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## THE EDUCATIONAL CONTEXT FOR THE SEMANTIC TRANSLATION OF THE HOLY QUR'AN

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### Abstract:

Praise be to God, the One, the Subduer, the Mighty and the Forgiving One, and may peace and blessings be upon our Master Muhammad, the Chosen Prophet, his family and good and good companions, by the number of raindrops, the number of leaves of trees, and the number of flowers and fruits.

There is no doubt that the extrapolation of the history of civilizations has made clear to us the importance of translation and that it is a necessity for the life of the nation. To achieve lasting intellectual communication between it and the outside world around it, and for us, the children of the Arab nation, it represents a fundamental key of the keys to pursuing scientific progress and technological advancement in the outside world, and this is a fundamental process in the stages of renaissance and progress for any nation. The Noble Qur'an - since it was revealed - has been - and still is - the focus of scholars' attention, and the focus of the virtuous ideas, and the place of their attention in the old and the hadith. The Qur'an is exalted and what is exalted, and what is in the words of mankind. Therefore, I sought in this research tagged (**the moral translation of the Holy Qur'an**) to highlight how the correct translation of the Holy Qur'an is. So that its correct meanings reach the whole world. I divided it into **two topics and a conclusion**:

So I devoted **the first topic** to talking about **the science of translation**, where I dealt with the concept of translation, its rules, its benefits, and its divisions, then I went on to talk about the beauty of translation and the correctness of the composition, and I distinguished between literal and semantic translation.

**In the second topic**, I explained **the translation of the meanings of the Qur'an**, and in it I investigated the evidence in favor of translating the meanings of the Qur'an, and the evidence for those opposing this translation.

**In conclusion**, I outlined **the results** of the research.

### Key Words:

**The Qur'an- translation- literal- intangible- interpretation.**

### The introduction

Praise be to God, we praise Him, seek His help, seek His help, we seek His forgiveness, and we seek refuge in God from the evils of ourselves and from our bad deeds. He who is guided by God is not misled, and whoever is misled is not a guide for him, and you will not find a guide for him.

I bear witness that there is no god but God alone without a partner, the great, the mighty, the one who is unique with glory, oppression and ability, who

has shown the effects of his power by discharging the day and night, (So consider O people of sight)<sup>(1)</sup>. I bear witness that our Master Muhammad is his servant, his Messenger, the master of the pure prophets, and the elite of the good guys. Prayers and peace be upon him and his good and good family and companions, according to the number of times and ages, and in the number of emperors and seas. As for after,,,

There is no hassle that translation is a fundamental key of the keys to pursuing scientific progress in the outside world, thanks to the openness it offers to international inventions, scientific discoveries, and our knowledge of what the advanced world has reached in the way of advancement.

The most prominent evidence of the success of translation is its important and clear role in developing and directing the future of research in linguistic studies, which positively affects the investigation of meanings, helps to face contemporary challenges with its various effects on the reality of Arab societies, and enriches the area of exploration in exchanged ideas, discussions and arguments.

The researcher in the field of the Arabic language is indispensable for his familiarity with some of the contemporary living languages. In order for him to be related to world thought and modern culture, in addition to knowing the influences and influences between that language and his authentic Arabic language.

Therefore, it was necessary to study Islam in a foreign language - especially English - in order for the researcher to study the methods of that language and become familiar with their thought and culture.

Translation is a demanding task of great value, especially when the original is rich and has a wide meaning, such as: the Arabic language and Islamic studies. The difficulty doubles in the case of translating the meanings of the Qur'an, as it is an oral revelation, and it is the word of God whose meanings have no limits.

Research in the field of Islamic studies in a foreign language stimulates the research process, and bridges the distances between Islam and other religions, but cultures and ideas overlap and influence and influence occur. This is what prompted the educational authorities in the Arab countries to start developing special curricula for translation.

The practical practice of translation in university education still needs to be confirmed, and its use in understanding translation problems still needs to be fully investigated.

The few approaches that do so are only subjective individual attempts. There is no doubt that what is needed is a translation curriculum that adopts a clear linguistic approach that combines the art of translation theory and its practical practice. In order for students to train in the translation process effectively, and to be armed with a new set of translation methods and strategies for solving their problems.

I will stand in this research on the methods of the English language, trying to bring together the Arabic and English languages, and devise the thought of Europeans in translating the Arabic language and presenting its texts.

I devoted the research to a rich field, which is the translation of the meanings of the Noble Qur'an. The Noble Qur'an - since its revelation - has been - and still is - the focus of scholars' attention, the focus of the ideas of virtue, and the place of their attention in the old and the modern, so that they benefited from many sciences and abundant arts, even if their views on it varied. And their views differed from it, and their doctrines differed in that.

And this Qur'anic miracle was conceivable to raise in Islamic life discussions of the greatest danger, magnitude of its importance, and the height of its beacon, which scholars confronted to uncover the aspects of Qur'anic rhetoric and the unique style of the Qur'an in photography and expression.

The orientalist also dealt with it with translation, study and analysis, trying to imitate it or come up with an analogy, find loopholes in it, or attack it in any way. The Qur'an is exalted and exalted, and what is in the words of men.

**Research problem:** In this research, I seek to highlight the accurate translation of the Holy Qur'an. So that its correct meanings reach the whole world.

Muslims who do not speak the Arabic language need a correct and reliable translation of the Holy Qur'an. In order for them to understand what God is - the Glory and the Exalted - in his book in which the orders and prohibitions were decided, and so that they understand the jurisprudential rulings deduced from it.

Also, in order for the Qur'an to be presented to non-Muslims, it must be clear and accurate. To get an accurate, positive and reliable image.

**Objectives of the research:** The research aims to find the correct ways of accurate translation of the Holy Qur'an that assesses the argument against non-Muslims in order to respond to the suspicions that arise around it, and the correct translation of the Qur'an facilitates the understanding of the verses and their communication to different peoples, each people in its own language, and this translation facilitates the understanding of the Qur'an for Muslims From non-Arabs.

The research also aims at proposing and presenting some ways and means to make the translation of the meanings of the Qur'an effective and useful in calling people to Islam.

**The importance of the research:** The importance of the research lies in the fertility of the topic of combining translation and the Qur'an. Many scholars have paid attention to it, and have turned to the study of translation in particular and the translation of the Noble Qur'an in general, so the transfer of the meanings of the Qur'an to another language has a great impact on understanding and communicating its verses, and devising its rulings. And find out its connotations, clarify its miracles, and uncover attempts to distort it.

To transfer the meanings of the Wise Book to other languages, it is appropriate to introduce others to this revelation from heaven, and to make it clear to those who do not speak the Arabic tongue and do not understand it.

A large crowd of scholars, and a large gathering of merit, took care of studying the rules of translation, and the extent to which they were properly achieved during the translation of the words of God - His Majesty. Therefore, in this **research entitled (The context of the semantic translation of the Holy Qur'an)**, I sought to highlight how the accurate translation of the Holy Qur'an is. So that its meanings, connotations and judgments are correct for all peoples of the world.

**Research methodology:** I used **the descriptive analytical deductive** approach in dealing with scientific material, and what achieves its goals, as I observed the exact type of translation of the verses of the Noble Qur'an, and how the meanings of the Qur'an were transmitted to the languages of non-Islamic peoples. I also documented the scholars' words by referring to **the original books** - if any - and I also relied - in this study - on a number of relevant **sources and references**.

The consideration of this **research** - after settling my issue - necessitated that it come in this way - after **the introduction** - in **two topics and a conclusion**:

I made **the first topic** special to **the science of translation**, where I talked about the concept of translation, its rules, its benefits, and its divisions. I presented the topic of the beauty of translation and the correctness of the composition. Speaking of translation of poetry, rhythmic prose, proverbs and wisdom, citing the translation of some poems, texts and proverbs.

I made **the second topic in the translation of the meanings of the Qur'an**, and I spoke in it about the evidence in favor of translating the meanings of the Qur'an, and the evidence for those opposing this translation, then I took an interpretive pause, differentiating between translation and interpretation, then I presented some examples of the translation of the meanings of the Qur'an, and I talked - by extension - about Muhammad Zafar Allah Khan's translation of the meanings I translated some of the texts of the introduction to his book, reviewed some examples of its translation, explained its method in his book, and stood on its serious advantages and disadvantages.

**Conclusion:** And in it I outlined **the results of the research**. Where I saw its highlight, it was the fruit of this research.

And before the squeak of the Firefly takes effect, I pray to God to make me qualified to serve his dear book, and to envelop my work with acceptance and strengthening.

If I have succeeded, then God is the grace and grace, and if the other is, then God is the conciliator and the guide to righteousness.

God grants success

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## **Chapter Translation science**

We all acknowledge the necessity of translation in our lives, and no one denies that translation has a great influence in transmitting intellectual and cultural heritage among nations, and its impact on the growth of human knowledge throughout history. Therefore, translation is of very great importance.

As for languages, literature and religions, translation is a window through which the reader looks at the translated effect, whatever it is and whatever. Therefore, the translator is supposed to be familiar with the language from which he is translating, its principles, rules, and so on. It is also assumed that he has a good command of his original language and a wide knowledge of it.

Translation is an art, experience and practice that complement one another; In order for him to see the linguistic, literary, religious, scientific, or philosophical effect required to be translated, or which the translator wants to inform the readers about; Because of its stature and importance, in order to provide a service worthy of appreciation for linguistic, literary, intellectual and religious knowledge, and human activity in general.

Translation is considered a means for scientific advancement in all disciplines, especially the Arabic language, as it is considered one of the phenomena of scientific and cultural activity known to the Arab Islamic civilization since its early ages<sup>(2)</sup>.

The translation of the Noble Qur'an into the world's languages - especially into the living languages - is an extremely important matter, and it is not an easy matter to undertake that, and no one can handle this arduous task. Rather, a set of conditions must be met that qualify the opponent to translate Qur'anic meanings to accomplish that goal. .

Transferring the meanings of the Qur'an to other languages, especially the languages of Islamic peoples, is necessary. Since these peoples cannot read the Qur'an in its Arabic language, they need to know what the Qur'an includes in terms of meanings, connotations, judgment and directives, and this transmission is required and useful, and it even achieves interest as it is a matter of bringing interests, and it is the right of every Muslim to know in his language what God wants - The Almighty - in the Qur'an.

It is the right of the Qur'an to know it to other peoples who are not Muslims, to urge them to follow it, and to reject the suspicions that are unjustly propagated against it.

