



A Corpus-Based Analysis of Arabic-English Translation of the Qur'anic Terms "Yakhsha" and "Yakhaf"

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ABSTRACT

The current study is about a meticulous analysis of English translations of Qur'anic terms "Yakhsha" and "Yakhaf". The Contextualised (CM) and Non-Contextualised methods (NCM) are applied to analyse the linguistic implications that are found in the body of the text. It is hypothesised that the Qur'anic translators are expected to render the meaning of the aforementioned terms successfully. By making use of the corpus-based analysis, the study aims to reach out the fact that how different translators produced suitable Qur'anic translations. The employment of the Qur'an Corpus program presents an evidence-based argument for analysis. The study contributes to comprehending the process of rendering Qur'anic terms highlighted above into English and sheds light on success and failure in transferring the meaning of the Glorious Qur'an into English to pave the way to understanding of the Qur'anic language complexity. Finally, the study validates its hypothesis.

Introduction

"Yakhsha" and "Yakhaf" are two Qur'anic terms selected to be analysed by using the corpus analysis. The meanings of terms and their cultural connotations are highlighted after the Arabic-to-English translation process. Various meanings hidden in these Qur'anic phrases are shown through the process of translation.

Literature Review

The Qur'anic translation into English has been an important topic for scholarly research. Complex cultural and linguistic relations distinguish it through specific. The earliest Qur'anic translations similar to those are done by George Sale (1734) and Alexander Ross 1649, and they were influenced by the Western point of view; moreover, they are not deep enough to communicate effectively. This is not the case with research developed by Muslim scholars and translators, who have an important role; however, it is worth mentioning that cultural appropriateness and linguistic accuracy were combined. The most important of them are many, such as Abdullah Yusuf Ali's translation (1934), which is a commentary that enables the readers to learn about the background and context. Modern scholars such as Saheeh International (1997) and Abdul Haleem (2004) focus on the accessibility and clarity of the messages delivered by the glorious Quran, so that it is understandable for the international audience without losing the depth of the meaning. The influence of technology is obvious, especially in the Qur'an Corpus by Leeds University. This Corpus adopts computational linguistics for the sake of textual analysis or language content and presents specialists and scholars in the field with several tools for doing the linguistic analysis. Even though there are great advancements, some challenges persist. It is not easy to look for a suitable equivalent for a term in the body of the glorious Qur'an in the target language because of the glorious Qur'an's features and the depth of the Arabic language. However, ethical considerations are important, such as sustaining the integrity of the text (Ahmed, 1999). There are intense arguments regarding the translator's role and cultural biases and their expected influence on the process of translation (Rippin, 2006). The translation of the glorious Qur'an from Arabic to English is a continuous process to achieve linguistic accuracy and cultural authenticity. The current literature review presents the development of Qur'anic translation, showing the expected difficulties in translating the Qur'an and the possible ways to improve this noble work.

Background

The process of translation depends on the connection between language and culture; moreover, translation is important in creating global communication. It is not only a process of translating the lexical items into the target language; it is also described as a unique type of art that involves a high level of cultural awareness. Documentation is also important, as it offers traceability and transparency in the translation process. This holds the meticulous documentation of linguistic analyses, cultural notes, and glossaries.

Moreover, major scholars, such as Bassnett (2014) and Venuti (1995), argue that understanding is important for creating successful communication, which is related to cultural competence in the process of translation. The process of translating a religious text is difficult because it is about explaining what is behind linguistic borders, helping to communicate the sacred meaning to people. For instance, Robinson (1996) emphasises the difficulties related to the process of translating religious texts, which show the importance of mastering both the cultural and dominant subtleties. Several religious texts consist of cultural undertones as well as deep symbolism. Whoever, religious translators in general and Quranic translators in specific, should have a theological understanding.

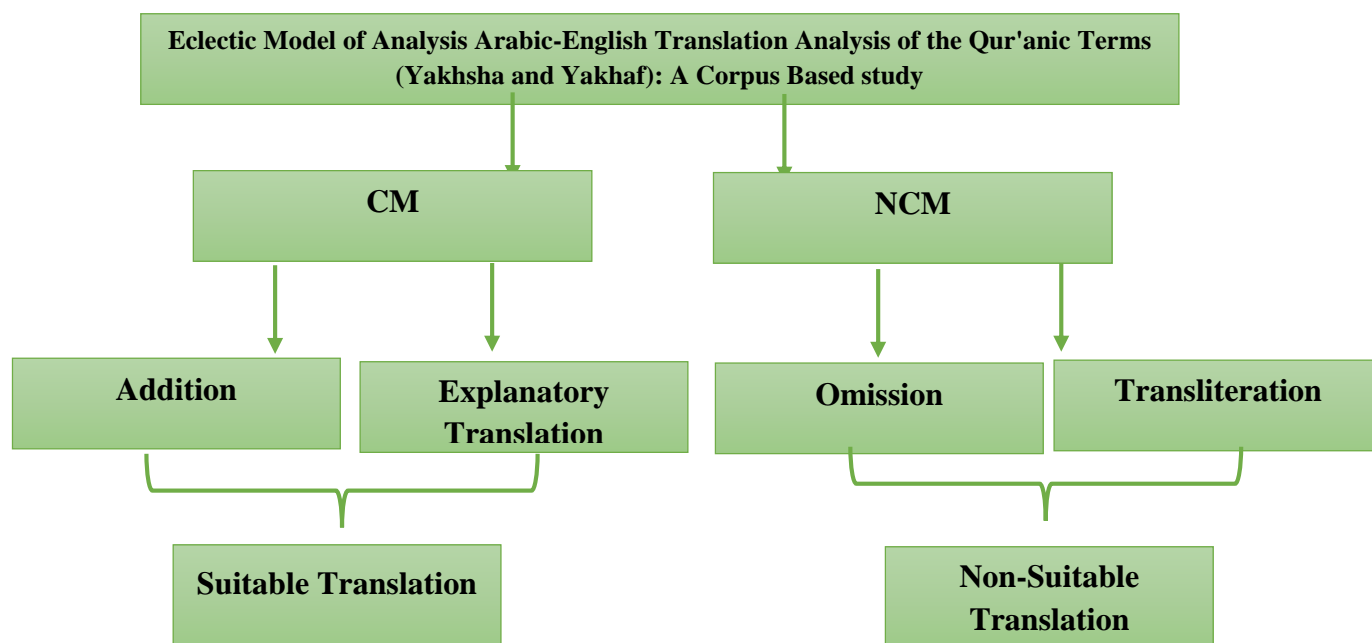
Besides, Schulte (2004) indicates giving attention to the ethical considerations when translating a religious text. The translation of religious texts like the Glorious Quran or the Bible should be between fidelity and readability. In addition, the process of translation is not only an

