



## The Semantic Field of the Moral Words “Marouf”, “Munkar” and “Sin” and Their English Translations

Mahbube Noura<sup>1\*</sup>

1. English Department, University of Zabol, Zabol, Iran

\* Corresponding author: [nouramahbube@yahoo.com](mailto:nouramahbube@yahoo.com)

<https://doi.org/10.22081/ttais.2024.68146.1021>

### ARTICLE INFO

Article history:  
Received: 2 January 2023  
Revised: 25 April 2023  
Accepted: 20 May 2023

Keywords:  
Linguistic Complexity,  
Moral Words,  
Qur’ān,  
Translation.

### ABSTRACT

The translation of sacred texts has been a long-standing practice, employed by followers of various religions to disseminate their beliefs. The Qur’ān, revered by Muslims as a divine miracle, is one such text that has attracted the attention of translators and researchers across different periods. Given the Qur’ān’s divine origin and its linguistic intricacies, its translation poses a significant challenge. This article adopts a corpus-based approach to investigate the extent to which the nuanced semantics of the Qur’ān’s moral terms have been captured in English translations. Specifically, the words “Marouf”, “Munkar”, and “Sin” and their translations by Arberry, Picktall, Shaker, and Yusuf Ali were examined using Izutsu’s semantic analysis approach. This approach analyzes the fundamental and relational meanings of key Qur’ānic terms from syntagmatic/paradigmatic and synchronic /diachronic perspectives to reveal the worldview they embody. The study’s findings indicate that translators often used identical vocabulary to translate the aforementioned moral terms across all contexts, paying insufficient attention to the contextual nuances of these Qur’ānic moral terms. Despite the use of interpretive techniques in translating the Qur’ān, it appears that even the most accurate English translations fall short of conveying the original concepts and their subtleties fully. This study offers valuable insights for Qur’ān translators, acquainting them with the nuanced semantic aspects of Qur’ānic terms and the delicate task of reflecting these nuances in their translations.

How to cite this article: Noura, M. (2023). The Semantic Field of the Moral Words “Marouf”, “Munkar” and “Sin” and Their English Translations. *International Journal of Textual and Translation Analysis in Islamic Studies*, 1(3), 231-252.  
doi: 10.22081/ttais.2024.68146.1021

© 2023 The Authors. Published by Ākhünd-e Khorāsāni Center for Graduate Studies affiliated with Baqir al-Olum University of Qom.

This is an open access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>).



## **1. Introduction**

Islam, originating from the Arabian Peninsula in the 7th century AD, encompasses some of the most profound religious terms found in both the Eastern and Western world. The essence of Qur'ānic thought necessitates a deeper understanding of its moral interpretations. In the Qur'ān, there are three distinct types of moral concepts. One type pertains to God's moral attributes, another describes various aspects of human perspectives and attitudes towards God's essence, and the third discusses the principles that govern moral relations within Islamic society (Izutsu, 2010). Ethical terms can be categorized in two ways: the first category includes words of a descriptive nature, and the second comprises words with value characteristics. Thus, moral words can be either value-based or descriptive. Descriptive words serve to portray objective characteristics, while value words, which belong to the extra-linguistic level, evaluate and categorize human actions and behaviors (Izutsu, 1981). For instance, the word "blasphemy" is a descriptive term with a wholly objective and real meaning. However, the word "guilt", which often denotes the same concept, is a value term. Initially, "disbelief" provides objective information about a form of ingratitude or unbelief, and at a secondary level, it evokes its "badness" in the listener's mind. Conversely, "sin" primarily condemns and rejects behavior due to its association with negative or condemned attributes. In the second term (i.e., guilt), "evaluation" forms the semantic core of the concept (Izutsu, 2010). Translators are well aware that translating a common word into its equivalent in another language can sometimes be challenging. In some instances, the translator may struggle to find an equivalent and deem the word generally untranslatable. This difficulty arises because these "untranslatable" words embody a unique worldview exclusive to the source society. Concepts are essentially expressions of this mental perspective of language speakers (Kennison, 2013). As per the above discussion, realities of the external world are not scrutinized and judged by observers. Linguistic symbols are formed within the context of the social patterns of language speakers. According to Sapir (as cited by Soren, 2018), differences in social patterns render language concepts relative, and consequently, culture is also relative. By this definition, the moral and behavioral values of human societies are considered relative. This issue becomes more critical concerning the moral terms of the Qur'ān due to their divine nature, and they cannot be translated merely by finding equivalents that align with the linguistic values of English society. Perhaps the most effective way to describe and translate the meaning of a moral word in the Qur'ān is to consider the conditions and context of its use.

This research endeavors to scrutinize the ethical concepts of "Marouf", "Munkar", and "Sin" in the English translations by Arberry, Picktall, Yusuf Ali, and Shaker, and subsequently describe their translation process. It's important to note that this work is conducted through an analysis of the semantic structure of Qur'ānic words in their respective contexts. The primary objective of the study is to assess the degree to which the semantic field of the Qur'ān's moral words has been conveyed in English, and to identify the extent of neglect of these multiple meanings in the English translations.

## **2. Theoretical Foundation**

This research, grounded in a library corpus-based approach, draws upon the work of Izutsu (1981), who has provided an extensive exploration of the subtleties and nuances of various moral concepts in the Qur'ān. As per Izutsu (2002), semantics involves the research and analytical examination of the fundamental meanings of language, with the aim of understanding how language users communicate, think, and perceive the world around them.

Semantics essentially investigates the worldview of a nation during a specific historical period, seeking to comprehend the cultural ideas expressed through the linguistic keywords of that nation. Izutsu's approach is both semantic and historical, aiming to elucidate the concepts and ideas that have influenced the Qur'ānic perspective. A semantic field, also known as a lexical field or semantic domain, refers to a set of words or phrases with related meanings. These words or phrases typically share a central idea or concept and are used to denote various facets or nuances of that idea or concept (Jackson, 2000). Semantic fields are commonly employed in linguistic and literary analysis to demonstrate how different words and phrases are interconnected and contribute to the overall meaning of a text. Recognizing semantic fields enhances our understanding of the author's intended meaning and the cultural context in which the text was created (Faber and Uson, 2009).

Moral words distinguish between what is deemed appropriate (right) and inappropriate (wrong) in terms of intentions, decisions, and actions. These words are based on certain criteria or principles rooted in the behavioral conventions of a philosophy, religion, or culture, or the principles perceived as universal. Moral words may also convey the meanings of "good" or "right" (Stanford Encyclopedia of Philosophy, 2011).

