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College of Arts

Department of English Language and Literature

Translation of Islamic-Legal Terms and Expressions with Reference to Sustainable Development Goals: An Analytical Study

A Thesis Submitted in Partial Fulfillment of the Requirements for the
Master's Degree in Applied English Language Studies

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Abstract

Due to the lack of a reliable and precise Arabic-English dictionary that addresses Quranic usage, this thesis aims to examine the accuracy of translating Quranic terms and expressions related to Sustainable Development Goal 1. Centuries before the United Nations formally established the Sustainable Development Goals in 2015, the Holy Quran referred to these principles. Given its status as a divine scripture, the Holy Quran should be prioritized in legislative discussions. The current study adopts a qualitative method incorporating an analytical approach, using Skopos theory as the framework for investigation. In relation to SDG 1, 15 terms and expressions are specified from three Suras: AlBaqarah, At-Taubah, and Ar-Rum. The selected translations by Khan and Al-Hilali (2020), Abdel Haleem (2004), and Cleary (2004) are compared with those presented in Lisān Al-‘Arab (1994) and the interpretations of Ibn Kathir (1998) and Al-Saadi (2000), which are subsequently classified according to Leppihalme's (1997) strategies. Results indicate that most Islamic-legal terms and expressions are frequently misinterpreted. Furthermore, the adoption of Skopos theory in Quran translation demonstrates its effectiveness. However, no specific strategy is considered superior to another in this context. Instead, it is the translator's responsibility to convey the Islamic-legal meaning to the target audience in a way that enables them to experience the text as if they are reading the original Quran. It is recommended that further study in this domain be pursued, as well as creating new, trustworthy English-language sources or developing existing ones aimed at translating and explaining Quranic terms and expressions in accordance with Shari‘ah-defined meanings while considering the various types of meanings, the Holy Quran as a source text, the perspectives of interpreters, and the selection of appropriate strategies.

Keywords: Sustainable Development Goal 1, Skopos theory, general meaning, Islamic-legal meaning, translation strategies.

Declaration

I declare that this work, which I submitted to the University of Bahrain, contains my own investigation. This research has not been previously accepted for any degree and is not currently considered for any other degree at any other university.

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Dedication



To my beloved father, whom I hold dear in my memories (may Allah have mercy upon him), whose appreciation for knowledge has inspired me profoundly.

To my loving mother, supportive family, and dear friends, your sincere prayers and steadfast support have been an enduring source of strength throughout this journey.

This work is dedicated to you with heartfelt appreciation
You have been my guiding light, unswervingly illuminating my path always
and forever.

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Words cannot express my heartfelt gratitude to those without whom this endeavor would not have been possible. My beloved father, Mr. Muhammed AlMehza, who holds a cherished place in my memory (may Allah have mercy upon him), instilled in me a profound and enduring love of knowledge. His unwavering support and trust have significantly shaped the person I am today. My loving mother, Mrs. Muna Buzaboon, has been a consistent source of encouragement and affection throughout my academic pursuit. I am genuinely indebted to their belief in me and their never-ending support throughout my educational journey since its onset.

I would like to extend my sincere thanks to my dear brothers, family, and friends. Their dedicated encouragement has undoubtedly been an invaluable blessing in my life. I could not have attained my objectives without their assistance. They offered timely and uplifting support during challenging moments when the journey appeared daunting. Their companionship has been indispensable, guiding me through complexities with kindness and understanding.

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List of Abbreviations

UN	United Nations
SDGs	Sustainable Development Goals
SDG 1	Sustainable Development Goal 1
IRI	The Islamic Reporting Initiative
PBUH	Peace be upon him
IRI	The Islamic Reporting Initiative

Chapter One

Introduction

Chapter One

Introduction

1.1. Overview

This study examines the accuracy of translations of terms and expressions related to Sustainable Development Goal 1 (SDG 1). The investigation of the Holy Quran is analyzed in this study within the framework of translation studies, specifically Skopos theory introduced by Vermeer in 1978 (Schäffner,1998). This introductory chapter provides a comprehensive overview and outlines the foundational aspects of this study, helping the reader understand the key concepts underlying the study. It further identifies the study problem, highlights gaps in existing literature, and articulates the study questions and objectives. Furthermore, it discusses the significance of the study, clarifies the rationale for selecting this topic, offers a straightforward explanation of the methodology employed, and outlines the structure of the study.

1.2. Background

It is essential to note that the 2015 Sustainable Development Goals (SDGs) were initially referenced in the Holy Quran centuries ago. A study by Aburounia and Sexton (2006) indicated that the concept of sustainable development originated within the Islamic ideological framework in the seventh century. Sarkawi and Abdullah (2015) assert that discussions of Islam and contemporary sustainability should not be treated in isolation. The United Nations (UN) stresses the importance of international cooperation, stating that our well-being as humans is interconnected (United Nations, 2018), which aligns closely with the Almighty's saying in Surat AlBaqarah V. 213, "Mankind were one community" (Khan & Al-Hilali, 2020). Consequently, it

is the responsibility of Muslims and Muslim communities to educate the global population regarding these goals.

The convergence of poverty-related concepts in the Holy Quran and SDG 1 is somewhat unequal. This is due to the different ways of defining the terms. The Holy Quran provides more details, including nuances, distinctions, and characteristics of the terms and expressions, along with the conditions and priorities for alms and Zakāt. In contrast, SDG 1 often overlooks these specifics, referring to poor and needy individuals in general.

The definitions in both references are compared to link terms and expressions in the Holy Quran to SDG 1. The Holy Quran contains many definitions for various individuals suffering from poverty. On the one hand, one of the definitions describes those who lack all or some resources, suffer from disabilities that hinder their ability to earn a living, or those who remain at home without seeking assistance (Ibn Manẓūr, 1994; Ibn Kathir, 1998; Al-Saadi, 2000). However, this definition is not considered accurate since the Holy Quran differentiates cases of poverty using other terms and expressions, as noted above. On the other hand, SDG 1 states that "Extreme poverty, defined as surviving on less than \$2.15 per person per day at 2017 purchasing power parity" (United Nations, 2018). Thus, it is observed that the Holy Quran presents a deeper understanding of the individual's situation from various aspects that determine eligibility for Zakāt or Sadaqāt, which will be explained in the study's findings. Nevertheless, SDG 1 outlines needs through a specific financial equation for a particular period.

Given that the proposed solutions and initiatives have not fully resolved the issue of poverty by addressing the poor based on their definition, it is likely that embracing the teachings of the Holy Quran clearly identifies cases and prioritizes eligibility. It could establish an organized and effective system to

tackle this issue, as it has successfully addressed the problem in the past by returning to Quranic principles of legislation.

The main concern is that the Holy Quran, along with its interpretations, has not been adequately shared with diverse communities and non-Arab Muslims, who represent the largest segment of the Islamic nation. Therefore, translation should be viewed as a valuable tool for promoting cultural exchange and knowledge-sharing across diverse languages (Rashidovna, 2022). Nevertheless, translating the Quran poses significantly greater challenges than translating other texts, as certain terms and expressions carry Islamic-legal meanings and are often used figuratively (Alhaj, 2022). To accurately convey the intended Islamic-legal meanings of the Holy Quran, it is crucial to concentrate on the purpose of the translation (Iqbal et al., 2021).

This study investigates the translation of terms and expressions related to SDG 1 from an Islamic perspective. It highlights the translator's responsibility to convey Islamic-legal meanings into English, allowing non-Arab Muslims, who live in cultures distinctly different from those of Arab peoples, to fully understand the Holy Quran and implement its teachings. SDG 1 signifies the convergence of these two domains: the Holy Quran and the SDGs' importance in both texts.

1.2.1. Types of Literal Meaning

This section sheds light on a key aspect of this study: types of meaning. This study is based on *Uṣūl Al-Fiqh* (Fundamentals of Jurisprudence), a topic addressed by various scholars. Imam Al-Juwaynī notably introduced the principles of this discipline in his book *Matn al-Waraqāt*, which outlines the rules for interpreting the Quran and Sunnah (Musharraf, 2015). The study focuses on contemporary scholar Shaykh Muhammad bin Salih Al-'Uthaymīn, as presented in his book, *The Foundation of Knowledge of Usul*.

Al-'Uthaymīn (2013) categorizes speech as literal or metaphorical. However, this study does not cover metaphorical interpretations. The following paragraphs explore the subdivisions of literal meaning.

The literal meaning is recognized as the term employed for its intended meaning. Al-'Uthaymīn (2013) categorizes the literal meaning into three distinct categories: linguistic meaning, defined by language; Islamic-legal meaning, determined by Shari'ah (Quran and Sunnah); and customary meaning, shaped by conventional usage. For further clarification, Al-'Uthaymīn (2013) explained that the Arabic term *ṣalāt* [prayer] is linguistically defined as *du'ā'* [invoking God], representing its linguistic meaning. Regarding Islamic-legal meaning, the Arabic term *ṣalāt* [prayer] refers to the daily ritual prayer characterized by specific movements and recitations from the Quran and Hadith. In contrast, the regional or local meaning is defined according to prevailing traditions, customs, and habits.

1.2.2. Characteristics of the Holy Quran

The Holy Quran is a book of divine origin, impervious to human influence. It is a miracle, as God has challenged humanity to produce a work comparable to it (AlZahrani, 2023). In their study, Tahhan and Khaled (2023), who gathered the attributes of the Holy Quran, note that it ranks among the highest in honor, perfection, and preference regarding its origin, accessibility, and medium. It possesses an unparalleled characteristic: the way its compilation and transmission engage the intellect and deeply enhance emotions, both assuredly and decisively. They assert that the characteristics of the Holy Quran render it distinct from other heavenly and human-authored texts. Furthermore, Ebrahimi (2023) argues that the perfection of the Holy Quran lies in its provision of numerous instructions and guidelines that address the conflicts among various contemporary legal systems, thereby

highlighting the significance of accurate comprehension for both Arab and non-Arab Muslims.

The fact that the Quran is a miraculous text unparalleled by any other book presents significant challenges for translators. AlZahrani (2023) emphasizes that every term in the Holy Quran is utilized carefully to convey a specific meaning and purpose. Therefore, no word can serve as a substitute for another in achieving the intended meaning. Abdul-Raof (2004) concludes that the Quranic message will inevitably contain inaccuracies and knowledge gaps that can only be addressed by including enlightening exegetical footnote explanations. This assertion aligns with the findings of Khalaf et al. (2023), who state that nearly all the analyzed translations in their study failed to preserve the intended message conveyed by the variations in word derivations in the Holy Quran to the targeted audience. Moreover, Zahid et al. (2023) affirm that exegetes themselves might encounter numerous challenges when interpreting verses within the same language, let alone other languages that differ structurally, semantically, and culturally, such as Arabic and English.

In summary, the linguistic connotations present in the Holy Quran pose a genuine challenge for translators, as the Quranic text is regarded as the word of Almighty Allah and cannot be equated (Al-Awd, 2024).

1.2.3. Sustainable Development Goal 1 (SDG 1)

The UN (2018) website defines sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." It requires collaborative efforts to create a future that addresses the entire planet's needs to achieve sustainable development while incorporating the three essential pillars: economic growth, social inclusion, and environmental protection (United

Nations, 2018). To promote sustainable development, the UN has established 17 goals and objectives that lead to achieving sustainability.

SDG 1, or Global Goal 1, is the first of the 17 goals established by the UN, which were adopted in 2015 with a target date set for 2030 (United Nations, 2018). SDG 1, titled "No Poverty," seeks to eradicate poverty in all its forms across the globe. The United Nations views this goal as an act of justice rather than merely an act of charity. This initiative emerges from the alarming reality that nearly half of the global population still lives in poverty, where the lack of food and clean water costs thousands of lives every day throughout the year.

This goal includes seven targets to be achieved by 2030. These targets aim to eradicate extreme poverty for everyone by reducing the number of impoverished individuals by at least half according to national standards and establishing social protection systems that provide significant coverage for people in need. This goal ensures equal access to economic and natural resources, land ownership, modern technology, and financial services for all nations worldwide. Furthermore, it promotes the reduction of vulnerability to extreme climate events and various economic, social, and environmental challenges. It ensures the mobilization of resources from multiple sources and enhances development cooperation, providing reliable support for developing nations, particularly the least developed countries, in executing programs to eradicate poverty (United Nations, 2018).