### **Concept of the Qur'an:**

#### **The Qur'an in language:**

The pronouncement of the Qur'an in the language is derived from the article (qr a), on the weight of (two verbs), which is a source synonymous with reading for the verb (recitation), it is said: recitation, reciting the Qur'an and reciting, and each of them is a source of the verb<sup>(3)</sup>.

The word (Quran) is used for the meanings for which the word (reading) is used, which are:

-Combining and joining: including their saying: "This camel has never read a basket"<sup>(4)</sup>, Or "The camel has not read fetus"<sup>(5)</sup>, That is, she did not attach a child to her womb, so she never collected a fetus in her womb and never became pregnant.

And from it the saying of Amr bin Kulthum (d. About 40 BC) in his famous commentary:

You are left if you go  
into a desert

And the eyes of the Scythians  
have secured

The arms of idlings of  
virgin blood

Hybrid color did not read our  
fetus<sup>(6)</sup>

And from it they said: "I read the book," meaning: I recited it<sup>(7)</sup>.

The Qur'an "is only called the Qur'an, because it joins the Surahs and joins them"<sup>(8)</sup>.

Recitation: It is the joining of words together in pronunciation, including the saying: "We have to collect it and its Quran, so if we read it then follow its Quran"<sup>(9)</sup> Meaning: Recite it<sup>(10)</sup>.

And its twice mentioned in the verses of Surat Al-Qiyamah testify that the Qur'an - even if there are multiple sayings - is a source of meaning for reading<sup>(11)</sup>.

The evidence for that is also the saying of Hassan bin Thabit (d. 54 AH) - may God be pleased with him - the Commander of the Faithful, Othman bin Affan (d. 35 AH) - may God be pleased with him:

They sacrificed the  
completeness of the title of  
prostration with it

He interrupts the night with  
praise and our recitation<sup>(12)</sup>

Meaning: read.

#### **The Quran idiomatically:**

Definitions of the Qur'an varied in the term. Scholars have several definitions that challenge the Qur'an as a convention, but there is no problem with which the word of the Qur'an was transferred from its linguistic meaning to its idiomatic meaning.

Perhaps the closest definitions of correctness are what some of them knew and said: "It is the word of God Almighty revealed by Gabriel -peace be upon

him- Ali Muhammad -Peace be upon him- preserved in the chests, written in the Qur'an, transmitted with frequency, worshiped with his recitation, beginning with Surat Al-Fatihah, sealed with Surat Al-Nas"<sup>(13)</sup>.

This definition includes the truth of the Qur'an. Because it is the word of God - the Almighty - and its source - which is God Almighty - then he explains the mediation between the sender and the messenger - who is Muhammad, may God bless him and grant him peace - then he explains the addressees of this message and the purpose of it.

This is all<sup>(14)</sup>In the definition, it is attributed to scholars of origins, jurisprudence and the Arabic language, and the speakers also agree with them.

The Qur'an "is the word revealed to Muhammad - may God bless him and grant him peace - for the miracle of a surah from it, the worshiper in his recitation"<sup>(15)</sup>.

The Qur'an is the name of the Book of God - Glory and Exalted - and no other book is called by it<sup>(16)</sup>.

### **The concept of translation, its types, rules and benefits:**

#### **Language translation:**

A translation of speech is said: between it and clarify it, and translated: conveyed and transmitted, and translated to so-and-so: mentioning his biography and history. And translating the words of others: transferring it from one language to another.<sup>(17)</sup>

So, then, translated his words if he interpreted it in another language, including: the translation by opening the Ta and the jim, by opening the T and the joining of the Chem, and the joining of the C and following it, and the plural of it with translations, such as Saffron and Zaafar.<sup>(18)</sup>

#### **Translation idiomatically:**

Speech statement and clarification in another language, that is, the transfer of speech from one language to another.

And it was said: expressing the meaning of a word in one language with another word from another language while fulfilling all its meanings and purposes.<sup>(19)</sup>

Some of them defined it as the transfer of speech from one language to another by gradual progression from partial words to complete sentences and meanings.<sup>(20)</sup>

The conclusion is that the formal translation consists in transmitting speech in a language other than the original language.

This translation can either be a verbatim translation or an interpretative translation:

As for the verbatim translation, it is in which the simulation of the translated language is taken into account in the systems and arrangement. As for the interpretative translation, which is also called the semantic translation, it is devoid of that simulation, and does not take into account the original systems and their arrangement therein. Because this translation is intended to portray the meanings and goals in full.<sup>(21)</sup>

Translation is used in custom to two meanings: literal translation: it is the transfer of words from one language to another language so that the word corresponds to it without prejudice to the order of the translated speech, and the interpretive or semantic translation: which is to transfer the content of the speech to another language without commitment to the order of the words and their arrangement or number Words translated into it.

It is clear that the word (translation) came in Arabic to signify four meanings:<sup>(22)</sup>

The first of them is to convey the speech to those who did not hear it, and from it the poet's saying:

The eight - and I informed her I needed a translator

Second: Interpretation of speech in its own language, and from it Abdullah bin Abbas - may God be pleased with him - (d.68 AH) was called Qur'an translator.

Third: Interpretation of speech without its language. It is said: "Translate it and translate it if it is interpreted in another language"<sup>(23)</sup>.

Fourth: Transferring speech "from one language to another"<sup>(24)</sup>.

And because these four meanings share in common that its meaning (statement) was translated to everything in it, and it was said: Translate this section in such a way, that is, he made a title for it, showing what is beneath it. And translated for so-and-so, that is, he explained his history, and the translation of this chapter, that is, the statement of his intended purpose, and so on.<sup>(25)</sup>

So the translation is "beautiful art"<sup>(26)</sup>. It means "transferring words, meanings and styles from one language to another"<sup>(27)</sup>. So that the speaker of the translated language recognizes the texts clearly and feels strongly about them, as the speaker of the original language identifies and feels them.<sup>(28)</sup>

This definition is known to researchers in the modern era.

Through this definition of translation, it is possible to deduce some of the rules and foundations that are necessary for the process of translation - or say: on which the science of translation depends - namely<sup>(29)</sup>:

-Transferring the meaning from the transmitted language to the language transferred to it according to the last language system.

Giving the translation a correct picture of the ideas of the original text to be translated.

Commitment to the style of the original text.

The smoothness of the translation is close to that of the piece of the original text.

-Honesty in transfer, and complete translation without addition or decrease.

Some benefits can be deduced from studying translation theory, the most important of which is<sup>(30)</sup>:

Exchanging knowledge, ideas, ways of expression and methods, and transferring them from one language to another.

A comparison between the grammar of the translation language and the rules of the original text.

Investigation and verification of idioms in both languages.

Mix etiquette together.

Facilitate the process of interfaith comparison.

Knowing the extent of the influence of linguistic structures on the thinking of learners and vice versa.

Knowing the language of different races to approximate distances.

Strengthening the construction queen in two languages at the same time.

The translator may need to add footnotes to his interpretative translation, in which he can explain

More meanings and expressions, or important references, and this is one of the best things for the translator

Provided that it be brief and away from boring verbosity<sup>(31)</sup>.

There is no problem that the translator is an artist, for he "along with his linguistic acquaintance must be manic in the spirit of art and familiar with the subject that he is translating. The language is not merely dead words contained in dictionaries but idiomatic expressions, and precise points in the composition and meaning of words, which can only be surrounded by extensive reading. The critical view is that the translation includes, in addition to the translation of the words and meanings, the translation of the writer's style and spirituality, and accordingly the translator must read the text several times before submitting his translation, so that his soul is imbued with the spirit of the original author, and his meanings settle in his mind and open himself to translate the piece that is in his hands<sup>(32)</sup>.

### **Translation creativity and syntax:**

Contemporary Westerners consider (translation) a branch of (linguistic sciences) and its application, and a well-versed translator must have experience in (linguistics) before undertaking this task, and some of them - especially in Morocco - influence their translation in (linguistics) instead of (linguistics)! And many ran after them.<sup>(33)</sup>

Chomsky is considered the elder of contemporary linguistics. He has recently gained great fame for reviving the linguistic theories prevalent in the seventeenth and eighteenth centuries AD, which the nineteenth century linguists almost completely spent on, and he is a proponent of advanced creative grammar science, thanks to which he played (Linguistics) has a role in philosophy, anthropology, psychology, and sociology<sup>(34)</sup>.

Since ancient times, there has been a conflict between linguists and writers. "Linguists compose grammar books, and they make it necessary for writers to observe them, and these people walk in their knees. From time, then they revolt against them and present to the public new structures, and the linguists erupted, but in the end they are forced to obey the status quo, so they lay down a new base that embraces the structures created by the renewed literati<sup>(35)</sup>.

This is evidenced by many examples scattered in the English language, including that the English "used to use the subject name ending in (-ing) for the passive voice, and say:

The house is building.

instead of: The house is built.

On this we find William Shakespeare (d. 1025 AH = 1616 AD) who says:

Whil'st this play is playing.

And Shelley (d 1238 AH = 1822 AD) says:

Everybody here is taking of a steam-ship which is building at leghorn.

Remnants of this rule are still used today in the English language, such as:

There is nothing doing

And in the case of the construction for the known, the preposition (in) is added to it, so we say:

He is wanting in tact<sup>(36)</sup>.

But the expression (is building) used in the sense of (built) in the form of the unknown was subject to misunderstanding in some combinations, and it could not be applied to all verbs, so it was natural for a clear structure to appear - even if it was heavier on hearing - that is (Is being built) as In the words of Charles Dickens ( ) (d.1287 AH = 1870 CE):

Somebody is always being murdered



Among the first to use the new formula were: (Southey), (Coleridge), (Lamb), and (Keats). However, people - in addition to linguists - strongly opposed the new rule even after its long use, describing it as a departure from Linguistic rules, and a form of written phrasalism, and the elimination of the beautiful English expression, and they asked writers to avoid them, but despite the attacks of linguists and others, the literati triumphed, and this - breaking out on linguistic rules - has in itself become a solid rule of the rules of the English language, and is considered to be violating it today A terrible mistake.<sup>(37)</sup>

### **Transliteration:**

There is no problem with that Arabization is not translation. Translation - as we said - is the transfer of a meaning or style from one language to another, while Arabization is a "drawing of a foreign word in Arabic letters"<sup>(38)</sup>. Or - as they call it - "voice translation"<sup>(39)</sup>.