### **3. Empirical Studies**

Numerous studies have delved into the semantic aspects of the concepts of "Marouf", "Munkar", and "Sin". Mousavi and Kamalvandi (2021) analyzed the dimensions and subtleties of the promotion of virtue and the prevention of vice in Islam, emphasizing the verses of the Holy Qur'ān. Their research indicated that the implementation of these duties profoundly impacts all societal aspects, necessitating both the government and the nation's efforts to foster societal growth and excellence.

Hosseini Ajdad and Rakhshandehnia (2012) examined the promotion of virtue and the prevention of vice and the conditions for its realization from the Qur'ān's perspective. Their study revealed that fulfilling these duties not only prevents chaos and anarchy but also fortifies Islamic foundations and beliefs, significantly contributing to society's overall education. The lack of impact on the audience cannot justify abandoning this practice.

Eskandari (2018) used thematic analysis to explore the concepts of "Marouf" and "Munkar" in the Qur'ān. His findings suggested that "Marouf" refers to any matter whose "goodness" is acknowledged, and "Munkar" denotes anything whose "goodness" is denied. It is possible to identify examples and arrange an appropriate ruling for each.

Seyyed Hosseini (2023) analyzed Allameh Tabatabai's perspective on the meaning of "Marouf" and its influence on the rule of good socializing and the interpretation of Article 1103 of the Civil Code. His findings indicated that in married life, the creation of an executive guarantee and the legal responsibility of maintaining a good relationship is contingent upon the absence of an unconventional or harmful relationship. If the basis of Article 1103 of the Civil Code is the aforementioned rule, the obligation it contains is a legal obligation and is enforceable only when the abandonment of good company leads to harmful and unconventional behavior or public disorder.

Muhammad Sadeghi (2019) explored the concept of sin and the sinner from the perspective of Islamic religious texts and its implications in education. The results showed that the Qur'ānic words synonymous with sin and the identified consequences of sin in education from the Holy Qur'ān's perspective include worry and anxiety, torment of

conscience, neglect, scandal, hindrance to acquiring knowledge, torment and punishment, hindrance to answering prayers, disbelief and irreligion, and cruelty of the heart. However, worry, anxiety, and torment of conscience can be beneficial as they provide the possibility for the sinner's return and repentance. The torment of conscience and anxiety caused by committing guilt can be influential factors in repentance and asking for forgiveness.

Jalali and Agahi (2019) conducted a study on the representation of sin in the Holy Qur'an through the analysis of the concept of "Sin". By examining the syntagmatic and paradigmatic relations of "Zanb", they identified three key points. Firstly, in the Qur'an, "Sin" is depicted as the act of breaking a covenant with one's superiors, leading to a corresponding punishment. Secondly, Khatiyeh emerges as the primary alternative term for "Sin", specifically within the context of verses related to Bani Israel. Lastly, the concepts of guilt, Khatiyeh, crime, and debauchery together form the "guilt-oriented model" of Sin in the Qur'an.

Indeed, the literature review reveals that the nuanced semantics of the three words "Marouf", "Munkar", and "Sin" in Qur'an translations have not been extensively explored. For instance, Mubaraki and Baghaei (2013) examined the translations of the Qur'an's moral and cultural concepts, including "Munkar" and "Sin", in two translations by Arberry and Yusuf Ali, based on Baker's lexical equivalence theory. Their research found that Arberry's translation paid more attention to the audience, translating Islamic cultural words literally or into their cultural equivalents known in Christianity. In contrast, Yusuf Ali attempted to transfer these words to English without translation, providing additional explanation instead.

Similarly, Rahnama (2006) analyzed the semantic field of the term "Sin" in the Holy Qur'an and examined the Persian translations of words related to "Sin". The aim was to determine the extent to which translators have chosen accurate equivalents and maintained the semantic coherence of the text. The study found that the errors made by the translators were partly due to changes in the moral worldview of Iranians over time, leading to ambiguity and lack of clarity in moral concepts, which has also affected Qur'an translations.

Hadian Rasnani (2021) investigated the challenges of Qur'an translations in verses related to the infallibility of the Messenger of God (PBUH) and proposed solutions. Her findings revealed that Qur'an translators often translated such verses without considering the interpretation, relying solely on the idiomatic meaning of the words. In most cases, this not only failed to eliminate the verse's similarity but also increased it. Among these verses, the important ones reprimanding or pardoning the Prophet (PBUH) have not been adequately explained in the translations.

In the current research, the aim is to build upon previous knowledge in the field of transferring and translating the moral concepts of the Qur'an. The focus will be on assessing the success of Qur'an translators in conveying the subtleties of meaning of the three well-known moral concepts of "Marouf", "Munkar", and "Sin". This examination will provide valuable insights into the challenges and potential strategies for translating these complex moral concepts.

### **3. Methodology**

The researcher aims to determine the extent to which the four translators of the Holy Qur'an have successfully conveyed the nuances of the Qur'an's moral concepts and the challenges they encountered in the process. The samples analyzed in this research are drawn



from the same verses and concepts that Izutsu discussed in terms of their nuanced meanings. This research employs the steps proposed by Izutsu in his semantic fields analysis. Izutsu's approach involves four steps:

**A. Keyword:** Izutsu's semantic approach begins with the selection of conceptual words from the Qur'ānic words that possess central meanings. These conceptual words aid in recognizing and revealing the underlying system of thought.

**B. The Basic and Relational Meaning:** The basic meaning is the primary and central meaning of the word. Conversely, the relational meaning is the one added to the central meaning. To find the relational meaning, one may use a syntagmatic perspective, where the meaning of the word is recognized by considering the words adjacent to it. A paradigmatic perspective can also be used, where the word is compared with similar words to find nuances in meaning.

**C. Synchronic and Diachronic:** Izutsu also applies a historical stance and synchronic and diachronic perspectives. The synchronic perspective focuses on the period in which words appear and acquire their central meaning. On the other hand, the diachronic perspective deals with those meanings of words that are significant to people at different time eras. Izutsu has classified the Qur'ānic time into three eras: Pre-Qur'ānic, Qur'ānic, and Post-Qur'ānic.

**D. Worldviews:** The final objective of semantic analysis is to view words from various perspectives so that a comprehensive image of the concepts appears, and the system of thought of the language speakers becomes evident.

This methodical approach provides a robust framework for analyzing the translation of nuanced moral concepts in the Qur'ān. This article adopts a corpus-based approach to investigate the extent to which the nuanced semantics of the Qur'ān's moral terms have been captured in English translations. Specifically, the words "Marouf", "Munkar", and "Sin" and their translations by Arberry, Picktall, Shaker, and Yusuf Ali were examined using Izutsu's semantic analysis approach.