Kamruzzaman (2016) points out that current plans to address this issue primarily focus on income poverty. This emphasis excludes a significant number of individuals whom the global campaign against extreme poverty should target and overlooks various critical aspects of poverty, leading to further confusion. Extreme poverty remains a contentious issue, and its broad

applicability seems to have notable limitations. In agreement, Tenorio et al. (2024) argue that sustainable development does not necessarily guarantee improving living standards. Relying exclusively on traditional economic growth is insufficient to resolve this issue. Therefore, continuous rethinking of innovative approaches to sustainable development is necessary.

1.2.4. Islamic Framework for Poverty

Poverty is one of the most significant long-term challenges facing nations and economic systems. This detrimental phenomenon poses a substantial threat to human life. While various ideologies have proposed numerous strategies to address poverty, economic schools of thought have yet to eradicate this issue entirely from human existence (Yar & Nasih, 2023). In contrast, several centuries ago, Islamic society successfully ensured fundamental needs, including health, education, housing, food, and social welfare for all its citizens. This achievement was realized through a comprehensive strategy derived from the Islamic framework (Zaman, 2018).

Most studies argue that charity-based Islamic microfinance institutions are both financially and socially sustainable. Islam provides various solutions to this challenge, facilitating socio-economic development within society. It tackles income inequality and poverty by utilizing historically effective mechanisms, employing mandatory *Zakāt* and voluntary *Sadaqāt* to encourage the wealthy to contribute generously to poverty alleviation initiatives (Bashir, 2018). It promotes problem-solving through brotherhood and mutual assistance principles, ethical fairness, and debt avoidance (Maikabara & Zakariyah, 2020). This perspective is supported by the findings of Syahputra and Rofizar (2023), which indicate that Islam encourages individuals to make greater efforts to share their resources. It also urges the rich to share part of their wealth to support the less fortunate to promote

mutual assistance following religious guidelines and requirements. According to Wahyudi et al. (2024), utilizing the Islamic systems of *Zakāt* and *Waqf* to mobilize resources and implement effective empowerment programs serves as a means to establish an Islamic economic system that promotes equity, prohibits *Ar-Ribā*, and encourages ethical investment.

1.3. Problem of the Study

The Holy Quran, primarily serving as guidance, was revealed in Arabic. Therefore, translation is viewed as one of the few means to convey its message to a broader audience. Due to the significant diversity of languages, translation can never fully capture the ideas or cultural meanings embedded in terms when transferred from one language to another (Muhsinin, 2022). It has been noted that, although SDGs are represented in Islamic teachings, there is a shortage of studies concerning SDGs and translation, particularly with respect to understanding these concepts from the perspective of the Holy Quran. The essential qualifications of translators of the Quran and scholars of Quranic Studies go beyond mere lexical knowledge (Badawi & Abdel Haleem, 2007).

An agreement among researchers indicates that the Holy Quran represents a remarkable miracle in human history and that no individual has produced any work of comparable significance. As a result, translating its sophisticated language poses considerable challenges. In this regard, Badawi and Abdel Haleem claim that since 2007, the translation of the Holy Quran has been viewed as one of the most difficult tasks until 2024, a viewpoint corroborated by Mahbouba. This perspective is further validated by the study findings of Hassan and Menacere (2019), AlQahtani (2020), Issa and Hammood (2020), Zahid et al. (2020), Boulaouali (2021), Qassem (2021), Alhaj (2022), Muhsinin (2022), Ellass and Bennoudi (2023), Khalaf et al. (2023), Lachgar (2023), and Kadhimi et al. (2023).

It is acknowledged that the search for a reliable source of Quranic translations that accurately convey Islamic-legal meanings is ongoing. English-speaking audiences, representing the largest segment of the Islamic nation, have access to only a limited number of comprehension aids compared to the vast collection available to Arab researchers. It is also argued that many Quran translations that utilize Western methodologies have significantly harmed the stylistic and literary structure, failing to convey the intended meanings accurately. Due to the deficiencies in Quranic translations, this area deserves further exploration.

1.4. Questions of the Study

The study questions outlined in this study serve as fundamental pillars for comprehensively examining the translation of Islamic-legal terms and expressions in relation to SDG 1. The subsequent questions address the aim of achieving the study objective:

1. To what extent are the Islamic-legal terms and expressions related to SDG 1 accurately translated in light of Skopos Theory?
2. What strategies do the three selected translators use for Islamic-legal terms and expressions in the selected verses?

The questions presented serve as a framework that guides the examination of the accuracy of the translation of Quranic terms and expressions. Each question is designed to evaluate and identify the underlying causes of the challenges encountered, as well as to propose potential solutions for addressing these issues.

1.5. Objectives of the Study

This study aims to examine how accurately Quranic terms and expressions related to SDG 1 have been translated. Tackling the study questions outlined earlier fulfills the following study objectives:

1. Evaluating the accuracy of translations for Islamic-legal terms and expressions related to SDG 1 while considering the principles of Skopos Theory.
2. Assessing the strategies utilized in the selected translations of Islamic-legal terms and expressions concerning SDG 1.

This study investigates the mentioned factors to tackle the problem of identifying a dependable source for Quranic translations that accurately convey the Islamic-legal implications of the Holy Quran.

1.6. Significance of the Study

The Holy Quran serves as a key reference for discussions about Islam and SDG 1, which holds significant importance in contemporary society. However, the teachings of the Quran have not been effectively communicated to other communities due to a lack of adequate means for conveying its messages. This study examines the translations of Quranic terms and expressions related to SDG 1, highlighting a significant concern overlooked by institutions responsible for educating foreigners about the Holy Quran.

This study calls for ongoing scholarly efforts in this field. It highlights the necessity of developing a standardized, reliable, and accurate resource for Quranic translation that effectively conveys the Islamic-legal meaning as presented in the Holy Quran. The emphasis is on clarifying the issue at hand, identifying its underlying causes, and addressing it with a targeted approach. Addressing this issue empowers non-Arab Muslims, who live in cultures

different from those of Arab peoples, as well as non-Muslims seeking to learn more about Islam or to teach in English-speaking institutions, to fully understand and obey the principles of Islam.

By accurately spreading the teachings of Islam, as articulated in the Quran, international organizations can consider various solutions to the issue of poverty, which is comprehensively addressed in the Holy Quran. The Quran establishes specific laws and regulations addressing various social circumstances related to poverty. These laws and regulations were employed earlier, indicating that early Islamic societies faced minimal challenges of poverty.

1.7. Settings of the Study

This study adopts an analytical approach using a qualitative methodology, concentrating on the accuracy of translations of Islamic-legal terms and expressions related to SDG 1. The theoretical framework for this study is based on Skopos theory, a crucial method for interpreting religious texts and conveying their Shari‘ah-defined meanings relying on the teachings of the Quran and the traditions of the Prophet PBUH, as represented in Hadith and Sunnah. This framework establishes the foundation for the current examination.

The data for this study is selected based on SDG 1, which aims to eradicate poverty. The analyzed data includes 15 terms and expressions quoted from three distinct Surahs, which are AlBaqarah, At-Taubah, and Ar-Rum, associated with SDG 1 by the Islamic Reporting Initiative (IRI) (n.d.) The translations from Arabic to English are based on the works of Khan and Al-Hilali (2020), Abdel Haleem (2004), and Cleary (2004). These translations are compared with the interpretations of Ibn Kathir (1998), Al-Saadi (2000), and the linguistic reference compiled by Ibn Manzūr (1994), *Lisān al-‘Arab*.

The categorization of the techniques used by the translators is grounded in the strategies proposed by Leppihalme (1997).

Upon delivering the intended interpretation of the referenced scholars, the study assesses whether the objective has been met in accordance with Skopos theory. Subsequently, it examines the utilizations to verify whether the translators employed suitable strategies to effectively convey the message embedded in the Quran. Ultimately, the study articulates recommendations for appropriate strategies supported by justifications for their superior efficacy in transmitting the message of Islam and the Holy Quran.

1.8. Layout

This study consists of eight chapters. Chapter One provides a comprehensive introduction, outlining the general background, theoretical overview, and the foundational elements upon which the study is based, including the study problem and significance, study questions, objectives, and terminology. Chapter Two presents the theoretical framework and reviews relevant literature from prior academic studies. Chapter Three is dedicated to the study method, tools, procedure, and data collection methods. In Chapter Four, the findings are presented through an analysis of the collected data, emphasizing the strategies employed. Moreover, it engages in a critical discussion of the findings, contrasting them with related studies found in the literature review while tackling the study questions. Lastly, Chapter Five outlines the conclusion of the study, summarizing key findings, exploring potential areas for further study, and offering recommendations for future investigations. Lastly, a comprehensive list of references that document the academic articles, books, reports, and other relevant publications, all formatted in accordance with the standard APA citation style. Furthermore,

the three translations of the Quranic verses and the transliteration table are provided in the appendices.

The presented layout ensures a coherent flow of information and enhances comprehension of the study process from the introduction to the conclusion. It carefully documents the studies included in the literature review, methodology, findings, and references.

1.9. Conclusion

This chapter concludes with a summary of the primary concepts of the study, preceding the following chapters that provide a comprehensive analysis of the research data. The next chapter will discuss the theoretical framework along with the related findings to highlight the gaps identified in previous studies, thereby establishing a foundation for the research discussion.

Chapter Two

Theoretical Framework and Literature Review

Chapter Two

Theoretical Framework and Literature Review

2.1. Overview

This chapter builds upon the introductory content and fundamental concepts presented in the preceding chapter, exploring the essential elements of the study topic. It highlights key aspects related to the study problem. The theoretical framework is introduced, providing the necessary background and approaches to establish a basis for a more profound comprehension of the theories linked to the subject. The second part of this chapter reviews the literature, presenting prior studies relevant to the topic. The methodologies, findings, and conclusions are discussed and compared to identify gaps, serving as a basis for further analysis to reach the findings.

2.2. Theoretical Framework

This section covers the theoretical framework of the study and provides a comprehensive overview of the essential background related to Skopos Theory, functionality plus loyalty, Bible translation, and Leppihalme's strategies. The selected references provide various perspectives and theoretical backgrounds that establish a solid foundation for a thorough understanding of the related theories of the study.

2.2.1. Skopos Theory

The first section of the theoretical framework presents Skopos theory, which serves as a measurement tool for the methodology. Hans J. Vermeer introduced Skopos theory in 1978, a functional approach derived from the Greek term 'purpose' or 'function.' This theory suggests that the purpose of the target text influences the translation methods and strategies employed. It moves beyond primarily linguistic and formal translation theories to

emphasize function and socio-cultural context (Schäffner, 1998). Nord (2014) clarifies that it operates within a cultural framework guided by "the function, not the wording." Skopos theory was primarily developed by Vermeer and Katharina Rissi in 1984 to identify universal elements that influence the translation process from specific cultural and linguistic situations (Schäffner, 1998).

Unlike earlier translation theories, Skopos theory recognizes the significance of contextual elements in translating a text. Despite the fact that Skopos theory emphasizes the target text and its audience, it also acknowledges that the source text is connected to the broader extra-linguistic context. It holds the translator accountable, requiring them to be bilingual and bicultural, as language is viewed as a part of the culture. The theory demands that the translator demonstrate sufficient innovation in their work (Gentzler, 2001) and choose appropriate approaches and strategies (Hönig, 1997). Therefore, as Nord (2007) points out, this concept can be viewed as a means to liberate translators from the constraints of "equivalency" and traditional translation theories.

2.2.1.1. Skopos Theory Rules

Vermeer (1978) highlights that a crucial aspect of the functional approach is the translator's ability to shape the translation process according to the audience's needs. This theory takes into account the intended users of the text (readers or listeners) and acknowledges their unique contexts and cultural backgrounds. Consequently, Vermeer proposes three fundamental principles based on this assumption to effectively achieve translation goals (Schäffner, 1998).

The fundamental principle of Skopos theory, known as the Skopos rule, asserts that every human action, including translation, is driven by its intended

purpose, often summarized as "the end justifies the means" as Ressi and Vermeer state (Schäffner, 1998). According to Vermeer, as translated by Nord (2014), the Skopos rule states: "Each text is produced for a given purpose and should serve this purpose. The Skopos rule thus reads as follows: translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it, precisely in the way they want it to function." Schäffner (1998) emphasizes that the anticipated role of the target text is influenced by its initiators, such as client needs.

The coherence rule, the second principle, requires that the target text remains clear and coherent based on the intended audience's expected prior knowledge and context to facilitate their understanding. It must be translated into the target language in a way that integrates into a world continuum, ensuring that it is understandable to recipients in relation to their circumstances (Schäffner, 1998). Nord (2014) asserts that a translation must be acceptable in that it coherently aligns with the receivers' situation. She elaborates that a communicative interaction is successful only when recipients find it coherent with their context.

