

**A Semantic-Exegetical Approach to Rendering Some
Mistranslated Qur'anic Terms**

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Abstract

*This paper aims to investigate the significance of using exegeses in the translation of the Quran. The translator's bilingual capacity and bicultural understanding are not sufficient enough to translate the Quran. Many Quranic words and expressions are Quran-bound and have different layers of meaning. A translator must consider multiple factors beyond bilingual competence, including context, exegeses, grammar, and Islamic jurisprudence (fiqh). In the current study, the translations of 31 Quranic verses are explored and analyzed in six translations of the Quran, chronologically ordered as follows: Hilâlî and Khân (1996) *The Noble Qur'ân: English Translation of the Meanings and Commentary*, Saheeh International (1997) *Translation of The Meanings of the Glorious Quran*, Abdel Haleem (2004) *The Qur'ân: A New Translation*, Fadel (2020) *Bridges' Translation of the Qira'at of the Noble Qur'an*, Rowad Translation Center (2023) *Explanation of the Meanings of the Noble Qur'an in the English Language*, and Habib and Lawrence (2024) *The Quran: A Verse Translation*. Baker's (1992) classification of the types of meaning and Nida's (1964) typology of formal and dynamic equivalence as well as Az-Zahabi's (2000) four stipulations of exegetical translation of*

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the Quran are explored and adopted as key theories of translation and linguistics to assist in analysing the verses thoroughly. The study findings highlight that Quran exegeses play a significant role in clarifying the meaning of Quranic words and expressions which is deemed indispensable for Quran translators. Moreover, translators' reliance on their linguistic and cultural backgrounds does not necessarily result in appropriate translations since many Quranic words and expressions have multi-layered meanings that need to be explored precisely and meticulously. Additionally, four stipulations are proposed by Az-Zahabi (2000) and should be met to produce an exegetical translation of the Quran.

Keywords: Exegetical Translation, Exegetical Approach, Quran Translation, Quran Exegeses, Exegetical Meaning

1.1 Introducing the Study

The Quran is the miraculous book of Allah sent upon Prophet Muhammad to be guidance for all human beings. For more than 1400 years, hundreds of interpretations have been written by many scholars to understand its meanings, messages, and rulings. Also, tens of translations have been produced by many translators from different backgrounds to deliver the word of Allah to the whole world.

As a matter of fact, the Quran is the main source of Islamic legislation in addition to Prophetic Sunnah. Accordingly, any misunderstanding of these two sources may lead to misunderstanding of Islam. That is why; translators of the Quran should explore the meaning of each single word when delving into translating the Quran into other languages as there are many factors affecting understanding the Quran. For example, the reasons for revelation should be investigated to know the circumstances behind revealing a certain verse as well as the place, time, and persons included in the event. Also, the translator should have a good command of both Arabic and English grammar, linguistics, rhetoric, and culture. Additionally, the foreign reader should know that translating the Quran is only an attempt to transfer its meanings according to the translator's knowledge and that it is not the original text in any way since it is still a human work that strives to render the word of Allah. That is why; Quran exegeses are indispensable in understanding the Quranic text and its miraculous layers of meanings. This is confirmed by Abdul-Raof as follows:

The Qur'ân is one of the most internationally widely read texts every day. It is read by millions of Muslims on a daily basis whether in its original Arabic or in translated versions; yet there is no book available to the reader, Arab or non-Arab, which

Ramadan Hassan Ahmed El Sayed provides a linguistic and rhetorical insight into Qur'ânic discourse. Much effort has been exerted to translate the Glorious Qur'ân into different languages, however there is no translation that can be considered a substitution or a replacement of the original text with its unique features that make it untranslatable. (2001, p. 1)

1.2 Context of the Study

Neglecting exegetical sources risk misinterpretation, potentially leading to inaccuracies in translation. In many cases, translators rely on Quran exegeses, but when encountering some obvious or axiomatic Quranic terms, they depend on their linguistic capacity and religious innate which may not be correct in many cases. For example, in Repentance Chapter, verse (67), Allah says, نَسُوا اللَّهَ فَنَسِيَهُمْ. The word فَنَسِيَهُمْ in this verse seems to be semantically clear without any ambiguity, so most of the translators render it as “forgot”. However, this translation is inaccurate since Allah does not forget as confirmed many times in the Quran like in (19:64) وَمَا كَانَ رَبُّكَ نَسِيًّا “And your Lord is not forgetful”, and in (20:52) لَا يَضِلُّ رَبِّي وَلَا يَنْسَى “My Lord neither errs nor forgets”. Therefore, it should be translated as “ignore”, “forsake” or “abandon”. These details can be obtained through Quran exegeses, which crystalizes their significance in understanding the Quran. The Quran consists of 6236 verses and nearly 77,439 words and translating each of these verses and words requires great efforts to search for their accurate and appropriate meanings in dependable exegeses.

1.3 Aims of the Study

The study aims to investigate the effect of verifying the interpretation of Quranic verses and Quran exegeses on

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translating the Quran. Accordingly, the study is significant since it fills a gap in the field of Quran translation and attracts the attention of translators to the importance of relying on exegeses when rendering the Quran into English. Translating the Quran without exploring the meaning of each single word would result in an inaccurate text, and hence would lead to misunderstanding Islam. So, the translator plays the role of the exegetist throughout the journey of translation. This study also sheds light on the different schools of Quran exegeses, their ideologies and methodologies, and their effect on Quran translation. Over and above, four stipulations of translating the Quran exegetically are pointed out in this study as stated by Az-Zahabi (2000). Accordingly, 31 words from different chapters of the Quran have been selected to explore this significant issue.

1.4 Research Problem

Many Quran translators depend on their linguistic capacity in translating the Quran especially when rendering words and expressions that seem evident and axiomatically clear. However, in many cases, it has been found out that this strategy is not so accurate and sometimes the meaning is deviated and distorted. Consequently, translators of the Quran should first use Quran exegeses to interpret the meaning of each single word before translating it whatever clear and evident it is. Also, one of the major problems concerning using Quran exegeses is that there are many schools of Quran exegeses and some of them may not be suitable or deviated from the methodology of the Sunni Muslim Mainstream Approach. An overview of these schools is provided in the study to attract the translators' attention to this important issue.

1.5 Research Questions

The study aims to answer the following questions:

- 1- How does reliance on exegetical sources impact the semantic accuracy of Quran translations?
- 2- What criteria should guide the selection of exegetical sources for Quran translation?
- 3- To what extent can the exegetical translation of the Quran deliver the intended meaning while considering the target text norms and culture?
- 4- What are the stipulations of exegetical translation of the Quran?

2.0 Review of the Literature

2.1 Quran Exegeses Schools

The translator's awareness of the ideological approaches and backgrounds of the different Quranic exegeses facilitates selecting the suitable interpretation without delving into deviated or unacceptable interpretations. Abdul-Raof (2012, p. 1) points out the various theological distinctive schools of Qur'anic exegeses and classifies them into two types: Mainstream and Non-Mainstream. He adds that Mainstream exegeses represent the traditional Sunni exegeses referred to as "*al-tafsir bil-ma'thur*". Their methodology is based on: (a) the three canons of exegesis, namely the Qur'an, the hadith, and the views of the companions and early successors, and (b) the exoteric meaning of the verse or Qur'anic expression. (ibid, p. 4)

On the other hand, Non-Mainstream exegeses represent the major dogmatic views of the *Sufiah*, *Mu'tazilah*, *Shi'a*, and *Ibadiyyah* (ibid, p. 4). They have some characteristics as follows: They tend to adopt a personal (rational) opinion/approach to the

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Qur'anic text, they deal with the esoteric meaning of the Qur'anic expression and verses, they have limited reference to Qur'anic inter-textuality or hadith, and they have limited reference to the exegetical views of the companions and the early successors.

Accordingly, each of the rational Quranic exegeses has some distinctive characteristics and they all oppose the Mainstream school of exegeses which are called "Sunni" or "*Salafi*" that is adopted in the current study for some reasons. First, they represent the approach followed by most of the Muslims all over the world. Second, they are void of personal whims, sectarian ideologies, or/and illogical interpretations. Moreover, they rely on the Quran, Sunnah, and reliable views of the companions and the early successors. Therefore, resorting to the Non-Mainstream exegeses means it is adopted by a translator who upholds sectarian ideology and hence mirrors it in his/her translation. For example, Shi'aa translations of the Quran rely on Shi'aa exegeses and hence reject Sunni ones.

2.2 Translation and Meaning

Crystal (2003, p. 286) stresses that the study of meaning in language requires consideration of non-linguistic factors, including thought, context, knowledge, intention, and use. Greenberg and Harman (2005, p. 1), in their discussion of conceptual role semantics, postulate that the meaning of linguistic expressions is determined by their role in cognitive processes. Meaning serves to unify the elements of experience, including objects, situations, events, and the interplay between individuals and language. Tanesini (2007, p. 1996) defines a theory of meaning for a language as a framework that assigns literal meaning to each linguistic expression, explicating the knowledge possessed by speakers who comprehend these expressions (i.e., their linguistic competence). Radden et al.

(2007, p. 1) assert that within Cognitive Linguistics, there is a consensus that meaning is not inherent in linguistic units but is instead constructed in the minds of language users.

2.3 Types of Meaning

“Meaning” has been the subject of debate and research among many linguists and translators. In her *In Other Words*, Baker (1992, pp. 13-15) identifies four primary types of meaning.

1. Propositional meaning: it arises from the relationship between a word and its referent or description in a real or imagined world, as conceptualized by speakers of a particular language.