#### 4. Marouf and Munkar

In this section, we examine words that are, to some extent, equivalent to the word "good". Among various words in the Arabic language that could be considered somewhat equivalent to "good", the word "Marouf" holds a special place as it represents an idea deeply rooted in history. In commentaries from later Islamic centuries, "Marouf" is often defined as "what has been approved and acknowledged by the laws of Sharia". However, this definition, reflecting the specific circumstances of Islam's classical era, obscures rather than clarifies the word's nature. The concept of "Marouf" predates Islamic Sharia and is part of the tribal ethics specific to the pre-Islamic period of ignorance. Literally, "Marouf" means "known", signifying what is known, recognized, and therefore, socially accepted and approved. Its antonym, "Munkar", denotes what is unacceptable and unconfirmed, in the sense that it is unknown and alien (Izutsu, 2010). We consider an example of the use of the word "Marouf" in the Qur'ān:

يا نساء النبي لستن كأحد من النساء إن اتقنين فلا تخضعن بالقول فيطمع الذي في قلبه مرض و قلن قولا معروفاً (Surah Al-Ahzab, Verse 32).

From the context of the text, it is clear that the phrase “Marouf speech” refers to a manner of speaking that is appropriate and dignified for the wives of the Prophet. It is a manner so respectful and noble that it does not give those with ill intentions a chance to harbor unhealthy thoughts (Izutsu, 1981). Here, we examine the translations of this verse and the equivalents of the word “Marouf”:

**P:** O ye wives of the prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.

**A:** Wives of the prophet, you are not as other women. If you are god-fearing, be not abject in your speech, so that he in whose heart is sickness may be lustful; but speak honorable words.

**Y:** O consorts of the prophet! Ye are not like any of the (other) women; if ye do fear (Allah), he not too complacent of speech, lest one in whose heart is a disease should be moved with desire; but speak ye a speech (that is) just.

**Sh:** O wives of the prophet! You are not like any other of the women; if you will be on your guard, then be not soft in (your) speech, lest he is whose heart is a disease yearn; and speak a good words.

In his translation, Shaker has employed a general term (“good”), while other translations have used different equivalents to capture specific aspects of the word’s meaning. It can be posited that each translator has focused on a particular semantic component of this word, possibly due to their unfamiliarity with its exact and comprehensive meaning.

The upcoming example will further illuminate the meaning of “Marouf” by contrasting it with a method that is not considered “Marouf”. Please provide the example for further analysis.

وَ إِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّ خَوْهِنَّ بِمَعْرُوفٍ وَلَا تَمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ (Surah Al-Baqarah, Verse 231).

**P:** When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits).

**A:** When you divorce women, and they have reached their term, then retain them honorably or set them free honorably; do not retain by force, to transgress.

**Y:** When ye divorce women, and they fulfill the term of their (Iddat) either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them.

**Sh:** And when ye divorce women and they reached their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury.

Here, you can see that the sentence لا تَمْسِكُوهُنَّ ضِرَارًا is in contrast with فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ. In this context, “Marouf” connotes something “worthy, acceptable, and correct”. In the period

of ignorance, what was acceptable and correct was synonymous with what was “known according to the custom of the Sunnah”. However, in the Qur’ānic context, the basis of righteousness and merit is not custom and tradition, but the will of God. In this verse, “not acting according to Marouf” is considered a form of transgression and self-cruelty (Izutsu, 2010).

In the English translations, as shown, Shaker uses a general term, “good”, which does not capture the subtleties and semantic limitations of “Marouf”. Picktall’s translation uses the word “kindness”, evoking a sense of kind behavior. In Arberry’s translation, we see the word “honorably” as an equivalent for “Marouf”, referring to a type of behavior that treats others with respect. The word “equitable”, used in Yusuf Ali’s translation for “Marouf”, places more emphasis on the “correctness” and, more specifically, the “fairness” of behavior in dealing with women. As we can see, each translator has focused on a specific aspect.

Now, let’s examine the word “Munkar”. “Marouf” is primarily contrasted with “Munkar”. As we have seen, “Munkar” literally means “stranger” and “unknown”, and precisely because of this, it has acquired the meaning of “bad” and “unaccepted”. The Qur’ān repeatedly urges the Prophet and the believing community to “Promote what is virtue and prevent what is vice” with great emphasis. In such a combination, it seems that the terms “Marouf” and “Munkar” represent the comprehensive and general concept and thought of “good and bad” from a religious perspective. In this way, “Marouf” refers to any action that stems from true faith and is consistent and compatible with it, while “Munkar” refers to any action that conflicts with divine decrees (Izutsu, 1981).

و الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ  
و رَسُولَهُ ... (Surah At-Tawbah, Verses 71/72)

**P:** And the believers, men and women, are protecting friends of another; they enjoin the right and forbid the wrong and they establish worship ...

**A:** And the believers, the men and the women, are friends one of another; they bid to honor, and forbid dishonor; they perform the prayer ...

**Y:** The believers, men and women, are protects one of another: they enjoin what is just, and forbid what is evil, they observe regular prayers ...

**Sh:** And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate and obey Allah and His Messenger.

As it turns out, Picktall has used a general term (“wrong”) in his translation this time. Perhaps in this context, the word “evil” could be a more suitable equivalent than other options. As mentioned in the definition of “Munkar”, “Munkar” refers to any action that conflicts with divine decrees. It signifies an action that opposes God’s order, and since the devil stands against God and his will, the use of the word “evil” implies that this action is against God’s will. However, this connotation is not present with the word “wrong”.

#### 4.1. Munkar and Nakar

Now, we will examine an example that illustrates the use of the word “Munkar” independent of its counterpart, “Marouf”. In this instance, the word appears in the form of “Nakar” (which shares the same root as “Munkar”), but it retains the same meaning in terms of semantics.

Surah Al-Kahf, Verses ) فَأَنْطَلَقَا حَتَّىٰ إِذَا الْفَتَا غُلَامًا فَعَتَاهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نَكِرًا (73/74).

**P:** So they twain journeyed on till, when they met a lad, he slew him. (Moses) said: what! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing.

**A:** So they departed; until when they met a lad, he slew him. He said, what, hast thou slain a soul innocent, and that not to retaliate for a soul slain? Thou hast indeed done a horrible thing.

**Y:** Then they proceeded; until when they met a young man, he slew him. Moses said: “Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done.

