

## Issues Around Interpretative Translation of the Quran

Dr. Boukerroucha Fouzia<sup>1</sup>

<sup>1</sup>University of Oran 1, Laboratory of Qur'anic and Maqasid studies  
(Algeria).

The E-mail Author: [oustada.boukerroucha@gmail.com](mailto:oustada.boukerroucha@gmail.com)

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### Abstract:

The Quran, as a beacon of truth and admonition, addresses all of humanity and was revealed in Arabic, extending its reach to both Arabs and non-Arabs. The necessity to translate the Quran's messages into various global languages arose early on, compelling each nation to undertake the translation of the Holy Quran or its meanings into their native tongues. This endeavor produced an array of translations, each differing in interpretation, leading many Muslim scholars to critique these efforts. However, they accepted one form, the interpretative translation, due to its crucial role in elucidating the Quran's meanings and facilitating the transmission of its divine message to those not well-versed in Arabic. Despite its merits, the process of interpretative translation is fraught with challenges. These include ensuring the accuracy of conveyed meanings, steering clear of misinterpretations, and overcoming difficulties inherent in translating the Quran's unique Arabic style and eloquence, all while maintaining the spiritual resonance of each word and phrase. The cultural and personal backgrounds of the translators further add layers of complexity, impacting the translation process significantly.

To address these challenges, it might be beneficial to assemble a dedicated team comprised of both language experts and interpretation scholars. This team should work in tandem to produce translations that are not only accurate but also resonate with the spiritual and contextual richness of the original text. Such translations should subsequently undergo rigorous review and verification by accredited religious scholars, ensuring that the translations maintain a high standard of precision and professionalism.

**Keywords:** Translation; Interpretation; Quran.

## Introduction:

The Holy Quran is unequivocally described as Arabic, as explicitly stated by the Almighty: "إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا" [2: يوسف] and "كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا" [3: فصلت]. These verses confirm that both the text and the intrinsic meanings of the Quran are in Arabic. It is a universal message intended for all, addressing both Arabs and non-Arabs alike, as further articulated by the Almighty: "تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا" [1: الفرقان].

Given the global audience of the Quran, many of whom do not speak Arabic, there arose a significant need to translate its meanings into the various languages of these nations and peoples. This effort has yielded numerous translations, each varying in interpretation, regardless of the uniformity of the translated language. These translations have been undertaken by a diverse group of individuals, ranging from non-Muslim orientalist to diligent Muslims, working either individually or collaboratively.

Moreover, the proliferation of printing tools has facilitated the widespread printing and dissemination of these translations, often supplanting the original in many parts of the world. This dissemination is further propelled by the current information revolution, characterized by remarkable advancements in communication technologies, significant technological progress, and an expansion in various media fields.

However, this diversity and expansion are not without their challenges, potentially even harboring legal risks. These may include substantial errors that are not exempt even from the interpretative translations, which many scholars and researchers have typically refrained from critiquing.

The article examines key questions about interpreting Quran translations: the standards for assessing translation quality, risks of inaccuracies, and enhancing comprehension for non-Arabic speakers without solely relying on translations.

This paper seeks to inspire researchers to explore these issues further, aiming to address gaps and rectify errors in this vast domain. The article discusses the theoretical and practical aspects of interpreting Quran translations, focusing on the challenges and possible errors involved, without exploring beyond these issues.

## Entry:

The discourse on translating the Quran is not a novel one; its origins trace back to the nascent phases of Islamic jurisprudence and it continues to incite scholarly debate due to the deluge of sciences and knowledge ushered in by the information revolution without bounds.

One of the responsibilities entrusted to Muslims is to disseminate the teachings of Islam to both Arabs and non-Arabs. In this context, translation is seen as a viable means to further this cause. However, the well-established principle that "preventing harms takes precedence over gaining benefits" is particularly pertinent in the realm of translation in contemporary times.