2. Expressive meaning: it pertains to the speaker's emotions or attitudes rather than the referential content of words or utterances.

3. Presupposed meaning: it emerges from co-occurrence restrictions, such as the expectation of certain words or expressions appearing alongside a particular lexical unit like in collocations.

4. Evoked meaning: it is derived from dialectal and register-based variations.

Baker's classification of the types of meaning illuminates the variations in meaning that can arise within the same context, which translators must carefully consider. This framework offers an approach to understanding the complexities inherent in transferring meaning across languages. Baker's typology is particularly significant for translators, as it highlights the multifaceted nature of meaning, which extends beyond simple lexical equivalence to encompass deeper layers of interpretation. By delineating propositional, expressive, presupposed, and evoked meaning, Baker underscores the

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critical role of context, connotation, and cultural nuances in the translation process. This perspective reinforces the notion that translation is not merely a matter of substituting words but rather a sophisticated process aimed at capturing the full range of meaning embedded in the source text. Baker's views about rendering meaning can be helpful if adopted by translators of the Quran. Also, another type of meaning can be added to Baker's previous typology when translating the Quran which is the exegetical meaning and it cannot be obtained without consulting the Quranic exegeses even if the translator is well-aware of the source and target text linguistic nuances and cultures.

2.4 Nida's Formal and Dynamic Equivalence

Nida (1964) introduces the concept of Formal and Dynamic equivalence in translation. Formal equivalence means to prioritize fidelity to the lexical and grammatical structures of the source language to remain as close as possible to the original text without introducing the translator's interpretations or personal ideas. In contrast, dynamic equivalence adopts a more natural rendering of the text, often at the expense of literal accuracy. This approach emphasizes translating the original language "thought for thought" rather than "word for word".

Furthermore, Nida adds that dynamic equivalence seeks to convey the message of the original text in such a way that the target audience's response mirrors that of the original audience. The goal is to ensure that readers of both the source and target languages comprehend the text's meaning in a similar manner. Also, he defines formal equivalence as a target language (TL) item that serves as the closest equivalent of the source language (SL) word or phrase (1964, p. 167). Moreover, he states that not all SL items have formal equivalents in the TL, particularly when referring to culture- or geography-specific phenomena.

He adds that translations targeting a high degree of formal equivalence often result in texts that are difficult to comprehend and may require supplementary explanations, such as footnotes.

According to Nida's equivalence theory, translating the Quran requires adopting both formal and dynamic equivalence. This depends on the nature of the Quranic expression/verse. For instance, in verses that discuss issues related to inheritance and jurisprudence, formal equivalence would be a suitable choice so as to deliver the accurate semantic meaning. However, in verses that include rhetorical devices like metaphor, metonymy, allegory, etc. adopting dynamic equivalence would deliver the intended meaning successfully since the literal meaning (formal equivalence) may not convey the implied message successfully.

2.5 Literal and Exegetical Translation of the Quran

In his *Al-Tafsir Wal-Mufasirun*, Az-Zahabi (2000, p. 20) states that literal translation of the Quran would inevitably result in the loss of some of its rhetorical characteristics, and hence it may degrade it from its heavenly standard to the standard of human writings. He adds that adopting the literal translation approach in translating the Quran would also result in many linguistic and legal deficiencies since it is the production of human endeavour that may not be able to cover all the Quranic dimensions including its linguistic accuracies, rhetorical features, miracles, prosody, legal rulings, secrets, future unseen predictions, etc. Accordingly, the purposes for which the Quran is revealed would not be considered comprehensively.

On the other hand, Az-Zahabi (2000, p. 21) comments that the exegetical translation of the Quran tends to be more explanatory in the sense that it offers an informative translation that explicates and interprets the original text and message of the Quran but in another language. For example, in Al-Isra'a Chapter, verse 29, *وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ*, if

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this verse is translated literally, the meaning will be distorted and misunderstood as it will mean that one shouldn't tie his hand to his neck tightly or make them loose. Following such an approach may also shock the target reader for its illogicality and naivety as there is no sane person who would do such a thing with himself which the Quran forbids people not to do. Accordingly, the translator should give an exegetical translation that conveys the meaning intended behind the surface meaning which in this case is: do not spend wastefully or tightfistedly. Therefore, adopting an exegetical translation of the Quran is like interpreting the Quran but in another language and this is permissible and approved. In other words, as long as it is permissible to interpret the Quran, it is also permissible to translate it exegetically. However, it should be taken into consideration that the target reader, who may not know about the Arabic language, cannot distinguish whether the translated text is conveying the Quranic text accurately or not. That is why; the translator should bear the responsibility of transferring the meaning of each single verse after reviewing the reliable Quranic exegeses honestly and faithfully.

Within the same context, Az-Zahabi (2000, pp. 23-24) lists four stipulations of exegetical translation of the Quran. First, the translator should depend on reliable Quranic exegeses as well as the Prophetic Sunnah, Arabic language sciences, and Islamic legal fundamentals. Hence, if the translator and the Quran interpreter do not depend on the aforementioned sources and rely on their mental abilities, linguistic capacity, and personal views, their translation/interpretation, then, are not approved and should be rejected. The second condition is that the translator should avoid following any deviated doctrines or ideologies that oppose the Quranic principles and guidance. Quran translators and interpreters who adopt strayed doctrines translate/interpret according to their whims and inclinations which divert them from the Quranic principles. Third, the

translator of the Quran must be knowledgeable in both the source and target languages with deep understanding of their linguistics, cultures, and styles. Finally, a translator of the Quran should start by writing the Quran first, then read its interpretation, and finally translate it exegetically avoiding literal translation as much as possible.

2.6 Previous Studies on Translating the Qur'an

A lot of research has been conducted on translating the Qur'ân. However, little are the studies and research done on the translation of the Quran in relation to Quran exegeses. Kenneth Cragg (1988) points out the linguistic richness of the Qur'anic text that does not allow any translation to be a substitution or a replacement of the original text as it is the word of God.

James W. Morris (2000) argues that the demand for Qur'anic translations among both Muslims and non-Muslims is more pressing in the contemporary era than at any previous point in history. Morris further adds that the increasing globalization and multiculturalism of societies, a trend likely to intensify in future generations, necessitate that a broader, predominantly non-Muslim audience engage with the Qur'ân—almost exclusively through translated versions. Central to his essay is the exploration of the communication dynamic between the translated text and its audience, particularly their comprehension of the translation. Morris identifies a critical issue prevalent among translators working across religious, cultural, and linguistic boundaries: published Qur'an translations often appear overly preoccupied with the interpretations of earlier scholars and the anticipated critiques of academic peers, thereby neglecting the fundamental question of how these translations resonate with and are understood by their intended readership. This oversight, he suggests, undermines

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the effectiveness of these translations in reaching and impacting their wider audiences.

El-Azab (2012) explores the pragmatic phenomena in the translation of the Qur'ân, pragmatic losses and pragmatic misinterpretations in the translation of the Cow, Joseph and the Cave Chapters. As a matter of fact, the thesis represents a link between pragmatics and translation. This inter-disciplinary approach has been overlooked in the translational process of the sacred text. The study investigates high sensitive areas in the core texture of translation. It tackles the thorny problems of meaning, ambiguity, verbal irony, collocation, body language, body-part idiom, synecdoche, apposition, rhetorical question, euphemism, colour, serial verb construction, stretched verb constructions, reciprocal verb and pragmatic use and usage.

Al-Badrany (2023) investigates instances where Qur'anic translators misinterpret specific Qur'anic terms, leading to inaccuracies in the translation of Qur'anic verses. By analyzing nine English translations of 17 selected Qur'anic verses and referencing two widely recognized Qur'anic exegeses. The study identifies significant patterns of misunderstanding that result in mistranslation. The findings indicate that these inaccuracies arise from various linguistic and interpretive challenges, including misconceptions, misreference, homonymy, and inflectional ambiguities. The study concludes that, in addition to requiring a strong command of the Arabic source language (SL) and Qur'anic Arabic specifically, translators must engage with authoritative Qur'anic exegeses to address potential misunderstandings effectively. This approach is essential to ensure the accuracy and fidelity of Qur'anic translations, thereby minimizing the risk of mistranslation.

Based on the preceding studies, it is evident that the present study addresses a significant gap in the field of Qur'anic translation. This study focuses on underexplored areas that need further scholarly investigation seeking to make an original and

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meaningful contribution to the field. A distinguishing feature of this research is its methodological approach, which adopts six different Qur'an translations to ensure a comprehensive and accurate investigation of the selected verses. By doing so, the study aims to offer a more nuanced and holistic understanding of the role of exegesis (*tafsir*) in the translation of the Qur'an, thereby advancing scholarly discourse in this area.

3.0 Methodology

3.1 Sampling

The data of this study include 31 verses drawn from six translations of the meanings of the Glorious Qur'an arranged chronologically ordered as follows: Hilâlî and Khân (1996) *The Noble Qur'ân: English Translation of the Meanings and Commentary*, Saheeh International (1997) *Translation of The Meanings of the Glorious Quran*, Abdel Haleem (2004) *The Qur'ân: A New Translation*, Fadel (2020) *Bridges' Translation of the Qira'at of the Noble Qur'an*, Rowad Translation Center (2023) *Explanation of the Meanings of the Noble Qur'an in the English Language*, and M. A. R. Habib and Bruce B. Lawrence (2024) *The Quran: A Verse Translation*. Three post-2020 recent translations are selected in the study as it is expected that the more the translation is recent, the less mistranslations and inaccuracies it may have and the more it has made use of the previous translations.