**Sh:** So they went on until, when they met a boy, he slew him (Muses) said: Have you slain an innocent person otherwise than for man slaughter? Certainly you have done an evil thing.

While the context in which the word is used is not explicitly non-religious, it possesses a non-religious nature as it is not directly related to disbelief and faith. Among the equivalents used for the word “Munkar”, the term “horrible thing” seems to evoke a concept that diverges from the Ayah’s intended meaning. Encountering this word brings to mind elements such as fear and terror, whereas the Ayah is discussing the badness or distastefulness of the intended action.

#### 4.2. Marouf and Khair

In the following, I will explore other words that are more or less equivalent to “Marouf” and “Munkar”. “Khair” is likely the closest Arabic equivalent for “good”. It is a comprehensive and generic term, encompassing almost everything that is valuable, useful, desirable, and fruitful. Even within the context of the Qur’ān, its semantic scope includes both worldly affairs and religious beliefs (Izutsu, 2010). Let’s begin our discussion about these words with a brief review of some examples from the first category. The first example pertains to the story of Solomon. It is narrated that he was so captivated by his beautiful horses that he forgot his evening prayers. When he regained his senses, bitter regret consumed him, and he uttered the following words:

إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّىٰ تَوَارَتْ بِالْحِجَابِ (Surah Sad, Verses 31/32).

**P:** And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord: till they were taken out of sight behind the curtain.

**A:** He said, Lo, I have loved the love of good things better than the remembrance of my Lord, until the sun was hidden behind the evil.



**Y:** And he said: Truly do I love the love of good, with a view to the glory of my Lord, until was hidden in evil.

**Sh:** then he said: Surely I preferred the good things to the remembrance of my Lord, until the sun set.

The word “Khair” is a comprehensive and general word that can have various meanings depending on the context. A suitable translation for it is “good”, as it preserves the broadness and versatility of the original word in the target text.

In the next example, the word “property” replaces the word “good” at the end, and it clearly shows that the two terms, in contexts of this type, are synonymous and interchangeable.

Surah Al-Baqarah, Verses ) ... وَ مَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ. الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ ... (274/275).

**P:** And whatsoever good thing ye spend, Lo! Allah knoweth it. Those who spend their wealth by night and day, by stealth and openly ...

**Y:** And whatever of good ye give, by assured Allah knoweth it well. Those who spend of their goods by night and by day, in secret ...

**Sh:** And whatever good things you spend, surely Allah knows it. Those who spend their property by night and by day ...

The word “Khair” has a dual meaning in the following verse: it refers to wealth and property in the first sentence, and to righteous and good deeds in the second sentence. You can see that the word Khair in this context is very similar to “Salih”, which we examined before. All three translators have captured the meaning accurately.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا افْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ الدِّينَ وَ الْيَتَامَى وَ الْمَسَاكِينَ وَ ابْنِ السَّبِيلِ وَ مَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (Surah Al-Baqarah, Verses 211, 215).

**P:** They ask thee, (O Muhammad), what they shall spend. Say that which ye spend for good (must go) to parents and near kindred and orphans and the needy and wayfarer. And whatsoever good ye do, Lo! Allah is aware of it.

**A:** They will question thee concerning what they should expend. Say: whatsoever good you expend is for parents and kinsmen, orphans, the needy, and the travelers; whatever good you may do, God has knowledge of it.

**Y:** They ask thee what they should spend. Say whatever ye spend that is good, for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good. Allah knows it well.

**Sh:** They ask you as to what should spend. Say whatever wealth you spend. It is for the parents and the near of kin and the orphans and needy and the wayfarer, and whatever good you do, Allah surely knows it.

Property and wealth are considered worldly possessions. Given the infinite diversity of these worldly possessions and values, the term ‘Khair’ has a broad application in these contexts. However, it may be more beneficial to confine our semantic analysis of the word ‘good’ to scenarios that are strictly related to religious and faith matters (Izutsu, 2010). An example of such a case is when the word ‘good’ is used to denote God’s boundless grace:

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يَبْدِكَ الْخَيْرِ ( Surah )  
 .(Al Imran, Verses 25/26)

**P:** Say: O Allah! Owner of sovereignty! Thou givest sovereignty unto whom thou wilt, and thou withdrawest sovereignty from whom thou wilt. Thou exaltest whom thou wilt, and thou abasest whom thou wilt. In thy hand is the good.

**A:** Say: O God, Master of the kingdom, thou givest the kingdom to whom thou wilt, and seizest the kingdom from whom thou wilt, thou exaltest whom thou wilt, and thou abasest whom thou wilt; in thy hand is the good.

**Y:** Say O Allah! Lord of power, thou givest power to whom thou pleasest, and thou strippest. Off power from whom thou pleasest; thou endupest with honor whom thou pleasest, and thou bringest low whom thou pleased. In thy hand is all good. Verily over things thou hast power.

**Sh:** Say: O Allah, Master of kingdom! Thou givest the kingdom to whomsoever thou pleasest and takest away the kingdom from whomsoever thou pleasest, and thou exaltest whom thou pleasest and abasest whom thou pleasest in thine hand is the good; surely thou hast power over all things.

The text itself accurately demonstrates that in this context, the term ‘Khair’ refers to God’s infinite grace. The translations above use the equivalent term ‘good’, which aptly conveys the comprehensive meaning of ‘Khair’. This term, in this verse, also signifies God’s grace. However, the subtleties of the meaning of ‘Khair’ are not fully captured in these translations.

Now, let’s revisit instances where ‘Khair’ is contrasted with another term. The most common antonym of ‘good’ is ‘evil’, which directly opposes ‘good’ in all its various interpretations, whether in a religious or worldly context. For instance, when ‘good’ signifies prosperity and happiness in worldly life, ‘evil’ is employed to denote misfortune (Izutsu, 1981):

لا يَسْمُ الْإِنْسَانُ مِنْ دَعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ. وَلَئِنْ آتَانَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّهُ لَيَقُولُنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ .... (Surah Fussilat, Verses 49/50)

**P:** Man tireth not of praying for God, and if ill toucheth him, then he is disheartend, desperate. Allah verily, if we cause him to taste mercy after some hurt that hath touched him, he will say this is my own;

**A:** Man wearies not of praying for good; but when evil visits him, then he is cast down and desperate. And if we let him taste mercy from us after hardship that he visited him, he surely says, “this is mine”.

**Y:** Man does not weary of asking for good but if ill touches him he gives up all hope and is lost in despair. When we give him a taste of some mercy from ourselves, after some adversity has touched him ... .

