

The Effect of Explication on Translation Coherence: A Case of English Translation of Qur'anic Verses

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Abstract

A main concern in translation from initial times has been how to translate a text, i.e., a translator should use a literal or a free translation. It has especially been the most controversial matter in all religions in the interpretation of Holy Scriptures into another language, as translators have to deal with ideologies and beliefs. In this vein, in the present study, the model proposed by Vinay and Darbelnet (1995) was applied to study the effect of explication on translation coherence of the first 13 surahs of Juz 30 of the Holy Qur'an. To this end, five English translations of those parts in which the translators had to add something meaningful into the target language were investigated to see how explication may affect the coherence of the content. The results indicated that, for the most part, using explication procedure in transferring meaning from source language to target language not only removed the ambiguity but also strengthened the coherence of the text, though in some renditions, translators preferred to keep loyalty and didn't add anything to the source language. Also, in a few cases inserting more words made it redundant which disturbed the coherence.

Keywords: Explication, Coherence, Qur'anic verses, Source language, Target language

Introduction

Nowadays, people, especially in Western world, have been interested in knowing more about Islamic beliefs. One of the most important documents is the available translations of Holy Scriptures like Quran, which includes the main characteristics of the Islamic ideas and can help readers to become familiar with Islam. People, who read the verses of Quran in translation for the first time may not understand the whole meaning. To recognize a text we need to know the background of it. Hence, expressing a word or phrase from source language (SL) into target language (TL) which is related to an event or a matter can reveal

the real story. Based on Vinay and Darbelnet (1995), explicitation is the process of introducing information into the target language which is presented only implicitly in the source language, but which can be derived from the context or the situation. Although using explicitation procedure may prevent the misconception of the real meaning, it may also affect the coherence or the solidarity of concept, which is going to be examined in this research. In the previous works, researchers either worked on explicitation or coherence such as cohesion and coherence (Mani, Bloedorn, & Gates, 1998), coherence and cohesion in text comprehension (Ferstl & von Cramon, 2001), cohesion and explicitation (Hansen-Schirra, Neumann, & Steiner), but here both aspects will be simultaneously considered in a translation process from Arabic to its counterpart English text.

In translating a text we have to consider different aspects of a text which may appear simultaneously, such as culture, philosophy, linguistics, history, literature, gender, media and politics, all of them have touched on translation greatly, and have been touched by translation act. The complexity of the issues makes it impossible to identify artificial barriers in a translation while whose characteristic features are interdisciplinarity. Until the late 1970s virtually no one thought of translation as essentially a social activity. Translation was a linguistic activity performed on texts, the only real issue was accuracy which was defined narrowly in terms of linguistic equivalence, and universally with no attention to the differing needs and demands and expectations of real people in real-world situations. (Robinson, 2004).

Translation act try to make a bridge between two different cultures, it completely depends on the way the bridge is built by the translators to transfer a cultural or religion expression into target language. It should be clear and loyal to the original and also understandable by readers, the more distance between them, the more difficulty may appear.

Considering the aforementioned issues, the sacredness of the language of revelation also should be considered which prevents the translator to render the structure and message, as s/he deems appropriate in the context of target language text (Sharifabad & Hazbavi, 2011).

Therefore, the question is how implicature in a verse is conveyed while by using explicitation procedure more information is rendered which may affect the semantic aspects of the text.

Vermeer's skopos theory (1989) argues that every translation can and must be assigned a skopos; the purpose of any piece of translation (Baker 2001; Munday, 2001). It is the cross-cultural transfer for the purpose of effective communication. It follows the principle that the translator should use the translation strategies which are most appropriate for achieving the purpose for which TT is intended (Shuttleworth & Cowie, 1997, cited in Shih, 2008).

To reveal an implicit concept or idea the translator adds something more than original to remove the ambiguity. The matter is, is it applicable to use this technique in every situation, doesn't it interrupt the coherence of the content, or is it better to render the surface of the meaning and responsible to the originality of the source language? Explicitation may not be completely counterbalanced, a shift intentionally or conditionally is made in transferring an implicit meaning of a concept to explicit one but it doesn't guarantee that the whole procedure will be true.