### **Firstly: Definition of Translation**

To translate speech means to render it comprehensible in another language. The Arabic terms for translator, ‘al-turjumān’ and ‘al-tarjumān’ (noted for their different vowel signs),<sup>i</sup> define someone who conveys speech from one language to another, distinct from the speaker’s own.<sup>ii</sup>

The plural form is ‘translations,’ implying the act of clarifying or elucidating speech. In another vein, to translate a person also means to write their biography, adding a layer of depth to the term's usage.<sup>iii</sup>

Historically, the term "translation" has denoted several meanings, all associated with the act of disclosure. This concept has been universally acknowledged since ancient times when Arabs would translate the works of Greeks and Romans,<sup>iv</sup> retaining the original nomenclature, an endeavor that aligns with the fourth linguistic meaning mentioned earlier, which involves the transfer of speech from one language to another.<sup>v</sup>

### **Secondly: Qualifications of the Translator**

Translation is both an art and a science, demanding a mastery that is challenging to attain. Excellence in translation can only be achieved through fulfilling several fundamental criteria:<sup>vi</sup>

- \_ Mastery of vocabulary, terms, and expressions in both the source and target languages.
- \_ Deep knowledge of the rhetorical, eloquent, and grammatical rules relevant to both languages.
- \_ Thorough understanding of the subject matter of the text being translated.
- \_ Diligence and honesty in accurately and faithfully conveying ideas.

### **Thirdly: The Meaning of Translating the Quran**

Al-Zurqani has delineated four primary meanings associated with translating the Quran, three of which pertain exclusively to linguistic aspects and the fourth, which not only involves language but also encompasses practices widely recognized among nations, intended for general communication:<sup>vii</sup>

1. **Translating the Quran in the sense of conveying its words:** This practice is deemed permissible as exemplified by the Prophet Mohamed, peace be upon him, who recited the Quran openly, allowing both allies and adversaries to hear its verses and inviting them to Allah under all circumstances. This method of propagation was adopted by his followers, who continued to convey the words of the Quran, ensuring their preservation and continuous transmission through generations.
2. **Explaining the Quran in Arabic is permitted:** As Allah commanded His Prophet, peace be upon him: { وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ { لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ }}, emphasizing the need to elucidate the Quran's verses for better comprehension.
3. **Explaining the Quran in foreign languages:** This involves interpreting the Quranic text as understood by the interpreter and presenting it in a language that the audience understands.
4. **Translating the Quran into other languages:** It entails converting the original Arabic into another language, attempting to capture the meanings and intentions of the Arabic words in the translation. This method aims to preserve the intended meanings and objectives of the Quranic text.

This subject has generated considerable debate and contention among scholars, both ancient and modern, due to its complexity and the nuances involved, leading to divergent views on its resolution.

The challenges are compounded by the fact that many involved in translating the Quran into various languages have either harbored apparent hostility towards Islam or, despite their affinity for the religion, have lacked sufficient knowledge about it.

Furthermore, egregious errors have emerged in these translations, which have acted as a destructive tool against the foundation of Islamic glory and have attempted to undermine the religious, linguistic, and social unity of the Muslim community.<sup>viii</sup>

Researchers have thus concentrated their efforts on addressing pivotal issues such as:<sup>ix</sup>

- Is it possible to translate the Quran into another language?
- If feasible, is it legally permissible to undertake such translations?
- If legally permissible, does the translation replace the original Quran in acts of worship, such as its recitation and the validity of prayers performed with it?

### **First Section: Types of Translation and Their Possibility in the Quran:**

In Quranic translation, understanding the method used is crucial. When the original word arrangement is maintained, the translation is considered literal or verbatim. If not, it's classified as interpretative or semantic.<sup>x</sup>

**Literal Translation:** Across Islamic jurisprudence, it's generally agreed that reciting the Quran in any language other than Arabic through literal translation is forbidden, as it risks distorting the original text. A word-for-word translation is not only flawed but also prohibited.<sup>xi</sup>

**Interpretative Translation:** There is no objection to interpretative translations that aim to convey the meanings rather than the exact words of the Quran.

In scholarly discussions<sup>xii</sup>, Quranic translations are typically divided into three main types.

#### **1. Literal Verbatim Translation:**

This approach entails substituting each Arabic word with a foreign word that closely matches in meaning.<sup>xiii</sup>

This type of translation is deemed impossible due to scientific findings that demonstrate the infeasibility of maintaining all original elements during translation from one language to another, particularly when translating divine speech. Legally, it is also deemed impossible, aligning with the divine challenge: " :**قُلْ لئن اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ** " [الإسراء:88] **بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا**.