The third rule, fidelity, focuses on the intertextual coherence between the translated text and the source text. It requires a continuous relationship between both texts after the (intratextual) coherence rule and the overarching Skopos principle have been satisfied (Schäffner, 1998). AlJalahma and Gomaa (2023) argue that the Skopos theory maintains fidelity due to its avoidance of advocating the precise reproduction of the original text and containing the overly loose translation. The fidelity rule aligns with the conclusion of their study, which focuses on the translations of Hadith. She

concludes the study by emphasizing the necessity of achieving a balance between the translation and the interpretations of prominent Hadith scholars.

2.2.2. Functionality Plus Loyalty

In 1989, Nord expanded her perspective on text analysis in translation and introduced the function-plus-loyalty theory, an enhanced version of Skopos theory that acknowledges how translation is culturally specific (Nord, 2007). Nord (2014) believes that while fidelity and faithfulness typically relate to the connection between the source and target texts, loyalty is defined as a social relationship among individuals. Her explanation of the loyalty principle asserts that it takes into account the legitimate goals of all three parties: the initiators, who seek a specific type of translation; the target receivers, who expect a particular relationship between the original and target texts; and the original authors, who have the right to demand respect for their intentions and anticipate a specific type of relationship between their text and its translation (Nord, 2014). The translator must identify any conflicts that may arise between the objectives of the three parties involved and, if necessary, strive to understand each perspective. Although translators are ethically obligated not to mislead readers, they are not always required to fulfill their expectations (Nord, 2014).

2.2.3. Bible Translation

Famous Bible translator Eugene Nida (1964) had a significant impact on the field of Bible translation during the 1960s and 1970s. According to him, new communication concepts focused on intelligibility have influenced translation practices in the 20th century. Nida and Taber (1969) believe that the purpose of Bible translation is to ensure that the average recipient is unlikely to misinterpret the message rather than ensure their comprehension

of it. In other words, they emphasize establishing the conditions necessary for the average reader to engage with the translation identical to that of the original audience. Gentzler (2001) notes that Nida revised the definition of "equivalency" by introducing the concept of "dynamic equivalency" instead of "formal equivalency," which involves reproducing the surface structure of the source text.

Nord (2001) connects her developed theory, function-plus-loyalty, to Bible translation. She argues that most biblical texts are written for audiences in different cultures and have objectives distinct from modern translations, making functionality more significant in religious literature, particularly Bible translations. According to Nord (2014), the concept of function-plus-loyalty facilitates the translation of these biblical texts in a manner that achieves new functionalities tailored to the target audience, all while respecting the communicative goals and expectations of both the authors of the source text and the intended readers of the target text. It is essential to acknowledge that, in translating biblical texts, translators must uphold the principle of "loyalty" by consulting the philological, theological, and exegetical interpretations of the original text (Nord, 2001) and by conveying the translation's purpose to the readers (Nord, 2014). This aligns with the conclusion drawn by AlJalahma and Gomaa (2023), which emphasizes the necessity of maintaining a balance between translation and the interpretations presented by prominent Hadith scholars.

2.2.4. Leppihalme's Strategies

This section presents the strategies outlined by Leppihalme, through which the selected translations will be categorized in the findings chapter. Supporting functionalist approaches and their cultural orientation, Leppihalme (1997) argues that concerns arise about how the target text

operates in the target language and cultural context rather than simply questioning whether the source texts can be translated. She (1997) asserts that culturally specific translations mostly rely on familiarity to convey their meaning. Thus, she advises translators to employ creativity and variation strategies to function within the target language culture and express the half-hidden meaning of culturally bound elements.

Leppihalme (1997) presents a comprehensive list of various translation strategies for "proper name allusions" as well as strategies for "key-phrase allusions," which are also referred to as "culture-bound terms" and "culture-bound phrases." These two categories divide the terms and phrases that exist in a particular culture but cannot be understood by a foreigner without providing contextual information. The terms and expressions will be systematically classified into the mentioned categories within the context of this study. The strategies for each are presented below. It is essential to note that the strategies outlined in this study are exclusively those utilized by the translators involved in this study. Leppihalme (1997) proposed the subsequent translation strategies for culture-bound terms:

1. Retention of culture-bound terms, where the translator could (1a) preserve the source language term by adding some guidance or (1b) preserve the source language term by adding a footnote.
2. Replacement of the term with a target language term. This occurs in situations where the translator substitutes a cross-cultural term from the source language with its equivalent in the target language.
3. Omission of the term, in which the translator (3a) excludes the culture-bound term and yet conveys the intended meaning through alternative methods.

In contrast to culture-bound terms, there are no standardized criteria for addressing culture-bound phrases in translation. The strategy can hardly be considered a criterion for managing references to culture-bound phrases, as these are rarely translated. Culture-bound phrases may be translated using various methods, influenced by synonyms, changes in word order, and other factors. Therefore, translating culture-bound phrases requires strategies that differ from those employed in translating culture-bound terms. Leppihalme (1997) suggests the following strategies as potential approaches for translating culture-bound phrases:

1. Standard translation: The translator substitutes a standard phrase from the source text with an equivalent standard phrase in the target text as long as these phrases are transcultural or carry connotative significance, meaning they carry linguistic or cultural equivalence in the targeted culture. This approach mainly involves a skilled reader who can recognize references within the target text.
2. Literal translation or minimal change often delivers the linguistic aspect without taking into account the connotative or contextual significance, leading to translations that lack depth compared to the original text. However, literal translations can effectively convey meaning when the culturally specific content is transcultural, serving as a "standard translation."

Comprehending the translation of the previous two strategies heavily depends on the reader's familiarity with the source culture, which affects their ability to recognize allusions. Only those readers who are identified as bilingual and bicultural, who are fluent in the two languages and have sufficient experience in both cultures, can discern the allusions present in the

target text. In contrast, average readers may experience what is known as a "culture bump," which refers to the gap caused by cultural differences.

3. Extra guidance added in the text, allowing the translator to provide additional clarification through minor modifications or additions intended to convey some of the implied background information.
4. Internal marking for culture-bound phrases involves phrasing or syntax that includes stylistic contrasts, poetic vocabulary, and italics that deviate from the typical context style.
5. Replacement by a target language item occurs when a phrase is transcultural. The translator substitutes culture-bound phrases with a connotative item from the target language.
6. Reduction to sense by rephrasing. This technique allows the translator to clarify the meanings of culturally distinctive items by rephrasing them and emphasizing their informative function without necessarily using any of their composite parts in the translation.
7. Re-creation using a fusion of techniques is a strategy that employs combining more than one method to form a creative structure that accurately delivers the meaning.

After presenting her strategies, Leppihalme (1997) states that the validity of the translation depends on the audience's familiarity with the text. Therefore, conveying the accurate meaning of the terms and expressions within a specific situational and cultural context that resonates with the audience is more significant than employing the best strategy for the translation.

2.3. Literature Review

This section presents the outcomes and conclusions of previous studies relevant to this topic to identify the existing gap while comparing earlier

results with those found in this study. The studies analyzed in this section are organized according to various themes. The review of the studies starts by presenting the general studies on Quran translation, followed by more specialized studies on Skopos Theory and Quran translation, and concludes with studies on translating Quranic terms and expressions.

2.3.1. Quran Translation

Zahid et al. (2020) seek to present a novel theory of Quran translation that focuses on the religious meaning and the pragmatic context while addressing the specific challenges of translating the Quran. They employ a qualitative method to analyze three translations of three verses from different backgrounds, based on the interpretations of three distinct exegeses. The findings indicate that translating the Quran into other languages presents numerous challenges. Even exegetes encounter significant difficulties when interpreting the verses in the same language, let alone in structurally, semantically, and culturally different languages, such as Arabic and English. It is also found that the Religious Communicative Theory compensates for the significant losses inherent in Quran translation. Moreover, they provide translators with valuable guidelines to enhance the quality of Quran translations and facilitate effective communication with the intended audience.

Boulaouali (2021) undertook a study with the objective of investigating the historical factors contributing to the development of Quran translation, clarifying the theological consensus on the prohibition of translating the Quran into other languages and addressing the challenges associated with Quran translation. Additionally, the study emphasizes the necessity of understanding the universal message of the Quran, which can only be achieved through translation. A qualitative approach was employed to convey

the essential information. It is observed that considerable emphasis was placed on translating Greek philosophical and scientific texts into Arabic. However, the translation of the Quran has received relatively little attention. Furthermore, the Quran translation, which emerged in the eleventh century, is vital for enhancing the understanding of Islam's holy text among new generations of Muslims and converts who have not yet mastered the Arabic language, as well as among the People of the Book (Christians and Jews). There exists a significant need for a thorough comprehension of the Quran, particularly among non-Arabic speakers, who represent the majority of the Muslim population.

In a study conducted by Muhsinin (2022), the researcher seeks to analyze and compare five English translations of three verses from the Quran, with particular emphasis on the translation of verses commanding action. A qualitative method is used to examine the similarities and differences found in these translations. The findings revealed both overlaps and distinctions among the five translations regarding the interpretation of commands, particularly in terms of word choice and grammatical structures. However, these differences do not compromise the overall meaning. Muhsinin (2022) posits that "the Quran must be in Arabic; if it is not in Arabic, it is not the Quran," emphasizing that translating the Quran into another language can never fully convey its underlying ideas. Some nuances are inevitably lost in translation, as a literal interpretation fails to capture the cultural significance of the words, especially given the varying cultural contexts. Moreover, the subjectivity of translators arises from their knowledge and backgrounds, resulting in a spectrum of translations across different contexts.

A qualitative study by Ellass and Bennoudi (2023) explores the hermeneutic role of the translator in the context of Quran translation. This

study focuses on reclaiming the active role of the translator in translating the Holy Quran, which the dominant Western models of sacred translation have constrained. The most significant studies and information related to the topic are presented for analysis. The findings show that Quran translation lacks a consistent approach that balances the Quran with exegetical interpretations. Consequently, the researchers emphasize the active role of the translator and advocate for freeing the practice of Quran translation from Western translation models.

Mahbouba (2024) executed a qualitative study intending to examine the debate and conflicting arguments surrounding the translation of the Quran, where opinions are divided between supporters and opponents. This study underlines the challenges faced when translating the Quran due to its unique characteristics. Consequently, the study emphasizes the importance of improving access to Quran translations for non-Arabic speakers while also highlighting the need to balance fidelity to the original text with clear communication, enabling translators to ensure that the message of the Quran reaches a global audience.

2.3.2. Skopos Theory and Quran Translation

Abdelaal (2019) conducted a study that shed light on the challenges of translating certain verses of the Holy Quran and finding the methodologies that might address these challenges from theoretical and practical perspectives through the lens of Skopos theory. The study employed a mixed-method approach to analyze six verses. The findings underscore the issues present in the analyzed translations and emphasize the effectiveness of Skopos theory in providing a pragmatic and contemporary approach to translating the Holy Quran. Abdelaal (2019) concludes that applying Skopos theory can effectively convey the core meaning and the connotations

associated with the source text, when possible, stating that "the translation of the Holy Quran should be guided by its Skopos rather than unrealistically aiming at achieving equivalence." However, other characteristics, such as stylistic elements, are secondary in achieving an accurate meaning.

A study by Iqbal et al. (2021) aims to investigate the most effective translation for conveying an accurate interpretation of the meanings of the verses. Using a comparative approach, the researchers analyze three English translations by Pickthall and Asad of four selected Surahs from the Quran. Mixed methodologies are employed, starting with a qualitative evaluation of the verses. Then, the total word count in each translation is compared to the total word count in the corresponding Surah of the target language to enhance accuracy. The outcomes demonstrate that both translations maintain the rules of the Skopos theory, leading to a precise translation that remains faithful to the source text and meets the needs of the target audience. The study concludes that "aim-specified translation is more useful than a multipurpose rendering" (Iqbal et al., 2021).

The purpose of a study conducted by Almoghirah (2024) is to analyze the translation of emphatic devices in Surat Yusuf within the English Quranic translation, using a descriptive functional approach based on Vermeer's Skopos theory. A qualitative methodology is applied to analyze selected samples and assess whether the functions of the original emphatic devices are effectively conveyed in three translations. The results highlight the importance of understanding the functions of emphatic devices and demonstrate a balance between fidelity and the original text.