The main purpose of this study here is to examine and investigate the coherence of the renders after being affected by explicitation procedure. Translating different texts with various genres has got its own importance in that field, but translating holy texts is more sensitive and prominent, for such a text deals with ideologies and beliefs. The translator of divine books must be fully aware of the specifications and issues related to such kind of translations (Sharifabad & Hazbavi, 2011).

Today the interaction between Muslims and non-Muslims necessitates knowing Islamic religion more than before. Foreign people need to reach the main sources of Holy Scriptures but in their own language with explicit concept to be clearly understandable, what exactly magnifies the significant function of translators in using proper procedure in translation.

It is important to consider the linguistic structures of the text as well, which consist of cohesion and coherence. Translating is a challenging act because it demands thematic unity, syntactic dexterity and lexical appropriateness, an act in which simultaneously meaning is also transferred. In other words, to produce an effective target-language text (TLT), the translator is duty-bound to preserve cohesion and coherence, at least to the extent that the purpose of the source-language text (SLT) is retained (Hu, 1999). If a translated work cannot keep the usual stream of words which form a sentence or discourse, it is not able to attract the addresses, and not able to transfer the concept clearly which is obliged to be the main aim of a translator.

In order to find the consequence of using explicit equivalence of what is not mentioned clearly, that is implicit, from original script into the target one, the researcher formulated some questions to analyze this procedure and reach useful and proper answers to the following questions:

1. To what extent does explicitation affect the coherence of a translation text?
2. Which translation(s) render the most frequency of explicitation usage?
3. Which translation(s) render the least frequency of explicitation usage?
4. Is it useful to reveal the implicit concept of a text explicitly?

Theoretical & Practical basis of research

This kind of assumption has encouraged a lot of scholars in the field of translation studies to think of the universals of translation. Toury (2004), Chesterman (2004) among others have argued that regularities, similarities and patterns do exist in translation. One of the universals of translation that gained a lot of attention is explicitness.

The term explicitation was first introduced by Vinay and Darbelnet in 1958 as the process of introducing information into the target language which is present only implicitly in the source language, but which can be derived from the context or the situation (Vinay and Darbelnet, 1995).

The first systematic contribution in this regard came from Blum-Kulka (1986); there is an observed cohesive explicitness from ST to 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 (1993) puts it clearly that universal features of translation are those features which typically occur in translated text rather than 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 has dealt with explicitation, redundancy and ellipsis as related universal features of translation. Explicitation, in Heltai's words is necessary, among others to recover elements ellipsis in the source text and that explicitation often leads to a high degree of redundancy in the target text. 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 target text (Heltai, 2005).

Explicitation can be both an unconscious operation and a deliberate strategy, depending on the circumstances (Klaudy and Karoly, 2005, 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 source text is overtly expressed in the translation, or an element in the source text is given greater importance in the translation through focus, emphasis, or lexical choice (Séguinot, 1988).

De Beaugrande & 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 (cited in Kwee, 2010).

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 which seems coherent to him, corresponds with his idea of what it is that makes a series of actions into an integrated whole (cited in Kwee, 2010).

Baker (1992) 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 judgement made by a reader on a text (cited in Kwee, 2010).

Hatim & Mason (1990) 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 which seems coherent to him, (cited in Kwee, 2010).

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 (cited in Kwee, 2010).

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, a source 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 target text from a source text; as such, it is important to re-establish coherence at different levels in the target text so that upon completion, the target text reads naturally and smoothly; no information in the source text is distorted; and every part of the text holds together. (cited in Kwee, 2010).

Research Background

Schmied and Schäffler (1997) have tested the hypothesis using a corpus material, 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 the lexical level or at the grammatical level.

Non-Structural Explicitness; is the product of conscious or subconscious choices made by translators rather than systemic structural differences between the two languages.

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 an increased level of cohesive explicitness exists in the corpus. Another finding of the study is that the translators have been more oriented towards explicitation than implicitation. Besides, explicitation is more frequent than implicitation in translations from English into Norwegian than in the other direction; Overas argues that explicitness is a translation norm. (Mansour et al., 2014)

Englund Dimitrova (2003, 2005a, 2005b) has used thinking aloud protocols with a view to testing the hypothesis. The subjects of the study are asked to verbalize whatever comes to their mind in the process of translation and their utterances are recorded or videotaped. In addition to TAPs, Englund Dimitrova has used software that enables subjects to record all keystrokes. The study has concluded that at least two different types of explicitation exist: norm-governed explicitation and strategic explicitation.