#### **2. Semantic Translation:**

This method involves replacing words with others that generally match in meaning but may overlook nuanced or subsidiary meanings and linguistic

features. While this type of translation might be permissible in secular texts, it is explicitly forbidden in Quranic translation.<sup>xiv</sup>

The risks and misdeeds associated with semantic translation include deviation from intended meanings, loss of the original text (as witnessed with previous scriptures),<sup>xv</sup> Imam Al-Alusi starkly warned, "*He who deliberately reads the Quran or writes it in Persian is either insane or a heretic; the insane one should be treated, and the heretic should be killed.*"

Misdeeds resulting from improper translations are numerous, including but not limited to:

- Translations of the Quran may introduce errors and distort the original meanings.
- Such inaccuracies might discourage individuals from engaging directly with the Quran in Arabic, leading to reliance on possibly flawed translations.
- There is a risk of division within the Muslim community, as different regions might produce their own translations, each claimed to be superior.
- Non-believers and critics could exploit these translations to misrepresent Islam.
- Imam Nawawi stated that reciting the Quran in any language other than Arabic<sup>xvi</sup>, is not permissible, regardless of the individual's understanding or context.

Interpretative translation, which converts interpretations of the Quran's Arabic into other languages, has received mixed responses from scholars. Some oppose it due to its perceived closeness to semantic translation or concerns that it may be used as a facade for semantic approaches.<sup>xvii</sup>

However, notable authorities like the Sheikh of Al-Azhar and the Dar al-Ifta in Riyadh have endorsed it, under the condition that the translations are executed by scholars adept at precisely conveying the intended meanings of the Quranic texts. Sheikh al-Islam Ahmad ibn Taymiyyah also supports the permissibility of this type of translation.

Imam Ibn Qudamah stated emphatically that it is insufficient to read the Quran in any language other than Arabic, nor to substitute its words with other Arabic words, irrespective of one's proficiency in Arabic. This viewpoint is supported by Al-Shafi'i, Abu Yusuf, and Mohamed. Contrarily, Abu Hanifa considered it permissible, particularly for those not

proficient in Arabic, referencing the verse: {وأوحى إلي هذا القرآن لأنذركم به ومن [الأنعام: 19] بلغ} suggesting that warning must be understandable in the listener's language.<sup>xviii</sup>

Imam Ahmad challenged the Hanafi perspective with verses emphasizing the Quran's clarity and articulation in Arabic: " قرأنا عربيا " [2: يوسف], and " بلسان عربي مبين [الشعراء: 195].

If an interpretation could match the Quran, people would not have been challenged to produce even a single chapter like it. If a person is unable to read Arabic, they are obligated to learn it; if they neglect this duty despite being able to, their prayers are not valid.<sup>xix</sup>

### Third: Interpretative Translation

This type of translation involves rendering a scholarly exegesis of the Quran, originally written in Arabic, into another language<sup>xx</sup>. Some scholars have opposed this practice, while others have permitted it. Those who opposed it seemingly did not recognize a clear distinction between this and the previous type, semantic translation, or they perceived it as a cover for those who advocate semantic translation.<sup>xxi</sup>

Among the most prominent supporters of this type of translation is Al-Azhar, followed by a fatwa issued by the Dar al-Ifta in Riyadh, which permits this type of translation on the condition that the meaning is correctly understood and accurately conveyed by someone well-versed in both languages. This ensures that the intended meaning of the Quranic text is effectively communicated. They also cite Sheikh al-Islam Ahmad ibn Taymiyyah.<sup>xxii</sup>

The difference between literal translation and interpretative semantic translation can be illustrated with a practical example<sup>xxiii</sup>: the verse " وَلَا تَجْعَلْ " [الإسراء: 29] " يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا " This expression would likely perplex a non-Arabic reader, as it would seem strange and fail to convey the profound metaphor intended by the Quran.

The Quran presents these vices in a repugnant manner that naturally repels humans. The difference between the two approaches is vast.

### Conditions for the Permissibility of Interpretative Translation of the Quran:

There are numerous guidelines and conditions for interpretative translation, summarized as follows.<sup>xxiv</sup>

1. Translations should accompany the Quran in Arabic to ensure the original text is always accessible and not substituted.
2. Translators need to deeply understand both the original and the target language, as well as the context in which terms are used.
3. Knowledge of religious terminology in the Quran is essential for translators.
4. Only translations produced by reputable, practicing Muslims, who are beyond reproach in their beliefs and conduct, should be considered valid.
5. A committee of scholars is recommended for translation efforts to minimize personal biases and enhance accuracy and scrutiny. Translations must adhere to the principles of Quranic interpretation, including the use of verified sources, compliance with Arabic grammatical rules, and alignment with Islamic teachings and laws. The translation remains an interpretive effort and does not equate to the Quran itself.
6. Special attention should be given to doctrinal matters, articles of faith, monotheism, and the unseen, ensuring that these are thoroughly explained due to the crucial need for such explanations, especially for readers from different faiths and beliefs.
7. Terms and phrases such as Allah, Islam, faith, prayer, almsgiving, fasting, pilgrimage, and names of prophets should not be translated but may be explained or interpreted with the terms included in parentheses.
8. Care must be taken in the accuracy of the writing, the printing process, proofreading, and correction to avoid any potential errors, with multiple individuals or committees reviewing the work to ensure accuracy.