In translating the Quran and other religious texts, some researchers continue to hold opposing viewpoints. Some researchers view the Skopos theory as just one of several theories that have their drawbacks. Jabir (2006)

conducted a qualitative study to investigate the principles and shortcomings of the Skopos theory. He argues that the Skopos theory is limited to translating religious texts because it focuses on the purpose of the translation while neglecting the necessity of considering the source text to provide the needed evidence. Another issue caused by the emphasis on purpose is that it occurred at the expense of the translator's role. Conversely, in other situations, Skopos theory treats the translator as an independent creator of the translated text, shaping a new version based on the audience's needs and disregarding the importance of the source text. From his perspective, Jabir (2006) believes this makes the Skopos theory limited and lacking universal characteristics.

2.3.3. Translation of Quranic Terms

A study conducted by AlQahtani (2020) aims to determine the best strategies and types of euphemisms for translating the euphemism for hardship in the Quran. The holy texts contain denotative and connotative meanings, making their interpretation and translation quite sensitive. In this study, the researcher compares three translations of four samples from the holy Quran, focusing on euphemisms for hardship using an analytical approach. The findings indicate that literal translation is the most commonly used strategy in translating euphemisms. The results also highlight the level of awareness translators must possess when translating euphemisms due to their complexity and connotative meaning.

A qualitative study by Alhaj (2022) analyzes three translations to identify the pragma-linguistic complexities translators encounter when translating love words from the Quran into English. It also examines these translators' strategies and how they aim to address their challenges. The findings reveal that the three analyzed translations fail to convey the accurate embedded meaning. Translating love words in the Holy Quran proves to be

more complicated than in other genres because the Quranic terms include subtle moral distinctions that are difficult to grasp due to their embedded meanings. Alhaj (2022) concludes that literal translation is ineffective for translating Quranic love terms, as the Arabic terms often carry figurative meanings.

Khalaf et al.'s (2023) study examines the impact of variations in word derivations in the Holy Quran, conveying their communicative significance during translation. The purpose of this study is to identify the translation that delivers the intended pragmatic meaning arising from differences in word derivation for each verse when translated into English. To achieve this objective, the study analyzed a corpus of random verses containing variations in morphological derivation from the Holy Quran and their translations by six translators. It utilizes Nida's principle of equivalent to uncover the loss of communicative impact in these translations. Khalaf et al. (2023) conclude that there is a failure to deliver the intended pragmatic effect caused by variations in word derivations across nearly all the analyzed translations. They state, "The reasons behind this failure might be attributed to the translators' inability to grasp the intended pragmatic implications resulting from the morphological variations of words" (Khalaf et al., 2023).

In Lachgar's (2023) study, a qualitative, comparative, and analytical methodology is applied to investigate the efficacy of the conveyance strategy in translating selected Quranic terms, which is regarded as one of the most complex processes for communicating the Quranic message to the world. The findings confirm the active and challenging role of the translator, who must serve as the mediator between languages, cultures, and people. It is recommended that implementing the conveyance strategy could face the challenges that arise in translating Quranic terms by assisting the translator in

delivering the accurate message to the target reader as articulated in the Holy Quran. Additionally, it is emphasized that the translator should be aware of the context of Quranic terms, which may affect their meanings, as well as the potential to provide additional information about these terms to clarify any confusion that may arise.

Kadhim et al. (2023) undertook a qualitative study exploring the challenges of translating religious texts, particularly focusing on specialized terms. The aim of the study is to examine the challenges associated with pronoun usage in translation that could lead to misunderstandings among target readers. The researchers addressed these challenges to improve translations of the Quran. The analysis reveals that the target language's lack of equivalent terms and cultural connotations complicates the translation process due to the absence of terms that substitute the Quranic terms. Consequently, using descriptive or explanatory synonyms is a common strategy among translators when direct translation may not be feasible because of linguistic and cultural differences.

2.3.4. Translation of Quranic Expressions

Hassan and Menacere (2019) conducted a study to explore the challenges translators face while translating phraseology and the significance of clarifying the phraseological theoretical base to facilitate the translation process for the translators and the target audience. This issue is chosen due to the unanswered questions and inconsistencies in the phraseology debate. The study analyzes five English translations of Quranic phrases to assess their accuracy in conveying the Islamic meaning. The results indicate that all the analyzed translations failed to accurately reflect the meaning according to the exegetes' interpretations. Additionally, it is found that most translators employ a literal translation strategy, leading to inadequate translations. It is suggested

that Quranic dictionaries should be updated to overcome the flaws identified by researchers from various perspectives.

A study by Issa and Hammood (2020) aims to analyze the translation of specific Quranic phrases that have cultural significance to underscore the influence of cultural elements on the translation of the Quran. An analytical-content method is adopted, utilizing Vladimir Ivir's approach to compare 20 Quranic phrases from the original text with three randomly selected English translations. The study concludes that translating Quranic phrases is complex and requires a skilled translator fluent in Arabic and English to grasp the embedded meanings. This entails considering the works of prominent Muslim scholars and Quranic exegeses to convey accurate meanings. Furthermore, it is recommended that translators of religious texts undergo intensive training to expand their lexical knowledge.

Hummadi et al. (2020) conducted a study to scrutinize the challenges of rhetorical loss encountered while translating the prepositional phrases of Qur'anic verses, identify their causes, and propose helpful mechanisms using descriptive qualitative content analysis. Translators often rely solely on the explicitly stated meaning in translating these prepositions, overlooking the implicitly stated meanings associated with specific rhetorical devices. The results indicate a failure in translations to convey the rhetorical meanings of prepositional phrases, which are analyzed in terms of Relevance Theory and the distinction between explicature and implicature. The researchers assert that "meaning equivalence in translation requires translators to be aware of not only the explicitly stated meanings of prepositions but the implicitly communicated ones as well, which are recoverable through referring to Arabic heritage resources and interpretation books dedicated to exploring the

rhetorical purposes of prepositions alternation in Qur'anic verses" (Hummadi et al., 2020).

Qassem (2021) conducted a study with the purpose of observing the translations of the intralinguistic and extralinguistic features of Quranic verb-noun collocations to assess their accuracy in delivering the style and meaning articulated in the Holy Quran. A corpus-based methodology is employed to analyze seven translations of Quranic collocations drawn from the Quranic Arabic Corpus. The accuracy of the delivered meaning is evaluated by comparing the translations to linguistic and exegetical analyses based on Reiss's text analysis model. The study concludes by emphasizing that depending on linguistic and exegetical analyses in translation is a fundamental principle for producing adequate translations and preventing meaning deviation and translation loss. Furthermore, it is revealed that Quranic collocations require exceptional literary techniques and devices to be conveyed naturally and adequately into English.

A study by Rumman and Salem (2023) evaluates three English translations of metaphors from the Holy Quran. It focuses on investigating the adopted translation strategies to convey the meaning of Quranic metaphorical expressions based on Newmark's strategies for translating metaphors. The suitability of the analyzed Quranic metaphors is evaluated concerning two interpretations of exegesis. The findings indicate that the most frequently applied strategies by the selected translators for translating the Quranic metaphors include reproducing the same image in the target language literally, converting metaphor into sense, translating metaphor by simile while keeping the image, converting metaphor into simile plus sense, and reproducing the same metaphor combined with sense, respectively. However, it is found that

the most effective translation is by Al-Hilali & Khan (2000), who strive to preserve the metaphorical image successfully.

2.4. Conclusion

To sum up, this chapter provides a comprehensive overview of the theories related to the study in addition to the fundamental frameworks that equip the reader to comprehend the analytical methodology. Furthermore, it addresses prior studies and outcomes relevant to this study's subject matter to inform the current study, in addition to referencing various methods, instruments, and procedures that align with the primary focus of this investigation. This chapter lays the groundwork for a thorough understanding of certain concepts to facilitate connections among the explored topics.

The literature review asserts that the majority of scholars have reached similar conclusions. They agree on the challenges inherent in translating the Holy Quran and emphasize the translator's responsibility to understand its diverse meanings. Furthermore, they identify the effectiveness of Skopos theory in Quran translation in conveying these meanings articulated within the Holy Quran, which emphasizes the purpose and targeted audience.

The conclusions indicate that a gap persists, particularly concerning the lack of references that accurately translate Quranic terms and expressions while maintaining their Islamic-legal significance. Although researchers have explored this topic, none have specifically addressed the comparative analysis of similar translations concerning poverty related to SDG 1. While the meanings of the selected terms and expressions are alike, they display substantial differences in Quranic interpretations. This makes the topic vital for scholarly inquiry, mainly due to the need to distinguish among these terms and expressions. Such clarification sheds light on critical concepts for Muslims in understanding the priorities associated with Zakāt and alms.

After presenting the theoretical framework and relevant studies concerning the topic in this chapter, the subsequent chapter seeks to explain the study methodology in detail. It provides the reader with a comprehensive understanding of the analytical approach employed.

Chapter Three

Methodology

Chapter Three

Methodology

3.1. Overview

In this study, SDG 1 is viewed from an Islamic perspective. It focuses on translating the Islamic legal terms and expressions related to SDG 1 in the Holy Quran. Although the Islamic-legal terms and expressions may seem straightforward, they carry rich information and details that cannot be fully grasped through literal translation and equivalence alone, as a comprehensive understanding necessitates reference to interpretations. This study relies on Skopos theory, which indicates that the purpose of the target text shapes translation and highlights the socio-cultural context (Schäffner, 1998). This theory is selected due to its focus on the purpose of translation, which is essential for translating religious texts and accurately conveying their Islamic-legal significance, as defined by Shari‘ah (Quran and Sunnah), to non-Arabs in a way that mirrors how Arabs understand it.

This chapter provides an inclusive explanation of the methodology used, along with the objectives and rationale underlying the investigation. It elaborates on the study method, study tools employed for analysis, procedures followed, and data collection methods, which establish the criteria for selecting the verses from the Quran, as well as the translators and interpreters involved. Finally, the challenges faced during the study are presented and analyzed.

3.2. Methodology

This study employs a qualitative approach incorporating an analytical framework based on Skopos theory and Leppihalme’s translation strategies. The rationale for utilizing these strategies stems from their alignment with the

objectives of this study. Leppihalme's strategies effectively categorize terms and expressions, resonating with the Skopos theory, which advocates for translation informed by context and situational factors.

3.3. Study Tools

The translation strategies outlined by Leppihalme (1997) are adopted to identify and analyze the translation techniques applied by the three translators: Khan and Al-Hilali (2020), Abdel Haleem (2004), and Cleary (2004), which are presented in the appendices. The appropriateness of the implemented strategies is evaluated through the lens of Vermeer's Skopos theory.

Leppihalme (1997) undertook a thorough analysis of translation strategies, categorizing them into two primary groups: culture-bound terms and culture-bound phrases translation strategies. Some of these categories include various sub-strategies. The theoretical framework in Chapter Two outlines the strategies used by the chosen translators, accompanied by their explanations.

3.4. Procedures

This study begins by collecting three translations of Islamic-legal terms and expressions from selected verses in the Holy Quran related to SDG 1. The accuracy of the selected translations by Khan and Al-Hilali (2020), Abdel Haleem (2004), and Cleary (2004) are evaluated according to the interpretations provided by the exegetes Ibn Kathir (1998) and Al-Saadi (2000), as well as the linguistic definitions established by Ibn Manẓūr (1994).

Subsequently, an assessment is conducted based on Skopos theory to determine whether the intended Islamic-legal meanings have been adequately conveyed to the reader. Then, Leppihalme's strategies are adopted for the analysis to identify whether the translators used appropriate approaches to

express the Islamic-legal meaning. Ultimately, the study questions are addressed, and appropriate strategies are suggested, supported by justifications for their effectiveness in conveying the Islamic-legal messages included in the Holy Quran to non-Arab readers in a manner similar to how they are presented to Arab readers.

3.5. Data Collection

The data collected comprises fifteen terms and expressions. The terms are *AlMasākīn*, *As-Sadaqāt*, *AlFuqarā'*, *Zakāt*, *As-Salāt*, *AlYatāmá*, *As-Sā'ilīn*, *Ar-Riqāb*, *AlGhārimīn*, and *Ar-Ribā*, while the expressions are *Fī Sabīli Allāh*, *Dhū AlQurbá 'Ibn AlSabīl*, *'l'amilīna 'layhā* and *'lMu'allafa Qulūbuhum*. The terms and expressions from three Suras, AlBaqarah, At-Taubah, and Ar-Rum, are selected according to SDG 1. The translations of these terms and expressions form essential data for this study. The accuracy of these translations in conveying Islamic-legal meanings is assessed based on the interpretations provided by three respected exegetes. The following paragraphs detail the criteria for selecting these terms and expressions, translations, and exegetes.