academic journey of transferring knowledge from the source language to the target language, but also looking for the cultural and spiritual aspects that shape these texts. Moreover, there are many Quranic translators, Arberry (1995) and Pickhall (1930), but only some of the scholars have produced notable Quranic translations by explaining eloquence and spirituality in their English versions. The procedure is not confined to linguistic correctness; however, it consists of a deep knowledge of Islamic theology and cultural specificity. Not to mention that Ahmed (1999) indicates the importance of preserving the faithfulness of the Quranic messages while using the linguistic standard along with the target language. Translators of the Glorious Qur'an are faced with the sensitive task of rendering the meanings of the Glorious Qur'an's timeless wisdom without changing in-depth teachings. The English version of the glorious Quran depicts a channel that connects the Arabic original with readers from all over the world. This is why it allows English-speaking communities all around the world to access to Quranic message while raising difficult issues regarding language and cultural mediation (Rippin, 2006). The Quran corpus website made by Leeds University, which was also developed by the University of Technology Sydney, is a revolutionary platform for studying Quranic linguistic analysis. It is an online source that provides scholars and teachers, and researchers with an interactive tool for studying linguistic aspects related to the Quran. The website provides a large Quranic corpus with syntactic and morphological information; however, this makes the text suitable for linguistic analysis. The Quranic Corpus Project was developed by Dr Eric Atwell, who aims to facilitate the understanding of the text in the Quran by using modern tools of computational linguistics methods. The website inspires users to gain a deeper understanding of the linguistic structures, word frequencies, and syntactic patterns in the Quranic verses. It offers a combination of traditional Qur'anic studies and modern computational linguistics, integrating ancient scholarship with advanced research methods. The Leeds University Qur'an Corpus website serves not only as a research tool but also contributes to the broader field of Qur'anic studies. Scholars and linguists studying the Arabic language in the Qur'an can explore this resource for new insights into its linguistic features. As technology increasingly influences research approaches, the Qur'an Corpus website shows a cooperation between classical scholarship and computational linguistics that allows for deeper understandings into the accurate meanings of language contained within the text of this holy book.

Methodology

Moreover, contextualised (**CM**) versus non-contextualised (**NCM**) methods of Qur'anic translation were adopted by the researcher. It was introduced in a research paper entitled "Assessing the Translations of the Qur'anic Word (jazā') into English". As for the contextualised method, it is the process of translating the Qur'anic term in question by depending on its context of situation and its text's in-depth meaning, whereas the non-contextualised method is defined as translating the Qur'anic term without giving any attention to context or its text's in-depth meaning (Ibrahim, 2016).

In addition, four strategies of translation are used to build up the eclectic model of analysis; they are as follows: the researcher defines the following strategies: **Addition** is described as the process of adding new pieces of information, such as terms or expressions, to make the translated text clearer to the receivers. **Omission** is concerned with removing the translated text partially or totally for reasons of the translator's incompetency or lack of equivalence. **Transliteration** is using the SL letters in writing the target language terms. **Explanatory Translation Strategy** is about defining the SL term in question in the TL.

Diagram 1 Eclectic Model of Analysis

Data Collection

The Qur'an corpus website was selected as a source of Qur'anic data. It is worth noting that there are seven available translations of the Glorious Qur'an on the website, and following research, the researcher found out that the Qur'anic term "Yakhsha" is mentioned (7) times and the Qur'anic term "Yakhaf" is cited (19) times in the Glorious Qur'an.

al-Tabari's and al-Qurtubi exegeses of "Yakhsha" and "Yakhaf"

Two Qur'anic exegetes from two different schools of the Islamic religion were chosen to learn about the in-depth meaning of the Qur'anic terms "Yakhsha" and "Yakhaf", they are presented below

al-Tabari's exegesis of "Yakhsha" and "Yakhaf"

In his exegesis, al-Tabari differentiates between two types of fear, "khashyah" (خشية) and "khawf" (خوف). He defines "khashyah" as reverent fear that is informed by knowledge and insight. This type of fear is specifically attributed to scholars and individuals who possess a deep understanding of divine matters. According to al-Tabari, those who truly comprehend the grandeur of Almighty Allah the (God of the Universe) and the gravity of divine accountability experience "khashyah". On the contrary, Al-Tabari describes "khawf" as a more general term of fear, which can arise from uncertainty. Unlike "khashyah", this fear is not necessarily based on knowledge or insight, and any individual, regardless of their level of awareness or understanding (al-Tabari, 2001), can experience it.

Al-Qurtubi's exegesis of “Yakhsha” and “Yakhaf”

Al-Qurtubi shows a similar analogy in his exegesis of “*khashyah*” and “*khawf*”. He simplified that “*khashyah*” is a deep-rooted fear stemming from the knowledge and understanding of the power of Almighty Allah. This form of fear is more specific than “*khawf*” and is associated with scholars who possess a profound awareness of divine attributes. In comparison, “*khawf*” is a broader term for fear that may be experienced by anyone, regardless of his or her knowledge or comprehension. It arises in response to something perceived as frightening or dangerous, without essentially linked to a deep understanding of the situation (al-Qurtubi, 1964).

Summary of the Difference

The difference between the two words “*khashyah*” and “*khawf*” is in the depth of understanding that go along with the fear. However, Yakhsha (خشية): Refers to fear combined with knowledge and insight, typically experienced by scholars and those with philosophical awareness of divine matters. While, Yakhaf (خوف): Represents a more general form of fear, which can affect anyone in the presence of something terrifying or unknown, without the necessity of deep understanding.