### **Second Section: Cautions on the Path of Interpretative Translation**

It is undeniable that interpretative translations, especially in this digital age across various media, have significantly contributed to spreading Islam to a considerable segment of the population. However, it is time to critically assess these translations by considering several important cautions that can be divided into five categories:

#### **1. Audience Consideration:**

There are two types of people to consider: those who have entered Islam but are not proficient in Arabic and need to learn their religion through these translations, and those who are not of the Islamic faith but may convert through personal interest or outreach efforts.

Reservations regarding the first consideration arising from scrutiny of some doubts raised by opponents of interpretative translation in support of their view:<sup>xxv</sup>

1. Translating the Quran is risky as it might lead non-Arab Muslims to abandon Arabic, believing the translation alone suffices for their religious practices.
2. Historically, the reluctance to translate the Quran by early Muslims helped spread Arabic, significantly benefiting the Islamic community.
3. Proponents of this view state, "The duty is to convey the general call of the message... not everything that the Quran contains should be conveyed... Rather, those nations should embark on learning Arabic immediately upon embracing Islam to fully complete their religion." Consider the statements of some Western converts to Islam:<sup>xxvi</sup>
  - Deborah Potter states, "Upon completing the Quran, I was overwhelmed with the feeling that this is the truth that encompasses..."
  - Amer Ali Dawood, formerly a Brahmin, then a Christian, and later a devout Muslim, says, "I picked up a copy of the Quran translated into English because I knew this was the holy book of Muslims, and I began reading it and pondering its meanings..."
  - Yusuf Islam adds, "In 1975, a miracle happened when my elder brother gave me a copy of the Quran as a gift..." These individuals and others believe that what they have encountered is the Quran itself, not merely an interpretation.

Among the concerns voiced by critics of interpretative translation is its inherent inability to capture the multifaceted meanings embedded by Allah within the Quran's miraculous Arabic text. The profound complexity of these meanings is not fully apprehensible at first glance, and their conveyance in another language while maintaining their miraculous verbal and semantic nature is highly challenging.

The linguistic nuances of the Quran, encompassing rhetorical devices such as indefiniteness and definiteness, syntactic order, and textual inclusion or omission, significantly enhance its language and deeply impact the listener's soul. These subtleties, which elevate Quranic eloquence, cannot be authentically represented in another language and are elusive even to specialists, much less the general populace.<sup>xxvii</sup>

Professor Ibrahim Anis reflects on this complexity, noting, "One does not delve into these scholarly works without recognizing the daunting task of grasping the implications of Quranic words. This task is fraught with difficulties that scarcely spare the translator from errors or shortcomings in capturing and portraying these implications with the original beauty, magnificence, and miraculous nature acknowledged by eloquent speakers across every era."

The question then arises: Can any translator truly capture and convey the rhetorical meanings that Al-Zamakhshari articulates in his *Kashshaf* as he intended?

Furthermore, proponents of interpretative translation often cite Al-Shatibi's views as a rationale for its validity. However, his perspective is typically invoked in specific contexts.<sup>xxviii</sup> Scholars urge those seeking deeper understanding to learn Arabic, thereby accessing the Quran's meanings in their original form.

For scholars, it is apparent that interpretation is a human endeavor prone to inaccuracies and misrepresentations of complex or subtle meanings. How, then, can a non-Arab grasp all these nuances and remain vigilant about potential misinterpretations? This concern is often addressed in the introductions to interpretative translations, where warnings or precautions about the limitations of the translation process are outlined.<sup>xxix</sup>

Moreover, a reader familiar with any aspect of the Quran's miraculous nature will recognize that a significant element, the impact of its unique rhythmic and auditory qualities on listeners, is absent in translations.<sup>xxx</sup> When this aspect is lost, so too is much of the good that has historically drawn people to Islam.<sup>xxxi</sup>

A European philosopher once remarked on the compelling nature of Mohamed's recitation, which attracted listeners and inspired belief more profoundly than the reported miracles of other prophets.<sup>xxxii</sup>

In this context, Al-Zarkashi leans towards a nuanced perspective regarding Quranic translation. Translating the Quran for the purposes of understanding and implementing its teachings is deemed permissible out of necessity.