3.5.1. Criteria for Selecting the Verses

The data adopted for the analysis presented in this study, the verses, are selected in accordance with SDG 1, which aims to "end poverty in all its forms everywhere" (United Nations, 2018). This selection is based on the significance of Goal 1 as articulated in two primary sources: the Holy Quran and the SDGs. The 15 references have been extracted from three distinct Surahs, AlBaqarah, At-Taubah, and Ar-Rum, all of which are relevant to SDG 1 as outlined by IRI (n.d.). The chosen terms and expressions within the four verses are presented in Appendices A, B, C, and D, with the observation that

specific terms and expressions reappear across multiple instances of the verses.

3.5.2. Criteria for Selecting the Translations

The selected translations of terms and expressions from the Holy Quran, originally in Arabic and translated into English, are taken from the following esteemed translators: Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din Al-Hilali (2020), Muhammad Abdel Haleem (2004), and Thomas Cleary (2004). These three translations were selected because of the diversity of the translators' nationalities and cultural backgrounds. Khan is Afghan, Al-Hilali is Moroccan, Abdel Haleem (2004) is Egyptian, and Cleary (2004) is an American translator.

3.5.3. Criteria for Selecting the Interpreters

The accuracy of the selected translations is evaluated in accordance with *Lisān Al-‘Arab* by Ibn Manẓūr (1994), which serves as the linguistic reference. The Islamic-legal meaning is assessed based on the interpretations of two prominent exegetes. The first is the interpretation of Ibn Kathir (1998), acknowledged as an earlier renowned exegete, and the second is Al-Saadi (2000), a representative of modern exegetes. The selection of these two exegetes is supported by their reputation as respected scholars in mainstream Islam, interpreting the texts with regard to both the Quran and the Sunnah.

3.6. Conclusion

The adopted methodology is presented in this chapter. The methods, study tools, and procedures are presented. Furthermore, it provides an in-depth description of the collected data along with the justifications for selecting the verses, the translations, and the exegetes.

The following chapter reviews the results of applying the aforementioned methodological approach. It thoroughly analyzes the selected translations by assessing their effectiveness in conveying the Islamic-legal meaning accurately in light of Skopos theory while considering a linguistic reference and two interpretations. The utilized strategies are categorized according to Leppihalme's (1997) framework and evaluated based on their suitability for delivering the Islamic-legal meani

Chapter Four

Findings

Chapter Four

Findings

4.1. Overview

Leppihalme's strategies are the framework upon which the selected translations are categorized. The strategies employed in this study are assessed in light of the Skopos theory, which aligns with Leppihalme's perspective. They believe that the purpose of the target text, within its linguistic and cultural context, should take precedence over the translatability of the source text during translation.

The analysis clarifies the distinctions in the meanings of Quranic terms and expressions related to poverty. The Holy Quran contains numerous terms and expressions related to poverty, each carrying a distinct meaning and describing different conditions. This clarification may help bridge the gap in addressing SDG 1, which references poverty in general. These explanations could assist in determining the priorities for donations and aid to solve the problem of poverty.

In this chapter, the translation approaches for culture-bound terms and phrases are categorized according to the strategies proposed by Leppihalme (1997). The strategies used by the selected translators related to SDG 1 are outlined below, along with examples from the Quran and their corresponding interpretations, to evaluate the appropriateness of each strategy in effectively conveying the Islamic-legal meaning. Furthermore, this chapter compares the findings of the current study with the results and conclusions established in the prior research detailed in the literature review and addresses the study questions to meet the study's objectives.

4.2. Culture-Bound Terms Translation Strategies

This section of the chapter introduces the first category of Leppihalme's strategies, specifically translation strategies for culture-bound terms. This study identifies four strategies the translators employ for the selected terms, noting that certain strategies include additional sub-strategies. These include retaining culture-bound terms, wherein translators preserve the source language term while providing guidance or footnotes, replacing the term with one in the target language, and omitting the term but conveying its meaning through other means.

4.2.1. Retention of Culture-Bound Term

According to Leppihalme (1997), this strategy is divided into three types. The present study focuses only on two strategies employed by translators regarding the specified terms. In these strategies, the translator preserves the original term in Arabic without modification and provides additional guidance or footnotes for further clarification. The subsequent subheadings illustrate examples and explanations of the strategies mentioned above, accompanied by an assessment of their suitability for the selected terms cases.

4.2.1.1. Preserve the Source Language Term by Adding Some Guidance

This strategy involves retaining the original Arabic terms while adding extra explanations to provide contextual understanding in the following selected examples from the Holy Quran. Translators Khan and Al-Hilali (2020) are the only adopters of this strategy. *AlMasākīn*, *As-Sadaqāt*, *Fuqarā'*, and *Zakāt* are borrowed from Arabic, as presented in the Holy Quran, and the

additional guidance associated with these terms further explains them as shown in Table (1).

The translators Khan and Al-Hilali (2020) deliver the meaning of *AlMasākīn* in Surat AlBaqarah V.177 and Ar-Rūm V.38,39 by maintaining the original term in Arabic from the Holy Quran and providing its translation in the target language (the poor). However, in the preceding verses, the term "poor," which appears subsequent to the Arabic term *AlMasākīn*, does not possess the same Islamic-legal connotation. In English, the "poor" have very little money or do not have enough for basic needs (Oxford Languages, n.d.). From an Arabic standpoint, a person must meet specific conditions and maintain a certain level of health and wealth to be classified as *Miskīn*. He is supposed to be in a better condition than *AlFaqīr*, which could also be translated as "poor." More specifically, regardless of whether a person is in good health condition, he should be in need and ask for assistance (Ibn Manzūr, 1994). According to Islamic law, *AlMasākīn*, defined by Ibn Kathir (1998), as those who lack sufficient food, clothing, or housing. Ibn Kathir's interpretation is supported by Al-Saadi (2000), who notes that these individuals are burdened by need and humiliated by poverty. They may meet half or more of their needs, but not completely; otherwise, they would be considered wealthy.

Since the actual circumstances regarding the health condition and the request for assistance are not described precisely in the translation, the overall Islamic-legal meaning of the term *AlMasākīn* is not conveyed entirely to the non-Arab receiver, who receives the meaning of this person's need without the rest of the details. The rationale for this clarification arises from the importance of differentiating between the two terms, *AlMiskīn* and *AlFaqīr*, within the framework of Islam for readers unfamiliar with Arabic, which will

be explained further in the following sections. This distinction plays a crucial role in prioritizing charitable contributions and *Zakāt*.

In contrast to the preceding situation, the translation by Khan and Al-Hilali (2020) accurately conveys the Islamic-legal interpretation articulated in Surat AlBaqarah V. 217 and Surat At-Taubah V. 60. The term *Sadaqā* remains unchanged in translating Surat AlBaqarah V. 217, while an additional translation (almsgiving) is provided. According to Oxford Languages (n.d.), almsgiving, used within historical or religious contexts, signifies donating money or food to poor people. From a linguistic point of view, *Sadaqāt* is defined by Ibn Manẓūr (1994) as what is given to the poor or needy for the sake of God. From an Islamic-legal perspective, Ibn Kathir (1998) and Al-Saadi (2000) further interpret this term by introducing the concept as it is in the Holy Quran, adding the adjective of concealment and secrecy without providing additional details. It is important to note that *As-Sadaqāt*, in this context, is general, broad, and lacks any restrictions or specific guidelines. Thus, in this translation by Khan and Al-Hilali (2020), the Islamic-legal meaning is effectively transferred to the audience.

In another instance of the same term, Khan and Al-Hilali (2020) provide a translation of *As-Sadaqāt* in Surat At-Taubah V.60, employing a similar strategy. They specify the term by adding (here means *Zakāt*) as a specification for the type of *As-Sadaqāt* while preserving the original term in Arabic. Ibn Manẓūr (1994) defined *As-Sadaqāt* within a linguistic framework, as mentioned in the preceding paragraph. In Ibn Kathir's (1998) interpretation, a comprehensive description is undertaken regarding the characteristics of individuals entitled to receive charity, but the specific type of *As-Sadaqāt* is not remarked. Nevertheless, according to Al-Saadi (2000), *As-Sadaqāt* in this context refers to the obligatory *Zakāt*, as evidenced by the fact that *As-Sadaqāt*

is suggested for all individuals and is not restricted to anyone, as specified in this verse. Consequently, the transition successfully achieves the intention of this verse to the audience in accordance with Al-Saadi's (2000) interpretation.

The term *Fuqarā'* is retained in the translation of Khan and Al-Hilali (2020), followed by (poor) as a translation for further clarification in Surat At-Taubah V.60. In Arabic, *AlFuqarā'* refers to those who lack everything and have disabilities that prevent them from earning a living, executing crafts, who can only perform low-quality work, or who sit at home without asking for help (Ibn Manẓūr, 1994). In Islam, based on Ibn Kathir (1998), *AlFuqarā'* are in greater need than *AlMasākīn*, whose status has been explained in the previous paragraphs. Al-Saadi (2000) confirms this point and adds that *AlFuqarā'* have nothing or some resources but not enough to meet their needs. Despite their different meanings in Islam, the term "poor" is used by Khan and Al-Hilali (2020) to translate the Arabic words *AlFuqarā'* and *AlMasākīn*. This strategy falls short of conveying the intended Islamic-legal message to the readers because it does not clarify the differences between the two terms. As in the case of *AlMasākīn*, the case of *AlFuqarā'* presents an individual's need to the audience without providing a detailed description of their circumstances to determine their priority for charity or *Zakāt*.

The final term in this strategy is *Zakāt*, referenced in Surat Ar-Rūm V.38,39, which Khan and Al-Hilali (2020) translate as "*Zakāt (Sadaqah - charity, etc.)*". According to Ibn Manẓūr (1994), *Zakāt* in language refers to prosperity or the financial support provided to those in need as their right. Despite lacking specific details or justification, Ibn Kathir (1998) asserts that the term in this verse reflects the obligatory *Zakāt* in Islam. Conversely, Al-Saadi (2000) states that it merely represents a traditional act of charity. In this instance, the precision of the translation remains ambiguous to the

receiver due to differing interpretations among exegetes, as the accuracy of the Islamic-legal meaning is determined according to the interpreter that one follows.

The findings of the previously analyzed translations demonstrate that the efficacy of preserving the source language term and adding some guidance strategy is somewhat constrained in delivering the Islamic-legal meaning to the reader. While it might be effective in specific contexts, it fails to perform the whole idea to non-Arabs in others. The primary concern is that this strategy needs to provide more information and specifics. It may operate effectively with general terms. However, it is inadequate for other Islamic-legal concepts that require further interpretations, conditions, and detailed specifics.

Table (1): Preserve the Source Language Term by Adding Some Guidance

Term	Translator	Translation
<i>AlMasākīn</i>	Khan and Al-Hilali	• <i>AlMasākīn</i> (the poor).
<i>As-Sadaqāt</i>		• <i>As-Sadaqāt</i> (almsgiving). • <i>As-Sadaqāt</i> (here means <i>Zakāt</i>).
<i>Fuqarā'</i>		• <i>Fuqarā'</i> (poor).
<i>Zakāt</i>		• <i>Zakāt</i> (<i>Sadaqah</i> - charity, etc.).

4.2.1.2. Preserve the Source Language Term by Adding Footnote

This strategy closely resembles the preceding one, except that it includes more comprehensive details. It involves preserving the term as originally intended in the source text, as well as including footnotes that

provide additional clarifications regarding the term, its guidelines, and relevant Islamic-legal provisions. Translators Khan and Al-Hilali (2020) are the only translators in this study who apply this approach in the subsequent examples. They borrowed the Arabic terms *As-Salāt*, *Zakāt*, and *AlMasākīn*. The terms and their translations are presented in Table (2).

In Surat AlBaqarah V. 177, Khan and Al-Hilali (2020) preserve the Arabic term *As-Salāt*, adding "*Iqāmat-as-Salāt*" and providing an explanatory footnote that includes the Islamic-legal definition of the term alongside a reference to a Hadith of the Prophet PBUH as evidence for the correct performance of *Salāt*: "One must offer the *Salāt* (prayers) as the Prophet PBUH used to offer them, with all their rules and regulations, i.e., standing, bowing, prostrating, and sitting, as he ﷺ has said, "Offer your *Salāt* (prayers) the way you see me performing them." According to Ibn Manẓūr (1994), *As-Salāt* in language encompasses acts of worship that consist of bowing, prostration, supplications, and requests for forgiveness. From an Islamic-legal perspective, Ibn Kathir (1998) provides a similar definition to that of Ibn Manẓūr (1994). However, Al-Saadi (2000) merely references *As-Salāt* in his interpretation without further elaboration. Through this strategy, the translation of Khan and Al-Hilali (2020) effectively communicates the Islamic-legal significance of *As-Salāt* to non-Arabic speaking audiences by detailing its rules and practices in Islam.