Data Analysis

This section is dedicated to analyzing the Arabic-English translation of the Qur’anic terms “*Yakhaf*” and “*Yakhsha*” on the basis of the theoretical part of the study and the model of analysis selected by the researcher titled “Contextualized-CM” and “Non-contextualized-NCM” Translation Methods and four strategies of translation. It is divided into two major parts: the first part is concerned with the translation analysis of the Qur’anic word “Yakhaf,” while the second is “Yakhsha.” All the translated versions are taken from the Qur’an Corpus Program developed by the University of Leeds, UK.

The Translation Analysis of the Qur’anic term “Yakhsha”

All seven Qur’anic ayas consisting of the term “Yakhaf” are selected for analysis. They are as follows:

The Translation Analysis of the First Qur’anic Aya

Chapter (80) sūrat ‘abasa (He frowned)



Sahih International: While he fears [Allah],

Pickthall: And hath fear,

Yusuf Ali: And with fear (in his heart),

Shakir: And he fears,

Muhammad Sarwar: and who has fear of God,

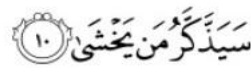
Mohsin Khan: And is afraid (of Allah and His Punishment),

Arberry: and fearfully,

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	NCM	Omission	Non-Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	NCM	Omission	Non-Suitable Translation
5	Muhammad Sarwar	CM	Addition	Suitable Translation
6	Mohsin Khan	CM	Explanatory Translation	Suitable Translation
7	Arberry	NCM	Omission	Non-Suitable Translation

The Translation Analysis of the Second Qur'anic Aya

Chapter (87) sūrat l-a 'lā (The Most High)



Sahih International: He who fears [Allah] will be reminded.

Pickthall: He will heed who feareth,

Yusuf Ali: The admonition will be received by those who fear (Allah):

Shakir: He who fears will mind,

Muhammad Sarwar: Those who have fear of God will benefit

Mohsin Khan: The reminder will be received by him who fears (Allah),

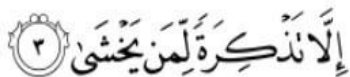
Arberry: and he who fears shall remember,

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	NCM	Omission	Non-Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	NCM	Omission	Non-Suitable Translation
5	Muhammad Sarwar	CM	Addition	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	NCM	Omission	Non-Suitable Translation

The Translation Analysis of the Third Qur'anic Aya

Chapter (20) sūrat ṭā hā



Sahih International: But only as a reminder for those who fear [Allah] -

Pickthall: But as a reminder unto him who feareth,

Yusuf Ali: But only as an admonition to those who fear (Allah),-

Shakir: Nay, it is a reminder to him who fears:

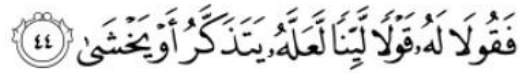
Muhammad Sarwar: for those who have fear (of disobeying God), not to make you, (Muhammad), miserable.

Mohsin Khan: But only as a Reminder to those who fear (Allah).

Arberry: but only as a reminder to him who tears,

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	NCM	Omission	Non-Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	NCM	Omission	Non-Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	NCM	Omission	Non-Suitable Translation

Translation Analysis of the Fourth Qur'anic Aya**Chapter (20) sūrat ṭā hā**

Sahih International: And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

Pickthall: And speak unto him a gentle word, that peradventure he may heed or fear.

Yusuf Ali: "But speak to him mildly; perchance he may take warning or fear (Allah)."

Shakir: Then speak to him a gentle word haply he may mind or fear.

Muhammad Sarwar: Both of you must speak with him in a gentle manner so that perhaps he may come to himself or have fear (of God)."

Mohsin Khan: "And speak to him mildly, perhaps he may accept admonition or fear Allah."

Arberry: yet speak gently to him, that haply he may be mindful, or perchance fear.'

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	NCM	Omission	Non-Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	NCM	Omission	Non-Suitable Translation
5	Muhammad Sarwar	CM	Addition	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	NCM	Omission	Non-Suitable Translation

The Translation Analysis of the Fifth Qur'anic Aya

Chapter (35) sūrat fāṭir (The Originator)

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ، كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٣٨﴾

Sahih International: And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

Pickthall: And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving.

Yusuf Ali: And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.

Shakir: And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

Muhammad Sarwar: He has also created people, beasts, and cattle of various colors. Only God's knowledgeable servants fear Him. God is Majestic and All-pardoning.

Mohsin Khan: And of men and AdDawab (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is AllMighty, OftForgiving.

Arberry: men too, and beasts and cattle -- diverse are their hues. Even so only those of His servants fear God who have knowledge; surely God is All-mighty, All-forgiving.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Explanatory Translation	Suitable Translation
2	Pickthall	CM	Explanatory Translation	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	CM	Explanatory Translation	Suitable Translation
5	Muhammad Sarwar	CM	Addition	Suitable Translation
6	Mohsin Khan	CM	Explanatory Translation	Suitable Translation
7	Arberry	CM	Explanatory Translation	Suitable Translation

The Translation Analysis of the Sixth Qur'anic Aya

Chapter (79) sūrat l-nāzi'āt (Those who Pull Out)

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴿٣٦﴾

Sahih International: Indeed in that is a warning for whoever would fear [Allah].

Pickthall: Lo! herein is indeed a lesson for him who feareth.

Yusuf Ali: Verily in this is an instructive warning for whosoever feareth (Allah).

Shakir: Most surely there is in this a lesson to him who fears.

Muhammad Sarwar: In this there is a lesson for those who have fear of God.

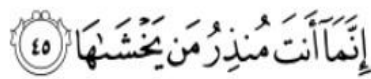
Mohsin Khan: Verily, in this is an instructive admonition for whosoever fears Allah.

Arberry: Surely in that is a lesson for him who fears!

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	NCM	Omission	Non-Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	NCM	Omission	Non-Suitable Translation
5	Muhammad Sarwar	CM	Addition	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	NCM	Omission	Non-Suitable Translation

The Translation Analysis of the Seventh Qur'anic Aya

Chapter (79) sūrat l-nāzi'āt (Those who Pull Out)



Sahih International: You are only a warner for those who fear it.

Pickthall: Thou art but a warner unto him who feareth it.

Yusuf Ali: Thou art but a Warner for such as fear it.

Shakir: You are only a warner to him who would fear it.

Muhammad Sarwar: You are only a warner for those who fear such a day.