The method of Arabization is the same as that of the ancient Arabs, that is, writing letters that have no analogues in Arabic in terms of pronunciation with the convention of the following letters for what is not one of our alphabet, which is borrowed from the Persian language:

B P-C CH-G [the intermediate letter between Zai and Shin - as in the English word (Treasure)] - P V-K G.<sup>(40)</sup>

### **Translation Sections:**

Translation is divided into two parts:

#### **First: literal translation:**

It is the transfer of speech from one language to another, taking into account the agreement in the order and arrangement, and preserving all the meanings of the original translated text.<sup>(41)</sup>

And this translation is "often subject to slack and thumbs up"<sup>(42)</sup>.

Literal translation is impossible in practice. Because the order of the sentence in the Arabic language differs from its arrangement in other languages, the verbal sentence begins with the verb, then the subject and then the object, and this arrangement differs only for a rhetorical matter, but in other languages the order differs as the sentence in many of them begins with the subject, and each language has its own characteristics in expression. And in using the word in truth or in metaphor.

There are different styles of performance in terms of metaphors, metaphors and metaphors. The Arabic language is one of the most widely used languages for graphic styles and bad science, and nothing is matched by it in other languages.

Literal translation is prohibited according to the Sharia ruling. Because no one can limit the meaning of God in the verse to an understanding of what, and the literal translation is imprecise in conveying the desired meanings.

#### **Second: Interpretive or semantic translation:**

It is an explanation of the speech and a statement of its meaning in another language without taking into account the original order and arrangement, and without preserving all its meanings.<sup>(43)</sup>

One of the defects of this translation may be that it comes at the expense of the literal text, that is, without paying attention to the words in a literal manner, which may lead to the translator sometimes neglecting the translation of a word that may be the key to the whole paragraph.<sup>(44)</sup>

Therefore, some researchers in translation science put a third section, and even recommend it, which is "literal-moral translation: which is the middle way between the first two methods"<sup>(45)</sup>. Or say: between the first and second sections;

This is because this section is after a path between between, in which there is consideration for the literal and intangible translations, so that one of them does not overwhelm the other in a way that does not prejudice the meaning and composition.

So the translator is a literal translation, he intends to understand each word in the original, then he understands it, then replaces it with a word that equals it in the other language, putting it in place and replacing it, even if this leads to the hidden or weak meaning and confusion of the phrase due to the difference in the two languages in the location of the use of the word or pronoun. As for the translator an interpretative or semantic translation, he intends the general meaning of the text to be translated, so he formulates it in phrases that render its meaning from the other language without taking into account the vocabulary of the original.<sup>(46)</sup>

Therefore, the intangible interpretation is possible in practice, and is

.required by Sharia

The difference between the two sections becomes clear when we cite an example for translation with them assuming their potential in a verse from the Noble Qur'an, which is God Almighty's saying: "Do not put your hand tied to your neck, nor extend it all the rests"<sup>(47)</sup>.

In the literal translation, it comes with words from the translated language indicating the prohibition of tying the hand in the neck, and extending it to the goal of extending while taking care of the arrangement and organization of the origin, by introducing the instrument of prohibition first, followed by the forbidden verb related to its effect and implicit in its subject.

This type of translation comes out in an unknown or unfamiliar manner when the translator understands them with what the original intends to prohibit pitifiers and wastefulness, and the translator may even denounce to them this meaning that they understood.

As for the interpretative translation, it is a color of the interpretation of the Noble Qur'an, just as the Qur'an is interpreted in Arabic to clarify its meanings, define the connotations, explain the ambiguous, detail the whole, clarify the problem, and derive judgments and guides from it, so also interpreting it in any other language is possible. To convey the meanings and clarify them in another language, the translator then is the translator's understanding of what is meant by the Quranic verse according to his human capabilities.

No one can claim that what has been interpreted as an interpretation is what God wants from the verse, as the interpreter is the meaning only, not the words of God on the truth.

That is why the consensus settled that it must be read in the form to which the miracle relates, due to the lack of translation on its behalf, and to the lack of other tongues for the statement that pertains to it without the other tongues. And if it is not permissible to read it with the Arabic interpretation of the place of challenge with its systems, then rather it is not permissible to translate it in the tongue of someone else<sup>(48)</sup>.

In the intangible interpretative translation, after understanding the meaning originally intended, the interpreter intends to express it in the other language with a phrase indicating this desired prohibition in a manner that leaves in the same translator the greatest impact on the prevalence of parsimony and extravagance without being bound by the observance of the original systems and the arrangement of his words.<sup>(49)</sup>

This is evident in Mar Madiuk's translation of the previous verse, for he translated it in its original meaning, which is to put the hand to the neck and

release it, and he says: Do not put your hand tied to your neck and do not leave it untied, although what is meant by it - here: Do not make of "Do not make your hand tied That is, miserliness, and from "and do not spread all the rugs," that is, do not waste and spend money.

There is no doubt that distortion and deformation is apparent in these translations, which are what I want the face of God, and not the guidance of people.

Make not thy hand tied to thy neck , nor stretch it forth to its utmost reach.

And when Mar Madiuk translated his saying - Glory and Exalted:"Rather, we throw the truth on the falsehood, so it is stamped, and if it is bored"<sup>(50)</sup>He translated the word (stamping it) in its original meaning, which is (splitting the head), noting that the Holy Qur'an used this word in it, and the metaphorical meaning of it was wanted, which is conquest and oppression.

Nay , but we hurl the true against the false, and it doth break its head and lo! it vanisheth.

Likewise what Max Hinge did when he translated the Qur'an into German, in the Almighty's saying:"Do you not look at the camels, how they are created"<sup>(51)</sup>Where he translated the word (camel) with the clouds, which is one of the meanings that the verse was carried on, and the public interpret camels as the known animal, which is the initiator, and there is no need for interpretation, and the defect is clear in this translation, whether it is literal or moral.

There must be two conditions in the literal translation, namely<sup>(52)</sup>:

First: The presence of vocabulary in the language of translation equal to the vocabulary in the language of the original; So that the translator can replace each of the words of the translation with its original counterpart.

The second: the similarity of the two languages in the hidden pronouns, the links that connect the words to each other, and the congruence in the positions of the adverbs of the words such as the subject and the object, the adjective, and the like.

With these two conditions, it is impossible - indeed impossible - to translate the text of a literal translation in addition to the translation of the Noble Qur'an. Because it means bringing such a Quran in another language.<sup>(53)</sup>

For all this, the interpretative meaning is better than a literal translation that is restricted to speech systems. If it is possible to combine them, it is better, and the composition between them is a matter of beauty in expression.

Therefore, we urge the translation of the meanings of the Noble Qur'an in various languages to the foreign world. In order for nations and peoples to acquaint themselves with the meanings of the Qur'an, its connotations, methods, doctrinal and legislative contents, rulings, principles and miracles, and discover its merits, merits and generosity, and so that we can respond to the insults and suspicions that are woven around it and propagated against it by discussing and debating with them in their languages.

### **Translation of poetry and rhythmic prose:**

The most difficult thing to translate is poetry. Because he needs to taste the piece, and to slice it open<sup>(54)</sup>.

Examples include:

Verses<sup>(55)</sup> for AlqamaAlFahl<sup>(56)</sup> (T about 20 BC):

And translate it:

Of women do you ask me? I can spy,  
Their ailments with a shrewd physician's eye.

The man whose head is grey or small his herds,  
 No favour wins of them but mocking words.  
 Are riches known, to riches they aspire,  
 And youthful bloom is still their hearts desire<sup>(57)</sup>.

Examples of this include - also:

Verses from the poem "The Solitary Reaper "

Of the poet William Wordsworth

(D 1267 AH = 1850 AD).

Behold her, single in the field,  
 Yon solitary Highland lass!  
 Reaping and singing by herself;  
 Stop here, or gently pass!  
 Alone she cuts And binds the grain,  
 And sings a melancholy strain;  
 O listen! for the vale profound  
 Is overflowing with the sound.

And translated into Arabic:

Fill her (see her alone) .... (alone) alone in the field.

Mountain Girl (Girl of Plateaus) ... there ... alone!

She reaps and sings alone (by herself)

So stand here (if you wish), or spend it with tenderness, kindness,  
 reverence and reverence!!

She alone reaps, bundles and ties wheat sticks.

And she sings a melodious melody (with a sad tone)

Oh (Oh God) .. then listen .. !!! The valley is deep

Overflowing with melody.<sup>(58)</sup>

It is noticeable that the translator must be inspiring, as inspiration in translation is necessary in conveying the masterpieces of foreign literature and their eternal verses, for without it it becomes a dead in which I would not go, and the difference between an inspirational and ordinary translation is like the difference between poetry and poems.<sup>(59)</sup>

And the inspired translator should be what the great writer Ibrahim al-Mazni (d.1368 AH) described when al-Aqqad (d.1833 AH) described him, when he said: "By translating it, he was able to return the original speech as if he had not written before that in another language, and it was not issued by a previous Qariha. Speech is translated in its genealogy as a feeling before it is translated into a word and meaning, then it is energized by it as the one who does it, and then expresses it as if it is transmitting a piece of his sense and imagination. The concealed and his secured concealments so that the systems come out clearly in the position of clarity, strong in the position of power, in favor of him in the place of metonymy. To empty it into his poetic formulas. As for Mazini, he never acted in expressions, so he is about to adhere to the order and the breaks of the lines, except in what is impossible to compare between the two languages<sup>(60)</sup>.

The inspirational translation may lose some of the original words, but it is a translation that the reader is not tired of, but longs to repeat it again and again, while a regular translation invites you to read it only for one purpose, which is to match it with the original. To learn some vocabulary and idioms from it.

Poetry follows in difficulty translating rhythmic prose; Because of its music and special interactions; And if these differ in their quality upon poetic interactions, and we are confronted here with the problem of repetition (Tautology), then the translator - and in this case - must be rich in knowledge of

synonyms, and take into account the arrangement of words in a manner consistent with the style of the axial sentences, that is, those that are connected to each other with words in The focus of each sentence .<sup>(61)</sup>

This color of prose is evident in enthusiastic speeches and articles.

An example of this is what was stated in Lord Chatham's sermon on the United States of America, including his saying:

I cannot, my lord, I will not join in congratulation and disgrace. This my lords, is a perilous and tremendous moment. It is not a time for jubilation. The smoothness of flattery cannot now a veil-cannot save us in this rugged and awful crisis. It is now necessary to instruct the throne in the language of truth. We must dispel the delusion and darkness which envelope it, and display in its full danger and true colours, the ruin that is brought to our doors. Can ministers still presume to expect support in their infatuation? Can parliament be so dead to its dignity and its duty to give support to measures thus obruded and forced upon us-measures, my lords, which have reduced this late flourishing empire to scorn and contempt.