The term *Zakāt* is derived from the same verse, AlBaqarah V. 177, translated utilizing a similar strategy. In the translation of Khan and Al-Hilali (2020), the term *Zakāt* is retained in its original form. They provide comprehensive context in the footnotes, identifying the term's definition, its regulations, and its societal benefits, stating "a certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid

yearly for the benefit of the poor in the Muslim community. Paying *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security." In Arabic, *Zakāt* means growth and profit. It is seen as a donation to people in need, reflecting their rightful claims according to Islamic teachings, akin to charity. (Ibn Manẓūr, 1994). Based on Ibn Kathir (1998), there are two main interpretations of its Islamic-legal meaning in this verse: as a form of *Zakāt* on money or as a means of purifying the soul and liberating it from immoral inclinations. Without extensive elaboration, Al-Saadi (2000) refers to it simply as *Zakāt*. In this context, Khan and Al-Hilali's (2000) translation provides a thorough explanation of *Zakāt*, effectively articulating its Islamic-legal significance that the foreign recipient needs.

The translation of the preserved term *AlMasākīn* in Surat At-Taubah V.60, by Khan and Al-Hilali (2020), represents the final term in this strategy. The translators preserve the Arabic term accompanied by a footnote that references a Hadith of the Messenger of Allah PBUH. Furthermore, they suggest consulting additional interpretations to gain a deeper understanding of the attributes of *AlMasākīn*. They reference the Hadith "narrated by Abu Hurairah رضي الله عنه states: "*AlMiskīn* (the poor) is not the one who goes round people and asks them for a mouthful or two (of meals) or a date or two, but *AlMiskīn* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people" and add "see *Sahih Al-Bukhāri* and *Tafsir At-Tabarī*." Ibn Manẓūr (1994) defines *AlMasākīn* as individuals who are in good health, seek assistance, and have circumstances that should be better than *AlFuqarā'*. Ibn Kathir (1998) characterizes them as individuals who seek help from others, whereas Al-Saadi (2000) identifies

them as persons who obtain at least half, if not more, of their needs. This particular situation reveals certain contradictions between the interpretations of the exegetes and the meaning of Hadith in the footnote, complicating the evaluation of the appropriate translation. Hence, the agreement among exegetes regarding the interpretation is the only factor that facilitates determining the meaning in this context. The consensus in this example contradicts the Hadith mentioned in the translations, creating a flaw in the desired goal of conveying the Islamic-legal meaning to the recipient.

This strategy is recognized as highly effective for religious terms that are either unique to the Arabic language or have distinct meanings in Islam compared to other languages and cultures. This method is regarded as a means of bridging the gaps left by the previous approach, as it provides foreign readers lacking prior knowledge of Arabic culture or language with all the requisite information and details.

Table (2): Preserve the Source Language Term by Adding Footnote

Term	Translator	Translation
<i>As-Salāt</i>	Khan and Al-Hilali	• <i>As-Salāt "Iqāmat-as-Salāt"</i>. • A footnote of the Islamic-legal definition and a reference to a Hadith as evidence for the correct performance of <i>Salāt</i>.
<i>Zakāt</i>		• <i>Zakāt</i>. • A footnote of the term's definition, its regulations, and its societal benefits

<i>AlMasākīn</i>	• <i>AlMasākīn</i> • A footnote of a Hadith and a reference to <i>Sahih Al-Bukhārī</i> and <i>Tafsir At-Tabarī</i>.
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4.2.2. Replacement of the Term with a Target Language Term

This strategy enables translators to substitute Arabic terms in the Holy Quran with equivalent terms in the target language, particularly in instances where the terms are cross-cultural and carry specific connotations. This approach is based on the belief that such substitutions effectively preserve the original meaning. The study shows that most of the terms in Table (3) are translated using this strategy: *AlYatāmá*, *AlMasākīn*, *As-Sā'ilīn*, *Ar-Riqāb*, *As-Salāt*, *Zakāt*, *As-Sadaqāt*, and *AlFuqarā'*.

The three translations express the meaning of *AlYatāmá* as presented in Surat AlBaqarah V.177 through the English term "orphans." However, this term has different connotations in Arabic than in English. In English, "orphans" refers to a child whose parents are deceased (Oxford Dictionary, n.d.). In Arabic, *AlYatāmá* refers to individuals entitled to charity, or *Zakāt*, due to specific circumstances distinguishing them from those who lost their families. *AlYatāmá* specifically refers to those whose fathers have died before they reach puberty, as explained by Ibn Manẓūr (1994). This definition is supported by Ibn Kathir (1998) and Al-Saadi (2000), who further clarify that these individuals lack a breadwinner, are weak, and cannot seek employment to support themselves. It is essential to acknowledge that the translations in this instance did not sufficiently convey the Islamic-legal meaning as understood within Islamic jurisprudence through applying this strategy. The

English term "orphan" is relatively general, whereas the Arabic definition is explicitly defined. Thus, the reader may not be provided with the precise meaning in this context. The rationale behind this lies in the different terminologies used in Arabic to describe individuals who have lost a family member. Specifically, a person who loses a father has a distinct term, differing from the term used for a person who loses a mother; both terms are different from those applied to someone who loses both parents.

The term *AlMasākīn* appeared in Surat AlBaqarah V.177 and Ar-Rūm V.38,39. Abdel Haleem (2004) translates it as "needy," whereas Cleary (2004) interprets it as "poor." In Surat At-Taubah V.60, the term is repeated, translated by both Abdel Haleem (2004) and Cleary (2004) as "needy." Linguistically, *AlMasākīn* refers to individuals who actively seek assistance but are usually in better health and circumstances than *AlFuqarā'*. Ibn Kathir (1998) asserts that *AlMasākīn* lacks sufficient provisions in terms of food, clothing, and housing. Al-Saadi (2000) agrees with this perspective, indicating that they are enslaved by poverty and compelled by their needs. However, they can often acquire enough to satisfy half or more of their essential requirements. The translations of *AlMasākīn* do not adequately capture the Islamic-legal connotation in this context. As previously mentioned, *AlMasākīn* possesses specific attributes that are not explained or clarified adequately in this case, which gives the reader a general understanding of the meaning of the term without understanding its details from the Islamic perspective.

The term *As-Sā'ilīn* is referenced in Surat AlBaqarah V.177. Cleary (2004) translates it as "needy," referring to individuals who lack the necessities of life (Oxford Languages, n.d.). In contrast, Abdel Haleem (2004) interprets it as "beggars," describing those who are homeless and rely

on asking for money or food (Oxford Languages, n.d.). In Arabic, *As-Sā'ilīn* describes anyone who seeks and requests sustenance (Ibn Manẓūr, 1994; Ibn Kathir, 1998). According to Al-Saadi (2000), *As-Sā'ilīn* refers to those in difficult circumstances who ask for assistance. While the first translation, "needy," emphasizes the idea of need, it overlooks the implication that this need compels people to seek help, which is more clearly highlighted in the second translation, "beggars." However, the term "beggar" in English is also an inappropriate term to describe *As-Sā'ilīn* as it implies a degradation of their dignity. Thus, neither "needy" nor "beggars" captures the intended Islamic-legal meaning of the term as presented in the Quran for the targeted audience.

Cleary (2004) translates the term *Ar-Riqāb* in Surat AlBaqarah V.177 as "slaves," as did Khan and Al-Hilali (2020). According to Oxford Languages (n.d.), this term refers to an individual compelled to serve and follow another, regarded as their possession, a person in bondage. In Surat At-Taubah V.60, Khan and Al-Hilali (2020) translate the same term as "captives," signifying a "prisoner" (Oxford Languages, n.d.), while Abdel Haleem (2004) also translates it as "slaves." In Arabic, *Ar-Riqāb* does not refer to all slaves but rather to those who seek their freedom (Ibn Manẓūr, 1994). This verse's translations are inadequately represented according to Ibn Kathir (1998) and Al-Saadi (2000), who describe these individuals as slaves attempting to attain liberation by paying an amount to their masters. However, they lack the necessary funds to do so. Therefore, the shortcomings of this interpretation in representing the Islamic-legal meaning of *Ar-Riqāb* to non-Arab readers are obvious. The goal remains unfulfilled because the translation categorizes them only as slaves, lacking clarification on their struggle for freedom and self-liberation.

As-Salāt is a term that translators interpret using an equivalent term in the target language. Abdel Haleem (2004) translates *As-Salāt* in Surat AlBaqarah V.177 as "prayers," while Cleary (2004) uses "pray." Ibn Manzūr (1994) describes *As-Salāt* as acts of worship linguistically, including bowing, prostrating, supplication, and seeking forgiveness. Furthermore, Ibn Kathir (1998) explains that *As-Salāt* signifies the Islamic practice of performing prayer rituals at specified times, which involve bowing, prostrating, and cultivating tranquility and humility. However, Al-Saadi (2000) merely quotes *As-Salāt* without further explanation. However, the translations provided for the term do not fully capture the profound connotation of *As-Salāt* in Islam. The English term "prayer" is defined by Oxford Languages (n.d.) as a severe appeal for assistance or gratitude addressed to God. Nevertheless, this definition does not align with the Islamic-legal interpretation of *As-Salāt* in the Quran, which signifies a specific devotion directed merely towards Allah. The mentioned translations prevent non-Arabic speakers from distinguishing the Arabic term and its use in Islam from other languages and religions, where it may have multiple meanings and connotations.

In the translations of Abdel Haleem (2004) and Cleary (2004), the term *Zakāt*, as presented in Surat AlBaqarah V.177, is translated as "alms," a term which generally denotes the act of providing financial assistance or food to impoverished individuals used in historical contexts (Oxford Languages, n.d.). In Surat Ar-Rūm V.38-39, Abdel Haleem (2004) translates the term as "charity," which is the voluntary help, usually money, to those in need (Oxford Languages, n.d.), while Cleary (2004) also refers to it as "alms." In Arabic, *Zakāt*, growth and profit or charitable contributions under Islamic principles as defined by Ibn Manzūr (1994). Regarding Ibn Kathir's interpretation (1998) of Surat AlBaqarah V.177, the Islamic-legal connotation might relate to either

the purification of wealth or the liberation of the soul from immorality. Al-Saadi (2000) interprets it as *Zakāt* but does not provide further clarification. Nonetheless, Ibn Kathir (1998) refers to the term in Surat Ar-Rūm V.38 as *Zakāt*, whereas Al-Saadi (2000) states it is a charity or alms. These translations do not accurately convey the Islamic legal meaning of *Zakāt* in Islam to the reader. They fail to clearly distinguish between the obligatory *Zakāt*, its definition and regulations, and voluntary charity.

Abdel Haleem (2004) translates the term *As-Sadaqāt* in Surat AlBaqarah V. 271 as "charity." In Surat At-Taubah V.60, he translates it as "alms," whereas Cleary (2004) refers to it as "charities." Linguistically, *As-Sadaqāt* are the charities provided for the sake of Allah. (Ibn Manẓūr, 1994). From an Islamic-legal perspective, both Ibn Kathir (1998) and Al-Saadi (2000) incorporate the adjectives concealment and secrecy in their interpretations of the term in Surat AlBaqarah V.271. Conversely, Ibn Kathir (1998) asserts that *As-Sadaqāt* in Surat At-Taubah V.60 refers to charitable giving in a general sense, devoid of specific connotations. However, Al-Saadi (2000) posits that in this context, *As-Sadaqāt* signifies the obligatory *Zakāt* since charity is validated for everyone without prioritizing anyone. In this instance, the accuracy of the translation is ambiguous, given the various interpretations by scholars. The faithfulness of the Islamic-legal interpretation depends on the specific interpreter the recipient follows.