**Sh:** Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless. Allah if we make him taste mercy from us after distress. That has touched him ...

The precise interpretation of the word pair ‘good-evil’ in Ayah 49 is elucidated by another pair of words used in Ayah 50, namely ‘Rahmat’ (which is considered as divine mercy manifesting as happiness and prosperity) and ‘Dhara’a’ (symbolizing misery and despair). In the translation of the term ‘Shar’, as observed above, translators have employed two words: ‘evil’ and ‘ill’. Among these two equivalents, the former (‘evil’) aptly encapsulates the semantic components of the Arabic term. The word ‘ill’ also conveys the notion of ‘vice’.

### 4.3. Marouf and Hassan

The word “Hassan” has a usage that is nearly identical to the word “Khair”. I will delve into this in the subsequent discussion. “Hassan”, similar to “Khair”, has a broad range of applications. It is an adjective that can be attributed to anything that elicits feelings of “joy”, “satisfaction”, “beauty”, and “admiration” within us. Its application, akin to “good”, encompasses both religious and secular aspects of human life. A handful of examples should suffice to demonstrate this point.

Surah An-Nahl, ) وَمِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْيَابِ تَتَّخِذُونَ مِنْهُ شِكْرًا وَ رِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ (Verses 67/69)

**P:** And of the fruits of the date-palm and grapes, whence ye derive strong drink and also good nourishment. Lo! There in is indeed a portent for people who have sense.

**A:** And of the fruits of the palms and the vines, you takes there from an intoxicant and a provisions fair.

**Y:** And from the fruit of the date-palm and vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.

**Sh:** And of the fruits of the palms, and the grapes- ye obtain from them intoxication and goodly provision, most surely there is ...

Owing to the extensive semantic range of the word “Hasan”, translators have employed various equivalents in the target text, each emphasizing a distinct semantic facet of the word. Some have opted for the same equivalent they used for the word “Khair”. For instance, in Picktall’s translation, the word “good” is utilized, which is the same equivalent he selected for the word “Khair” in previous examples.

The verb “Ahsan”, derived from the root “Ehsan”, is one of the fundamental moral terms in the Qur’ān. Its general meaning is “Doing Good”, but in the practical application within the Qur’ān, this word primarily refers to two specific types of “goodness”: piety towards God and all human actions that stem from it; and actions that are motivated by the soul of the body. In the following, I will first explore instances where “Ehsan” is synonymous with piety and belief, or to use a more expressive phrase, it is equivalent to “fear of God”.

مَنْ يَتَّقِ وَيَصْرِ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (Surah Yusuf, Verse 90).

**P:** Lo! He who wardeth off (evil) and endureth (findeth favour); for Lo! Allah loseth not the wages of the kindly.

**A:** Whosoever fears God, and is patient-surely God leaves not to waste the wage of the good-doers.

**Y:** Allah has indeed been gracious to us (all) behold, he that is righteous and patients, never will Allah suffer the reward to be lost of those who do right.

**Sh:** Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.

As previously mentioned, the term “Ahsan” in the practical application of the Qur’ān signifies two distinct types of “goodness”: 1) Devotion and reverence towards God, and all human actions that stem from this; and 2) Actions that are driven by the spirit of “Helm” (Izutsu, 2010). I will now analyze the English translations of this verse and the equivalents of this term. As observed in the translation, three translators have opted for a broad and comprehensive equivalent (good-doers). While this term generally encapsulates the meaning of this concept, the semantic components that differentiate it from other similar terms are not conveyed. In Picktall’s translation, the term “the kindly” is used, which highlights a specific aspect of the behavior.

Let’s now consider another example that distinctly illustrates the element of generosity in “Ehsan” by contrasting it with stinginess:

و بِالْوَالِدَيْنِ إِحْسَانًا وَ بِذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسَاكِينِ وَ الْجَارِذِي الْقُرْبَىٰ وَ الْجَارِ الْجُنُبِ وَ الصَّاحِبِ بِالْجَنبِ وَ ابْنِ السَّبِيلِ وَ مَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن ... (Surah An-Nisa, Verses 41/40).

**P:** (show) Kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and whom your right hands possess ...

**A:** Be kind to parents, and the near kinsman, and to orphans, and to the needy, and to the neighbour who is of kin, and to the neighbours...

**Y:** Do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side,

**Sh:** And be good to the parents. And to the near of kin and the orphans and the needy and the neighbour of your kin and the alien ...

In the translations, it is evident that the translators have opted for broad and general terms. Given the context of the Ayah and the subsequent sentences, it becomes clear what is meant by this “good work”. Therefore, the specific meaning of “Ihsan”, as intended in this Ayah, is well understood through the following sentences, both in the original text and in the translated text. In the final section, we discuss terms that serve to categorize actions deemed unattractive from a religious perspective. We interpret these as violations of moral and divine laws, and we assert that such actions merit severe punishment in both this world and the next.



## 5. Sin

The term “sin” is likened to a tail, suggesting that every sin creates a consequence, or a “tail”, for an individual. Sin burdens the human soul, impedes its evolution, and results in divine and worldly punishments. The Qur’ān frequently employs this term for grave sins against God. The term “Zanb” appears 35 times in the Qur’ān and is typically used in two categories of familiar texts: first, texts related to servants seeking forgiveness for their sins from God and receiving His forgiveness; and second, texts related to divine punishment due to the sins of previous tribes (Izutsu, 1360). The following example will provide a clearer illustration of this point:

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (9). إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ (10) كَذَّابٍ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ (11)  
(Surah Ali 'Imran, Verse 9/11).

**P:** They will be fuel for fire. Like Pharaoh's folk and those who were before them. They disbelieved our revelation and so Allah seized them for their sins. And Allah is severe in punishment.

**A:** Those- they shall be fuel for the fire like Pharaoh's folk, and the people before them, who cried lies to our signs; God seized them because of their sins, God is terrible in retribution.

**Y:** They are themselves, but fuel for the fire- no better than that of people of Pardon, and their predecessor, they denied our signs, and Allah called them to account for their sins. For Allah is strict ...

**Sh:** There it is who are the fuel of the fire. Like the striving of the people of Firon and those before them; they rejected our communications, so Allah destroyed them on account of their faults; Allah is severe in requiting.