Mohsin Khan: You (O Muhammad (Peace be upon him)) are only a warner for those who fear it,

Arberry: Thou art only the warner of him who fears it.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	NCM	Omission	Non-Suitable Translation
2	Pickthall	NCM	Omission	Non-Suitable Translation
3	Yusuf Ali	NCM	Omission	Non-Suitable Translation
4	Shakir	NCM	Omission	Non-Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	NCM	Omission	Non-Suitable Translation
7	Arberry	NCM	Omission	Non-Suitable Translation

The Translation Analysis of the Qur'anic term "Yakhaf"

All nineteen Qur'anic ayas consisting of the term "Yakhaf" are selected for analysis. They are as follows:

The Translation Analysis of the First Qur'anic Aya

Chapter (2) sūrat l-baqarah (The Cow)

الطَّلُقُ مَرَّتَيْنِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَنٍ وَلَا يُجِلُّ لَكُمْ أَنْ تَأْخُذُوا وَمَا
 ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ
 عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ



Sahih International: Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.

Pickthall: Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrong-doers.

Yusuf Ali: A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others).

Shakir: Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.

Muhammad Sarwar: A marital relation can only be resumed after the first and second divorce, otherwise it must be continued with fairness or terminated with kindness. It is not lawful for you to take back from women what you have given them unless you are afraid of not being able to observe God's law. In this case, it would be no sin for her to pay a ransom to set herself free from the bond of marriage. These are the laws of God. Do not transgress against them; those who do so are unjust.

Mohsin Khan: The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when

both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zalimun (wrong-doers, etc.).

Arberry: Divorce is twice; then honourable retention or setting free kindly. It is not lawful for you to take of what you have given them unless the couple fear they may not maintain God's bounds; if you fear they may not maintain God's bounds, it is no fault in them for her to redeem herself. Those are God's bounds; do not transgress them. Whosoever transgresses the bounds of God -- those are the evildoers.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Explanatory Translation	Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	NCM	Omission	Non-Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Second Qur'anic Aya

Chapter (5) sūrat l-māidah (The Table spread with Food)

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا
دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٤٣﴾

Sahih International: Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers."

Pickthall: Then out spake two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers.

Yusuf Ali: (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have faith."

Shakir: Two men of those who feared, upon both of whom Allah had bestowed a favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.

Muhammad Sarwar: Two God-fearing men on whom God had bestowed favors told them, "Proceed through the gates and when you enter the city you will be victorious. Have trust in God if you are true believers".

Mohsin Khan: Two men of those who feared (Allah and) on whom Allah had bestowed His Grace [they were Yusha' (Joshua) and Kalab (Caleb)] said: "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allah if you are believers indeed."

Arberry: Said two men of those that feared God whom God had blessed, 'Enter against them the gate! When you enter it, you will be victors. Put you all your trust in God, if you are believers.'

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	NCM	Omission	Non-Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Third Qur'anic Aya

Chapter (5) sūrat l-mā'idah (The Table spread with Food)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۗ أَذِلَّةٌ عَلَى
 الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ
 يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

Sahih International: O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

Pickthall: O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.

Yusuf Ali: O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, - lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.

Shakir: O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.

Muhammad Sarwar: Believers, whichever of you turns away from his faith should know that God will soon raise a people whom He loves and who love Him, who are humble towards the believers, dignified to the unbelievers, who strive hard for the cause of God, and who have no fear of anyone's accusations. This is a favor from God. He bestows His favors upon whomever He wants. God is Munificent and All-knowing.

Mohsin Khan: O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is AllSufficient for His creatures' needs, AllKnower.

Arberry: O believers, whosoever of you turns from his religion, God will assuredly bring a people He loves, and who love Him, humble towards the believers, disdainful towards the unbelievers, men who struggle in the path of God, not fearing the reproach of any reproacher. That is God's bounty; He gives it unto whom He will; and God is All-embracing, All-knowing.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	CM	Explanatory Translation	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Explanatory Translation	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Fourth Qur'anic Aya

Chapter (5) sūrat l-māidah (The Table spread with Food)

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ ءَأْيَدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٤﴾

Sahih International: O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that – for him is a painful punishment.

Pickthall: O ye who believe! Allah will surely try you somewhat (in the matter) of the game which ye take with your hands and your spears, that Allah may know him who feareth Him in secret. Whoso transgresseth after this, for him there is a painful doom.

Yusuf Ali: O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty.

Shakir: O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment.

Muhammad Sarwar: Believers, God will test you (to see the strength of your obedience) concerning what you hunt by hand or spear, so that He would know who has fear of Him in private. Whoever transgresses will suffer a painful torment.

Mohsin Khan: O you who believe! Allah will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that Allah may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

Arberry: O believers, God will surely try you with something of the game that your hands and lances attain, that God may know who fears Him in the Unseen. Whoso thereafter commits transgression, there awaits him a painful chastisement.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Fifth Qur'anic Aya

Chapter (5) sūrat l-māidah (The Table spread with Food)

ذَلِكَ أَدْعَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُهُمْ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ ۗ وَأَسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

Sahih International: That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen; and Allah does not guide the defiantly disobedient people.

Pickthall: Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk.

Yusuf Ali: That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): for Allah guideth not a rebellious people:

Shakir: This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.

Muhammad Sarwar: This will help preserve a proper testimony because the witness will be afraid of the denial of their own testimony by a second pair of witness. Have fear of God and listen (properly). God does not guide the evil doing people.

Mohsin Khan: That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allah and listen (with obedience to Him). And Allah guides not the people who are Al-Fasiqun (the rebellious and disobedient).

Arberry: So it is likelier that they will bear testimony in proper form, or else they will be afraid that after their oaths, oaths may be rebutted. Fear God, and hearken; God guides not the people of the ungodly.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Explanatory Translation	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Explanatory Translation	Suitable Translation
7	Arberry	CM	Explanatory Translation	Suitable Translation

The Translation Analysis of the Sixth Qur'anic Aya

Chapter (6) sūrat l-an'ām (The Cattle)

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَاِلَىٰ وَلَا شَفِيعٌ
لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

Sahih International: And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

Pickthall: Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting ally nor intercessor beside Him, that they may ward off (evil).

Yusuf Ali: Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil).