Surat AlBaqarah V.271 and Surat At-Taubah V.60 contain the term *Fuqarā'*. In the former, it is translated as "needy" by Khan and Al-Hilali (2020), referring to those who experience extreme poverty and are devoid of essential life necessities (Oxford Languages, n.d.). Whereas the latter is translated as "poor" by Abdel Haleem (2004) and Cleary (2004), indicating those who do not have sufficient financial resources to maintain a standard of

living considered comfortable or normal in society, according to Oxford Languages (n.d.). Like the term *AlMasākīn*, certain traits are required to classify individuals as *AlFuqarā'*. They are identified as individuals who have nothing, those in great need, those unable to support themselves because of a disability or illness, individuals unemployed for legitimate reasons, those with limited job opportunities, and those who stay at home without making any requests. (Ibn Manzūr, 1994). Ibn Kathir (1998) interprets *AlFuqarā'* as being in greater need than *AlMasākīn*. Al-Saadi (2000) supports this interpretation by asserting that God prioritizes them, beginning with the most significant needs. He explains that these individuals have nothing or only some of their essential needs. Accordingly, the Islamic-legal implications of this term are diminished by employing this strategy, as the distinction between *AlFuqarā'* and *AlMasākīn* is not specified for the audience, nor do the characteristics of *AlFuqarā'* are clarified to establish their priority in receiving *Zakāt*.

This strategy is the most commonly used for translating culture-bound terms. Employing this approach for cross-cultural terms with an English equivalent captures their Islamic-legal meanings as they appear in the Holy Quran. However, this strategy cannot effectively convey the intended meaning when a term is not cross-cultural and has no English equivalent or connotations. Another difficulty is that English words frequently possess several meanings, while Arabic words and Islamic terms are generally more precise, typically having just one meaning. These challenges complicate translating Arabic terms into English, potentially leading to limited or incorrect understanding for the intended reader. Therefore, this strategy must be applied with caution, taking the context into account and considering the difference between linguistic equivalence when interpreting terms from an Islamic perspective.

Table (3): Replacement of the Term with a Target Language Term

Term	Translator	Translation
<i>AlYatāmá</i>	All	• Orphans.
<i>AlMasākīn</i>	Abdel Haleem	• Needy. • Needy.
	Cleary	• Poor. • Needy.
<i>As-Sā'ilīn</i>	Cleary	• Needy.
	Abdel Haleem	• Beggars.
<i>Ar-Riqāb</i>	All	• Slaves.
	Khan and Al-Hilali	• Captives
<i>As-Salāt</i>	Abdel Haleem	• Prayers.
	Cleary	• Pray.
<i>Zakāt</i>	Abdel Haleem	• Alms. • Charity.
	Cleary	• Alms.
<i>As-Sadaqāt</i>	Abdel Haleem	• Charity.
		• Alms.
	Cleary	• Charities.
<i>AlFuqarā'</i>	Khan and Al-Hilali	• Needy.
	Abdel Haleem	• Poor
	Cleary	

4.2.3. Omission of the Term

In contrast to the first strategy, a complete omission of the Arabic term involves applying this strategy while providing the meaning through alternative means. This strategy includes two distinct types of omissions. However, only one type is presented in this study according to the selected translations.

4.2.3.1. Omit the Culture-Bound Term but Transfer the Sense by Other Means.

This sub-strategy entails a complete omission of the Arabic term and delivering its meaning by applying various methods, such as explanations or illustrative phrases, as demonstrated in Table (4). The terms *As-Sā'ilīn*, *Ar-Riqāb*, *As-Sadaqāt*, *AlGhārimīn*, and *Ar-Ribā* in the following paragraphs are translated using this technique.

In the translation of Khan and Al-Hilali (2020), the term *As-Sā'ilīn* in Surat AlBaqarah V.177 is rendered as "those who ask." In Arabic, they are those who request sustenance (Ibn Manẓūr, 1994). Both Al-Saadi (2000) and Ibn Kathir (1998) support this interpretation, stating that they are individuals in need who are required to seek assistance from others. Thus, this interpretation aligns with the meaning found in the Holy Quran, fulfilling the intent of conveying the Islamic-legal meaning to the recipient.

The term *Ar-Riqāb* is translated as "those in bondage" in Surat AlBaqarah V.177 by Abdel Haleem (2004). Similarly, Cleary (2004) uses the exact translation for this term in Surah At-Taubah V.60. Linguistically, *Ar-Riqāb* refers to enslaved individuals who seek their freedom (Ibn Manẓūr, 1994). Ibn Kathir (1998) further describes these individuals as slaves who either pay their masters for freedom or those who pay to secure the freedom

of other enslaved people. This classification is supported by Al-Saadi (2000), who claims they are individuals pursuing liberation. The mentioned translation of the term indicates that the meaning of *Ar-Riqāb* is unclear for the non-Arab reader. It fails to adequately represent the circumstances of the individuals in the situation, as it connotes enslavement without clarifying their quest for freedom.

As-Sadaqāt in Surat AlBaqarah V. 271 is translated as "acts of charity" by Cleary (2004). According to Ibn Manẓūr (1994), it is defined as alms given for the sake of a reward from Allah. Al-Saadi (2000) and Ibn Kathir (1998) describe it as a hidden or concealed form of charity. This translation effectively conveys the accurate meaning to the audience in this context, as *As-Sadaqāt* is a general term that does not impose any conditions or specifics.

The three translators interpret the term *AlGhārimīn* in Surat At-Taubah V.60 as "those in debt." Linguistically, Ibn Manẓūr (1994) defines the term *AlGhārimīn* as the individuals obligated to settle debts arising from burdens or circumstances other than a sin. Ibn Kathir (1998) elaborates that these individuals have obligations to fulfill but lack sufficient financial resources. They may be in debt from previous commitments or may have sinned and subsequently seek repentance from God. Al-Saadi (2000) provides various interpretations of *AlGhārimīn*, including the need for those in debt to seek reconciliation. This reconciliation occurs in conflict between two parties, where an individual mediates to resolve the issue by providing financial assistance to one or both sides. In return for this assistance, he may receive a portion of the *Zakāt*, which encourages his involvement and strengthens his resolve, even if he is already wealthy. Furthermore, individuals who incur personal debts and later face bankruptcy are offered resources to help resolve their financial obligations debts. In the current context, the translation is seen

as general and non-specific compared to the interpretations offered by scholars. In this instance, the recipient perceives the general meaning relating to those in debt without knowing the specific circumstances under which Islam permits the acceptance of *Zakāt* or charity. Thus, the Islamic legal meaning is not effectively conveyed when translating this term to the foreign reader.

The absence of a corresponding concept for the final term, *Ar-Ribā*, in the English language and culture, makes its translation particularly challenging. As a result, it is often expressed in descriptive phrases. According to Khan and Al-Hilali (2020), the term *Ar-Ribā* referenced in Surah Ar-Rūm V.38,39, is translated as "which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return)." Additionally, they include a footnote citing *Tafsīr Ibn Kathir* for further clarification. Abdel Haleem (2004) defines it as "whatever you Lend out in usury to gain value through other people's wealth," and Cleary (2004) further elaborates it as "whatever excess you Invest in people's property to make more profit." Linguistically, *Ar-Ribā* connotes the notions of increasing and growing (Ibn Manẓūr, 1994). As Ibn Kathir (1998) detailed, *Ar-Ribā* encompasses everything given to individuals with the expectation of receiving more in return, which the Prophet PBUH prohibits. Therefore, one does not attain rewards from Allah for engaging in it. Al-Saadi (2000) offers an extensive analysis of *Ar-Ribā*, describing it as providing money with the intention of acquiring an increase. Thus, giving money to someone with the hope of receiving a greater amount in return does not enhance one's reward from Allah, as it lacks the necessary sincerity. Similarly, actions intended to elevate one's status or display wealth are unlikely to yield greater rewards from Allah. While almost all translators have conveyed the Islamic-legal

meaning described to foreigners, the first translation, by Khan and Al-Hilali (2020), effectively articulated the comprehensive and accurate interpretation by referencing the interpretation provided by Ibn Kathir for further legitimate and reliable clarification.

Some translators achieve success with this strategy, while others do not. Implementing this approach in a manner that allows the reader to understand the Islamic-legal meaning by providing an adequate translation is considered successful. In contrast, instances deemed unsuccessful occur when the audience merely gets the translation that clarifies the general concept rather than articulates the Islamic-legal meaning. This strategy may be helpful in religious terms when the other means of translation provide the whole idea to the receiver, including clarification and explanations where necessary.

Table (4): Omit the Culture-Bound Term but Transfer the Sense by Other Means

Term	Translator	Translation
<i>As-Sā'ilīn</i>	Khan and Al-Hilali	Those who ask.
<i>Ar-Riqāb</i>	Abdel Haleem Cleary	Those in bondage.
<i>As-Sadaqāt</i>	Cleary	Acts of charity.
<i>AlGhārimīn</i>	All	Those in debt.
<i>Ar-Ribā</i>	Khan and Al-Hilali	- Definition of <i>Ar-Ribā</i>. - Citing <i>Tafsir Ibn Kathir</i> as a reference.
	Abdel Haleem	Definition of <i>Ar-Ribā</i>.
	Cleary	Definition of <i>Ar-Ribā</i>.

4.3. Culture-Bound Phrases Translation Strategies

This section explains the translation strategies related to culture-bound phrases, which constitute the second category of Leppihalme's strategies. The translators involved in this study used only six identified strategies: standard translation, literal translation (minimum change), extra guidance added in the text, replacement by a target language item, reduction to sense by rephrasing, and re-creation using a fusion of techniques. The following subheadings elaborate on each strategy, accompanied by examples of SDG 1 from the Holy Quran.

4.3.1. Standard Translation

This strategy involves substituting a standard expression from the source text with a corresponding expression from the target text when the phrases are culturally specific. This approach ensures that references in the target text are clear only to readers knowledgeable about the original culture. Their familiarity with that culture greatly influences their understanding of the translation. In the present study, this strategy is used once by Abdel Haleem (2004) and Cleary (2004), as Table (5) shows.

In Surat At-Taubah V.60, the phrase *Fī Sabīli Allāh* is translated as "for God's cause" by Abdel Haleem (2004) and as "the cause of God" by Cleary (2004). Linguistically, this expression refers to the direction commanded by Allah. It encompasses *Jihād* and adherence to Allah's path to fulfill all His beneficial commands (Ibn Manzūr, 1994). Per Ibn Kathir (1998), the *Hājj* (pilgrimage) represents the modern path to Allah and is intended for those with no legitimate claim to debt. More specifically, as Al-Saadi (2000) explains, *Fī Sabīli Allāh* is intended for warriors in Allah's path. These warriors are volunteers without a bureau, so they receive *Zakāt* to aid them in

battle, which can cover costs such as the purchase of an animal, a weapon, or living expenses for the warriors and their families, allowing them to focus on *Jihād* with a calm heart. Many scholars state that acquiring knowledge is also part of *Jihād* for Allah's sake. Thus, if someone is able to earn and is free to pursue knowledge, they are eligible to receive *Zakāt*. Additionally, it is considered acceptable to give *Zakāt* to the needy for their required *Hāj*.

The implementation of the standard meaning strategy regarding the previous phrase lacks a clear explanation of its Islamic-legal meaning. It does not achieve its intended goal due to insufficient consideration of various interpretations. The audience obtains a general meaning that includes all actions deemed virtuous by God. However, they do not receive the meaning interpreted by scholars specifying some instances of the path of Allah, indicating that specific righteous actions are distinctly recognized as superior.

Table (5): Standard Translation

Phrase	Translator	Translation
<i>Fī Sabīli Allāh</i>	Abdel Haleem	• For God's cause.
	Cleary	• The cause of God.

4.3.2. Literal Translation (Minimum Change)

The linguistic element is presented with minimal or no consideration for a literal translation's context or implied meanings. Similar to the previous strategy, the reader's understanding of the original culture greatly influences their ability to grasp references, which in turn affects how effectively the translation communicates meaning. This study offers one example of this approach applied by Abdel Haleem (2004), as demonstrated in Table (6).

Abdel Haleem (2004) translates *Dhū AlQurbá* as "near relatives" in Ar-Rūm V.38,39 by appending the adjective "near" to distinguish them from other relatives. In this verse, Ibn Manẓūr (1994), in *Lisān AlArāb*, states that this term indicates closeness in lineage and kinship within the womb. Neither Ibn Kathir (1998) nor Al-Saadi (2000) explains the degree of closeness in a relationship. They simply identify those considered relatives or individuals with whom one shares a close bond.

The adoption of this approach proves effective in conveying the intended meaning for the addressee as articulated in the Holy Quran. This is due to the fact that the meaning within the current context of the expression is not constrained by specific conditions or characteristics, as noted by the exegetes, who identify *Dhū AlQurbá* as referring to any relative without specifics.

Table (6): Literal Translation (Minimum Change)

Phrase	Translator	Translation
<i>Dhū AlQhurbá</i>	Abdel Haleem	Near relatives.

