8
	Synonyms	23	6.2	6.2	100.0
	Total	371	100.0	100.0	

Table 14. Frequency and percentage of Sherman's (2010) model in Pickthal's rendition

Pickthal		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	340	91.6	91.6	91.6
	Repetition	2	.5	.5	92.2
	Pronouns	11	3.0	3.0	95.1
	Synonyms	18	4.9	4.9	100.0
	Total	371	100.0	100.0	

Table 15. Frequency and percentage of Sherman's (2010) model in Shakir's rendition

Shakir		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	349	94.1	94.1	94.1
	Repetition	2	.5	.5	94.6
	Pronouns	9	2.4	2.4	97.0
	Synonyms	11	3.0	3.0	100.0
	Total	371	100.0	100.0	

As Tables 11 to 15 show the most frequent strategy of Sherman's (2010) framework is synonyms where translators use similar or close meanings to make the target content more comprehensible. The second frequent strategy is pronouns wherein what is deleted as a subject or an object of the sentence can strengthen the content for readers in the TL. The third frequent strategy is repetition in which translators repeat the past events in the current text, which helps to make the context comprehensible for readers. Transitional expressions come fourth, which connects two separate parts of a sentence. The least frequent strategy is parallel structures and no translator made use of it.

5. Discussion

Translating religious contexts needs more attention and preparation as translators have to deal with ideologies and beliefs. Therefore, translators should focus on details. The main objective of this research was to understand how seasoned translators transferred implicit meanings to the TL. The findings showed that most of the translators, except Shakir and Pickthal, attempted to reveal implicit meanings and used different approaches to turn the implicit content into explicit. Additionally, in many cases, Saffarzadeh and

Asad preferred not to reveal their own interpretations of verses explicitly, but generally tried to be loyal to the real background of the issues, although in a few cases they rendered different concept(s) of the verses.

The findings of this research can broaden our understanding of how using explicitation in transferring meaning(s) from the SL to the TL can help readers recognize the context better. More specifically, these findings indicate that Saffarzadeh and Asad and, to some extent, Yusufali used explicitation to offer more details to the target readers and to make translation more comprehensible. They also transfer the implied meaning(s) where necessary.

Particularly noteworthy is although these findings indicate how explicitation can improve the coherence of interpretations in most cases, there were a few cases where redundant information and details were offered by the translator. The main problem with such cases is that when readers read the verse and attempt to understand the content to grasp the main points, they may get distracted by these redundant details, which is in sharp contrast with the real intention of the translator, especially in religious and holy scriptures.

6. Conclusion

This study aimed to investigate the role of explicitation in the coherence of five translated works of the Holy Qur'ān and its interpretation. Although religious tenets discourage the addition of information and details to the original content of the holy scriptures, this study showed how the addition of even one word can change or improve a concept, and consequently, the ambiguity of the verse is resolved for the readers, who are interested in knowing circumstances of revelation, which were presented implicitly in the original text. Not only can explicitation help to transfer the meaning more precisely, it can also help to resolve controversies between different Islamic sects as long as translators are loyal to the actual background of matters. Future studies should follow this trend. Translation consists of two processes, namely, reading in the SL and writing in the TL. Therefore, mistranslation occurs when the translator faces difficulty in reading the original text or witting the translation. Furthermore, the translation goes beyond a mere replacement of the ST words and phrases with TL equivalents as it also involves the role translation plays in society (Robinson, 2004). Although different texts with various genres are a challenge for translators, translating holy texts is more sensitive and demands careful work. Such texts deal with ideologies and beliefs and then their translators must be fully aware of the specifications and issues related to them.

Overall, it is the skill of a good translator to properly transfer cultural or religious expressions between the two languages. Therefore, the translator should be clear enough and stay loyal to the original and it must be also understandable to and acceptable to the target readers. Explication was also used between the two languages of Arabic and English in translating Islamic concepts. Although the two languages have different structures, it is still feasible to yield an acceptable interpretation for native English speakers who wish to read Islamic scriptures.

A major limitation of this study was the small sample size of the corpus. To have more reliable findings, future studies can apply these models to more chapters of the holy Qur'ān. In addition, another limitation of the research was the researcher's limited time and budget. In addition to the above-mentioned limitations, caution should be taken when

doing research on religious issues as any misinformation in the study can mislead the followers of a religious group or may lead to strong opposition. Researchers must strive to maintain a neutral stand and should not take sides in matters or arguments. Perhaps due to a similar concern, a few translators—as this study showed—preferred not to change the original SL content and stayed loyal to the original context. Future studies should examine other chapters of the Holy Qur'ān to complement the results of this paper. It is hoped that the findings of these studies can help future translators render religious content more properly.

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