Shakir: And warn with it those who fear that they shall be gathered to their Lord-- there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).

Muhammad Sarwar: Preach the Quran to those who are concerned about the Day of Judgment at which time they will be brought before their Lord. Tell them that their only guardian and intercessor is God so that they may become pious.

Mohsin Khan: And warn therewith (the Quran) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

Arberry: And warn therewith those who fear they shall be mustered to their Lord; they have, apart from God, no protector and no intercessor; haply they will be godfearing.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Explanatory Translation	Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	NCM	Omission	Non-Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Seventh Qur'anic Aya**Chapter (13) sūrat l-ra'd (The Thunder)**

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿١٣﴾

Sahih International: And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account,

Pickthall: Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;

Yusuf Ali: Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning;

Shakir: And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.

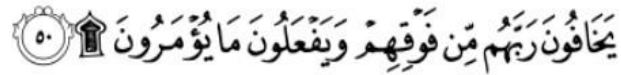
Muhammad Sarwar: who maintain all the proper relations that God has commanded them to maintain, who have fear of their Lord and the hardships of the Day of Judgment,

Mohsin Khan: Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained).

Arberry: who join what God has commanded shall be joined, and fear their Lord, and dread the evil reckoning,

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	NCM	Omission	Non-Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Eighth Qur'anic Aya**Chapter (16) sūrat l-naḥl (The Bees)**

Sahih International: They fear their Lord above them, and they do what they are commanded.

Pickthall: They fear their Lord above them, and do what they are bidden.

Yusuf Ali: They all revere their Lord, high above them, and they do all that they are commanded.

Shakir: They fear their Lord above them and do what they are commanded.

Muhammad Sarwar: They (angels) have fear of their Lord above them and fulfill His commands.

Mohsin Khan: They fear their Lord above them, and they do what they are commanded.

Arberry: they fear their Lord above them, and they do what they are commanded.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	NCM	Omission	Non-Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Ninth Qur'anic Aya

Chapter (17) sūrat l-isrā (The Night Journey)

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Sahih International: Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

Pickthall: Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned.

Yusuf Ali: Those whom they call upon do desire (for themselves) means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.

Shakir: Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.

Muhammad Sarwar: Those whom they worship seek to find intercessors for themselves with God. (They try to find out which of the intercessors) are closer to God. They have hope for His mercy and fear of His punishment; the punishment of your Lord is awesome.

Mohsin Khan: Those whom they call upon [like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!

Arberry: Those they call upon are themselves seeking the means to come to their Lord, which of them shall be nearer; they hope for His mercy, and fear His chastisement. Surely thy Lord's chastisement is a thing to beware of.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	CM	Addition	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Tenth Qur'anic Aya

Chapter (20) sūrat tā hā

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

Sahih International: But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation.

Pickthall: And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage).

Yusuf Ali: But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment (of what is his due).

Shakir: And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due.

Muhammad Sarwar: The righteously striving believers should have no fear of being treated with injustice or inequity.

Mohsin Khan: And he who works deeds of righteousness, while he is a believer (in Islamic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward).

Arberry: but whosoever does deeds of righteousness, being a believer, shall fear neither wrong nor injustice.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Explanatory Translation	Suitable Translation
2	Pickthall	CM	Explanatory Translation	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	CM	Explanatory Translation	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Explanatory Translation	Suitable Translation
7	Arberry	CM	Explanatory Translation	Suitable Translation

The Translation Analysis of the Eleventh Qur'anic Aya

Chapter (24) sūrat l-nūr (The Light)

رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

Sahih International: [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about -

Pickthall: Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned;

Yusuf Ali: By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),-

Shakir: Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about;

Muhammad Sarwar: by people, who can neither be diverted by merchandise nor bargaining from worshipping God, saying their prayers and paying religious tax. They do these things, for they are afraid of the day when all hearts and eyes will undergo terrible unrest and crisis.

Mohsin Khan: Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing AsSalat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).

Arberry: are men whom neither commerce nor trafficking diverts from the remembrance of God and to perform the prayer, and to pay the alms, fearing a day when hearts and eyes shall be turned about,

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Twelfth Qur'anic Aya**Chapter (24) sūrat l-nūr (The Light)**

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ أَرْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ
الظَّالِمُونَ

Sahih International: Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers.

Pickthall: Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil-doers.

Yusuf Ali: Is it that there is a disease in their hearts? or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.

Shakir: Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Messenger will act wrongfully towards them? Nay! they themselves are the unjust.

Muhammad Sarwar: Are their hearts sick? Do they have doubts or are they afraid that God and His Messenger may do injustice to them? In fact, they, themselves, are unjust.

Mohsin Khan: Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger (SAW) should wrong them in judgement. Nay, it is they themselves who are the Zalimun (polytheists, hypocrites and wrong-doers, etc.).

Arberry: What, is there sickness in their hearts, or are they in doubt, or do they fear that God may be unjust towards them and His Messenger? Nay, but those -- they are the evildoers.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Explanatory Translation	Suitable Translation
2	Pickthall	CM	Explanatory Translation	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	CM	Explanatory Translation	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Explanatory Translation	Suitable Translation
7	Arberry	CM	Explanatory Translation	Suitable Translation

The Translation Analysis of the Thirteenth Qur'anic Aya**Chapter (27) sūrat l-naml (The Ants)**

وَأَلْقَ عَصَاهُ فَلَمَّارَةً أَهَّا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَىٰ
الْمُرْسَلُونَ ﴿١٠﴾

Sahih International: And [he was told], "Throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not return. [Allah said], "O Moses, fear not. Indeed, in My presence the messengers do not fear.

Pickthall: And throw down thy staff! But when he saw it writhing as it were a demon, he turned to flee headlong; (but it was said unto him): O Moses! Fear not! the emissaries fear not in My presence,

Yusuf Ali: "Now do thou throw thy rod!" But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), "Fear not: truly, in My presence, those called as messengers have no fear,-

Shakir: And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! fear not; surely the messengers shall not fear in My presence;

Muhammad Sarwar: Throw down your staff." When Moses saw his staff on the ground moving like a living creature, he stepped back and did not come forward again. The Lord said, "Moses, do not be afraid. Messengers do not become afraid in My presence".