Norm-governed explicitation is language pair-specific and it occurs as a result of lexico-grammatical and pragmatic differences between the source and target language.

Strategic explicitation occurs when a translator encounters a processing problem in the target text, thus the translator resorts to explicating or reformulating the target text in order to make the comprehension of the message easier. (Mansour et al., 2014)

Baleghizadeh & Sharifi deal with the explicitation of implicit logical links between sentences and clauses in Persian-English translation and to what extent these shifts influence the cohesion of the target text. They find that different junctives are used in the TTs with a view to explicating 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 resort to explicitation to make the text cooperative and acceptable in the TL by providing more communicative clues (Baleghizadeh & Sharifi, 2010).

Higgins et al. (2004) develop a system that assesses global aspects of coherence in student 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 student essays with entity transition information, and show 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.

Lapata and Barzilay concentrated 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: that particularly suited for

uncovering entity transition types typical of coherent and incoherent texts and introduced a model that quantitatively delivers this assessment.

The semantic framework: this 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, their model retained aspects of entity coherence as well as semantic relatedness. (Lapata & Barzilay, 2005).

Lin (2011) approach introduces and operationalizes another indicator of discourse coherence, by modeling a text's discourse relation transitions. Karamanis (2007) has tried to integrate local discourse relations into the Centering-based coherence metrics for the task of information ordering, but was not able to obtain improvement over the baseline method, which is partly due to the much smaller data set and the way the discourse relation information is utilized in heuristic constraints and rules.

Research methodology

The materials

In this study a quantitative aspect of research is applied to investigate, on the one hand, the extent to which explicitation procedure may happen and, on the other hand, how this may affect coherence of a translation work. In this vein, two independent models of Vinay and Darbelnet (Cited in Munday, 2012) in explicitation procedure and the coherence aspects of (Dayne Sherman, 2010) are applied.

The main materials are the Holy Quran and five English translations, besides three Persian translations and two interpretational works will be used as complementary materials to help in processing the work. This research will focus on the two procedures: explicitation, and coherence, the former is investigated by following methods:

Implicit information in the ST is rendered explicit in the TT (Vinay and Darbelnet, 1995). This may occur on the levels of: **Grammar**; English ST the doctor explicated as masculine or feminine in a TL where indication of gender is essential. **Semantics**; the explanation of a ST cultural item or event, such as: US Thanksgiving or UK April Fool's joke. **Pragmatics**; The opaque and culturally located US English idioms, it's easy to be a Munday morning quarterback. **Discourse**; such as increased cohesion in the TT(Munday, 2012).

The latter, coherence, will be also considered by Dayne Sherman's model (2010). In evaluating coherence, which is achieved when sentences and ideas are connected and flow together smoothly, we follow this method (Dayne Sherman, 2010) to assess the coherence in writings:

Repetition: to Link Ideas, Sentences, and Paragraph. **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.

The Analysis of Data

first of all, every verse is compared precisely with its translations, if there is no change in translated text it will be given a zero value, then at the same time the interpretations are examined to see if there is any

matter which should be rendered explicitly but given implicitly in the original text, otherwise this will be recorded into four levels according to Vinay & Darbelnet's model, to be used then in SPSS program: 1- grammar, 2-semantics, 3-pragmatics, and 4-discourse.

If the explication procedure occurs in the TT, the level of the coherence will be determined by Sherman's model (Dayne Sherman, 2010), it consists of five levels: 1-Repetition, 2- Transitional Expressions, 3- Pronouns, 4- Synonyms, and 5- Parallel Structures.

The SPSS program is used to assess the frequencies of variables, explication and coherence, to reveal which translation/s used explication procedure more than other, and then, how it might occur in the levels of the coherence of the text. Finally the data will be analyzed to know to what extent explication procedure may or may not affect the coherence of the translated text. The advantages of the research shows the tendency of Saffarzadeh's renders in using explication with 25.6 percent of possible cases which need to be explained more in target language. In opposition Shakir gains the lowest position in this procedure. The research shows the usefulness of explication procedure but it cannot claim to apply this in every text, it is somewhat relative and depends on many factors such as; the kind of text which should be translated, who is the reader, a foreign or a native, all of these matters should be considered to be able to judge about this subject, in many cases without giving more details the readers, specially foreign ones, cannot communicate with them and this forces the translator to remove this empty space by adding some words.