The context of Arabic translation:

I cannot and do not want, Lords to join in congratulating misfortune and scandal. It is, Lords, an enormous dangerous moment, and time is not a time of exhilaration. The softness of flattery cannot help us, it cannot save us from this frightening rugged crisis. We must now guide the throne in the language of truthfulness. We must dispel the deception and darkness surrounding it, and expose the devastation that has reached the doors of our role, with its full danger and true colors. Can ministers still assume to expect support in their fleeting passions? Can Parliament be so dead in regards to its dignity and duty that it advocates measures imposed on us and forced us to accept them! Actions that have brought down, O Lords, this once prosperous empire into the abyss of agrarianism.<sup>(62)</sup>

If the translation of rhythmic prose is difficult to obtain; Because of its speech music, we think that translating the decorated speech is easier than translating the "easy and abstinent". Because in the first there are characteristics that are visible, so the translator clings to them, while in the second the characteristics are hidden, which only those who have a special awareness of this type of prose will feel.

### **Translating Proverbs and Judgment:**

The one who submitted to the translation of proverbs and wisdom must understand their meaning well, and be familiar with the translated language in addition to his original language. In order for him to communicate the intended meaning in a smooth manner, and in a few words - expressing the meaning of the proverb or wisdom, and this also requires that he read the history of the two peoples and their civilization.

Examples include:

One scabby sheep will taint a whole flock.

The lame sheep encroach on the whole flock. (The example is English and of French origin).

The fools weaken those above him and repent without him. (Arabic proverb).

Most of the shot from miniaturized sparks.

A great fire often comes from a small spark.

Fishing in murky water.  
To fish in troubled water.

The rope lying is short - the lie has two men.  
A lie has no legs.

Birds of a feather flock together.  
Birds of a feather flock together.

Adversity refines souls.  
Fire purifies everything.

God does not waste the reward of the one who does a good deed.  
Kindness on men is not thrown away.

Slow down and not neglect.  
God stays long but strikes at last.

The point of saying: that the translator must have - at the time of his translation of texts - a special innate willingness, mastery of the two languages, and a long time.

## Chapter II

### Translation of the meanings of the Qur'an

No matter how careful and accurate the translation is, it can only go to a certain dimension in helping to convey the meaning of a book that is multifaceted and rich in its meanings like the Holy Qur'an. The primary burden in the effort required to understand the Qur'an must be borne by the reader himself. The translator's task is to make carrying this burden easy, attractive and rewarding. There are many ways to master this, but there are only a few that can spare the time required to devise what each unfamiliar phrase suggests, by setting up a study of volumes of the explanatory notes for that translation.

Thus, it becomes clear that a kind of brevity is difficult to translate, which is known as "Lanconic brevity"<sup>(63)</sup>, Where you do not find any fillers and at the same time you do not feel any need for more words, and you cannot add or add another word without prejudice to the beauty of the composition or the splendor of the meaning. And from this pattern: the Holy Quran.

The current translations are inadequate, as the translation must be paraphractical, especially in places where the splendor of the original is lost. Because the language to which it was transmitted does not bear the rhetoric and miracles of the Qur'an.<sup>(64)</sup>

If a literal translation is not possible and impossible, then the claim to make a literal translation of the Qur'an that performs its original meanings is false, and it is forbidden, and this is what is not disputed among trusted Muslim scholars.<sup>(65)</sup>

A true literal translation of the Holy Qur'an in any language is not  
reasonable

It is possible, and an interpretive translation is definitely permissible, and it is a translation of the interpretation, not of the Qur'an.<sup>(66)</sup>

So the interpretive or intangible translation is the one in which the controversy and fighting erupted, and the fighting and stabbing intensified between supporters and opponents.

**Evidence in favor of translation:**

From the evidence in favor of translation :<sup>(67)</sup>

1- That the Islamic call is a general call that does not pertain to a generation without a generation, or a nation without another, and to achieve this requires the Qur'an to be explained to those nations and its meanings to be explained to them in their language that they understand.

2- Al-Ajami if he cannot taste the systems of the Qur'an due to the linguistic barrier, then he is able to reflect on its meanings and ponder its rulings and connotations.

3- It is definitely accepted that the Arab does not dispense with the explanation of the Noble Qur'an, but rather the Companions themselves - may God be pleased with them - whenever some of the meanings of the Qur'an are formed upon them, they ask the Messenger - may God bless him and grant him peace - and explain it to them. In compliance with his saying - glory and majesty:" With evidence and judgment, and we have sent down to you the remembrance of Allah, to show people what has come down to them, and that they may reflect"<sup>(68)</sup>, If the Arab needs to explain the Qur'an to him, then the Ajami is more in need of explaining the Qur'an to him in the language he understands.

4-They also quoted some texts from books of jurisprudence that this is permissible. As Sarkhas's saying (d. 483 AH): "The origin of this issue is if he recites in his prayer in Farsi, it is permissible according to Abu Hanifa - may God have mercy on him - and it is disliked"<sup>(69)</sup>.It is not permissible if he is fluent in Arabic, and if he does not do well it is permissible.<sup>(70)</sup>

5- And they said: What compels us to translate the meanings of the Qur'an is that the Europeans have translated the Qur'an into a sick translation, which we do not see falling from its evaluation, and we cannot leave it as it is.

And they said: Who said: We translate the Qur'an so that people can read it in prayer? All that we have said: We are translating the meanings of the Qur'an to correct false translations. It is not permissible according to Sharia to leave the Qur'anic meanings distorted in them, and for foreigners to understand the supremacy of our religion, and that his book guides to those who are right in all human areas.

**Evidence of the opponents of translation:**

Among the evidence of the opponents of translation<sup>(71)</sup>:

1- The translation of the Qur'an is a literal translation that matches the original one, and the meaningful translation is a translator's understanding of the Qur'an.

2- That those who make the translation of the Qur'an into the Qur'an will not be recognized as one of the foundations of Islam, as the translation is not considered a Qur'an or Sunnah, and it is not possible to measure it. Because Qiyas is a branch of the text, and the translation is not a text from the Shari'a, nor consensus. Because consensus must have a document and the translation is not a document.

3- They inferred from what Al-Ghazali mentioned (d. 505 AH) that the translation of the verses of the divine attributes is not permissible, and he inferred for this that from the Arabic words that do not have an identical Farsi, and among them the Persian money is identical, but what the Persians usually borrowed from the meanings that the Arabs borrowed from them, including what

is A subscriber in Arabic and not in Ajami as well. And he indicated that the error in that is included in the disbelief.<sup>(72)</sup>

4- As they quoted texts of some jurists:

Among them is what al-Marghani al-Hanafi (d.593 AH) said: "It is forbidden to write the Qur'an in Farsi unanimously, because it leads to a breach of memorizing the Qur'an, because we have commanded us to memorize the word and meaning"<sup>(73)</sup>.

And they said: The Hanbali doctrine is that prayer is invalidated by reading in Farsi and the like in case of disability or lack thereof, and the Maliki doctrine that it is not permissible to read the Qur'an and write it in a language other than Arabic.<sup>(74)</sup> Al-Zarkashi Al-Shafi'i (d.794 AH) said: "It is forbidden to read it in anything other than the language of the Arabs"<sup>(75)</sup>.

5 -That the texts and styles of the Qur'an have a special effect on the listener's soul that cannot be conveyed through translation, and if he misses, he misses a lot of good as long as he is attracting Islam.

6 -That the Qur'an is the greatest verse of the Messenger - may God's prayers and peace be upon him - rather it is the remaining verse of the verses of the Prophets. Rather, that is by preserving it from alteration, alteration, distortion and correction of the text that we have quoted from the one who brought it from God - may God Almighty - and the translation is not.

### **The difference between translation and interpretation:**

It is clear that the difference between the moderates regarding the translation of the meanings of the Qur'an or forbidding it is verbal or formal, some of them call it translation, and some of them call it interpretation.

Those who call it a moral translation do not want to translate the text, but rather they want to translate the meaning, that is, to translate the interpretation.

There are big differences between translation and interpretation, including<sup>(76)</sup>:

1- That the translation is an independent form in which the dispensation of the original and its substitution is taken into account, and the interpretation is not like that, because it exists and is always linked to its origin and is indissoluble from it so that the interpretation and severing its ties to its origin cannot be abstracted at all, even if it is stripped to decipher the speech.

2- The translation is not permissible to digress, but rather to adhere to the direct meanings of the text. As for interpretation, it is permissible, and it is better to digress, because the purpose of it is to clarify and explain the text of the phrases and to explain them and the explanation is longer than the text.

3- That the translation must include all the meanings and purposes of the original, and be complete with that. As for the interpretation, it is based on clarification, whether it is general or detailed, covering all meanings and intentions, or limited to some of them without each other according to the interpreter's purpose and the need of the interlocutors.

The same is like a man who found in his father's waste two newspapers written in a foreign language and pushed them to a translator and told him that the first newspaper was a letter to his father from a poor person asking for his help. As for the second document, it is a document with a large debt of his father to a foreigner, so the man tore up the begging speech and did not take care of it, and as for the document, he asked the translator to translate it for him to sue his opponent.



The interpretation was not sufficient, as it is limited to the content of the document and its general meaning, as for the translation, it is identical to the original containing all its meanings.

4- The translation reader believes that all the meanings and intentions conveyed by the translator are the meaning of the original speech and that they are intended for the owner of the original, and the interpretation is not like that. Rather, his reader feels that this is the interpreter's understanding of the text, and that he may be correct and may be wrong.

5- That people have known the percentage of translated speech after its translation to its original owner, even though he did not utter it in this language. As for the interpretation of the text, it cannot be attributed to the author of the original text, rather it must be attributed to the interpreter.

The Islamic jurists and religious imams and mujtahids have agreed that it is permissible interpretation of the Qur'an in Arabic and any other foreign language.<sup>(77)</sup>

**The bottom line:** The translation is different from interpretation, and it is not correct to call the translation of the Qur'an from Arabic into a foreign language a translation, but rather an interpretation of it in a foreign language - or say: a meaning translation.