Mohsin Khan: "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said): "O Musa (Moses)! Fear not, verily! The Messengers fear not in front of Me.

Arberry: Cast down thy staff.' And when he saw it quivering like a serpent he turned about, retreating, and turned not back. 'Moses, fear not; surely the Envoys do not fear in My presence,

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Explanatory Translation	Suitable Translation
2	Pickthall	CM	Explanatory Translation	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	CM	Explanatory Translation	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Explanatory Translation	Suitable Translation
7	Arberry	CM	Explanatory Translation	Suitable Translation

The Translation Analysis of the Fourteenth Qur'anic Aya**Chapter (50) sūrat qāf**

تَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْنَا بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

Sahih International: We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat.

Pickthall: We are Best Aware of what they say, and thou (O Muhammad) art in no wise a compeller over them. But warn by the Qur'an him who feareth My threat.

Yusuf Ali: We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning!

Shakir: We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My threat.

Muhammad Sarwar: We know best what they say and you cannot compel them. Remind, by way of the Quran, those who have fear of My warnings.

Mohsin Khan: We know of best what they say; and you (O Muhammad SAW) are not a tyrant over them (to force them to Belief). But warn by the Quran, him who fears My Threat.

Arberry: We know very well what they say; thou art not a tyrant over them. Therefore remind by the Koran him who fears My threat.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Fifteenth Qur'anic Aya**Chapter (51) sūrat l-dhāriyāt (The Wind that Scatter)**

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

Sahih International: And We left therein a sign for those who fear the painful punishment.

Pickthall: And We left behind therein a portent for those who fear a painful doom.

Yusuf Ali: And We left there a Sign for such as fear the Grievous Penalty.

Shakir: And We left therein a sign for those who fear the painful punishment.

Muhammad Sarwar: We left therein evidence for those who fear the painful torment.

Mohsin Khan: And We have left there a sign (i.e. the place of the Dead Sea , well-known in Palestine) for those who fear the painful torment.

Arberry: And therein We left a sign to those who fear the painful chastisement.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	CM	Explanatory Translation	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Explanatory Translation	Suitable Translation
7	Arberry	CM	Explanatory Translation	Suitable Translation

The Translation Analysis of the Sixteenth Qur'anic Aya

Chapter (72) sūrat l-jin (The Jinn)

وَأَنَا لَمَّا سَمِعْنَا الْمُدَىٰءَ أَمْنَابِهِ ۖ فَمَنْ يُؤْمِنُ بِرَبِّهِ ۚ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾

Sahih International: And when we heard the guidance, we believed in it. And whoever believes in his Lord will not fear deprivation or burden.

Pickthall: And when we heard the guidance, we believed therein, and whoso believeth in his Lord, he feareth neither loss nor oppression.

Yusuf Ali: 'And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice.

Shakir: And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace):

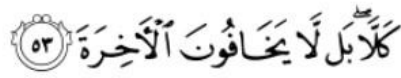
Muhammad Sarwar: Now that we have listened to the guidance, we believe in it. Whoever believes in his Lord does not need to fear loss or oppression.

Mohsin Khan: 'And indeed when we heard the Guidance (this Qur'ān), we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.

Arberry: When we heard the guidance, we believed in it; and whosoever believes in his Lord, he shall fear neither paltriness nor vileness.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Explanatory Translation	Suitable Translation
2	Pickthall	CM	Explanatory Translation	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	CM	Explanatory Translation	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Explanatory Translation	Suitable Translation
7	Arberry	CM	Explanatory Translation	Suitable Translation

The Translation Analysis of the Seventeenth Qur'anic Aya**Chapter (74) sūrat l-mudathir (The One Enveloped)**

Sahih International: No! But they do not fear the Hereafter.

Pickthall: Nay, verily. They fear not the Hereafter.

Yusuf Ali: By no means! But they fear not the Hereafter,

Shakir: Nay! but they do not fear the hereafter.

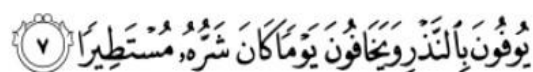
Muhammad Sarwar: This will certainly never be the case! In fact, they are not afraid of the Day of Judgment.

Mohsin Khan: Nay! But they fear not the Hereafter (from Allah's punishment).

Arberry: No indeed; but they do not fear the Hereafter.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Eighteenth Qur'anic Aya**Chapter (76) sūrat l-insān (Man)**

Sahih International: They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.

Pickthall: (Because) they perform the vow and fear a day whereof the evil is wide-spreading,

Yusuf Ali: They perform (their) vows, and they fear a Day whose evil flies far and wide.

Shakir: They fulfill vows and fear a day the evil of which shall be spreading far and wide.

Muhammad Sarwar: The servants of God fulfill their vows and are afraid of the day in which there will be widespread terror.

Mohsin Khan: They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.

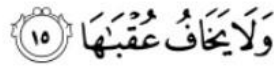
Arberry: They fulfil their vows, and fear a day whose evil is upon the wing;

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Addition	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	CM	Addition	Suitable Translation
6	Mohsin Khan	CM	Addition	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

The Translation Analysis of the Nineteenth Qur'anic Aya

Chapter (91) sūrat l-shams (The Sun)



Sahih International: And He does not fear the consequence thereof.

Pickthall: He dreadeth not the sequel (of events).

Yusuf Ali: And for Him is no fear of its consequences.

Shakir: And He fears not its consequence.

Muhammad Sarwar: God is not afraid of the result of what He had decreed.

Mohsin Khan: And He (Allah) feared not the consequences thereof.

Arberry: and He fears not the issue thereof.

Translation Analysis

No	Qur'anic Translators	Translation Methods	Translation Strategies	Results
1	Sahih International	CM	Addition	Suitable Translation
2	Pickthall	CM	Addition	Suitable Translation
3	Yusuf Ali	CM	Explanatory Translation	Suitable Translation
4	Shakir	CM	Addition	Suitable Translation
5	Muhammad Sarwar	CM	Explanatory Translation	Suitable Translation
6	Mohsin Khan	CM	Explanatory Translation	Suitable Translation
7	Arberry	CM	Addition	Suitable Translation

Discussion

The translation analyses of the Qur'anic terms “*Yakhsha*” and “*Yakhaf*” highlighted above are divided into the following sub-sections to highlight the rates of the employment of translation strategies, methods, success and failure in general and in particular as well.