Research Findings

The main idea of this research was to find the effect of explication strategy on coherence of a translated work in a specified Holy Scripture, the model first was introduced by Vinay and Darbelnet (1995), where translators confront a condition in which they should either add something to target text to transfer the meaning clearly to their readers or be loyal to the original text as the process of translation. The first 13 surahs of Juz 30 of Quran were considered as the main base of research, to apply the nominated models on it and assess what Vinay & Darbelnet believe as a universal feature in translation. the questions were to see to what extent explication can affect the coherence of the text, which translator use this strategy more, and finally to see that it will be useful to reveal the implicit concept explicitly.

First the verses in Arabic considered separately and compared with five English counterparts which are rendered by Asad, Shakir, Pickthal, Yusufali, and Saffarzadeh. The results show that of 371 verses, Saffarzadeh applies explication in 95 possible conditions (table 1). Asad uses this procedure in 88 of 95 cases which is about 92.6 percent of possible conditions (table 2), the other one, Yusufali, applies this in 42 verses that is about 44.2 percent (table 3), at the forth place Pickthal renders a 31.5 percent by using the procedure in 30 verses (table 4), Shakir, the last one, prefers to use it just in 22 cases which is about 23.1 percent of all possible conditions (table 5).

Table 1: The percentage of using explication procedure generally in Saffarzadeh's renders:

Saffarzadeh					
		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of using explication procedure generally in Asad's renders:

Asad					
		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of using explication procedure generally in Yusufali's renders:

Yusufali					
		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of using explication procedure generally in Pickthal's renders:

Pickthal					
		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of using explication procedure generally in Shakir's renders:

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

The tables above clearly indicate the rate of explication occurrences in all renders, table 1 shows 25.6 % which belongs to Safarzadeh, table 2, Asad, is 23.7 %, table 3, Yusufali, is near to 11.3 %, the forth one, Pickthal, is close to 8.4 %, and finally the last table relates to Shakir that is the least occurrences of explication, 5.9 %. Table 6 to table 10 indicate how categories of Vinay and Darbelnet's model in explication distribute along translators works, the results show that they intend to increase the cohesion

of translation by adding words, phrase, and sentences to increase the discourse. Semantics is the other category which most uses in translations, especially in Saffarzadeh and Asad's works, different cultures between two languages make the translators add similar meaning to the context to be more understandable than source text. The next categories are including grammar and pragmatics which are used less than other in translations, grammar is placed between 2.2 to 3.8 % at the best position, and pragmatics is put in the bottom of these categories which is variable between zeros to .3 percent. Although it was expected to see that all translators, when it is necessary, use the explicitation procedure except two translators, Saffarzadeh and Asad, the others don't have enough tendencies to follow this rule in transferring meaning.

Table 6: The percentage of categories of explicitation in Saffarzadeh's renders:

Saffar		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of categories of explicitation in Asad's renders:

Asad		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of categories of explicitation in Yusufali's renders:

Yusufali		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of categories of explicitation in Pickthal's renders:

Pickthal		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of categories of explicitation in Shakir's renders:

Shakir		Frequency	Percent	Valid Percent	Cumulative Percent
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	

To trace the effect of explicitation it was managed to consider the distribution of categories of Dayne Sherman's model (2010), the data show 95 possible cases, like the previous stage the most frequency belongs to Saffarzadeh by 100 % (table 11), and the next ones which are shown in tables 12-15 sequentially consist of Asad, Yusufali, Pickthal, and Shakir.

Table 11: The percentage of categories of coherence in Saffarzadeh's renders:

Saffarzadeh

		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of categories of coherence in Asad's renders:

Asad

		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of categories of coherence in Yusufali's renders:

Yusufali

		Frequency	Percent	Valid Percent	Cumulative Percent
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: The percentage of categories of coherence in Pickthal's renders:

Pickthal					
		Frequency	Percent	Valid Percent	Cumulative Percent
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 415: The percentage of categories of coherence in Shakir's renders:

Shakir					
		Frequency	Percent	Valid Percent	Cumulative Percent
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	

Second by referring to records in table 11-15, the most frequency of Sherman's categories is belonging to synonyms in which translators used similar or close meaning to make the target content more comprehensive, and then pronouns that determine what was deleted as a subject or an object of the sentence, it can strengthen the content for reader in target text. The third, repetition, what translators used to remind the past events into current text, which help to make the context comprehensive for readers. Transitional expressions is placed in the fourth rank, a way in coherence procedure which connect two separate parts of a sentence, and the last one, parallel structures that is not taken by translators in this project.