And just as it is permissible by the consensus of all Muslims to interpret the Noble Qur'an and its circulation among Muslims, so there is no harm in interpreting the Qur'an in Arabic or interpreting it by a non-Arab who is skilled in Arabic and its language, as long as what he says does not go beyond describing it as (tafsir), so it is correct to say: This is the interpretation of the Qur'an in language It is permissible to say: This is its interpretation in Farsi, and this is its interpretation in English, and this is its interpretation in French. And as it is said: This is the interpretation of al-Tabari, this is the interpretation of al-Qurtubi, and this is the interpretation of Ibn Katheer, it is permissible to say: This is the interpretation of so-and-so in Urdu, and this is the interpretation of so-and-so in Persian, and this interpretation of so-and-so in Japanese, and this interpretation of so-and-so in English, and this interpretation of so-and-so in French. At that time, we learn from the Qur'an about the mistakes of the translators, their lack of understanding, or the failure of their language to understand the meanings of the Arabic word in which the Qur'an was revealed .<sup>(78)</sup>

What is meant - which there is no doubt - is that transferring the meanings of the Qur'an from its Arabic language to another language is not called a translation, rather we must call it an interpretation of the Qur'an, or the meanings of the Qur'an - and if you wish, then say: translating the interpretation of the Qur'an.

#### **Models for translating the meanings of the Qur'an:**

Let us take some selected examples for translating the meanings of the Qur'an:

" And when they went in to Joseph, he lodged his brother with himself, saying : I am your brother , therefore grieve not at what they do .

So when he furnished them with their provisions, (someone ) placed the drinking cup in his brother's bag . Then a crier cried out : " O' Caravan , you are most surely thieves ."

They said while they were facing them : " What is it that you miss ?"

They said : " We miss the King's drinking cup, and he who shall bring it shall have a camel-load, and I am responsible for it .

They said : " By God, you know for certain that we have not come to make mischief in the land , and we are not thieves ."

They said : " But what shall be the requital of this, if you are liars ?

They said : " The requital of this is that the person in whose bag it is found shall himself be ( held for ) the satisfaction thereof thus do we punish the wrongdoers ."

So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack . Thus did we plan for the sake of Joseph. It was not (lawful) that he should take his brother under the king's law unless God pleased . We raise the degree of Whomsoever we please , and above every one possessed of knowledge is the All-knowing One .

" They said : If he steal, a brother of his did indeed steal before : but Joseph kept it secret in his heart and did not disclose it to them . He said : You are in an evil condition and God knows best what you state."<sup>(79)</sup>

" God is the light of heavens and the earth; a likeness of His light is as a pillar on which is a lamp, the lamp is in a glass , (and) the glass is as it were a brightly shining star, lit from a blessed olive tree, neither Eastern nor Western, the oil whereof almost gives light though fire touch it not, light upon light-God guides to His light whom He pleases and God sets forth parables for men, and God is cognizant of all things . In houses which God has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings, men whom neither merchandise nor selling diverts from the remembrance of God and the keeping up of prayer and the giving of poor-rate, they fear a day in which the hearts and the eyes shall turn about .

That God may give them the best reward of what they have done, and give them more out of His grace, and God gives sustenance to whom He pleases without measure .

And ( as for ) those who disbelieve , their deeds are like the mirage in a desert, which the thirsty man deems to be water , until when he comes to it he finds it to be naught, and there he finds God, so He pays back to him his reckoning in full, and God is quick in reckoning .

On the like utter darkness in the deep sea, there covers it a wave above which is another wave , which is a cloud, ( layers of ) utter darkness one above another ; when he holds out his hand, he is almost unable to see it, and to whomsoever God does not give light, he has not light. "<sup>(80)</sup>

Among the modern translations of the meanings of the Noble Qur'an is that of Muhammad Zafarullah Khan. This translation has remained the most accepted version in English translations for many years.

Let's take some examples from this book<sup>(81)</sup>; Let us stand on its accuracy, the statement made by it, and the listing of its serious advantages and disadvantages.

**Examples of Muhammad Zafarullah Khan's translation of the meanings of the Qur'an<sup>(82)</sup>:**

Khan opened his translation with an introduction he designed as a key to studying the Qur'an and should be carefully studied. The reader will find that it deals with something in detail. It is a guide for the mind of the reader, urging him to undertake the basic and necessary training for a useful study of the Qur'an.

By studying the introduction, the reader will gain familiarity with the style, articulation, persuasion method, and the way of understanding the Qur'an. He will find all this useful when he enters into studying the Qur'an itself.

The introduction aims to saturate the reader with explanatory notes, help him understand the meaning of the Qur'an, and train him to study the purpose of the words of the Qur'anic verses.

From its introduction to translation:

**\*The Noble Qur'an - the revelation revealed to Muhammad the Seal of the Prophets - Introduction - The transfiguration of the Qur'an:**

The Qur'an is a record of the linguistic revelations given to Muhammad, the Messenger of Islam (- may God bless him and grant him peace -), during a period of approximately 22 years in Makkah (610 - 622) and Medina (622 - 632), and we find that the order of the text does not follow the chronological order of the revelation. . The first revelation was the verses (2 - 6) of Surat Al-Alaq, and the last part in which the revelation was revealed was Surat Al-Nasr.

When the revelation was revealed by a verse or a group of verses, the Messenger would announce the text of the revelation, and he used to indicate its place in the sequence of the Qur'an.

It was arranged and recited as ritual prayers or anything else within that arrangement. The Messenger himself did not have any literacy, but when he had the help of those who had knowledge of reading and writing, he chose a group of them as authors of the revelation. And with the revelation of the revelation, he was sent to one of them, dictating the text to him and announcing it; To be remembered. There were some facilities for recording the text and the available means were of a primitive nature, but those charged with the task were able to copy the text in the best possible way. The best way to preserve the text was to recall or memorize it. We find that linking revelation to memory was considered the most distinctive activity, and was considered clearly beneficial in many aspects for the developing community of believers. And with the increase in the number of members of that community, the number of those who can recite the entire text from memory is increasing. At present, their number reaches hundreds of thousands and perhaps millions, and the number of those who can recite parts of the Qur'an from memory is more than a hundred million.

We find that reminding the text of the Qur'an requires utmost attention, and is painstakingly achieved, which works to ensure accuracy. With remembrance and remembrance achieved, it is preserved through recitation. With the availability of means of repetition or writing down and printing the text in handwriting and typography, this has ensured full use of it, but this did not negate the need to place the entire text and its complete sequence in memory. We find that the easy availability of text in writing has made it easy to store it in the memory. We also find that the accuracy of the written or printed text needs to be proven by two people of good reputation who can recite it from memory and not in another way.

**Meaning of the Qur'an:**

There is no disadvantage that the purpose of the Qur'an is in its reading, recitation and repetition. And the first verse directed the Messenger (-Peace be upon him-) for that "Read in the name of your Lord who created, created man from a clot, read and your Lord is the Most Generous, who taught with a pen, taught man what he did not know" (Al-Alaq: 1-5). God has given the name of the Qur'an to the verses: (Yusuf: 2<sup>(83)</sup>, AlZukhruf: 3)<sup>(84)</sup>.

The real name is a grand prophecy, the fulfillment of which is evidence of the divine status of the book. The name of the Qur'an indicates that the book will be read, recited and repeated on a large scale over the centuries in extended regions, and it has continued to be read, recited and repeated with the original words of the verse more than the number of people who were able to

reach any other text in the original language of that text. This could not be achieved through any human innovation, but rather it could be achieved through divine determination.

**\*Securing the Qur'an (memorizing the Qur'an):**

There is a unique prophecy or verse, which is: "Indeed, we have revealed the remembrance of Allah, and we will protect Him "(Stone: 9). Hence, the guarantee or guarantee of warning forms many aspects, the most important of which is preserving the integrity of the text of the revelation. In this context, we must take into account that the Qur'an had revealed a mine for more than twenty years, and during most of that period the Messenger (peace and blessings of God be upon him) enjoyed a little peace and tranquility, and it was rare that he was devoid of some kind of anxiety. At last. There was some education in Mecca to a limited extent, albeit it had steadily increased in Medina, and the Prophet himself was not educated. Paper and other means of record keeping - which we are familiar with today - was not available in central Arabia in the early seventh century. Nevertheless, the most complete research carried out by the Western Orientalists has established the conclusion that the Qur'an is completely identical to what Muhammad (peace and blessings be upon him) presented in terms of revelation that was revealed to him.

There is also a vital aspect in securing a warning, which is that the language in which the warning was issued must continue (relate to) its grandiose style, and must not descend to the level of rhetoric.

It must be recognized that there is no significant deviation between the style and style of the classical Arabic language and between the style and the distinctive style of the living language, which flourishes again in the light of renewed Islam, whose examples can be enjoyed in the works of a group of modern writers, among them Sulaiman al-Bustani, the guardian of the religion, and Jamil Al-Mudawar, Aisha al-Taymuriyya, Georgi Zaidan, Elijah Abu Madi, and Taha Hussein.

**\*Eternal sin:**

The Qur'an does not acknowledge the idea of eternal sin, or anything resulting from it. Rather, it affirms the purity of nature that God designed ", **God has** broken away from which people instigated There is no substitution for the creation of God That valuable religion, but more people are" (Rom: 30). Thus, the function of religion is to help a person support his innate nature which was granted to him by the Merciful Creator. To guide him to the straight path, and to warn him of dangers and deviations, even if he was humiliated or lost, then he clarifies to him the path to his mercy and forgiveness.

This is evident in what happened to Adam and his wife: "And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrong-doers)(35) Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."(36) Then Adam received from his Lord Words.[2] And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful(37) We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve(38) But those who disbelieve and belie Our Ayât (proofs, evidence,

verses, lessons, signs, revelations, etc.) - such are the dwellers of the Fire. They shall abide therein forever(39) "(Al-Baqarah: 35-39)"They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers"(Al-A'raf: 23) " And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power "(Taha: 115)" Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray , Then his Lord chose him, and turned to him with forgiveness, and gave him guidance "(Taha: 121, 122).

### **\*Comment:\***

Muhammad Zafarullah Khan enjoyed a distinctive personality known to the Indians and Pakistanis, not only as an explorer (as an orientalist) of Islam but in public life, where the Qadiani was the false doctrine and belief, and this is what promoted his writings in India and Pakistan at that time, and when Muslims discovered the truth of his broadcasting of poisons Qadiani thought in translating it, directly or indirectly, this popularity ceased and new books were not printed for him, but the old ones were reprinted.

Khan became Pakistan's foreign minister in 1947, and led his country's delegation for several years at the United Nations General Assembly. He was the President of the seventeenth session of the General Assembly. Since that time he worked as a judge at the International Court of Justice, which he later became president.