The use of translation methods of both Qur'anic terms

No.	Qur'anic Terms	Translation Methods
1	Yakhsha	4 CM -3 NCM
2	Yakhsha	4 CM -3 NCM
3	Yakhsha	4 CM -3 NCM
4	Yakhsha	4 CM -3 NCM
5	Yakhsha	7 CM - 0 NCM
6	Yakhsha	4 CM -3 NCM
7	Yakhsha	1 CM -6 NCM
8	Yakhaf	6 CM -1 NCM
9	Yakhaf	6 CM -1 NCM
10	Yakhaf	7 CM - 0 NCM
11	Yakhaf	7 CM - 0 NCM
12	Yakhaf	7 CM - 0 NCM
13	Yakhaf	6 CM - 1 NCM
14	Yakhaf	6 CM - 1 NCM
15	Yakhaf	6 CM - 1 NCM
16	Yakhaf	7 CM - 0 NCM
17	Yakhaf	7 CM - 0 NCM
18	Yakhaf	7 CM - 0 NCM
19	Yakhaf	7 CM - 0 NCM
20	Yakhaf	7 CM - 0 NCM
21	Yakhaf	7 CM - 0 NCM
22	Yakhaf	7 CM - 0 NCM
23	Yakhaf	7 CM - 0 NCM
24	Yakhaf	7 CM - 0 NCM
25	Yakhaf	7 CM - 0 NCM
26	Yakhaf	7 CM - 0 NCM
Results	CM: (156) 85.71 %	NCM: (26) 14.28%

The use of translation methods of each Qur'anic term

The use of translation methods of the Qur'anic term "Yakhsha"

No.	Qur'anic Terms	Translation Methods
1	Yakhsha	4 CM -3 NCM
2	Yakhsha	4 CM -3 NCM
3	Yakhsha	4 CM -3 NCM
4	Yakhsha	4 CM -3 NCM
5	Yakhsha	7 CM - 0 NCM
6	Yakhsha	4 CM -3 NCM
7	Yakhsha	1 CM -6 NCM
Results	CM: (28) 57.14%	NCM: (21) 42.85%

The use of translation method of the Qur'anic term "Yakhaf"

No.	Qur'anic Terms	Translation Methods
1	Yakhaf	6 CM -1 NCM
2	Yakhaf	6 CM -1 NCM
3	Yakhaf	7 CM - 0 NCM
4	Yakhaf	7 CM - 0 NCM
5	Yakhaf	7 CM - 0 NCM
6	Yakhaf	6 CM - 1 NCM
7	Yakhaf	6 CM - 1 NCM
8	Yakhaf	6 CM - 1 NCM
9	Yakhaf	7 CM - 0 NCM
10	Yakhaf	7 CM - 0 NCM
11	Yakhaf	7 CM - 0 NCM
12	Yakhaf	7 CM - 0 NCM
13	Yakhaf	7 CM - 0 NCM
14	Yakhaf	7 CM - 0 NCM
15	Yakhaf	7 CM - 0 NCM
16	Yakhaf	7 CM - 0 NCM
17	Yakhaf	7 CM - 0 NCM
18	Yakhaf	7 CM - 0 NCM
19	Yakhaf	7 CM - 0 NCM
Results	CM: (128) 96.24%	NCM: (5) 3.7%

The use of translation strategies of both Qur'anic terms

No.	Qur'anic Terms	Translation Strategies
1	Yakhsha	A, O, E, O, A, E, O
2	Yakhsha	A, O, A, O, A, A, O
3	Yakhsha	A, O, A, O, E, A, O
4	Yakhsha	A, O, A, O, A, A, O
5	Yakhsha	E, E, E, E, A, E, E
6	Yakhsha	A, O, A, O, A, A, O
7	Yakhsha	O, O, O, O, E, O, O
8	Yakhaf	A, E, A, A, O, A, A
9	Yakhaf	A, A, E, O, E, A, A
10	Yakhaf	A, A, E, E, E, E, A
11	Yakhaf	A, A, A, A, E, A, A
12	Yakhaf	E, A, E, A, E, E, E
13	Yakhaf	A, E, A, A, O, A, A
14	Yakhaf	A, A, A, A, O, A, A
15	Yakhaf	A, A, O, A, E, A, A
16	Yakhaf	A, A, A, A, A, A, A
17	Yakhaf	E, E, E, E, E, E, E
18	Yakhaf	A, A, E, A, E, A, A
19	Yakhaf	E, E, E, E, E, E, E
20	Yakhaf	E, E, E, E, E, E, E
21	Yakhaf	A, A, A, A, E, A, A
22	Yakhaf	A, A, E, E, E, E, E
23	Yakhaf	E, E, E, E, E, E, E
24	Yakhaf	A, A, A, A, E, A, A
25	Yakhaf	A, A, A, A, A, A, A
26	Yakhaf	A, A, E, A, E, E, A
Results	A: (91) 49.99% E: (65) 35.71 %	O: (26) 14.28 % T: (0) 0%

The use of translation strategies of each Qur'anic term

The use of translation strategies of the Qur'anic term "Yakhsha"

No.	Qur'anic Terms	Translation Strategies
1	Yakhsha	A, O, E, O, A, E, O
2	Yakhsha	A, O, A, O, A, A, O
3	Yakhsha	A, O, A, O, E, A, O
4	Yakhsha	A, O, A, O, A, A, O
5	Yakhsha	E, E, E, E, A, E, E
6	Yakhsha	A, O, A, O, A, A, O
7	Yakhsha	O, O, O, O, E, O, O
Results	A: (18) 36.73 % E: (10) 20.40 %	O: (21) 42.85 % T: (0) 0%

The use of the translation strategies of the Qur'anic term "Yakhaf"