3.2 Procedures Followed for Conducting the Study

For the purpose of data collection, some procedures have been followed. Firstly, 31 Quranic words have been selected from the Quran after reviewing some references that discuss the problematic interpretations of some Quranic words, such as:

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- 1- Safwat Al-Bayan Li-Ma'ani Al Qur'an by Hassanein Muhammad Makhlouf;
- 2- Al-Sahah by Muhammad bin Abi Bakr Al-Razi;
- 3- Lisan Al-Arab by Jamal Al-Din bin Manzur;
- 4- Mu'jam Kalimat Al-Quran by Muhammad Adnan Salem and Muhammad Wahbi Suleiman;
- 5- Taṭbiqat Nahwyyia wa Balagyyiah by Dr. Abdul Aal Salem Makram;
- 6- and Mufradat Alfaz Al-Quran by Al-Raghib Al-Isfahani.

Then, the interpretation of these selected words has been looked up in various reliable Qur'an exegeses, such as:

- 1- Tafseer Ibn Kathir by Ismail bin Kathir;
- 2- Tafseer At-Tabari by Muhammad bin Jarir Al-Tabari;
- 3- Tafseer Al-Jalalain by Jalal Al-Din Al-Mahalli and Jalal Al-Din Al-Suyuti;
- 4- Tafseer Al-Qurtubi by Muḥammad ibn Aḥmad ibn Abi Bakr al-Anṣari al-Qurṭubi;
- 5- Al-Tafsir Al-Wasit by Ali b. Aḥmad Al-Waḥidi Al-Naysaburi;
- 6- and Tafseer Al-Baghawi by Husayn b. Mas'oud Al-Baghawi.

Next, the different interpretations of each Quranic word under investigation are compared with the verse's six adopted translations. Finally, a suggested translation for each word is presented in case the existing ones do not deliver the appropriate meaning.

3.3 Methods of Data Collection and Research Design

The current study is a qualitative descriptive research that depends on collecting qualitative data and analysing them from different perspectives. The strategies employed in the study include investigating the interpretation of the selected verses from Quran exegeses. In order to collect the data of this study, I adopted different methods that are suitable for the nature of this research. These methods consist of analysing secondary or existing data. I also depended on reliable exegeses of the Qur'an to collect the needed data.

3.4 Methods of Data Analysis

The collected data have been analysed through the following steps. First, in order to get the accurate meaning of the selected verses, their interpretations have been compared through the adopted Quranic exegeses mentioned above. Then, the six translations of each verse have been analysed and compared linguistically. In order to check the accuracy of the meaning of the Quranic words under investigation, dictionaries like Oxford Advanced Learner's Dictionary (2005) and Cambridge Advanced Learner's Dictionary (1992) have been used when necessary. Baker's (1992) classification of the types of meaning and Nida's (1964) typology of formal and dynamic equivalence are adopted as key approaches of translation to assist in analysing the verses thoroughly. Also, Az-Zahabi's four stipulations of exegetical translation of the Quran are explored (2000) their application. Finally, a suggested translation is given based on the thorough discussions and analyses in case the adopted six translations do not deliver the due meaning of the verse.

4. Findings and Discussion

Sample Analysis (1):

١ - (وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ) (سورة البقرة 58)

Fadel: And recall when We said, “Enter this **town**...”

Rowad: And [remember] when We said, “Enter this **town** [of **Jerusalem**]...”

Habib: And We said, “Enter this **town** ...”

Sahih: And [recall] when We said, "Enter this **city** ...

Khan: And (remember) when We said: "Enter this **town** (**Jerusalem**) ...

Abdel Haleem: Remember when We said, ‘Enter this **town** ...

Ibn Kathir comments that the word القرية here is interpreted as follows: “This town is Jerusalem, as stated by Al-Suddi, Al-Rabi’ bin Anas, and Qatadah.” Also, At-Tabari adds that القرية is the city where people gather frequently. It is derived from قريت الماء “qaryat al-ma” meaning “gathered the water”. The لام “lam” in it is for the covenant, meaning: the village that was promised to you and which Allah had previously commanded you to enter through the tongue of Moses, “O my people, enter the Holy Land which Allah has assigned to you” [al-Ma’idah: 21]. Al-Qurtubi and Al-Baghawi interpret the word القرية stating that “the city/town, was named thus because it was gathered, meaning it was collected. From this comes the expression “qarrat al-ma’ fi al-hawd,” قرت الماء في الحوض meaning it was gathered.”

Soliman, Habib, and Abdel Haleem render the word القرية as “town” while Sahih International renders it as “city”. On the

Ramadan Hassan Ahmed El Sayed other hand, Rowad and Khan render it as “town (Jerusalem)”. Adding the word “Jerusalem” between brackets gives the due meaning mentioned in the exegeses. From the previous interpretations, it becomes clear that القرية in the Arabic language refers to the city where people gather, and therefore translating it to literally as "village" is not correct, and it also refers to “Jerusalem”, so when translating it, it is preferable to combine the two meanings as follows: “Enter this city (Jerusalem)”. Accordingly, this proposed translation is a hybrid approach of both formal and dynamic equivalence stated by Nida (1964).

٢- (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً) (سورة البقرة ١٩٣)

Fadel: And combat them until there is no more religious **persecution**.

Rowad: Fight them until there is no more **persecution**.

Habib: Fight them until there is no more **persecution**.

Sahih: Fight them until there is no [more] **fitnah**.

Khan: And fight them until there is no more **Fitnah (disbelief and worshipping of others along with Allah)**

Abdel Haleem: Fight them until there is no more **persecution**.

As stated in the interpretations of the Quran by Al-Qurtubi, At-Tabari, Ibn Kathir, Al-Sa’adi, Al-Baghawi, and others, the word فِئْتَةٌ in this context means “polytheism and disbelief in

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Allah". In the abovementioned translations, Fadel, Rowad, Habib, and Abdel Haleem render the word **فتنة** as "persecution". Oxford Advanced Learner's Dictionary points out the meaning of the term "persecution" as follows: to treat sb in a cruel and unfair way, especially because of their race, religion or political beliefs or to deliberately annoy sb all the time and make their life unpleasant". Accordingly, "persecution" is not the appropriate translation of the word **فتنة** in this context.

On the other hand, Sahih International renders **فتنة** as "fitnah" using transliteration strategy which does not deliver the exegetical meaning and hence is not informative enough for the target reader. However, Khan translates it using transliteration but with adding within-the text notes pointing out the interpretation mentioned above and the intended meaning which is (disbelief and worshipping of others along with Allah). Hence, the translation of Khan is a hybrid of both formal and dynamic equivalence and is more accurate and appropriate in this context since it delivers the meaning clearly for the target reader with keeping the original text particularity at the same time.

٣- (كَلِمًا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ) (سورة ال عمران ٣٧)

Fadel: Whenever Zechariah entered upon her in the **sanctuary**, ...

Rowad: Every time Zachariah entered her **prayer chamber**, ...

Habib: Whenever he entered her **sanctuary**, ...

Sahih: Every time Zechariah entered upon her in the prayer chamber, ...

Khan: Every time he entered Al-Mihrab to (visit) her, ...

Abdel Haleem: Whenever Zachariah went in to see her in her sanctuary, ...

According to the interpretation of At-Tabari, the term المِحْرَابَ here refers to “The front area of a gathering and prayer place. Also, it refers to the holiest and most honored of places, and it refers to the holiest place in the mosque.” Al-Qurtubi comments that المِحْرَابَ in the Arabic language is the most honorable place in an assembly. It was reported that it was in a room that Zakariya used to ascend to by a ladder.

Fadel, Habib, and Abdel Haleem translate the word المِحْرَابَ as “sanctuary”. As stated in Cambridge Dictionary, the term “sanctuary” means: protection or a safe place, especially for someone or something being chased or hunted, a place where birds or animals can live and be protected, especially from being hunted or dangerous conditions, and the most holy part of a religious building. Also, Oxford Advanced Learner’s Dictionary defines the word “sanctuary” as follows: 1 [C] an area where wild birds or animals are protected and encouraged to breed, 2 [u] safety and protection, especially for people who are being chased or attacked, 3 [C, usually sing.] a safe place, especially one where people who are being chased or attacked can stay and be protected, and 4 [C] a holy building or the part of it that is considered the most holy. Consequently, the

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term “sanctuary” is not the equivalent translation for المِحْرَابَ. On the other hand, Rowad and Sahih International render it as “prayer chamber”, and Khan transliterates it as “Al-Mihrab” with a footnote commenting that (Al-Mihrab: a praying place or a private room). Accordingly, the translation of Khan provides an appropriate translation for the word المِحْرَابَ in this context by combining both formal and dynamic equivalence.

٤ - (وَيَأْتِيكُمْ مِنْ فُورِهِمْ هَذَا) (سورة ال عمران ١٢٥)

Fadel: And they attack you suddenly.

Rowad: And the enemy should launch a surprise attack on you.

Habib: Even if the enemy falls upon you suddenly.

Sahih: And the enemy come upon you [attacking] in rage.

Khan: And the enemy comes rushing at you.

Abdel Haleem: If the enemy should suddenly attack you!

Ibn Kathir affirms in his interpretation of the Quran that Al-Hasan, Qatadah, Ar-Rabi’, and As-Suddi state that the term فُورِهِمْ means “their face”. He adds that Mujahid, Ikrimah, and Abu Salih comment that it means “their anger”. Additionally, Ad-Dahhak say that it means “From their anger and their face. At-Tabari, and Al-Qurtubi comment that the term فُورِهِمْ in this verse means “their anger”.