This translation should be confined to elucidating both the clear and obscure meanings as required to grasp the essentials of monotheism and the pillars of worship. Al-Zarkashi emphasizes that such translation efforts should avoid delving into more intricate matters; those interested in deeper understanding should be encouraged to learn Arabic.

This approach aligns with the practice of Prophet Mohamed, peace be upon him, who sent a singular, unambiguous verse to Emperor Heraclius, focusing on the oneness of God and renouncing polytheism. This method minimizes the risk of diluting the message, which is more likely when multiple meanings are involved in the translation process<sup>xxxiii</sup>. These letters are not only meaningful but are also regarded as profound miracles that defy straightforward translation.<sup>xxxiv</sup>

When considering the verses that describe Divine attributes, the complexities increase. If the solution, as proposed by some scholars, is to limit translations to texts that are unambiguous, such as narratives, the primary focus should then be on conveying legal and judicial rulings.<sup>xxxv</sup>

Guidelines for Quran translation based on a fatwa from Al-Azhar scholars are as follow<sup>xxxvi</sup>:

1. Research and critique the reasons for revelation and traditional interpretations of the Quran, documenting the narratives with assessments of their strengths and weaknesses.
2. Conduct linguistic research on the Quran's vocabulary and study its rhetorical structures, ensuring thorough documentation.
3. The opinions of interpreters based on personal reasoning and traditional interpretation are examined, selecting the interpretation to be used for each verse, with an explanation of why some interpretations are rejected and others accepted.

Are these restrictions present in all current interpretative translations?

The implementation is challenging and requires the efforts of many scholars and is not free from a unilateral perspective in weighing narrations and opinions.

### **Thirdly: Considering the Translator of the Interpretation**

It's essential to evaluate a Quran translator's skills in both translation and scriptural interpretation. If their work is based on conveying a specific interpretation, one cannot overlook the possibility that the translator's own

beliefs and preference for a particular legal school may influence the translation.

This bias may manifest itself, especially in issues involving terms that have multiple meanings, such as the term "qur" which can refer to both purity and menstruation in the Arabic language.<sup>xxxvii</sup>

Another example is when a word has multiple meanings that are all valid without any disagreement.<sup>xxxviii</sup> Consider the verse: " كَانَهُمْ حُمْرٌ مُسْتَنْفِرَةٌ . فَرَّتْ " [المدر:50-51] "مِنْ قَسْوَرَةٍ". The word "قَسْوَرَةٍ" can mean both "hunter" and "lion." Wild donkeys flee when they see a hunter, and domestic donkeys flee when they see a lion. The word is suitable for both meanings and, therefore, can be interpreted to encompass both.<sup>xxxix</sup>

#### **Fourthly: Considering the Implications of This Interpretation**

The dissemination of interpretative translations poses several risks:

##### **1. Risk to the Sacred Text:**

There's a significant risk that non-Arabic speakers might mistake interpretative translations of the Quran for the original text, potentially leading to misconceptions about its authenticity. This issue is exemplified by the Muslim community in Java, who reportedly believe that their translated version is the authentic Quran, as highlighted in Al-Azhar magazine.<sup>xl</sup>

##### **2. Risk to the Arabic Language and the Muslim Community:**

The Quran has played a pivotal role in spreading the Arabic language across three continents historically, Asia, Africa, and Europe (notably Al-Andalus). For many Muslims, Arabic is more than a language; it is an integral part of their religious identity. The proliferation of translations could lead non-Arab Muslims to distance themselves from Arabic and the rich scientific heritage of Quranic studies.

This shift could foster divisions within the Muslim community and weaken the bonds formed by a shared linguistic heritage.<sup>xli</sup>

Every word in the Quran is critical, uniquely contributing to its miraculous nature and profound style, where even seemingly similar words cannot be interchangeably used without altering the overall meaning and rhythm.

This precision underscores the text's unity in script, meaning, and delivery, which cannot be replicated in translations without losing essential sonic,

semantic, and rhetorical qualities. Given these complexities, the necessity and justification for interpretative translations in the contemporary era, distinct from the time of the Prophet and subsequent periods, raises important questions.