No.	Qur'anic Terms	Translation Strategies
1	Yakhaf	A, E, A, A, O, A, A
2	Yakhaf	A, A, E, O, E, A, A
3	Yakhaf	A, A, E, E, E, E, A
4	Yakhaf	A, A, A, A, E, A, A
5	Yakhaf	E, A, E, A, E, E, E
6	Yakhaf	A, E, A, A, O, A, A
7	Yakhaf	A, A, A, A, O, A, A
8	Yakhaf	A, A, O, A, E, A, A
9	Yakhaf	A, A, A, A, A, A, A
10	Yakhaf	E, E, E, E, E, E, E
11	Yakhaf	A, A, E, A, E, A, A
12	Yakhaf	E, E, E, E, E, E, E
13	Yakhaf	E, E, E, E, E, E, E
14	Yakhaf	A, A, A, A, E, A, A
15	Yakhaf	A, A, E, E, E, E, E
16	Yakhaf	E, E, E, E, E, E, E
17	Yakhaf	A, A, A, A, E, A, A

18	Yakhaf	A, A, A, A, A, A, A
19	Yakhaf	A, A, E, A, E, E, A
Results	A: (73) 54.88%	O: (5) 3.75 %
	E: (55) 41.35 %	T: (0) 0%

The rates of success and failure of translation of both Qur'anic terms

No.	Qur'anic Terms	Success & Failure
1	Yakhsha	S, F, S, F, S, S, F
2	Yakhsha	S, F, S, F, S, S, F
3	Yakhsha	S, F, S, F, S, S, F
4	Yakhsha	S, F, S, F, S, S, F
5	Yakhsha	S, S, S, S, S, S, S
6	Yakhsha	S, F, S, F, S, S, F
7	Yakhsha	F, F, F, F, S, F, F
8	Yakhaf	S, S, S, S, F, S, S
9	Yakhaf	S, S, S, F, S, S, S
10	Yakhaf	S, S, S, S, S, S, S
11	Yakhaf	S, S, S, S, S, S, S
12	Yakhaf	S, S, S, S, S, S, S
13	Yakhaf	S, S, S, S, F, S, S
14	Yakhaf	S, S, S, S, F, S, S
15	Yakhaf	S, S, F, S, S, S, S
16	Yakhaf	S, S, S, S, S, S, S
17	Yakhaf	S, S, S, S, S, S, S
18	Yakhaf	S, S, S, S, S, S, S
19	Yakhaf	S, S, S, S, S, S, S
20	Yakhaf	S, S, S, S, S, S, S
21	Yakhaf	S, S, S, S, S, S, S
22	Yakhaf	S, S, S, S, S, S, S
23	Yakhaf	S, S, S, S, S, S, S
24	Yakhaf	S, S, S, S, S, S, S
25	Yakhaf	S, S, S, S, S, S, S
26	Yakhaf	S, S, S, S, S, S, S
Results	Success: 85.71 %	Failure: 14,28 %

The rates of success and failure of translation of each Qur'anic term

The rates of success and failure of translation of the Qur'anic term "Yakhsha"

No.	Qur'anic Terms	Success & Failure
1	Yakhsha	S, F, S, F, S, S, F
2	Yakhsha	S, F, S, F, S, S, F
3	Yakhsha	S, F, S, F, S, S, F
4	Yakhsha	S, F, S, F, S, S, F
5	Yakhsha	S, S, S, S, S, S, S
6	Yakhsha	S, F, S, F, S, S, F
7	Yakhsha	F, F, F, F, S, F, F
Results	Success: 57.14%	Failure: 42.85%

The rates of success and failure of translation of the Qur'anic term "Yakhaf"

No.	Qur'anic Terms	Success & Failure
1	Yakhaf	S, S, S, S, F, S, S
2	Yakhaf	S, S, S, F, S, S, S
3	Yakhaf	S, S, S, S, S, S, S
4	Yakhaf	S, S, S, S, S, S, S
5	Yakhaf	S, S, S, S, S, S, S
6	Yakhaf	S, S, S, S, F, S, S
7	Yakhaf	S, S, S, S, F, S, S
8	Yakhaf	S, S, F, S, S, S, S
9	Yakhaf	S, S, S, S, S, S, S
10	Yakhaf	S, S, S, S, S, S, S
11	Yakhaf	S, S, S, S, S, S, S
12	Yakhaf	S, S, S, S, S, S, S
13	Yakhaf	S, S, S, S, S, S, S
14	Yakhaf	S, S, S, S, S, S, S
15	Yakhaf	S, S, S, S, S, S, S
16	Yakhaf	S, S, S, S, S, S, S
17	Yakhaf	S, S, S, S, S, S, S
18	Yakhaf	S, S, S, S, S, S, S
19	Yakhaf	S, S, S, S, S, S, S
Results	Success: 96.24%	Failure: 3.75%

Conclusions

The research has researched the following conclusions:

- 1- It was concluded that the findings highlight that CM was overwhelmingly favored, accounting for 85.71% of the translations, while NCM constituted 14.28% only. When analyzed separately, the term "Yakhaf" demonstrated a very high rate of CMT (96.24%) compared to "Yakhsha" (57.14%). This disparity proves that translators were generally more successful in capturing the semantic and theological depth of "Yakhaf" than "Yakhsha."
- 2- Speaking of translation strategies, the researcher found out that addition (49.99%) and explanatory translation (35.71%) were the mostly employed strategies, referring to a tendency among translators to clarify or expand meaning for the target readership. Omission was also adopted but often resulted in non-suitable translations, particularly in the case of "Yakhsha," where nearly half of the renderings failed to convey the intended depth of reverent fear rooted in knowledge.
- 3- The semantic analysis supported by al-Tabari's and al-Qurtubi's exegeses affirmed that "Yakhsha" conveys a specialized form of reverential fear grounded in knowledge and insight, while "Yakhaf" denotes a more general fear associated with danger or punishment. The translations that counted on contextualization and explanatory strategies were the most successful ones in reflecting this precise distinction.
- 4- Finally, the research concludes that while translators largely succeeded in rendering "Yakhaf" into English with a success rate of 96.24%, they faced significant challenges with "Yakhsha," where the success rate was markedly lower at 57.14%. These results underscore the complexity of translating Qur'anic concepts that carry layered theological and cultural implications.
- 5- This study provides to the broader field of Qur'anic translation by highlighting the significance of CM and explanatory translation strategy in retaining semantic and doctrinal accuracy. It also shed light on the necessity for translators to engage deeply with exegetical traditions and to avoid reductionist renderings that may obscure the spiritual and intellectual depth of the Qur'anic message.

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