In the translation of Fadel, Rowad, Habib, and Abdel Haleem, the term فُورِهِمْ is rendered as “suddenly” and Mohsin Khan renders it as “rushing at you” which are not the intended

Ramadan Hassan Ahmed El Sayed meanings in any of the interpretations consulted. However, Sahih International renders it as “**in rage**” which delivers one of the due meanings stated in the interpretations above. Therefore, the best suggested translation of فَوْرِهِمْ is “in rage” or “in anger” which is the appropriate dynamic equivalence.

٥- (وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ) (سورة المائدة ١١٠)

Fadel: And when I taught you **the Scripture** and wisdom.

Rowad: I taught you **writing**, wisdom.

Habib: I taught you the **Book** and wisdom.

Sahih: And [remember] when I taught you **writing** and wisdom.

Khan: And when I taught you **writing**, AlHikmah (the power of understanding).

Abdel Haleem: I taught you **the Scripture** and wisdom.

In their interpretations of the Quran, Ibn Kathir, At-Tabari, Al Baghawi, and Al-Qurtubi comment that the word الكتاب in this context means “writing”. Fadel and Abdel Haleem render the word الكتاب, here, as “the Scripture”, while Habib translates it as “the Book” which are not the appropriate translations according to the Quranic interpretations. On the other hand, the translations of Rowad, Sahih International, and Khan are consistent with the reliable interpretations mentioned above since they translate الكتاب as “writing”, and so they render it giving the dynamic equivalence.

٦- (وَمِنْ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ) (سورة الأنعام ١٤٢)

A Semantic-Exegetical Approach to Rendering Some _____
Fadel: And of the livestock are load carriers **and those too small.**

Rowad: Among livestock are some **that carry loads and others not.**

Habib: Some cattle are for burden, **others for meat.**

Sahih: And of the grazing livestock are carriers [of burdens] **and those [too] small.**

Khan: And of the cattle (are some) for burden (like camels etc.) **and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.).**

Abdel Haleem: [He gave you] livestock, as beasts of burden **and as food.**

At-Tabari, Ibn Kathir, Al Baghawi, Al-Qurtubi, and many other Quran exegetists interpret the word فَرْتَنَا here as “the small animals that cannot carry loads, such as small sheep, cows, and camels”. Habib renders فَرْتَنَا as “for meat”, and Abdel Haleem gives a similar translation by rendering it into “food” which are not appropriate translations. Rowad translates it as “Among livestock are some that carry loads and others not” which delivers the exegetical meaning abovementioned indirectly without giving the lexical equivalent term of فَرْتَنَا. However, Fadel, Sahih International, and Khan could successfully give a dynamically equivalent term by rendering it as “small” which aligns with the reliable Quranic interpretations.

٧- (أَنْ يَأْتِيَهُمْ بِأَسْنَا ضَحَىٰ وَهُمْ يَلْعَبُونَ) (سورة الأعراف ٩٨)

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Fadel: Our chastisement will not come upon them by day while they are **playing**?

Rowad: Our punishment will not befall them by day while they are **at play**?

Habib: Our wrath will not fall upon them by day, while they idly **play**?

Sahih: Our punishment coming to them in the morning while they were at **play**?

Khan: the coming of Our Punishment in the forenoon while they **play**?

Abdel Haleem: Our punishment will not come upon them by day, while they are at **play**?

As stated in the exegeses of the Quran by At-Tabari, Ibn Kathir, Al Baghawi, Al-Qurtubi, and others, the word **يَلْعَبُونَ** in this verse does not mean the well-known “play”, but rather it means “heedlessness and preoccupation with worldly affairs”. The translations of Fadel, Rowad, Habib, Sahih International, Khan, and Abdel Haleem translate the word **يَلْعَبُونَ** as “play” which is the formal equivalent term and does not convey the intended meaning stated in the Quranic interpretations. Accordingly, it should be translated by employing the dynamic equivalence approach to render it as “preoccupied by/indulged in the worldly life”.

٨- (فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُّفَصَّلَاتٍ)
(سورة الأعراف ١٣٣)

A Semantic-Exegetical Approach to Rendering Some _____
Fadel: So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs.

Rowad: So We sent upon them flood, locusts, lice, frogs and blood – as clear signs.

Habib: So We sent the flood upon them, and a scourge of locusts, lice, frogs, and blood—all clear signs.

Sahih: So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs.

Khan: So We sent on them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs.

Abdel Haleem: So We let loose on them the flood, locusts, lice, frogs, blood— all clear signs.

In this verse, there are two misunderstood words that need to be investigated in Quran exegeses: الْقُمَّلَ and مُفَصَّلَاتٍ. At-Tabari, Ibn Kathir, Al Baghawi, and Al-Qurtubi comment that the word الْقُمَّلَ does not refer to lice that appear in the hair and head, but it means small wingless bugs that follow what is left of their crops and trees. So, the word الْقُمَّلَ with a *sukoon* (unstressed) on the م is different from the word الْقُمَّلَ with a *shaddah* (stress) on the م. Concerning the meaning of مُفَصَّلَاتٍ, it is pointed out by At-Tabari, Ibn Kathir, Al Baghawi, Al-Qurtubi, and others as follows:

The verses that God sent to the Children of Israel were scattered and did not come together and were not all at once, they were successive and following each other. As other commentators have mentioned,

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the intended meaning is that they are clear, evident and obvious signs.

All the adopted translations render the word **الْفُمَّلَ** using the formal equivalent “lice” and it is not the accurate equivalent term according to the exegeses. Rather, it should be translated using the dynamic equivalent term (vermin), which is the appropriate meaning as defined by the Cambridge Dictionary: Vermin: small animals and insects that can be harmful and which are difficult to control when they appear in large numbers.

As for the word **مُفَصَّلَاتٍ**, all the adopted translations give nearly similar translations with synonymous meanings. For example, Fadel renders **مُفَصَّلَاتٍ** as “explicit signs”, Rowad, Habib and Abdel Haleem render it as “clear signs”, and Sahih International renders it as “distinct signs”. Only Khan renders it as “(as a succession of) manifest signs” which is an appropriate dynamic equivalent translation since it delivers the due meaning “succession” between brackets with adding another proposed translation “manifest signs”. So, “(as a succession of) manifest signs” or “successive clear signs” can be appropriate translations for **مُفَصَّلَاتٍ** in this verse.

٩- (حَمَلْتُ حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ) (سورة الأعراف 189)

Fadel: She carried a light (load of) pregnancy, then she **passed** by with it.

Rowad: She conceived a light burden **carrying it with ease**.

Habib: She carries a light burden, **going about** with it.

Sahih: She carries a light burden and **continues** therein.

Khan: She became pregnant and she **carried it about lightly**.

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Abdel Haleem: She conceives a light burden, **going about**
freely.

According to the interpretation of At-Tabari, Ibn Kathir, Al Baghawi, Al-Qurtubi Tantawy, and others, the verb فَمَرَّتْ here does not mean “passed”, rather it means “continued”. Ibn Wakee’ comments with a chain of narrations that Al-Hasan said to Ayoub about فَمَرَّتْ in this verse, “If you were an Arab, you would know what it means. It is, “She continued with it.”

The translation of Fadel renders the verb فَمَرَّتْ as “passed” while Habib and Abdel Haleem render it as “go about” which is a phrasal verb meaning “to continue to do sth; to keep busy with sth” as stated in Oxford Advanced Learner’s Dictionary. As for the translation of Khan, he renders it as “carry about” which means “To physically carry someone or something all around; to tote someone or something around”.¹ Rowad renders it as “carrying it with ease” which does not deliver the meaning of فَمَرَّتْ either directly or indirectly. On the other hand, Sahih renders فَمَرَّتْ as “continues” which is synonymous with Habib’s and Abdel Haleem’s translation “go about” and both are acceptable dynamic equivalent translations based on the exegeses.

١٠ - (نَسُوا اللَّهَ فَنَسِيَهُمْ) (سورة التوبة ٦٧)

Fadel: They forgot Allah, so He **forgot** them.

Rowad: They forgot Allah, so He **forgot** them.

Habib: They have forgotten God, so He has **forgotten** them.

¹ <https://idioms.thefreedictionary.com/carry+about>

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Sahih: They have forgotten Allah, so He has **forgotten** them [accordingly].

Khan: They have forgotten Allah, so He has **forgotten** them.

Abdel Haleem: They have ignored God, so He has **ignored** them.

It is wrongly thought that the verb **فَنَسِيهِمْ** in this verse means forgetfulness and negligence. The intended meaning here is that Allah left them because the Quran has confirmed in more than one place that Allah does not forget, as in (19:64) **وَمَا كَانَ رَبُّكَ** “And your Lord is not forgetful”, and in (20:52) **لَا يَضِلُّ رَبِّي وَلَا** **يَنْسَى** “My Lord neither errs nor forgets”. Ibn Attiyya comments on **فَنَسِيهِمْ** in this verse saying that “Forgetting is as an exaggeration of abandonment.” Moreover, An-Nassafi interprets it as “So He left them out of His mercy and grace.” Ibn Abbas adds that “They abandoned Allah, so He abandoned them from His honor and reward.” Al-Suyuti says in his exegesis that “He abandoned them out of His mercy, so that He would not give them faith and righteous deeds.” All the translations adopted in this study, except for Abdel Haleem, render the word **فَنَسِيهِمْ** as “forget” which is not the correct meaning as stated by the exegeses. Only Abdel Haleem renders it as “ignored” and this is an appropriate translation. Therefore, it is not approved to translate it using the formal equivalent “forget” since Allah does not forget, and it is preferable to translate it by adopting the dynamic equivalence approach to render it as “ignore”, “forsake”, or “abandon”.