In 1953 AD, a popular revolution erupted in Pakistan demanding the dismissal of Zafar Allah Khan, the then Minister of Foreign Affairs, and considering the Qadiani sect as a non-Muslim minority. About ten thousand Muslims were martyred in it and they succeeded in removing the Qadiani minister<sup>(85)</sup>.

It is well known among Muslims and Western scholars that the noble hadith represented by the words of the Messenger of God - may God bless him and grant him peace - is of great value for studying the beginnings of Islam and for providing and guiding the believers. The belief in Islam knows well that the noble hadith is not only a historical document, but an essential element in the vital fabric of its faith, which comes second after the divine revelation represented in the Holy Qur'an. The hadith provides the Muslim with ethics and behaviors in the ethical field, another source of Islamic legislation in the scientific field, and as a means to follow the Sunnah of the Prophet - may God bless him and grant him peace - and generations of benefactors.

Therefore, Muhammad Zafarullah Khan made a translation of the book "Riyadh Al-Salihin" by Imam Al-Nawawi, which had not been translated before, so this translation is considered valuable. Because it allows foreign countries to know one of the most important and famous collections of hadith in the English language.

Mr. Worsworth, Professor of Arabic Studies at the University of Manchester, says: Mr. Muhammad Zafarullah Khan is famous for his modern translation of the Holy Quran.

In the past two and a half centuries, since George Sall presented his translation of the Qur'an, many other attempts have been published in the English language and almost all of them have suffered from the same shortcoming in that they do not meet the impression of Arabic sayings in the

English language, and as a result these attempts needed some reinforcement with explanatory notes while that translation failed. To clarify its meaning.

This modern translation is considered a modern translation, as it blends the depth of Arabic study and Islamic teachings with the simple and easy mastery of the English language, as it is an easy, explicit translation restricted to the meaning of the Qur'anic text.

It is a streamlined translation, which means that it is not divided into verses, but rather divided into long pieces that collect a number of verses together, all of which are easy to refer to, and thus we have an accurate moral translation and more understanding in terms of the moral interpretation.

But this new innovation by not separating it between one verse and the other, and its recounting of verses without commas or signs determining the end of the verse and the beginning of the next verse violated the arrangement, order and coordination of the Qur'an ... and this is one of the drawbacks of this translation.

The Arabic text and the English translation are printed side by side in parallel columns, allowing for comparison. Without a doubt, this translation will remain the most widely accepted version in English translations for many years to come.

#### **Khan's approach to translating the meanings of the Qur'an:**

Muhammad Zafarullah Khan says in the introduction to his translation: The translation is a demanding task of great value, especially when the original is as rich and broad as the meaning of the Arabic language. The difficulty doubles in the case of translating the Qur'an, as it is an oral revelation and it is the word of God whose meanings have no limits and cannot be bored with them. The translation, not the comment, adheres to one of the many possible meanings, but this choice is not easy.

The text is the most useful in this regard, but the reader must always keep in mind that this choice of the translator does not mean excluding the abandoned alternatives, some of which are likely to be more antithetical in a particular combination of circumstances and events than he himself chose. The translation provided is, by its nature, committed to the simple primary connotations of the words that are easy to understand and free from commentary contradictions, but on some occasions the text is forced to adhere to the secondary connotations instead of the primary connotations of the word or phrase. And sometimes we meet a phrase or a word that gives contradictory meanings at the same time and the text allows one of these meanings to be used. In such a case it is not only one or two meanings which are probable but may be both intentional. The translator puts his choice, leaving it to the commentator in order to expand on the different aspects of this meaning. Some clarifications may be limited: the matter regarding the imposition of fasting during the month of Ramadan stipulates: "For whoever among you is sick or on a journey, it will take several days for those who can tolerate him to ransom a poor food"<sup>(86)</sup>, The expression used in the original text that fasting is intolerable also implies the ability to perform it, depending on whether it refers to fasting or feeding a poor person. To some extent, the translation has adopted the two meanings, preferring the secondary meaning, but in parallel with the suggestion of the first meaning.

And it has been said on the authority of Ebraheem's wife: "She laughed and preached to her about Isaac, and behind Isaac Jacob"<sup>(87)</sup>, The original text contains the word "she laughed," which describes the state of Abraham's wife's astonishment, and it also means "she smiled", but the original text prefers to use

the second suggestion of the word, which is the state of surprise, and this suggestion is used in the translation.

And the Holy Messenger (-may God bless him and grant him peace-) was commanded "And your garments are clean"<sup>(88)</sup>, The expression used in the costume is "clothes" that carries the meaning of "comrades and colleagues," so we can say that the source of the command and the person to whom the command is directed is highly familiar with the text.

And Khan continues in his talk about the indications of Quranic expressions, saying:

The translation prefers to say "Cleanse those next to you." For this reason, the following text, in which the first meaning suggests "get rid of impurity," contains the command "put an end to fornication," and thus the moral suggestion is preferable to the material suggestion. There are many examples of expressions that have been used with their different overtones in different texts. For example, the word "religion" implies (judgment, judgment, victory, government, decision, faith, religion) and so on, and it has been interpreted according to every text found in it, and likewise the expression. He guided me, "was interpreted as a guide and also a leader to the goal.

And the expression that has been interpreted as "setting up prayer" and "performing prayer" has multiple meanings and connotations, for example (performing the prayer with full concentration), (performing the prayer in congregation), (spreading prayer among the community), (performing the prayer in possible circumstances) ), (Performing the prayer as a protection against all deficiency and imperfection), (performing the prayer regularly without interruption) and so on. However, it is not possible to use more than one suggestion during translation.

The term "kill" also has multiple connotations, for example (killing - slaughtering - intensifying violence for something - planning to kill - moral destruction - boycott).

Khan's translation in itself is organized and orchestrated and helped the reader reach the true meaning of the text, and it has great popularity and wide fame in some western circles and in India and Pakistan, and has been accepted by people because it is easy and attractive, except that Khan was translated according to his thought, method, and false belief, so he included His translation is a group of Qadiani ideas that fundamentally contradict the simplest foundations of true Islam. In his translation, he showed the views of the Qadiani founder Mirza Ghulam Ahmad (1835-1908 CE) that contradict Islam, and even deny some of its proven origins.

And because of what was discovered from the shame of such translations, no Qadiani translation was published after 1971 CE, but only the old one is reprinted<sup>(89)</sup>.

The interpretation and its translation must be a clear facilitation away from the doctrinal differences, and the opinions agreed upon by the majority of commentators should be selected<sup>(90)</sup>.

The translation of the meanings of the Noble Qur'an requires the translator to persevere, dedication, accuracy, reverence, diligence, conviction, mastery, and his love for the work he is doing, and not be affected by his doctrine and belief - especially if it is false - during his translation.

The treasures of the Qur'an are endless and never-ending. It gives generously to everyone who searches for these treasures steadily, for it is an immortal miracle, valid for every time and place, it includes the needs of

humanity, it is above and above what is above it, time perishes and does not perish, days wear out and do not wear out.

### **The position of the Islamic Encyclopedia on the Qur'an:**

As for the Department of Islamic Knowledge, the Qur'an did not underestimate its truth. Rather, it devoted pages and pages to it that we highlight in brief headings ... as it was stated in the Department of Islamic Knowledge that<sup>(91)</sup>:

The Qur'an is the holy book of Muslims, which God Almighty revealed to His servant and Prophet Muhammad - Peace be upon him- The Holy Qur'an was written and became a book that Muslims recite.

This research has been divided into the following sections:

1- Origin of the word and its synonyms:

(A) Quranic derivation and usage. (B) Synonyms in the Holy Quran.

2- Muhammad and the Holy Quran:

3- History of the Qur'an after the year 632:

(A) Collection of the Holy Quran. (B) Various readings and the Qur'an of the Companions.

(C) Approved text and approved readings.

4- Quranic Building:

(A) Suras and their names. (B) Verses.

(C) Basmalah. (D) The letters at the beginning of the suras.

5- The chronological order of the revelation of the Qur'an:

(A) Historical references in the Qur'an.

(B) The traditional dates established by Muslims.

(C) Modern Western histories.

6- The language and style of the Qur'an:

(A) The language of the Qur'an. (B) The extraneous word.

(C) assonance and repetition. (D) The formal system and the multiplicity of narratives.

7- Literary Forms and Main Topics:

(A) Section shape and associated shapes.

(B) The passages that refer to the ayatollahs in creation.

(C) Paragraphs that start with doing the command (say).

(D) The suras in the Holy Quran.

(E) Verses of orders and prohibitions. (F) Religious ritual verses.

8-The Holy Quran in the life and thought of Muslims:

A list of sources and references for sections.(8-1)

9- Translating the meanings of the Noble Qur'an:

(A) The correct doctrine. (B) Translations of the meanings of the Qur'an into some languages.

The firm conclusion that we draw here is that the word "Quran" refers to the Qur'an itself. It is a Qur'anic word ... Qur'anic. The Syriac word represents Keryana, but it is a derivation based on the weight of two verbs (Qur'an).

The basic meaning of the term "aya" is the same as the Hebrew term Oth, and the Syriac "atha" means a sign in the sense of a symbol for an unseen reality or evidence or proof. As for its derivation, it is not certain. Perhaps it was natural that it came from the khub (oh) similar to the Hebrew word "awah", but this part does not exist in the Arabic language.

### **Translations of the Holy Quran:**

The Noble Qur'an has about one hundred translations in various languages of the world, and the most famous English translations are the following:<sup>(92)</sup>

1-The translation of Alexander Ross, printed in London in 1649 AD, and reprinted in America	5- Translated by Abdul Hakim Khan 1905 AD.
	6- Mirza Abu Al-Fadl in 1913.