As observed above, three translators have rendered the word “Zanb” as “Sin”, while another translator (Shaker) has translated it as “Fault”. The Qur’ān provides a detailed explanation of the term “Zanb”. Now, we will refer to the Oxford dictionary to ascertain whether these translations have preserved the various layers of meaning inherent in the term. According to this dictionary, the meanings of the aforementioned equivalents are as follows:

### Sin

- [countable] an offence against God or against a religious or moral law.
- To commit a sin.
- Confess your sins to God and he will forgive you.
- The Bible says that stealing is a sin.

**Fault:** responsibility

- [uncountable] the responsibility for something wrong that has happened or been done. Why should I say sorry when it's not **my fault**?
- It's nobody's fault.
- fault (that...) It was **his fault** that we were late.
- fault (for doing something) It's **your own fault** for being careless.
- Many people live in poverty **through no fault of their own**.
- I think the owners are **at fault** (= responsible) for not warning us.
- He believes that the product's poor image is partly the fault of the press.

The term "Sin" is used to describe an action that goes against God's commands. This semantic layer is not present in the definition of "Fault", which essentially refers to a person being culpable for causing any issue. According to the definition provided for "sin", "Sin" is the closest equivalent for this Qur'ānic term. Now that the equivalents used for the term "Zanb" have been identified, I will proceed to examine terms that could be considered synonymous with "Zanb", but possess semantic differences. In this context, I will discuss whether or not the translators have utilized these equivalents. The first term under consideration is "Sayeea".

### 5.1. Sayeea

According to Izutsu (1981), "Sayeea", which is pluralized as "Sayeeat" and originates from the form (sin-wav-hamzah), signifies an incident or action that carries with it a sense of ugliness and evil. Consequently, this term is sometimes applied to things and sufferings that cause discomfort to a person, such as in the Ayah "و ما أصابك من سيئة فمن نفسك" (No calamity will befall you except from your own side - Al-Nisaa/79) and the Ayah "ويستعجلونك" (They are in a hurry to bring calamity on you - Raad/6). The following Ayah, "فأصابهم سيئات ما عملوا" (The evil effects of the sins they had committed will reach them - Nahl/34), and the Ayah "سيصيبهم سيئات ما كسبوا" (Soon the effects of the sins they committed will reach them - Zamr/51) also apply this term. At times, it refers to the sin itself, as in the noble Ayah "و جزاء سيئة سيئة مثلها" (The punishment of every sin is a calamity like itself - Shura/40), where "Sayeea" means sin. Occasionally, it refers to absolute sins, regardless of their magnitude, as in the Ayah "أم حسب الذين اجترحوا السيئات أن نجعلهم كالذين آمنوا و عملوا الصالحات، سواء محياهم و مماتهم ساء ما يحكمون" (Let not those who commit sins with audacity think that we make the same deal with them in this world and the hereafter as they do with believers and righteous people - Jathiyah/21). In this Ayah and similar ones, the term "Sayeea" is applied to absolute sins.

Perhaps in some instances, this term is applied to minor sins, such as in the Ayah "إن تجتنبوا... إن تجتنبوا" (If you avoid the major sins that you have been forbidden from, we will overlook your minor sins - Nisa' 31). This suggests that if you avoid the major sins, there will be no sins left except the minor ones. According to Beidawi, the distinction between a "Zanb" and a "Sayeea" is that "Zanb" refers to major sins, while "Sayeea" refers to minor sins (Beidawi, as cited by Izutsu, 1981).

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا  
عَذَابَ النَّارِ (191) رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (192) رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا  
بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ (193) (Surah Ali 'Imran, Verse 191/193)

**P:** Our Lord! Lo! We have heard a crier calling unto faith: Believe ye in your Lord! So we believed, Our Lord! Therefore forgive us our sins, and remit from us our evil deeds ...

**A:** Our Lord, we have heard a caller calling us to belief; saying “Believe you in your lord”! And we believe. Our Lord! Forgive thou as our sins and acquit us of our evil deeds.

**Y:** Our Lord! We have heard the call of one calling (us) to faith, Believe ye in the Lord; and have believed. Our Lord! Forgive us our give us our sins bolt out from us our iniquities ...

**Sh:** Our Lord! Surely we have heard a preacher calling to the faith, saying Believe in your Lord, so we did believe, our Lord forgive us therefore our faults, and cover our evil deeds, and make us die with the righteous.

In the translations, it is evident that the translators have employed an additional term in the translation of “Sayeea”. Three translators have utilized the equivalent of “Evil deeds”, while another translator has used the equivalent of “iniquity”. To ascertain the compatibility of the semantic layers of these two equivalents with the Qur’ānic term “Sayeea”, we once again refer to the Oxford dictionary.

Evil:

- having a harmful effect on people; morally bad
- Evil deeds
- the evil effects of racism

Iniquity:

- the fact of being very unfair or wrong; something that is very unfair or wrong, the iniquity of racial prejudice
- the iniquities of the criminal justice system

Evil deeds are actions that harm others and are morally wrong. Iniquity refers to unjust and wrongful acts like racial discrimination. From these definitions, it’s clear that these two terms are not suitable equivalents for the word ‘Sayeea’. This term in the Qur’ān refers to sins that bring harmful effects in this world and the hereafter. These two English equivalents somewhat refer to the worldly effects of the word ‘Sin’, but they do not encompass the ultimate effects of sin.

Ragheb Isfahani, in his book ‘Mofardat’, explains that when someone desires something and ends up with something else or does something else, it is said that the person made a mistake. If they achieve what they wanted, it is said that they got what they wanted. This is why phrases like “اصاب الخطأ”, “اصاب الصواب”, “اخطا الصواب”, and “اخطا الخطأ” are used, which mean

that someone strayed onto the wrong path, followed the right path to error, reached the right path, or did not go the wrong way but still made a mistake. The word ‘error’ is common in several meanings, and one should reflect on each usage to understand its context. He also states that the word ‘Khateea’ is similar in meaning to ‘Sayeea’.

The term ‘Sin’ is mostly used when the outcome was not the original intention. For instance, someone who intended to shoot game with an arrow but accidentally hits a human, or someone who only wanted to consume alcohol with no intention of committing a crime, but commits one when intoxicated. ‘Sin’ is an adjective that doesn’t require a noun due to its frequent usage. It’s not necessary to say ‘sin verb’; the word itself is sufficient. This is similar to words like ‘calamity’, ‘pleasure’, and ‘taste’, which also don’t require adjectives. We don’t need to say ‘the incident of calamity’, and ‘the vote of taste’ is a vote whose origin is not inspiration and learning from others. Instead, we call an accident a calamity, an occurrence a fortune, and its opinion a taste.