Isn't it more appropriate to translate only the general principles of the religion, especially considering that these translations are merely interpretive and concise? Moreover, the Quran often requires explanation, specification, or qualification from the Hadith.

Advocating for translations may seem contrary to the preferable method of learning and preserving Arabic, which aligns with one of the key goals of the Prophetic mission: unifying the Ummah.<sup>xlii</sup>

For non-Arab Muslims, interpreting the Quran in other languages might be viewed as neglecting their responsibilities towards it. Instead, they should promote learning Arabic to grasp the Quran in its original form.

The appropriate approach would involve either explaining the Quran's meanings as clarified by the Prophet's teachings, helping followers understand Islamic realities and derive insights from the Quran's guidance, or offering a concise, summarized interpretation that elucidates the verses' meanings.

This interpretation should be prepared by a scholarly committee recognized for their knowledge.

The interpretation should be attributed to these scholars, and their names should be added to it. The translation should then be published with caution, ensuring that no one mistakenly believes that this translation is the Quran or its meanings.<sup>xliii</sup>

### **Conclusion:**

The article discusses the translation of the Quran's meanings, emphasizing that the Quran is fundamentally Arabic in terms of both language and purpose, and it addresses a worldwide audience. With the growing need for Quranic translations due to varying levels of Arabic proficiency, numerous translations have emerged, some crafted by Muslims and others by orientalists. As these translations multiply, they raise important legal and scholarly questions regarding their impacts.

The article examines the impact of translating the Quran on comprehension, emphasizing the importance of maintaining the Arabic language and the dangers of depending on potentially inaccurate or misleading translations. It highlights the role of interpretative translation

in conveying Islam's message effectively but stresses the need for accuracy and diligence to avoid associated risks.

Learning Arabic is advocated as the optimal approach for a genuine understanding of the Quran. Furthermore, widespread interpretative translations should undergo rigorous evaluation based on criteria that ensure the preservation of the Quran's original meanings and its rhetorical sophistication, thereby maintaining the integrity and authenticity of the divine message.

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28. Nur al-Din 'Atar, "Sciences of the Holy Quran," Al-Sabah Printing - Damascus, 1st edition, 1414 AH - 1993.
29. Reinhart Dozy (1300 AH), "Completion of the Arabic Lexicons," translated and annotated by: Mohamed Salim Al-Nuaimi and Jamal Al-Khayyat, Ministry of Culture and Information, Republic of Iraq, 1st edition, 1979 - 2000.
30. Shayai bin Abduh ben Shayai al-Asmari, "With Imam Abu Ishaq Al-Shatibi in Discussions from the Sciences of the Holy Quran and Its Interpretation," Islamic University of Madinah, Year 34, Issue: 115, 1422 AH/2002.
31. English Translation of the Concise Interpretation of the Quran under the supervision of a group of scholars, <https://ketabonline.com/en/books>

### Footnotes:

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<sup>i</sup> Al-Jawhari: Abu Nasr Ismail ibn Hammad al-Farabi (393 AH), "Al-Sihah Taj al-Lughah wa Sihah al-Arabiyyah," ed. Ahmad Abd al-Ghafour Attar, Dar al-'Ilm li al-Malayeen – Beirut, 4th ed., 1407 AH - 1987 AD, p. 1928.