<p>in 1806 AD.</p> <p>2-George Seale's translation: Printed in London in 1743 CE, Sir Danson Ross, Director of the Institute of Oriental Languages in London, wrote an introduction to the edition issued in 1921 CE. This translation has been printed more than ten times in America.</p> <p>3- Rudol's translation issued in 1861 AD, and its editions continued after that.</p> <p>4- Palmer's translation was printed in Oxford in 1880AD, then in London in 1900AD, and printed several times in the twentieth century.</p>	<p>7-The translation of Muhammad Ali Al-Ahmadi: the Lahore edition of 1916 AD (the first).</p> <p>8- Allam Sarwar's translation, printed in Oxford.</p> <p>9-Translating Bechtal, the first edition in London in 1930, and the second in New York in 1931.</p> <p>10- The translation of Yusuf Ali, printed in Lahore in 1935 AD.</p> <p>11- Translated by Muhammad Zafarullah Khan in Pakistan in 1981.</p>
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As for the French translations of the Holy Qur'an, the most popular are:

<p>1- Fatimah Zaida's translation in 1861 CE.</p> <p>2- A translation of my book printed in Paris in 1783 AD, and Amsterdam in 1786 AD, and then reprinted dozens of times later in Paris.</p> <p>3- The translation by Edouard Montet was printed in Paris in 1929, and transferred to Italian in the same year with the knowledge of Froyo.</p> <p>4- Mardrus's translation was printed in Paris in 1926.</p>	<p>5- De Roiere's translation was printed in Paris for the first time in 1647 AD, in The Hague in 1683 AD, and in Amsterdam in 1934 AD, after which its editions continued in various cities of the world.</p> <p>6- Translated by Lamish and Ibn Daoud - both Muslims from Algeria - in 1931 CE.</p> <p>7- Kratchkovski's translation of the Polish into French was printed in Paris for the first time in 1945 CE, and its editions followed dozens of times.</p>
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As for the German translations of the Holy Qur'an, the most famous are:

<p>1- Arnold translation in 1746 A.D.</p> <p>2- A translation of Lanky in 1688 AD.</p> <p>3- Izzikul translation in Hull 1901 AD.</p> <p>4- The translation of Kalamrot was printed in Hamburg in 1910.</p> <p>5- Translation fined in 1923 AD.</p> <p>6- Henning translation, printed in Leipzig in 1901 AD.</p> <p>7- Boysen's translation, printed in Hull 1773 CE.</p>	<p>8- Micrlin translation, printed in Nuremberg, 1772 A.D.</p> <p>9- David Narthur's translation, printed in Nuremberg, 1772 A.D.</p> <p>10- German translation, printed in Krefeld in 1940.</p> <p>11- Rockern's translation, printed in Frankfurt in 1880 AD.</p> <p>12- The translation of Geldschmid, printed in Berlin in 1916.</p>
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There are ancient Latin translations of the Holy Qur'an, the most famous of which are these two translations:

<p>1- Belyand translation in 1543 AD.</p>	<p>2- Translation of Marus in 1698 AD.</p>
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As for the Italian translations of the Holy Qur'an, the following are the most popular ones:

<p>1- Translation of erivaben in 1547 AD.</p> <p>2- Translation of Kilza in 1847 AD.</p> <p>3- Froggo's translation, printed in Bari in 1928.</p> <p>4- Pransi translation in 1882 A.D.</p>	<p>5- Benziri translation in 1882 A.D.</p> <p>6- Bonnelly's translation, printed in Milan in 1929.</p> <p>7- The translation of Farracas in 1914 CE.</p> <p>8- Violanti translation, printed in Rome in 1912.</p>
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As for the translations of the Noble Qur'an into the Dutch language, the following translations are most popular:

<p>1- Zollens' translation, printed in Batavia 1859 CE.</p> <p>2- Glassmatter translation in 1658 A.D.</p>	<p>3- Kaiser's translation, printed in Marlim 1860 A.D.</p> <p>4- Schweiker's translation, printed in Hombuzeg 1641 A.D.</p>
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As for translations of the Noble Qur'an into Polish, this translation is the most popular:

<p>1- Translation of Mikolopebrach, printed in Belgrade in 1895 CE.</p>
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As for the translations of the Noble Qur'an into the Hungarian language, the most important of them are:

1-Translation of Zomayer and Gideon in 1854 AD.	2- Gerson translation.
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As for the translations of the Noble Qur'an into Swedish, the most important of them are:

1- Translated by Krausenstuhlb, printed in Stockholm, 1842 A.D.	2- The Thornberg translation, printed in London in 1847 A.D. 3-The translation of Zterstein, printed in Stockholm in 1917.
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As for the translations of the Noble Qur'an into Russian, the most important of them are:

1-Sablokov's translation, issued in the second half of the nineteenth century, and was reprinted repeatedly in the first half of the twentieth century.
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### Conclusion

And then, praise be to God for his complete success, and thanks to him for the complete blessings and bounty that was made easy for us.

God has blessed me with the completion of this research, and I ask him - glorified and exalted - to make it a sincere work for his honorable sake, a service for the art of translation and Islamic studies, and a benefit for students of knowledge.

After a close researcher tour in Riyadh the fields of translated texts related to Islamic studies, it is true that I clarify the most important results that I have concluded and reached through this study.

#### **These are the most prominent results that I have reached:**

1- It has become clear from the extrapolation of the history of civilizations that translation is a necessity for the life of the nation. To achieve permanent intellectual communication between it and the outside world around it.

2- For the Arab and Islamic nation, translation represents a fundamental key in pursuing scientific progress and technological advancement in the outside world.

3- Translation is very important for languages, literature and religions.

4- Translation is a science, art, experience and practice that complement one another.

5- The great writers are the ones who always pave the way for the linguists and show them the new structures that should replace the old ones, and the linguists have only to lay down new rules for the innovative literary compositions agreed upon by the great writers and literati.

6- Inspiration in translation is necessary in transmitting masterpieces of foreign literature and their eternal verses.

7- The Qur'an was revealed in a clear Arabic tongue. It is not permissible to change it, alter it, or distort it, even if something is changed or altered in it or transferred to another language it is not called an absolute Qur'an.

8- The literal translation of the Qur'an is impossible and impossible.

9- The meanings of the Qur'an should be communicated to non-Arabs in their different languages.

10- The translation of the Qur'an into another language may not be called translation. Because of the caveats and negative effects.

11- It is correct to call the translation of the meanings of the Qur'an into another language the interpretation of the Qur'an, or the translation of the meanings of the Qur'an.

12- It is imperative to adhere to an accurate approach to translation that preserves the meanings of the Qur'an from an increase, distortion or error in

doctrinal issues, and preserves the sanctity of the Qur'anic text and its meanings, integrity and validity.

13- Muhammad Zafarullah Khan's translation of the meanings of the Noble Qur'an is considered one of the accurate modern translations, but it is tainted and corrupted by the insertion of false doctrines and beliefs into it.

14- The Department of Islamic Encyclopedias remains - to this day - the only complete encyclopedic work on Islam, and the intellectual or creative works produced by the Arab Qur'a that represent the summary of the nation's conscience and its cultural stock.

And then, I considered this research to be a useful set of those conclusions that I concluded.

I hope that I have succeeded in what I wanted, and I reached what I wanted.

Praise be to God first and foremost for his good luck and great guidance. Pray, peace, and blessings be upon our Master, our Master Muhammad, and all his family and companions.

And the God of the intent behind,,,

### Footnotes:

(1) Surah Al-Hashr: Verse 2.

(2) Dr. Hassan Lahhassneh, 2018 AD, *The Role of Translation in Developing Scientific Research in Islamic Economics: The University Library, Damascus*, p. 43.

- Bashir Al-Aywi, (1416 AH = 1996 AD), *Translation into Arabic Issues and Opinions: Edition 1, Dar Al-Fikr Al-Arabi, Egypt*, p. 33.

(3) Ibn Manzur, Muhammad Ibn Makram, (1374 AH = 1955 AD), *Lisan al-Arab: First Edition, Dar Sader, Beirut, Lebanon, Article (QR A)*

- Al-Fayrouzabadi, Muhammad Bin Ya`qub, (1407 AH = 1987 AD), *Al-Qamos Al Muheet: Under: The Heritage Investigation Office at the Resala Foundation, under the supervision of: Muhammad Na'im Arqasousi, 2nd Edition, The Resala Foundation, Beirut, Lebanon, Article (Read)*

(4) Al-Zamakhshari, Mahmoud Ibn Omar, (1380 AH = 1960 AD), *Basis of Rhetoric: Dar Al-Shaab Printing Press, Cairo, Egypt, Article (Reading)*.

(5) Ibn Manzoor: *Lisan Al-Arab: Subject (qr a)*.

(6) Ibn Duraid, Muhammad Ibn Al-Hassan, (1408 AH = 1987 AD), *the language group: U: Dr. / Ramzi Munir Baalbaki, Dar Al-Alam for Millions, Beirut, Lebanon, vol 1, p. 229.*

- Ibn Manzur, *Lisan Al-Arab: subject (qr a)*.

- Al-Zubaidi, Muhammad bin Muhammad, (1385 - 1408 AH) = (1965 - 1988 AD), *Crown of the Bride from the dictionary jewels: U: Abdul Sattar Ahmad Farraj and others, i. Kuwait, Article (Read)*.

**Al-Eiyal:** The long-necked camel is of good appearance and fat. And bloodsuckers: white with black eyeballs. He described her as a virgin; Because it is better for her. Flare color: Creamy white. See: *Explanation of the Seven Longing Pre-Islamic Poems by Ibn Al-Anbari, p. 380, under: Abd Al-Salam Muhammad Harun Al-Masry (d.1408 AH), i. Cairo, Egypt, 1384 AH = 1964 AD. Explanation of the Ten Poems of Al-Khateeb Al-Tabrizi, p. 111, Adjustment and Correction: Abd Al-Salam Al-Hofi, 1st Edition, Distribution: Dar Al-Baz for Publishing and Distribution, Makkah Al-Mukarramah, Kingdom of Saudi Arabia, published: Dar Al-Kutub Al-Ulmiah, Beirut, Lebanon, 1405 AH = 1985 AD.*

And the suspended one from the sea of abundance, and its activations (the two reactors of the Vulen reactors) in each half.

(7) Al-Zamakhshari, *The Basis of Rhetoric: Article (recitation)*.

- Ibn Manzur, *Lisan Al-Arab: subject (qr a)*.

-Al-Fayrouzabadi, the surrounding dictionary: Article (reading).

-The Arabic Language Academy, (DT), The Intermediate Dictionary: The Islamic Library of Printing, Publishing and Distribution, Istanbul, Turkey, subject (QRA).

(8) Abu Ubaidah, Muammar Ibn Al-Muthanna, (1374 AH = 1954 AD), the metaphor of the Qur'an: He opposed it with its origins and commented on it: Dr. / Muhammad Fouad Sazakin, 2nd ed., Al-Saada Press, Cairo, Egypt, vol.1, p.1.

(9) Surah Al-Qiyamah: Verse 17, 18.