The weight of the verb indicates the accumulation of the incident and its establishment. Therefore, the word ‘sin’ means an action in which the mistake has been accumulated and established. A mistake is an action that unintentionally intrudes on a person, such as murder. All this was said according to the original word, but according to usage, it should be known that they expanded the meaning of the word ‘error’. They considered any action that should not be done as an example of error, and any action or the effect of an action done by a person unintentionally as a sin. It’s clear that such an action is not considered a sin. They also called any action that does not deserve to be done, a sin, even if it is done with intention. It is known that for this reason, that act is called a sin (Ragheb Isfahani, 1982).

.(Surah Yusuf, verse 29) *يُوسُفُ أَعْرَضَ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنبِكِ ۖ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ*

**P:** And thou (O women) ask forgiveness for thy sin, Lo! Thou art of the faulty.

**A:** And thou, woman ask forgiveness of thy crime; surely thou art one of the sinners.

**Y:** (O wives) ask forgiveness for thy sins, for truly thou hast been at fault.

**Sh:** And (O my wife)! Ask forgiveness for your fault, surely you are one of wrong-doers.

In the translations, there are three equivalents. Picktall and Yusuf Ali have used ‘fault’ and its combinations. Arberry has used the word ‘sinner’, and Shaker has used the term ‘wrong-doer’. The meanings of the words ‘fault’ and ‘sin’ have been discussed in previous instances. Before we compare the semantic fields of these words with the term ‘sin’, it is necessary to define ‘wrong-doer’ by referring to the Oxford Dictionary.

- Most people believed that wrongdoers should be made to suffer.

The Oxford dictionary defines “wrong-doer” as someone who engages in improper or illegal actions. However, this definition doesn't fully capture the concept of “Khateea” as it appears in your text. The crucial difference lies in the intentionality involved. While “sin” can encompass both intentional and unintentional transgressions against religious commandments, “Khateea” seems to specifically refer to unintentional ones. This raises interesting challenges in translation, as finding a perfect equivalent might not be possible due to inherent linguistic limitations and the nuances of different cultural and religious contexts. As you mention, translating “Khateea” as “sin” might evoke specific translation



techniques like Vinay and Darbelnet's "modulation," where a source term is adapted to fit the target language and culture. However, this potentially loses the specific emphasis on unintentionality that defines "Khateea". On the other hand, using a more generic term like "mistake" might not convey the religious significance associated with the concept. In conclusion, while none of the available equivalents might perfectly capture the full semantic richness of "Khateea" considering the limitations of translation and the need for clarity, choosing the most appropriate option depends on the specific context and target audience.

### 5.2. *Munkar and Ethm*

Regarding the original meaning of the word "Etm", various scholars have offered different interpretations. Beidawi, as cited by Izutsu (1981), suggests in his commentary that "Etm" is a sin that necessitates punishment. Other scholars propose that "Etm" refers to an illegitimate act committed intentionally, while "Zanb" pertains to any illegitimate act, regardless of whether it is intentional or unintentional. The divergent interpretations of this word and its meaning indicate the difficulty in obtaining a precise definition for this word due to its inherent vagueness and ambiguity. Therefore, our only recourse is to examine the usage of this word within its speech context.

The first point to note about the practical use of this word in the Qur'an is that it is often specifically employed in the judicial and legal sections of the Qur'an:

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَسْقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا  
الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (Surah Al-Baqarah, verse 283)

**P:** Hide not testimony. He who hideth it, verily his heart is sinful.

**A:** And do not conceal the testimony; whoso conceal it, his heart is sinful.

**Y:** Conceal not evidence; for whoever conceals it, His heart is trained with sin.

**Sh:** Do not conceal testimony, and whoever conceals it, his heart is surely sinful.

Based on the explanations provided above for the word "Etm", it is evident that this word possesses different semantic components in the Arabic language compared to "Zanb". However, as seen in the translations, the translators have not been successful in conveying the subtleties of the meaning of this word and its differences with the previously discussed words. In fact, translators have used the same equivalents for this distinct word as they used for previous words, inevitably leading to the loss of the specific semantic components of this word.

## 6. Discussion

In this article, we examined the translators' success in conveying the subtle semantic nuances of the Qur'anic moral words. The detailed performance of the translators is presented in Table 1.

Table 1. The detailed performance of the translators

Translators Ayahs	P	A	Y	Sh
33:32	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Accurate rendering
2:231	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Accurate rendering
9:71-72	Inaccurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
18:73	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
38:31-32	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
2:274-275	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
2:215	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
3:25-26	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
41:49-50	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
16:67	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
12:90	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
4:40-41	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
3:9-11	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
3:191-193	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
2:29	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
2:283	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
Success	37%	44%	44%	50%

The table's data indicates that translators successfully conveyed the semantic fields of moral words in only an average of 44% of cases, suggesting they often miss subtle meanings. Performances varied substantially, with Shaker achieving the highest rate and Picktall the lowest. These findings align with Hadian Rasnani's (2021) research, which showed that Qur'ān translators frequently prioritize the idiomatic meaning of words over interpretation. This approach can not only fail to differentiate verses but can also increase their similarity. Interestingly, Muslim translators demonstrated a slightly higher average performance (47%) compared to non-Muslim translators (40%). This finding resonates with Mubaraki and Baghaei's (2013) work, which similarly concluded that Muslim translators excel at capturing and rendering the semantic nuances of Qur'ānic words into English.

## 6. Conclusion

As demonstrated in this article, the unique and special linguistic features of the Qur'ān have consistently posed challenges for translators. This article discussed the messages and moral words of the Qur'ān, analyzed the meanings of the moral words of the Qur'ān (pious and righteous), and expressed seemingly synonymous words but with different semantic components. Four translations by translators such as Picktall, Arberry, Yusuf Ali, and Shaker were analyzed and described. The findings of this research showed that in most cases, the translators used the same vocabulary to translate the moral words of the Qur'ān across all contexts, paying less attention to the nuances of meaning of the moral words of the Qur'ān in the context in which they were used. Although the translators of the Qur'ān have used interpretations in translating this holy book, it appears that even the best English translations of the Holy Qur'ān do not precisely align with the original and the nuances of the concepts intended in the original text of the Qur'ān.

The findings of this study offer valuable insights for Qur'ān translators and educators of Qur'ān translation by emphasizing the intricate relationship between the core moral principles of the Qur'ān, such as piety and righteous conduct. To grasp these connections, a thorough examination and analysis of the context is necessary. By delving into the main text and consulting commentaries, we can strive towards a more precise rendition of the subtle nuances of the Qur'ānic language.