١١ - (عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ) (سورة التوبة 102)

Fadel: **In the hope that** Allah will grant them repentance.

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Rowad: It is likely that Allah will turn to them in mercy.

Habib: Perhaps God will turn to them, relenting.

Sahih: Perhaps Allah will turn to them in forgiveness.

Khan: Perhaps Allah will turn unto them in forgiveness.

Abdel Haleem: God may well accept their repentance.

As indicated in the interpretation of the Quran by Tantawy, when the word عَسَى comes from Allah, it means it is certain to happen because it comes from the Generous Who does not let anyone hope for something that He does not give him. Therefore, in the Arabic language, the word عَسَى is considered one of the verbs of approximation and indicates hope for the proximity of something and its occurrence. As for عَسَى related to Allah, it indicates affirmation and the occurrence of the action. Ibn ‘Adel comments in his Quran Exegesis entitled *Al-Lubab*:

“the commentators agreed that the word عَسَى when related to Allah is an affirmation because it is a word that indicates hope. Whoever makes someone hope for something and then deprives him of it, it is disgraceful. Allah is too generous to make someone hope for something and then not give it to him”.

Accordingly, the word عَسَى is used in this context to indicate that what Allah does is only by His grace so that the person will not behave heedlessly, but rather he should be fearful and cautious of Allah. All the adopted translations render the verb عَسَى here, giving the formal equivalence, using verbs and expressions of probability and hope like “In the hope that”, “It is likely that”, “Perhaps”, and “may”, but rather it must be

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translated by adopting the dynamic equivalence approach as
“Allah will forgive them” to conform to its interpretation in the
exegeses.

١٢- (السَّائِحُونَ) (سورة التوبة ١١٢)

Fadel: “The travelers (for good causes)”

Rowad: “who fast”

Habib: “who go out [to fight for Him]”

Sahih: “the travelers [for His cause]”

Khan: “who fast (or go out in Allah's Cause)”

Abdel Haleem: [The believers are] those who turn to God in repentance; who worship and praise Him; who bow down and prostrate themselves; who order what is good and forbid what is wrong and who observe God’s limits. Give glad news to such believers.

The common meaning of the word السَّائِحُونَ is “those who travel or wander”. However, Tantawy, Ibn Abbas, Al-Jalalain, Al-Sa’ady, Al-Alusi, At-Tabari, Ibn Kathir, Al Baghawi, Al-Qurtubi, and many other Quran exegeses interpret the word السَّائِحُونَ in this verse as “those who fast”. Fadel renders the word السَّائِحُونَ as “travelers (for good causes)” which is similar in meaning to the translation of Sahih “the travelers [for His cause]”, and Habib “who go out [to fight for Him]”. All three translations adopt the idea of traveling for Allah’s sake either for jihad or for any cause for Allah. This is a proposed interpretation by some exegeses, yet it is not so common. On the other hand, Sahih and Khan render it as “who fast”, and this is an

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appropriate translation that aligns with the exegeses mentioned above. Moreover, Sahih adds between brackets other meanings of السَّائِحُونَ which is related to jihad and fighting for Allah's cause "[for His cause]", and Khan follows the same strategy by adding "(or go out in Allah's Cause)". Doing so, they attempt to give both the common and the less common meaning of the term السَّائِحُونَ.

As for the translation of Abdel Haleem, it ignores translating the word السَّائِحُونَ totally, neither directly or indirectly, without mentioning any of the proposed meanings stated in the exegeses as follows:

“[The believers are] those who turn to God in repentance; who worship and praise Him; who bow down and prostrate themselves; who order what is good and forbid what is wrong and who observe God's limits. Give glad news to such believers.”

Accordingly, the best strategy to render السَّائِحُونَ is to deliver both meanings utilizing a hybrid of both formal and dynamic equivalence as follows:

“those who fast (or go out in Allah's Cause)”

١٣ - (يا أيها الناس قد جاءكم موعظة) (سورة يونس ٥٧)

Fadel: O mankind, there has come to you an **admonition** from your Lord.

Rowad: O people, there has come to you an **exhortation** from your Lord.

Habib: People, a **warning** has come to you from your Lord.

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Sahih: O mankind, there has to come to you instruction from your Lord.

Khan: O mankind! There has come to you a good advice from your Lord (i.e. the Quran, ordering all that is good and forbidding all that is evil).

Abdel Haleem: People, a teaching from your Lord has come to you.

The term موعظة in this verse is commonly misinterpreted to give the meaning of “advice” or “instruction”. However, in their Quran exegeses, Al-Jalalain, Al-Tafsir Al-Waseet, Al-Sa’ady, Al-Alusi, Ibn Kathir, Al Baghawi, and Al-Qurtubi, interpret the word موعظة in this verse as “the Quran”. This misinterpretation leads to mistranslations as in the translation of Fadel who renders it as “admonition” which is similar in meaning to the translation of Habib “warning”. Also, Rowad renders it as “exhortation” which is similar to Sahih’s “instruction”, Khan’s “advice”, and Abdel Haleem’s “teaching”. All these translations are literal and do not give the exegetical meaning stated in the exegeses except for the translation of Khan who adds informative explanatory notes between brackets (i.e. the Quran, ordering all that is good and forbidding all that is evil). Hence, the term موعظة in this verse should be translated by adopting a hybrid of formal and dynamic equivalence as follows: “advice (the Quran)”.

١٤ - (وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ) (سورة الإسراء ١٠٤)

Fadel: And after him, We said to the Children of Israel, “Settle in the land”.

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Rowad: Thereafter We said to the Children of Israel, “Dwell in the land”.

Habib: Afterward, We told the children of Israel: “Live in the land”.

Sahih: And We said after Pharaoh to the Children of Israel, "Dwell in the land".

Khan: And We said to the Children of Israel after him: “Dwell in the land”.

Abdel Haleem: After his death, We told the Children of Israel, ‘Live in the land’.

Tantawy, Al-Alusi, Al-Qurtubi, and Al-Baghawi state in their interpretation of the Quran that الأرض in this verse refers to “Egypt and the Levant” while At-Tabari mentions that it refers to “Egypt”. All the adopted translations in the study render الأرض as “the land” which is a literal translation and does not deliver the exegetical meaning stated. Consequently, adopting a hybrid of formal and dynamic equivalence is preferable to translate it as follows: “the land (of Egypt and the Levant)”.

١٥ - (وَقُرْآنًا فَرَقْنَاهُ) (سورة الإسراء ١٠٦)

Fadel: And a Recital which We apportioned.

Rowad: This is a Qur’an that We have revealed over stages.

Habib: We have divided the Qur’an into parts.

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Sahih: And [it is] a Qur'an which We have separated [by intervals].

Khan: And (it is) a Quran which We have divided (into parts).

Abdel Haleem: It is a recitation that We have revealed in parts.

Al-Sa'adi mentions in his interpretation of the Quran that *فَرَقْنَاهُ* in this verse means "And We sent down this Qur'an to distinguish between guidance and misguidance, truth and falsehood". Tantawi, Al-Qurtubi, At-Tabari and Al-Tafsir Al-Muyassar agree with him on this. In another Quranic lection (reading), it is pronounced with a shaddah (stress) on the letter (ر), and in this case the meaning becomes "it came down in parts". The translations, under investigation, adopt the view that the term *فَرَقْنَاهُ* in this verse means "revealed over stages, parts, or separated by intervals" although this meaning is related to the reading where the (ر) is pronounced with a *shaddah* (stress) and this reading is not common among Muslims. Accordingly, it should be translated using a hybrid of both formal and dynamic equivalence approaches as follows: "And We sent down this Quran a differentiator (for people to distinguish between guidance and error, truth and falsehood).

١٦ - (قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ) (سورة الأنبياء ٦٠)

Fadel: They said, "We heard a young man mentioning them; he is called Abraham."

Rowad: They said, "We heard a young man, speaking ill of them, who is called Abraham."

Habib: People said, "We heard a youth called Abraham, ranting about them."

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Sahih: They said, "We heard a young man mention them who is called Abraham."

Khan: They said: "We heard a young man talking (against) them."

Abdel Haleem: Some said, 'We heard a youth called Abraham talking about them.'

Al-Saadi and At-Tabari state in their interpretations that يَذْكُرُهُمْ here means "to criticize and talk badly about them". Tantawi adds that it means "to mention them with evil and blame". Also, Al-Baghawi and Al-Qurtubi agree with that interpretation.

Fadel and Sahih render the word يَذْكُرُهُمْ as "mention" which is similar to Abdel Haleem's translation "talk", and both formal equivalent terms that are literal and do not deliver the appropriate meaning. On the other hand, Rowad, Habib, and Khan translate it pointing out the exegetical meaning aforementioned though using different terms like speaking ill of, ranting about them, and talking (against) them. Therefore, the verb يَذْكُرُهُمْ should be translated by employing dynamic equivalent terms as "dispraise" or "slur" or any other synonymous word that conveys the same meaning.

١٧- (نَطَوِي السَّمَاءَ كَطَيِّ السَّجْلِ لِلْكَتُبِ) (سورة الأنبياء ١٠٤)

Fadel: We fold the heaven as the scribe rolls up scriptures.