Conclusion

The findings of this research gave us a vivid look of how using explicitation in transferring meaning from source language to target one can help the reader to recognize the context better. By referring to statistics they tell us that Saffarzadeh and Asad and somewhat Yusufali have specific attention on using explicitation to give more details to the target text, to make it more comprehensive than the source ones for readers, to transfer the implied meaning where it is necessary. The advantages on the tables which were provided by SPSS program point out how using explicitation strengthened the coherence of interpretations in most cases of this project, however there were few cases which somehow considered redundant, that is, the translator gave more details than it was necessary, the readers, who read a context and try to comprehend the matters, want to get the main point easily, whatever interrupts it can distract them from the text, that is the opposite of the real intention of the translator especially in this case that is a religious and holy scriptures.

Translation consists of two processes; reading in the SL and writing in the TL, any kind of problems in reading and writing processes leads to mistranslation; to avoid misunderstandings it is important to know what exactly mention, i.e. to have precise definitions of terms which are used (Sharifabad & Hazbavi, 2011). The object of this research was to consider how the nominated translators transfer implicit meanings to the target, the data indicates that most of them except Shakir and Pickthal, try to reveal implicit concepts and use different approaches convey the subjects explicitly.

Translating different texts with various genres has got its own importance in translation studies, however translating religious context need more attention while translators have to deal with ideologies and beliefs, and it should be done with precise focus. They should be prepared with issues that may appear in their translation. For, in this project seems two of translators in some cases preferred not to reveal their interpretations of verses explicitly, but who did it mostly, like Saffarzadeh & Asad, in comparison with Persian interpretations totally tried to be loyal to the real background of the matters, though in few cases they rendered different concept of the verses.

Translation involves far more than finding target-language equivalents for source-language words and phrases; it also involves the roles translation plays in society and society plays in translation (Robinson, 2004). It is the art of a translator to transfer cultural or religion expressions from source text to target one properly, it should be clear and loyal to the original and also understandable and admissible by target readers. The procedure of explicitation that was considered here in transferring concept between Arabic and English indicates that although both languages have different structures, it is feasible to render an acceptable interpretation for native English speakers who like to communicate with Islamic scriptures. This paper has aimed to investigate the effect of using explicitation in a translated work of a religious and ancient context, that is, Quran, on coherence of its interpretation. Although it has mostly been forbidden in Christian, Jewish, and Islamic religions to add something to the original content of Holy Scriptures, especially here Quran, it is clearly considerable in this study to see how adding even one word could evolve and strengthen the concept and remove ambiguity of a verse to its reader, who are interested to know the real story which is rendered implicitly. Not only using this procedure could help to transfer the meaning precisely, it also could help to remove some issues which exist between Islamic sects as long as we are loyal to the real background. It would be a good idea in translation study to support this path for further researches to make this useful act more acceptable for oppositions. One of the constraints in this study undoubtedly was the length of the study. If it was possible to apply the model of research on more chapters of Quran the results could have been more reliable, however every research is restricted by this limitation and it is not just for this work.

On the other hand, increasing the length of the study impose the researchers to spend more time which itself is another limitation, while we should present the paper in a reasonable time.

Having considered longer period causes more expenses, other limitation, on researchers who should control and manage every aspects of project to be able to hand it in proper time. Besides these issues, working on religious projects needs a precise attention, being careful not to write anything which may disturb followers of a religious group or make a strong opposition. Researchers in this case should keep neutrality in their jobs; they must not support either side in an argument.

Practical suggestions

A few of translators in this case of research, maybe because of the mentioned concern, mostly preferred not to change the SL content and were loyal to the original context. It is representable to ask others, who are struggling in this field, to do further researches on other chapters of Quran to reach complement results, something that could strengthen the results of this thesis. Indeed, to be able to use the advantages of the works and render better translations of religious context in the future, and to be able to persuade people that stand the opposite side and concern about the concept of what our Creator revealed by his messenger.

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