- <sup>ii</sup> Al-Hamawi: Ahmad ibn Muhammad ibn Ali al-Fayoumi, Abu al-Abbas (circa 770 AH), "Al-Misbah al-Munir fi Gharib al-Sharh al-Kabir," Al-Maktaba Al-Ilmiyah – Beirut, undated edition, p. 74.
- <sup>iii</sup> Reinhart Dozy (1300 AH), "Completion of the Arabic Lexicons," translated and annotated by Mohamed Salim al-Naimi and Jamal al-Khayyat, Ministry of Culture and Information, Republic of Iraq, 1st ed., 1979 - 2000 AD, p. 32.
- <sup>iv</sup> A group of specialized professors and scholars, Supreme Council of Islamic Affairs, "Specialized Quranic Encyclopedia," Egypt, 1423 AH - 2002 AD, undated edition, p. 861.
- <sup>v</sup> Al-Zarqani: Mohamed Abd al-Azim, "Manahil al-Irfan fi Ulum al-Quran," Dar al-Kutub al-Ilmiyah - Beirut, undated edition, 1416 AH/1996 AD, p. 111. The terminological meaning of translation does not differ from. See: Mohamed Azuddin Najib, "Foundations of Translation from English to Arabic and Vice Versa," Ibn Sina Library, Cairo, 5th ed., 2005 AD, p. 7.
- <sup>vi</sup> Review: Dr. Mohamed Azuddin Najib, op.cit, p. 8-9.
- <sup>vii</sup> Review: Al-Zarqani, "Manahil al-Irfan fi Ulum al-Quran" (2/131-133 and 143 onwards).
- <sup>viii</sup> Al-Zarqani, ibid, p. 107.
- <sup>ix</sup> Al-Buti, Mohamed Said Ramadan al-Mulla, "Marvels of the Quran: Scientific and Literary Reflections from the Book of Allah," Al-Resalah Establishment - Beirut, undated edition, 1420 AH - 1999 AD, p. 229.
- <sup>x</sup> Al-Zarqani, op.cit, p. 144.
- <sup>xi</sup> Mohamed Taher ibn Abd al-Qader al-Kurdi al-Makki al-Shafi'i al-Khattat (1400 AH), "History of the Holy Quran," committed to print and publication by Mustafa Mohamed Yaghmour in Mecca: Al-Fath Printing in Jeddah - Hejaz, 1st edition, 1365 AH and 1946 AD, p. 190.
- <sup>xii</sup> Shayai ben Abduh ben Shayai al-Asmari, "With Imam Abu Ishaq al-Shatibi in Discussions from the Sciences of the Holy Quran and Its Interpretation," Islamic University of Madinah, Year 34, Issue: 115, 1422 AH/2002 AD, p. 71.
- <sup>xiii</sup> Mohamed Mustafa Al-Shater, "The Righteous Word on the Ruling of Translating the Noble Quran," Hejazi Printing, Cairo, undated edition, 1355 -1936, p. 11.
- <sup>xiv</sup> Mohamed Mustafa Al-Shater, Ibid, p. 12.
- <sup>xv</sup> Manaa al-Qattan, "Discourses in the Sciences of the Quran," Al-Resalah Foundation - Beirut, 1st edition, 1406 AH/1986 AD, p. 326.
- <sup>xvi</sup> Mohamed Saleh al-Bandaq, "Orientalists and the Translation of the Quran," Dar Al-Afaq Al-Jadida, Beirut, 1st edition, 1400 AH - 1980 AD, pp. 56-57.
- <sup>xvii</sup> Al-Alusi in his interpretation at Allah's statement "وانه لفي زبر الاولين" states that Abu Hanifa recanted this opinion as corrected by a group of trustworthy scholars.. see: Al-Alusi's interpretation = Spirit of the Meanings (6/365).

<sup>xviii</sup> Ibn Qudamah: Abu Mohamed Muwaffaq al-Din Abdullah ibn Ahmad ibn Mohamed al-Maqdisi al-Damascene al-Hanbali, "Al-Mughni," Cairo Library, 1388 AH - 1968, undated edition, pp. 350-351.

<sup>xix</sup> Ibn Qudamah, "Al-Mughni," p. 351.

<sup>xx</sup> Mohamed Mustafa Al-Shater, "The Righteous Word," op.cit, p. 13.

<sup>xxi</sup> Shayai ben Abduh ben Shayai al-Asmari, op.cit, p. 73.

<sup>xxii</sup> Al-Zarqani, "Manahil al-Irfan," p. 169.

<sup>xxiii</sup> Nur al-Din 'Atar, "Sciences of the Holy Quran," p. 117.

<sup>xxiv</sup> Mohamed ibn Saleh ibn Mohamed al-Uthaymein (1421 AH), "Fundamentals in Interpretation," supervised by: Research Department of Islamic Library, Islamic Library, 1st edition, 1422 AH - 2001, p. 32; Nur al-Din 'Atar, previous reference, p. 119; Mohamed Sayyid Hussein Al-Dhahabi (1398 AH), "Interpretation and Interpreters," Wahba Library, Cairo, undated edition, p. 24.

<sup>xxv</sup> Al-Furqan by Mohamed Mohamed Abd al-Latif ibn al-Khatib, 1st edition (1367-1948), Egyptian Book House Printing - Cairo, p. 221.