Rowad: We roll up the heavens like a scroll of records.

Habib: We shall roll up the heaven, like a scroll folding away its writing.

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Sahih: We will fold the heaven like the folding of a [written] sheet for the records.

Khan: We shall roll up the heavens like a scroll rolled up for books.

Abdel Haleem: We shall roll up the skies as a writer rolls up [his] scrolls.

According to the interpretation of Al-Saadi, Tantawi, Ibn Kathir, Al-Qurtubi and Al-Tafsir Al-Muyassar, this verse means, “On the Day We will fold up the heaven as a scroll is folded up over what is written in it”. So, the word **لِلْكِتَابِ** in this verse means “what is written or recorded” and not the “book” itself. Therefore, it is incorrect to translate **لِلْكِتَابِ** as (books), but it is preferable to translate it as “written record”.

In the translation of Fadel, the word **لِلْكِتَابِ** is translated as “scriptures” which is not an appropriate translation since the word “scriptures” refers to “the holy books of a particular religion” according to the definition of Oxford Advanced Learner’s Dictionary. Moreover, the translation of Rowad and Sahih render it as “records” and this translation delivers the exegetical meaning like that of Habib who renders it as “writing”. As for Khan, he renders it as “books” which is not appropriate in this context. Finally, Abdel Haleem translates **لِلْكِتَابِ** as “scrolls” which is not the intended meaning as it means “a long roll of paper for writing on” as defined by Oxford Advanced Learner’s Dictionary. Hence, the dynamic equivalence approach should be adopted in rendering the word **لِلْكِتَابِ** as “records” or “writing” or “written records”.

١٨- (وَعَادًا وَتَمُودَ وَأَصْحَابَ الرَّسِّ) (سورة الفرقان ٣٨)

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Fadel: And (for) 'Āda and Thamûdb and the fellows of Al-Russ.
(At-Tabari mentioned that some exegetes said that Al-Russ was a huge water pit)

Rowad: Also [We destroyed] 'Ād and Thamūd, and the people of the Well.

Habib: So too with the people of 'Ad, Thamud, and Rass.

Sahih: And [We destroyed] 'Aad and Thamud and the companions of the well.

Khan: And (also) 'Ad and Thamud, and the dwellers of Ar-Rass.

Abdel Haleem: As We did for the people of 'Ad, Thamud, and al-Rass.

In the interpretations of At-Tabari, Tantawi, Ibn Kathir, Al-Qurtubi, Al-Baghawi, and others, الرَّسَّ is the well. Fadel translates الرَّسَّ as "Al-Russ" and adds additional comments in the footnotes as follows: (At-Tabari mentioned that some exegetes said that Al-Russ was a huge water pit). So, he combined between the literal meaning "Al-Russ" and the exegetical meaning "water pit". Rowad renders it as "the people of the Well" similarly like Sahih's "the companions of the well", and both give the due meaning. On the other hand, Habib, Khan, and Abdel Haleem transliterate it into Rass, Ar-Rass, and al-Rass, and all are not informative to the target reader. Accordingly, it is preferable to translate it as "the dwellers of Ar-Rass (the well)" which is a hybrid of formal and dynamic equivalence.

١٩- (أَلَمْ تَرَى أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ) (سورة الشعراء ٢٢٥)

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Fadel: Have you not seen that they aimlessly roam in every valley?

Rowad: Do you not see that they wander aimlessly in every valley, ...

Habib: Don't you see them wandering aimlessly through every valley?

Sahih: Do you not see that in every valley they roam?

Khan: See you not that they speak about every subject (praising others right or wrong) in their poetry?

Abdel Haleem: Do you not see how they rove aimlessly in every valley?

Ibn Kathir points out that the word **وَادٍ** here means idle talk, and Ibn Abbas says, "In every type of speech, and it does not mean the valleys that people know". In the translation of Fadel, Rowad, Habib, Sahih, and Abdel Haleem, the word **وَادٍ** is translated literally into "valley". However, Khan renders it as "they speak about every subject (praising others right or wrong) in their poetry?" which is so informative and delivers the exegetical meaning without mentioning any remarks concerning the literal meaning of the word **وَادٍ**. However, this is a different translation strategy adopted by Khan since he always sticks to the literal meaning and adds the other explanatory meanings in footnotes or between brackets. Therefore, Khan's translation of the word **وَادٍ** in this context ignores the Quranic language rhetorical norms and particularities considering the principle of faithfulness to the ST in translation as well as delivering the meaning informatively for the target reader. That is why, a hybrid of formal and dynamic equivalence should be adopted in

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translating it as “valley” with adding exegetical notes between
brackets or footnotes as follows:

“In every valley they wander aimlessly (they engage in every
kind of idle talk, praise some people falsely, and curse others
falsely.)”

٢٠- (وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ) (سورة القصص ٥١)

Fadel: And surely We have conveyed the Word to them...

Rowad: Now We have conveyed Our Word to them...

Habib: And now indeed We have conveyed to them...

Sahih: And We have [repeatedly] conveyed to them...

Khan: And indeed now We have conveyed the Word...

Abdel Haleem: We have caused Our Word to come to
them....

In the interpretation of Al-Saadi, Al-Baghawi and Al-Qurtubi the word وَصَّلْنَا mentioned in this verse means that the Qur'an was revealed continuously and successively, little by little, and not all at once, so it does not mean “delivery” in the sense that He “conveyed” it to them. At-Tabari says that وَصَّلْنَا means “We clarified and explained”.

All the translations adopted render وَصَّلْنَا as “conveyed” and Abdel Haleem renders it with the same sense “We have caused Our Word to come to them” which are formal equivalent terms. However, translating it as “convey” is not accurate and inappropriate according to the exegeses aforementioned, so it is

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preferable to translate it by adopting a hybrid of formal and dynamic equivalence as follows:

“And indeed We have revealed (in succession) the Word (the Quran) to them.”

-٢١- (وَكَايِّنَ مِنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا) (سورة العنكبوت ٦٠)

Fadel: How many a treading creature is there that does not carry its provision?

Rowad: How many creatures there are that cannot carry their provisions!

Habib: How many are the creatures who do not shoulder their own provision.

Sahih: And how many a creature carries not its [own] provision. Allah provides for it.

Khan: And so many a moving (living) creature there is, that carries not its own provision!

Abdel Haleem: How many are the creatures who do not store their sustenance!

It stated mentioned in the interpretation of Al-Baghawi and Al-Qurtubi that تَحْمِلُ here does not mean “carrying” in its known meaning, but it means, “It cannot obtain its livelihood, and does not know how to provide it for itself or to save it, due to its weakness or inability.” Al-Tafsir Al-Muyassar comments that this verse means “Many creatures do not save their food for tomorrow, as the son of Adam does. So, Allah provides for them as He provides for you.” Al-Saadi interprets it as follows, “It

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does not save sustenance, but it does not cease to have any provision, and Allah continues to provide it with provision at all times and in its proper season.” The translation of Fadel, Rowad, Habib, Sahih, and Khan render it literally as “carries”. Yet, Abdel Haleem renders it, by adopting the dynamic equivalence approach, as “store” which is an appropriate exegetical translation.

٢٢- (فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ) (سورة الأحزاب ٢٣)

Fadel: So of them is one who fulfilled his obligation, and of them is one who still waits.

Rowad: Some of them have fulfilled their pledge, and others are still waiting.

Habib: And among them are those who fulfilled their vow; also among them are those who still wait.

Sahih: Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance].

Khan: Of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting.

Abdel Haleem: Some of them have fulfilled it by death, and some are still waiting.

Al-Baghawi points out the meaning of يَنْتَظِرُ in this verse as follows, “Those who remain after these believers are waiting for one of two things: either martyrdom or victory.” The same interpretation is confirmed by Al-Tafsir Al-Muyassar, At-Tabari, and Al-Tafsir Al-Waseet. Unawareness of the intended meaning appears clearly in the adopted translations in this study as they all

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render the word **يَنْتَظِرُ** literally into the verb “wait” using formal equivalence approach without giving the other layers of meaning mentioned in the exegeses. So, adopting a hybrid of formal and dynamic equivalence is better here to translate it as follows: “Some of them are still waiting (to gain martyrdom or victory)”.

٢٣- (وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ) (سورة يس ٤١)

Fadel: And a sign for them is that We carried their **offspring** in the laden ship.

Rowad: Another sign for them is that We carried their **offspring** in the loaded Ark.

Habib: And a sign for them is that We bore their **offspring** in the loaded ark.

Sahih: And a sign for them is that We carried their **forefathers** in a laden ship.

Khan: And an Ayah (sign) for them is that We bore their **offspring** in the laden ship.

Abdel Haleem: Another sign for them is that We carried their **seed** in the laden Ark...

In the Arabic language, it is commonly known that **الذرية** refers to “the young of an animal, or a person’s children”. However, Al-Jalalain, Al-Tafsir Al-Waseet, Al-Sa’ady, Al-Alusi, Ibn Kathir, Al Baghawi, and Al-Qurtubi, interpret the word **ذُرِّيَّتَهُمْ** as **آبَاءَهُمْ** “forefathers”. Fadel, Rowad, Habib, and Khan, render the word **ذُرِّيَّتَهُمْ** as “offspring” without considering the meaning stated in most of the exegeses. Similarly, Abdel Haleem renders

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it as “seed” which gives the same connotation of “offspring”.
However, Sahih renders it, by adopting dynamic equivalence, as
“forefathers”, and this is an appropriate exegetical translation to
be adopted.