A limitation of the present study lies in its exclusive reliance on Izutsu's (1981) interpretations of the Qur'ān, a distinguished scholar. The Arabic interpretations and examples of Qur'ānic verses are drawn from this specific source. While Izutsu's contributions are esteemed in the realm of Qur'ānic research, incorporating diverse interpretations can enhance the precision and credibility of the findings. Furthermore, scholars in Qur'ān translation can explore the efficacy of translators in capturing the semantic subtleties of various Qur'ānic themes beyond moral concepts.

## References

- Ahmadi Bighash, K. (2019). Analysis of the Qur'ān discourse on the difference between good deeds and righteous deeds. *Stylistic Studies of the Holy Qur'ān*, 6, 9-29.
- Ahmadi, M. H. Hosseini Shahroudi, M. Morvarid, J. (2011). The relationship between "faith" and "righteous action" based on the verses of the Qur'ān. *Kalam Research Journal*, 8(14), 113-134.
- Al-Amri, W.B (2007). Qur'ān Translatability at the Phonic Level, Perspectives: Studies in *Translatology*, 15(3), 159-176.
- Arberry, A. J. (1955). *The Qur'ān interpreted*, Oxford: Oxford University Press.
- Burton, J. (1977). *The collection of the Qur'ān*. Cambridge: Cambridge University Press.
- Burton, J. (2001). «Abrogation», *Encyclopedia of the Qur'ān*. Leiden: Brill.

- Deilami, A. (2003). *Islamic ethics*. Qom: Education Publications Office.
- Elahi, M. (1983). *The moral and ideological concepts of the Qur'ān, translated by Seyyed Mohammad Sadegh Sajjadi*. Qom: Islamic Culture and Publishing Office.
- Eskandari, H. (2018). Thematic study of Marouf and Munkar. *Jurisprudential Research to Ijtihad Journal*, 4(2), 79-100.
- Faber, P. B., & Uson, R. M. (2009). *Constructing a Lexicon of English Verbs*. Walter de Gruyter, p. 67.
- Hadian Rasnani, E. (2021). Challenges of Qur'ān translations in similar verses related to the infallibility of the Messenger of God (PBUH) and solutions (case study: verses 12 of Surah Hud and 43 of Surah Towbah). *Religious Studies*, 21(2), 275-294.
- Hosseini Ajdad, A. Rakhshandehnia, A. (2011). Enjoining the good and forbidding the evil from the perspective of religion and the conditions of its establishment. *Interdisciplinary research on the Holy Qur'ān*, 3(2), 101-114.
- Izutsu, T. (1981). *Semantic structure of ethical concepts of Qur'ān, translated by Dr. Fereydoun Badrei*. Tehran: Qalam Publications.
- Izutsu, T. (1999). *Ethical-religious concepts in the Holy Qur'ān, translated by Fereydoun Badraei*. Tehran: Forozan Roz.
- Izutsu, T. (2002). *God and Man in the Qur'ān, Ahmad Aram*. Tehran: Publishing Company.
- Izutsu, T. (2010). *Ethico-Religious Concepts in the Qur'ān*. Montreal: McGill-Queen's University Press.
- Jalali, M., & Agahi, F. (2019). Formulation of Zanb in the Holy Qur'ān based on the semantics of the concept of "guilt". *Journal of Historical Studies in Qur'ān and Hadith*, 25(2), 45-66.
- Jalil, A. (1986). *Values and anti-values in the Qur'ān*. Qom: Islamic Publishing House.
- Jackson, H. (2000). *Words, Meaning, and Vocabulary*. Continuum, p. 14.
- Kennison, S. (2013). *Introduction to language development*. Los Angeles: Sage.
- Khorramshahi, B. (1993). *Qur'ān study*. Tehran: Azadeh.
- Mousavi, R. Kamalvandi, Y. (1400). An analysis of the dimensions of enjoining good and forbidding evil in Islam (with emphasis on the Holy Qur'ān). *Islamic Humanities*, 26(2), 1-14.



- Mubaraki, M. Baqaei, H. (2013). Analysis of Arberry and Yusuf Ali's two translations of the Holy Qur'ān based on Baker's theory of lexical balance. *Qur'ān and Hadith Science Research*, 11(2), 137-157.
- Muhammad Sadeghi, S. (2019). Looking at sin and the sinner from the perspective of Islamic religious texts and its consequences in education. *Journal of Research in Islamic Education*, 14, 59-94.
- Nejad Ansari, D. (1381). A comparative study of the translations of Shaker and Arberry from the Holy Qur'ān. *Applied Sociology*, 13, 167-180.
- Oxford learners' dictionaries, <http://www.oxfordlearnersdictionaries.com>
- Picktall, M. *The meaning of the glorious Qur'ān*. Hyderabad: Osmania University Publications
- Ragheb Isfahani, H. (2009). *Translation of the words of the Qur'ān*. Translated by *Mustafa Rahiminia*. Tehran: Soban Publishing.
- Ragheb Isfahani, H. (1981). *Translation and research of the words of the Qur'ān*. Translated by *Gholamreza Khosravi Hosseini*. Tehran: Mortazavi Publishing.
- Rahnama, H. (1387). The semantic field of names of sin in the Holy Qur'ān and criticism of Persian translations based on it. *Qur'ān and Hadith Studies*, 1(2), 113-147.
- Roche, G. (2008). *An introduction to general sociology, translated by Homa Zanjizadeh*. Tehran: Samt Publications.
- Salehi, M. (1996). *The Qur'ān: Literary Patterns, (Un) translatability*. Tehran: Imam Hossein University.
- Seyyed Hosseini, S. (2023). Allameh Tabatabai's point of view on the meaning of Munkar and its impact on the rule of good socializing and the interpretation of Article 1103 of the Civil Code. *Journal of jurisprudence and family law*, 79, 33-52.
- Shaker, M. (1990). *The Holy Qur'ān*. Qum: Ansarian
- Soren, P. (1388). *Modern Linguistic Schools in the West, translated by Ali-Mohammed Haq-Shenas*. Tehran: Side.
- Stanford University (2011). *The Definition of Morality*. *Stanford Encyclopedia of Philosophy*. Stanford University.
- Vaezi, M. (1388). Criticism and evaluation of the English translations of the Holy Qur'ān from Surah Mubarak Al-Ansan. *Religious Research*, 18, 133-162.

Yusuf Ali, A. (1991). *The meaning of the Holy Qur'ān*. New York: American trust Publications.



پښتونستان د علومو او مطالعاتو فریښی  
پرتال جامع علوم انسانی