<sup>xxvi</sup> Arafat Kamel El-Ashi, "Men and Women Who Embraced Islam," cited from Imad al-Din Khalil, "They Said About the Quran," p. 8, 13, 22. [Access online source](#)

<sup>xxvii</sup> Mohamed Rashid Rida, "Tafsir al-Quran al-Hakim - Tafsir al-Manar," General Egyptian Book Organization, 1990, p. 279.

<sup>xxviii</sup> Mohamed Abd al-Latif ibn al-Khatib, "Al-Furqan," Egyptian Book House Printing, 1st edition, 1948, p. 221.

<sup>xxix</sup> Ibrahim Anis, "Significance of Words," Anglo-Egyptian Library - Cairo, 2nd edition, 1963, p. 186.

<sup>xxx</sup> Al-Shatibi, "Al-Muwafaqat," mentioned by Abu Ubaida Mashhur ben Hasan Aal Salman, Ibn Afan Publishing, 1st edition, 1997, p. 107.

<sup>xxxi</sup> Shayai ben Abduh ben Shayai al-Asmari, op.cit, p. 69.

<sup>xxxii</sup> Al-Zarkashi: Badr al-Din Mohamed ibn Abdullah, "Al-Burhan fi Ulum al-Quran," ed. Mohamed Ibrahim Abu al-Fadl, Modern Library - Beirut, 1972, p. 466.

<sup>xxxiii</sup> Iyas Mohamed Harb Al-Khattab, "The Considered Statement in Explaining the Miraculous Nature of the Disjointed Letters of the Quran's Opening Chapters," Printech Printing and Packaging - Sudan - Khartoum, 1st edition, 2011, p. 157.

<sup>xxxiv</sup> Al-Ghazali in his book "Restraining the Laymen from the Science of Theology" argues that translating verses describing Divine attributes is impermissible and can lead to disbelief, as some Arabic terms have no exact equivalent in other languages such as Persian. Al-Manar Magazine, p. 268, and see Al-Ghazali's views in "Restraining the Laymen from the Science of Theology," Dar al-Minhaj, Beirut, Lebanon, 1st edition, 2017, p. 66 and subsequent pages. Consider the interpretative translation of a summary of the Quranic exegesis issued by the Tafsir Center for Quranic Studies, regarding the [www.psychologyandeducation.net](http://www.psychologyandeducation.net)

verse: "يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ" [Al-Qalam/42], "On the Day of Judgement, the horror will become clear and our Lord will expose a part of His Shin." [View the English translation of the brief exegesis of the Quran issued by the Tafsir Center for Quranic Studies](#)

<sup>xxxv</sup> Al-Shater, "The Sound Statement," p. 111.

<sup>xxxvi</sup> Cited from Al-Zarqani, "Manahil al-Irfan," pp. 171-172.

<sup>xxxvii</sup> Divorced women must not remarry after a divorce for three menstrual periods. See: [The English translation of the brief exegesis of the Quran issued by the Tafsir Center for Quranic Studies](#)

<sup>xxxviii</sup> The concept of "absolute polysemy," where a term carries multiple meanings without any contextual clue to favor one, is upheld by the majority of Islamic legal theorists. See: Dr. Mohamed Mustafa Al-Zuhaili, "The Concise in the Principles of Islamic Jurisprudence," Dar Al-Khair for Printing and Publishing, Damascus - Syria, 2nd edition, 2006, p. 81. Ibn Ashur criticizes interpreters who do not consider all possible meanings of a term when there is no directing context, arguing that all potential meanings are valid in interpreting a verse. See: Ibn Ashur, "The Exposition and Illumination," p. 100.

<sup>xxxix</sup> "As if they are wild donkeys startled," [Al-Muddathir:50], "fleeing from a lion," [Al-Muddathir:51]. See: [The English translation of the brief exegesis of the Quran issued by the Tafsir Center for Quranic Studies](#)

<sup>xl</sup> Mustafa Dib Al-Bagha, Mahy al-Din Dib Musto, "The Clear in the Sciences of the Quran," Dar al-Kalim al-Tayyib / Dar al-Ulum al-Insaniyyah - Damascus, 2nd edition, 1998, p. 269.

<sup>xli</sup> Al-Shater, "The Sound Statement," p. 5.

<sup>xlii</sup> Al-Manar Magazine, p. 268.

<sup>xliii</sup> Abu Zahra: Mohamed ibn Ahmad ibn Mustafa ibn Ahmad (1394 AH), "The Great Miracle, the Quran," Dar al-Fikr al-Arabi, p. 419.