٢٤ - (أَدْلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ) (سورة الصافات ٦٢)

Fadel: Is this a better hospitality or the Tree of Zaqquma?

Rowad: Is this a better accommodation or the tree of Zaqqūm?

Habib: is this the better welcome or the tree of Zaqqum?

Sahih: Is Paradise a better accommodation or the tree of
zaqqum?

Khan: Is that (Paradise) better entertainment or the tree of
Zaqqum (a horrible tree in Hell)?

Abdel Haleem: Is this the better welcome, or the tree of Zaqqum
...?

It is axiomatically thought that نُزُلًا in this verse means “the
place where the guest stays”, but the correct meaning in this
verse is according to the exegeses of Al-Jalalain, Al-Sa’ady, Al-
Alusi, At-Tabari, Al Baghawi, and Al-Qurtubi “the food and
bliss provided to the guest”. Ibn Kathir comments that نُزُلًا in this
verse refers to “The bliss of Paradise and its food, drink,
marriage and other pleasures - the best hospitality and giving.”

In the translation of Rowad and Sahih, the term نُزُلًا is
inappropriate rendered as “accommodation”. On the other hand,

Ramadan Hassan Ahmed El Sayed Habib and Abdel Haleem render it as “welcome” which is nearly similar in meaning to Fadel’s exegetical translation “hospitality”, and Khan’s explanatory translation “entertainment”. In brief, translating the term نُزُلًا as “accommodation” is inaccurate, and it should be translated as “hospitality” or “entertainment” with adding some exegetical notes between brackets or in footnotes as follows: “Hospitality (The bliss of Paradise and its food, drink, marriage and other pleasures)” which is a hybrid of both formal and dynamic equivalence.

٢٥- (لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَةٌ) (سورة الزمر ٢٠)

Fadel: for them are compartments above which are compartments built high.

Rowad: will have lofty mansions, built one above another.

Habib: shall have high mansions raised for them, one upon another.

Sahih: for them are chambers, above them chambers built high.

Khan: for them are built lofty rooms; one above another.

Abdel Haleem: will have lofty dwellings built for them, one above the other.

Al-Saadi states in his interpretation that the word غُرَفٌ here mean, “high decorated houses”. Similarly, Al-Baghawi agrees with him in the same interpretation that they are “lofty houses in Paradise and above them are houses higher than them”. As for Ibn Kathir, he comments that the rooms here are “towering palaces”. Ibn Ashour adds that the term غُرَفٌ mentioned in this

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verse means “the house resting on another house”. So, interpreting the word عُرْفٌ in this verse as “rooms” or “chambers” is incorrect.

Sahih and Khan translate the word عُرْفٌ inaccurately as “rooms” and “chambers” while Fadel renders it as “compartments” which is also inappropriate as the word “compartments” is defined in Oxford Advanced Learner’s Dictionary as “one of the separate sections which a coach/car on a train is divided into or one of the separate sections that sth such as a piece of furniture or equipment has for keeping things in”, and both meanings do not conform to the meaning stated in the exegeses above. Rowad and Habib translate it as “lofty mansions” and “high mansions” which are acceptable translations since the word “mansion” means “a large impressive house” (ibid). Moreover, Abdel Haleem renders it as “lofty dwellings” which is not perfectly appropriate since the term “dwelling” refers to “a house, flat/apartment, etc. where a person lives” (ibid). However, he adds the adjective “lofty” which expresses the magnificence of these dwellings. Accordingly, the appropriate translation of the word عُرْفٌ should be presented by utilizing the dynamic equivalence approach “lofty mansions” as indicated in the exegeses explored above.

٢٦- (قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ) (سورة الزمر ٣٩)

Fadel: Say, ‘My people, act according to your **position**.’

Rowad: Say, “O my people, carry on **as you are**.”

Habib: Say, “My people, do **whatever you can**.”

Sahih: Say, "O my people, work according to your position."

Khan: Say: (O Muhammad SAW) "O My people! Work according to your way."

Abdel Haleem: Say, 'My people, do whatever is in your power.'

The word مَكَانَتِكُمْ here does not mean "position", "place", or "status", but rather it means the method, state, and approach as mentioned in the interpretation of Al-Tafsir Al-Muyassar, Al-Saadi, Al-Baghawi, and other interpreters. Fadel and Sahih render مَكَانَتِكُمْ as "position" while Abdel Haleem renders it as "whatever is in your power" and both translations are inappropriate. On the other hand, the translation of Rowad "carry on as you are", Habib "do whatever you can", and Khan "Work according to your way" deliver the due meaning stated in the Quranic exegeses. Therefore, it is not correct to translate مَكَانَتِكُمْ using formal equivalence as "position" or "power", but it is preferable to translate it by adopting the dynamic equivalence approach to give the esoteric meaning stated in the exegeses like "manner" or "way".

٢٧- (وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ) (سورة غافر ٥٥)

Fadel: And exalt your Lord with praise evening and morning.

Rowad: And glorify your Lord with His praise evening and morning.

Habib: And hymn the praise of your Lord evening and morning.

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Sahih: And exalt [Allah] with praise of your Lord in the evening
and the morning.

Khan: And glorify the praises of your Lord in the Ashi (i.e. the time period after the midnoon till sunset) and in the Ibkar (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salat (prayers) or the 'Asr and Fajr prayers].

Abdel Haleem: Praise your Lord morning and evening.

The term العَشِيِّ does not mean evening as many people wrongly think. Rather, it means “the period after the afternoon prayer and before the sunset” as indicated in the exegeses of Al-Jalalain, At-Tabari, Ibn Kathir, Al Baghawi, and Al-Qurtubi. This semantic misunderstanding appears clearly in the translation of Fadel, Rowad, Habib, Sahih, and Abdel Haleem who render the word العَشِيِّ as “evening”. However, Khan translated it using a hybrid of formal and dynamic equivalence approaches by adopting the transliteration strategy “Ashi”. Then he adds informative exegetical notes affirming the meaning stated in the exegeses “(i.e. the time period after the midnoon till sunset)”. Khan’s translation is appropriate for the reason that it preserves the target text norms as well as providing the target reader with the intended meaning; however it shows an exaggerated use of transliteration as it could have been rendered directly as “after the midnoon”.

٢٨ - (وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ) (سورة الزخرف ٤٤)

Fadel: And indeed it is surely a message for you and for your people.

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Rowad: Indeed, this [Qur'an] is a reminder for you and your people.

Habib: And [the Qur'an] is a reminder for you and your people.

Sahih: And indeed, it is a remembrance for you and your people.

Khan: And verily, this (the Quran) is indeed a Reminder for you and your people.

Abdel Haleem: for it is a reminder for you and your people. (*a Dhikr* can mean 'renown' or 'reminder':)

It is commonly misinterpreted that the word ذِكْرٌ in this verse means a "reminder" or "remembrance". Nevertheless, it means "pride and honor" as mentioned in the interpretations of Al-Saadi, Al-Baghawi, Ibn Kathir, Al-Qurtubi, Al-Tafsir Al-Waseet, Al-Tafsir Al-Muyassar, and most exegeses books. This misinterpretation appears clearly in the translation of Fadel "message", Rowad, Habib, and Khan "reminder" and Sahih "remembrance". On the other hand, only the translation of Abdel Haleem renders it as "a reminder" sticking to the target text lexical meaning, then he adds explanatory notes showing the exegetical meaning as follows "(a Dhikr can mean 'renown' or 'reminder')". Accordingly, adoption of the dynamic equivalence approach assists in delivering the appropriate translation for the term ذِكْرٌ in this context which "honor", "pride", or "renown".

٢٩- (وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ) (سورة الزخرف ٤٩)

Fadel: And they said (to Moses), "O sorcerer, pray to your Lord for us.

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Rowad: They said, "O magician, call upon your Lord for us.

Habib: And they replied, "Sorcerer, pray for us to your Lord.

Sahih: And they said [to Moses], "O magician, invoke for us your Lord."

Khan: And they said [to Musa (Moses)]: "O you sorcerer! Invoke your Lord for us."

Abdel Haleem: They said, "Sorcerer, call on your Lord for us."

The interpretation of the word السَّاحِرُ in this verse means "the scholar" as stated in Al-Tafsir Al-Muyassar. At that time, magicians were great people among them and they were revered, and magic was not a bad quality. Most of the Quran interpreters agree with that interpretation like Tantawi, Al-Baghawi, Ibn Kathir, and Al-Qurtubi. Yet, most of the Quran translators do not pay attention to this lexical accuracy of the word السَّاحِرُ in this verse. It is rendered literally as "Sorcerer" by Fadel, Habib, Khan, and Abdel Haleem, yet it is rendered as "magician" by Rowad and Sahih. Both translations are not appropriate in this context since they do not deliver the meaning stated in the Quranic exegeses above-listed. Consequently, it should be translated by adopting a hybrid of formal and dynamic equivalence approaches to render it as "scholar (revered man)".

٣٠- (وَعَرَّكُم بِاللَّهِ الْغُرُورُ) (سورة الحديد ١٤)

Fadel: And the deceiver deceived you regarding Allah (Satan).

Rowad: Thus the deceiver [Satan] deceived you concerning Allah.

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Habib: The deceiver deceived you about God.

Sahih: And the Deceiver deceived you concerning Allah.

Khan: And the chief deceiver (Satan) deceived you in respect of Allah.

Abdel Haleem: The Deceiver tricked you about God.