(10) Al-Fara`, Yahya Bin Ziyad, (1403 AH = 1983 AD), The meanings of the Qur'an: Uh: Muhammad Ali al-Najjar and Ahmad Yusuf Najati. 3rd Edition, The World of Books, Beirut, Lebanon, Part 3, p. 211.

-Ibn Qutaybah, Abdullah Ibn Muslim, (1398 AH = 1978 AD), interpretation of Gharib al-Qur'an: Under: Sayyid Ahmad Saqr. Scientific Books House, Beirut, Lebanon, p. 500.

-Ibn Jarir al-Tabari, Muhammad ibn Jarir, (1408 AH = 1988 CE), Jami 'al-Bayan on the interpretation of the verse of the Qur'an: Dar al-Fikr, Beirut, Lebanon, Vol. 1, pp. 94, 95.

Al-Zajjaj, Ibrahim Ibn Al-Surra, (1408 AH = 1988 AD), the meanings of the Qur'an and its translation: U: Prof. Dr. / Abdul Jalil Abdo Shalabi Al-Masry (d. First Edition, The World of Books, Beirut, Lebanon, Vol. 5, p. 253.

-Ibn Faris, Ahmad Ibn Faris, (1399 AH = 1979 AD), Language Scales: Under: Abd al-Salam Muhammad Harun al-Masri (d.1408 AH). Dar Al-Fikr, Beirut, Lebanon, subject (qara).

Al-Ragheb Al-Isfahani, Al-Hussein Bin Muhammad, (1412 AH = 1992 AD), Vocabulary of Words of the Qur'an: Under: Safwan Adnan Daoudi. First Edition, Dar Al-Qalam, Damascus, Syria - and Dar Al-Shamiya, Beirut, Lebanon, subject (qr a)

-Al-Ba'ali, Muhammad ibn Abi Al-Fath, the most luxurious in explaining Abd al-Qaher's sentences: x Arabic Pictorial Manuscripts Institute No. ((324) grammar - Chestribati Library in Dublin, Ireland (3524)], paper (17 - b.(

-Ibn Manzur, Lisan Al-Arab: subject (qr a).

Ibn Jarir al-Tabari (d. 310 AH) chose this definition, and it is the most appropriate choice among the sayings, when he said: "As for" the Qur'an, "the commentators differed in its interpretation, and it must be interpreted according to the saying of Ibn Abbas (d.68 AH): from recitation and reading, and that It comes from the saying of the one who said: I have read, like your saying "The lost" from "I lost," and "the forgiveness" from "God forgave you ..." See; Jami` al-Bayan on the interpretation of the verse of the Qur'an by Ibn Jarir al-Tabari vol.1, p.95.

(11) Al-Zarkashi, Muhammad bin Bahadur, (1377 AH = 1957 AD), the proof in the science of the Qur'an: Under: Muhammad Abu al-Fadl Ibrahim al-Masry (d.1401 AH). House of Revival of Arab Books, Cairo, Egypt, vol.1, p. 277.

-Al-Suyuti, Abd al-Rahman bin Abi Bakr, (1408 AH = 1988 AD), Perfection in the Sciences of the Qur'an: Under: Muhammad Abu al-Fadl Ibrahim al-Masry (d.1401 AH). The Modern Library, Beirut, Lebanon, vol.1, p. 162.

Scholars have differed in the interpretation of the Qur'an in terms of its derivation or lack thereof, on the one hand that it is neglected or not neglected, and in terms of its being a source or description.

(12) Ibn Qutaybah, Interpretation of Gharib, the Qur'an: P.501.

-Al-Zajjaj, The Meanings of the Qur'an and Its Translation: Volume 5, p. 254

The house is in the Divan of Hassan bin Thabit, p. 248, under: Walid Arafat, London, Britain, 1391 AH = 1971 AD.

And the house is from Bahr al-Basit, and its actions are (verbal, verbal, verbal, verbal) in each part.

(13) Al-Shawkani, Muhammad bin Ali, (1399 AH = 1978 AD), Guiding stallions to achieve the truth from the science of assets: i. House of Knowledge, Beirut, Lebanon, p. 29.

-Abdul-Azim Al-Zarqani, Muhammad bin Abdul-Azim, (1363 AH = 1943 AD), *Manahel Al-Irfan in the Sciences of the Qur'an: i. Easa Al-Babi Al-Halabi and Partners Press, Cairo, Egypt, vol.1, pp. 18, 19.*

-Dr. Zarzour, Adnan Bin Muhammad, (1401 AH = 1980 AD), *Science of the Qur'an: First Edition, The Islamic Office, Beirut, Lebanon, p. 46.*

(14) That is, the introduction of the definition of the Qur'an to the revealed word.

Most of them confined themselves to describing the Qur'an in two terms, namely: revelation and miraculousness, and their argument that apart from these two descriptions is not the necessary attributes of the Qur'an, as evidenced by the fact that the Qur'an was actually fulfilled by them and not the other in the era of prophethood. Look; Qur'an jokes indicating the statement in the types of sciences and the rulings that prophesy the difference of the people of the Qur'an al-Qassab, paper [7 - (a, b)], x Arabic Pictorial Manuscripts Institute No. [(286) interpretation and sciences of the Qur'an - Murad Mulla (319)].

(15) Al-Qarafi, Ahmad Ibn Idris, (1393 AH = 1973 AD), *Explanation of Revision of Chapters in the Abbreviation of the Abstract in the Science of Origins: Under: Taha Abdel-Raouf Saad, Edition 1, Dar Al-Fikr, Publications of Al-Azhar Colleges Libraries, Cairo, Egypt, p. 25.*

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(16) Abu Ubaidah, *The Metaphor of the Qur'an: Part 1, p. 18.*

(17) Ibn Manzur, *Lisan Al-Arab: Article (RGM).*

-The Intermediate Dictionary, (Dr. T), *The Arabic Language Academy: The Islamic Library for Printing, Publishing and Distribution, Istanbul, Turkey, vol 1, p.83.*

- Bashir Al-Aywi, *Translation into Arabic Issues and Opinions: P.33.*

(18) Ibn Manzur, *Lisan Al-Arab: Article (RGM).*

-Bashir Al-Aywi, *Translation into Arabic Issues and Opinions: P.33.*

(19) Abdul-Azim Al-Zarqani, *Manahel Al-Irfan in the Sciences of the Qur'an: Part 2, p. 11.*

(20) Abd al-Wakeel al-Droubi, (d. T), *The translation of the Qur'an and how we invite non-Arabs to Islam: Dar Al-Irshad Library, Homs, p. 19.*

(21) Abdul-Azim Al-Zarqani, *Manahel Al-Irfan in the Sciences of the Qur'an: Part 2, page 7.*

-Bashir Al-Aywi, *Translation into Arabic Issues and Opinions: P.33.*

(22) Abd Al-Azim Al-Zarqani, *Manahel Al-Irfan in the Sciences of the Qur'an: Part 2, p. 5, 6.*

(23) Al-Gohary, Ismail bin Hammad, (1408 AH = 1987 AD), *Sahih-Taj Al-Lugha and Sahih Al-Arabia: Tah: Ahmad Abd Al-Ghafour Attar (Al-Attar) (d. 1411 AH), Edition 4, Dar Al-Alam Al-Malayyen, Beirut, Lebanon, vol 4, p. 194.*

-Ibn Manzur, *Lisan al-Arab: vol.6, pp. 336, 337.*

-Al-Fayrouzabadi, *The Dictionary of the Ocean: Part 7, p. 210.*

(24) Al-Zubaidi, *Crown of the Bride from the Dictionary Jewels: Volume 8, p. 211.*

(25) Dr. / Al-Dhahabi, Muhammad Hussein, (1396 AH = 1976 AD), *Tafsir and the commentators: Edition 2, Modern House of Books, Cairo, Egypt, vol.1, pp. 23, 24.*

-Dr. / Fahd Al-Roumi, Fahd bin Abdul Rahman, 2003 AD, *Transferring the meanings of the Noble Qur'an to another language, translation or interpretation?: Riyadh, Saudi Arabia, p. 14.*

(26) Dr. / Salah Abdel-Hafez, 1984 AD, *Translation Science: Dar Al-Ma'arif, Alexandria, Egypt, p.13.*

-Dr. / Fawzi Attia, 1986 AD, *The Science of Translation - a linguistic introduction: Dar Al-Thaqafa Al-Jadidah, Cairo, Egypt, p.15.*

- (27)Dr. / Safa Khuloussi, (1402 = 1982 AD), *The Art of Translation in the Light of Comparative Studies: Freedom House for Printing, Ministry of Culture and Information Publications, Al-Rasheed Publishing House, Iraq, p. 14.*
- (28)Muhammad Abdul-Ghani, 1966, *The Art of Translation in Arabic Literature: The Egyptian House for Authorship and Translation, Egypt, and see also: Dar and Library of Knowledge, p. 18.*  
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- (29)Dr. / Safaa Khuloussi, *The Art of Translation in Light of Comparative Studies: pg. 14.*  
 -Dr. / Fawzi Attia, *The Science of Translation - Linguistic Introduction: P.16.*  
 -Shehadeh El-Khoury, 1988 AD, *Translation and Contemporary Arab Revival: The Union of Arab Writers, pp. 11-12.*
- (30)Muhammad Abdul-Ghani, *The Art of Translation in Arabic Literature: P.19.*  
 Eugene A. Nida, 1976 AD, *Towards the Science of Translation: Translation: Majid Al-Najjar, Ministry of Information, Iraq, p. 25.*  
 -Dr. / Safaa Khuloussi, *The Art of Translation in Light of Comparative Studies: pg. 14.*  
 -Dr. / Salah Abdel-Hafez, *The Science of Translation: P.16.*  
 -Dr. / Fawzi Attia, *The Science of Translation - Linguistic Introduction: P.17.*
- (31)Dr. / Abu Farrakh, Muhammad Ahmad Ibrahim, *Foreign translations of the Qur'an in al-Mizan: Journal of the College of Fundamentals of Religion - Imam Muhammad bin Saud University, p. 41.*
- (32)Dr. / Safaa Khuloussi, *The Art of Translation in Light of Comparative Studies: pg. 15.*
- (33)Dr. / Abdo Abboud, (dt), *translation from a structural linguistic angle: i. Damascus, Syria, p. 35.*  
 -Dr. Hamza Al-Muzaini, Hamza Bin Qablan, 1990 AD, *his speech in his translation of the book (Language and the Problems of Knowledge) by Noam Chomsky: First Edition, Dar Toubkal, Casablanca, Morocco, pp. 5, 6.*
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