It is mistakenly thought that the word الغُرُورُ mentioned in this verse means (arrogance and conceit), but الغُرُورُ here is pronounced with a *fatha* over the غ which unanimously means “Satan” according to all the Quran exegeses. All the adopted translations render it literally as “the deceiver”, however Fadel, Rowad, and Khan add the due exegetical meaning “Satan” between brackets showing their awareness of the significance of Quran exegeses which is a clear adoption of a hybrid of formal and dynamic equivalence approaches.

٣١- (إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ) (سورة الطلاق ١)

Fadel: unless they have committed an evident obscenity.

Rowad: unless they commit a clear shameful act.

Habib: unless they are guilty of some clear indecency.

Sahih: unless they are committing a clear immorality.

Khan: except in case they are guilty of some open illegal sexual intercourse.

Abdel Haleem: unless they commit a flagrant indecency.

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The expression **بِفَاحِشَةٍ مُّبَيَّنَةٍ** in this verse is not only adultery as some people think. Ibn Kathir states in his Quran interpretation that **بِفَاحِشَةٍ مُّبَيَّنَةٍ** here includes adultery, as stated by Ibn Masoud, Ibn Abbas, Saeed bin Al-Musayyab, Al-Shaabi, Al-Hasan, Ibn Sirin, Mujahid, Ikrimah, Saeed bin Jubayr, Abu Qilabah, Abu Salih, Ad-Dahhak, Zaid bin Aslam, Ata Al-Khurasani, As-Suddi, Saeed bin Abi Hilal, and others. Also, it includes if the woman rebels or is rude to the man's family and hurts them in words and actions as stated by Ubayy ibn Kaab, Ibn Abbas, Ikrimah, and others. Therefore, interpreting it as adultery limits the other layers of meanings stated in the exegeses.

The expression **بِفَاحِشَةٍ مُّبَيَّنَةٍ** is usually rendered with expressions that give the connotation of sexual immorality like Fadel's "evident obscenity", Habib's "clear indecency", Khan's "open illegal sexual intercourse", Rowad "clear shameful act", Sahih's "clear immorality", and Abdel Haleem's "flagrant indecency". All these translations ignore the other meanings indicated in the exegeses above. Accordingly, it is better to translate it using a hybrid of formal and dynamic equivalence approaches as follows:

"Clear shameful act (including adultery or any acts or words of immorality or indecency towards the husband and his family)."

5.0 Findings and Conclusion

5.1 Research Findings

The study finds out that:

1. Quran exegeses are indispensable tools for translators as they provide the necessary context and appropriate

interpretations to understand the multi-layered meanings of Quranic words and expressions. Ignoring these sources often results in inaccurate translations that may cause misunderstanding of the Quranic message and Islam in general.

2. Although bilingual and bicultural competence is crucial for the translator, it is insufficient for Quranic translation. Many Quranic terms are context-bound (Quran-bound) and require exegetical clarification to avoid misinterpretation, and this cannot be achieved without exploring Quranic exegeses.

3. The study highlights the diversity of Quranic exegeses, with some schools adopting ideological or rational approaches that may deviate from Mainstream Sunni interpretations. Translators must cautiously select exegetical sources that align with the Mainstream Islamic teachings since they are void of any personal views and strayed ideologies.

4. Adopting the exegetical approach in Quran translation, which incorporates explanatory notes and contextual comprehensions, is more effective in conveying the intended meanings of the Quran. This strategy balances faithfulness to the source text with clarity and accuracy for the target reader.

5. While it is important to consider the cultural and linguistic norms of the target reader, translators must prioritize the integrity of the Quranic text. Exegetical translations can achieve this balance by providing additional explanations where necessary so as to provide the target reader with the due meaning of each Quranic verse accurately.

6. The study identifies numerous instances of mistranslation arising from ignoring the exegetical insights. For example, the word **فَنَسِيَهُمْ** in (9:67) is often mistranslated as "forgot," whereas

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the exegeses comment that it means "forsake" or "ignore," reflecting divine abandonment rather than forgetfulness. This mistranslation is noticed in many other contexts in the Quran which attracts the attention to the significance of exploring Quran exegeses for translators.

7. The study recommends adopting an exegetical translation strategy that includes within-text notes or footnotes to explain complex or context-specific terms. This approach ensures that the target reader gains a deeper understanding of the Quranic text without compromising its original meaning.

8. Exegetical translation of the Quran is a better choice for translators since it achieves the main purpose of the translation process which is mainly delivering the meaning clearly and smoothly to the target reader. Accordingly, Exegetical translation of the Quran can be proposed as a translation strategy for translators of the Quran.

9. Four crucial stipulations should be considered when translating the Quran exegetically as stated by Az-Zahabi (2000, pp. 23–24). First, translators of the Quran must depend on reliable Quranic exegeses, Prophetic Sunnah, sciences of Arabic language, and key concepts of Islamic jurisprudence. Translations based on personal linguistic capacity, or ungrounded interpretations are deemed inappropriate and unacceptable. Second, translators must avoid adhering to deviant ideologies or doctrines that contradict Quranic principles, as they lead to biased and distorted interpretations. Third, translators must possess comprehensive knowledge of both the source and target languages, including their linguistic structures, cultural contexts, and stylistic nuances. Lastly, the translation process should

involve writing the Quranic text, studying its interpretation, and producing an exegetical translation that prioritizes meaning over literal rendering.

10. As stated in Appendix (1), when applying Nida's Formal and Dynamic Equivalence, 17 out of the 31 samples analysis adopted a hybrid of both formal and dynamic equivalence which represents 55%, and 14 samples only adopted the dynamic equivalence approach which represents 45%, while 0% adopted the formal equivalence approach. Therefore, this is an indication that all the samples selected for analysis require adopting the dynamic equivalence approach to emphasize translating the original language "thought for thought" rather than "word for word". Even in cases where formal equivalence is required, dynamic equivalence is used with it to create a hybrid so as to preserve the original text as well as conveying the message evidently for the target audience. This hybrid approach seeks to ensure that readers of both the source and target languages understand the text's meaning in a comparable way. Another reason for using such a hybrid approach is that not all SL elements have formal equivalents in the TL. On the other hand, formal equivalence can be adopted when translating legal or scientific texts that lack rhetorical devices and require sticking to the surface meaning and lexical accuracy like the verses of inheritance in the Quran.

The study concludes with the following hints:

1. Guidelines for best practices in exegetical translation: Quranic exegeses (*tafsir*) play a key role in the translation of the Quran, emphasizing that linguistic proficiency and cultural background alone are insufficient for producing accurate translations. The Quran, as a divine text, contains words and expressions with multi-layered meanings that require meticulous investigation through reliable exegetical sources. The research highlights that translators must delve deeply in the reasons for revelation (*asbab al-nuzul*), Arabic grammar, Islamic theology (*Aqeedah*), jurisprudence (*fiqh*), and other religious sciences to ensure fidelity to the original text and hence deliver the intended and esoteric meanings accurately and appropriately. The analysis of 31 Quranic verses in six translations reveals significant misinterpretations arising from the unawareness of exegetical insights.

2. Translators' linguistic competency and cultural background: Relying solely on linguistic intuition or cultural background often leads to mistranslations, distorting the intended meanings of the Quranic text. The study advocates for an exegetical approach to Quranic translation, which prioritizes the use of authoritative *tafsir* literature to explore the nuanced meanings of Quranic lexical items. This approach not only preserves the theological and rhetorical richness of the Quran but also ensures that translations remain faithful to the source text while being clear and meaningful to the target audience.

3. Achieving balance between linguistic accuracy and theological faithfulness: The study identifies the Sunni school of exegesis as the most reliable framework for Quranic interpretation, as it adheres to the Quran, Hadith, and the views of the early companions and successors. Translators must be aware of the sectarian Quranic exegeses and avoid them to

Ramadan Hassan Ahmed El Sayed ensure incorporating reliable exegetical views in their translation. By integrating exegetical insights into the translation process, translators can bridge the gap between the source and target languages, delivering translations that are both accurate and meaningful. Also, considering Az-Zahabi's (2000) four stipulations of exegetical translation of the Quran may guarantee achieving this balance successfully.

4. Post-2020 translations of the Quran: Although the study has selected three of the most recent translations of the Quran, Fadel (2020), Rowad Translation Center (2023), and Habib & Lawrence (2024), which were expected to have avoided the inaccuracies and mistranslations in the previous translations of the Quran, they have mistranslated many lexical items. Actually, this is an indication that their adoption of the reliable Quranic exegeses is still immature and needs more consideration in some cases as stated throughout the study.

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Appendix (1)
Applying Nida's (1964) Formal and Dynamic Equivalence on
the Selected Samples for Analysis

	Sample Analysis	Formal equivalence	Dynamic equivalence	Hybrid
1	القرية			√
2	فئنة			√
3	المحراب			√
4	فورهم		√	
5	الكتاب		√	
6	فرشاً		√	
7	يلعبون		√	
8	القمم - مفصلات		√	
9	فمرت		√	
10	ففسهم		√	
11	عسي		√	
12	السائحون			√
13	موعظة			√
14	الأرض			√
15	فرقناه			√
16	يذكرهم		√	
17	للكتب		√	
18	الرس			√
19	وادي			√
20	وصلنا			√
21	تحمل		√	
22	ينتظر			√
23	ذريتهم		√	
24	نزلنا			√
25	عرف		√	
26	مكائكم			√
27	العشي			√
28	ذكر		√	
29	الساحر			√
30	الغور			√
31	بفاحشة مبينة			√

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