4.3.3. Extra Guidance is Added in the Text

In this study, one instance cited by Khan and Al-Hilali (2020) where additional guidance is included in the text strategy. In this instance, the translator may enhance or modify the text to further clarify the phrases, aiming to provide necessary background information, as Table (7) presents.

In Surat At-Taubah V.60, the term *Ibn AlSabīl* is translated by Khan and Al-Hilali (2020) as "wayfarer", adding (a traveller who is cut off from

everything), which is a traveler on foot who is cut off from all supplies (Oxford Languages, n.d.). Linguistically, this term refers to a stranger stranded on the road or a traveler wishing to return to his homeland but unable to find the necessary resources for the journey (Ibn Manzūr, 1994). This definition is further supported by Kathir (1999) and Al-Saadi (2000).

The objective is partially achieved by explaining that the traveler is disconnected from all external elements, highlighting his need. However, considering that the term "wayfarer" in English means a person who travels on foot, in this case, the translation does not adequately convey the essence of the expression to the reader since the interpreters did not specify the transportation the traveler used in their explanations.

Table (7): Extra Guidance is Added in the Text Strategy

Phrase	Translator	Translation
<i>‘Ibn AlSabīl</i>	Khan and Al-Hilali	Wayfarer (a traveller who is cut off from everything).

4.3.4. Replacement by a Target Language Item

This strategy is employed by all translators when translating the expressions *Dhū AlQurbá* and *‘Ibn AlSabīl*, as Table 8 shows. This approach is akin to the replacement of the term with a target language, as outlined in the previous category. In this strategy, the translators interpret the expression by utilizing another phrase or term from the target language (table (8)).

In Surat AlBaqarah V.177, Khan and Al-Hilali (2020) translate *Dhū AlQurbá* as "kinsfolk," whereas Abdel Haleem (2004) and Cleary (2004) interpret it as "relatives." In Surat Ar-Rūm V.38,39, Khan and Al-Hilali

(2020) employ the term "kindred," while Cleary (2004) uses "kin." The Linguistic meaning indicates that *Dhū AlQurbá* refers to familial and kindred ties (Ibn Manẓūr, 1994). Ibn Kathir (1998) and Al-Saadi (2000) interpret this verse from an Islamic perspective without delving into detailed explanations regarding the nature of these relationships. According to them, these relatives often deserve charitable donations first, highlighting their compassionate relationships and mutual feelings during good and tough times.

Thus, the meaning of *Dhū AlQurbá* is conveyed and presented to the recipient faithfully in accordance with the Holy Quran, as it remains broadly defined and lacks specific qualifications as detailed by exegetes.

In accordance with Khan and Al-Hilali (2020), the phrase *'Ibn AlSabīl* in Surat AlBaqarah V.177 is translated as "wayfarer" and "traveler" by Abdel Haleem (2004) and Cleary (2004). Furthermore, in Surat At-Taubah V.60, the term is translated by Abdel Haleem (2004) as "travelers in need" and "wayfarer" by Cleary (2004). Finally, in Surat Ar-Rūm V.38,39, all translators constantly interpret it as a "wayfarer," is defined by the Oxford Language (n.d.) as a traveler who journeys on foot. However, in language, *'Ibn AlSabīl* is the stranger met along the road or the lost traveler wishing to return home but unable to find help (Ibn Manẓūr, 1994). Ibn Kathir (1998) reinforces this initial characterization by asserting that such an individual represents a guest of the Muslims and can also be perceived as one who desires to travel in obedience but is impeded from doing so. According to Al-Saadi (2000), this individual is identified as a foreigner who is compensated through *Zakāt* to facilitate his return home after becoming lost in a foreign land.

Each translation provides a general overview of *Ibn AlSabīl* and his circumstances, except Abdel Haleem's description of him as "travellers in need." This distinction is significant, as the characteristics of *'Ibn AlSabīl* are

not clearly defined for the audience in the other translations, which inadequately convey the Quranic interpretations. Hence, according to Ibn Manzūr (1994) and Ibn Kathir’s (1998) interpretation, the meaning remains insufficient to the reader due to the omission of the cases mentioned.

This method, which employs linguistic equivalency, is effective only if the expression or concept is understood in the target language and culture or if it enhances fundamental understanding for foreigners, similar to that of Arab readers. However, it may prove insufficient if Islamic-legal interpretations include rules and conditions beyond linguistic or general meanings.

Table (8): Replacement by a Target Language Item

Phrase	Translator	Translation
<i>Dhū AlQhurbá</i>	Khan and Al-Hilali	• Kinsfolk. • Kindred.
	Abdel Haleem	• Relatives.
	Cleary	• Relatives. • Kin.
<i>‘Ibn AlSabīl</i>	Khan and Al-Hilali	• Wayfarer.
	Abdel Haleem Cleary	• Traveler.

4.3.5. Reduction to Sense by Rephrasing

Through the application of this approach, the translator emphasizes the informational importance of culturally distinctive items while rephrasing such content to improve clarity. The expressions *‘l’amilīna ‘layhā* and *‘lMu’allaḥa*

Qulūbuhum are translated using this technique by all translators, as demonstrated in Table (9).

Translations of *l'amilīna 'layhā* in Surat At-Taubah V.60, by Khan and Al-Hilali (2020), is "those employed to collect the funds." Abdel Haleem (2004) refers to them as "those who administer them," and Cleary (2004) describes them as "workers who administer them." The linguistic interpretation identifies these individuals as collectors who gather *Zakāt* from the payers (Ibn Manẓūr, 1994). According to Ibn Kathir (1998), the individuals entitled to a portion of this are the tax collectors and messengers. Nevertheless, it is prohibited for the relatives of the Prophet PBUH to receive charity. Al-Saadi (2000) expands this definition to encompass all individuals engaged in the work of *Zakāt*, including guardians, collectors, shepherds, carriers, and writers, among others involved in this field.

By utilizing this strategy, the three translations proficiently delivered the Islamic-legal message to the receiver without engaging in specifics, which are unnecessary since the exegetes cover all cases and the meaning is not restricted to specific instances.

The expression *lMu'allafa Qulūbuhum* is transmitted by Khan and Al-Hilali (2020) as "the hearts of those who have been inclined (towards Islām)" in Surat At-Taubah V.60. Abdel Haleem (2004) translates it as "those whose hearts need winning over," while Cleary (2004) interprets it as "those whose hearts have been reconciled." In *Lisān AlArāb*, Ibn Manẓūr (1994) identifies them as a group of Arab leaders whom Allah commanded His Prophet PBUH to approach and befriend at the inception of Islam, thereby influencing their followers to embrace the faith. The exegete Ibn Kathir (1998) indicates that some among this group receive *Zakāt* and charities in hopes of converting themselves or their peers to Islam, enhancing their faith, collecting alms from

their communities, or protecting Muslims from external threats. Al-Saadi (2000) asserts that these individuals are leaders respected by their nations, whose conversion to Islam is anticipated, whose evil is feared, who give charities intending to strengthen their own faith or that of their peers or collect it from those who prevent it, thus obtaining what leads to brotherhood and prosperity.

Although the translators communicate the general meaning in this instance, the comprehensive Islamic-legal message that explains the cases of *'lMu'allafa Qulūbuhum* and the rationale for their entitlement to charity and *Zakāt*, as delineated by the exegetes, remains inadequately articulated and ambiguous to the reader.

By employing this strategy, the translators convey the concept in its entirety while articulating the significance of the words in a generalized manner. However, further clarification is necessary to comprehensively understand the Islamic-legal implications regarding interpretation in these specific circumstances. Thus, this approach primarily relies on the translator and their method of rephrasing to accurately convey the intended Islamic-legal meaning to the target audience.

Table (9): Reduction to Sense by Rephrasing Strategy

Phrase	Translator	Translation
<i>'l'amilīna 'layhā</i>	Khan and Al-Hilali	Those employed to collect the funds.
	Abdel Haleem	Those who administer them

	Cleary	Workers who administer them.
<i>'lMu'allafa Qulūbuhum</i>	Khan and Al-Hilali	The hearts of those who have been inclined (towards Islām).
	Abdel Haleem	Those whose hearts need winning over.
	Cleary	Those whose hearts have been reconciled.

4.3.6. Re-creation Using a Fusion of Techniques

This strategy involves the implications of the reference and other effects it creates through the creative organization of a composition. The phrase *Fī Sabīli Allah* is the only expression translated by Khan and Al-Hilali (2020) employing this strategy. They apply extra guidance added to the text alongside internal marking for a culture-bound phrase (table (10)).

According to the translation provided by Khan and Al-Hilali (2020), the phrase *Fī Sabīli Allah* in Surat At-Taubah V.60 is translated to "for Allāh's Cause (i.e. for *Mujahidūn* – those fighting in a Holy battle)." In this translation, a combination of techniques is employed to formulate a clear idea, incorporating additional guidance in the text, such as the information presented in brackets as well as using italics for the culturally specific term "*Mujahidūn*" as a signal of the presence of a borrowed term. Linguistically, *Fī Sabīli Allah* indicates the path prescribed by Allah. In this context, it is the *Jihād* and adherence to Allah's guidance in fulfilling all His beneficial commandments (Ibn Manzūr, 1994). From an Islamic perspective, the *Hājj*

(pilgrimage) is the contemporary path of Allah, and it is meant for invaders with no rights to debt (Ibn Kathir, 1998). More specifically, it is intended for the warrior for Allah's sake. These warriors are volunteers without a bureau, so they receive *Zakāt* to help them in their battle, covering the cost of an animal, a weapon, or living expenses for themselves and their families, allowing them to focus on Jihad with a calm heart (Al-Saadi, 2000). Numerous scholars argue that seeking knowledge represents *Jihād* for Allah's sake. Therefore, *Zakāt* is allocated to those who can earn and have the freedom to pursue knowledge, as well as to individuals in need who recognize their duty to perform *Hājj*.

In the employed strategy, certain concepts are successfully articulated. It has achieved some degree of success in delivering the Islamic-legal meaning to the audience, as the translators provided an example for further clarification. However, the translation does not address additional examples or circumstances mentioned by the exegetes, which restricts the interpretation and confines it to a specific context, *Mujahidūn*.

Table (10): Re-creation Using a Fusion of Techniques Strategy

Phrase	Translator	Translation
<i>Fī Sabīli Allah</i>	Khan and Al-Hilali	For Allāh's Cause (i.e. for <i>Mujahidūn</i> – those fighting in a Holy battle.

The preceding analysis of culture-bound phrase translation strategies proved effective but constrained the meaning and communicated only part of it. Like the previous category, selecting the best translation approach depends

mainly on the translator's creativity in using appropriate strategies, their ability to accurately convey the Islamic-legal meaning, and the readers' familiarity with the source language or culture language.

After thoroughly examining and categorizing the translation of culture-bound terms and phrases, the adopted strategies are evaluated in a comparison to the interpretations and linguistic meanings to assess the accuracy of the meaning conveyed to the target audience. The following section achieves the study objectives by addressing the study questions. It compares the findings of the current study with the results and conclusions established in the prior studies detailed in the literature review and provides relevant suggestions and recommendations.

4.4. Answering Questions of the Study

Most researchers agree that the Holy Quran represents a significant miracle in human history and that no individual has produced anything of a comparable nature (AlZahrani, 2023; Tahhan & Khaled, 2023; Ebrahimi, 2023). This renders the translation of its sophisticated language a considerable challenge, as confirmed by Hassan and Menacere (2019), AlQahtani (2020), Issa and Hammood (2020), Zahid et al. (2020), Boulaouali (2021), Qassem (2021), Alhaj (2022), Muhsinin (2022), Ellass and Bennoudi (2023), Khalaf et al. (2023), Lachgar (2023), Kadhimi et al. (2023) and Mahbouba (2024). As per the findings presented in the previous section, most of the translations are misinterpreted. One of the reasons is the lack of awareness of the difference between the literal and Islamic-legal meanings (Al- 'Uthaymīn, 2013), as Issa and Hammood (2020) emphasized.

As the challenge of translating Islamic-legal terms and expressions continues, poverty also remains one of the ongoing challenges facing all nations and economic systems, and it has yet to be entirely eradicated. As the

economic frameworks have proven inadequate in eliminating poverty entirely (Yar & Nasih, 2023), it is suggested to adopt the Islamic system stipulated in the Quran to address the issue (Zaman, 2018; Maikabara & Zakariyah, 2020; Syahputra & Rofizar, 2023 & Wahyudi et al., 2024). Thus, the significance of distinguishing between the terms and expressions related to SDG1 lies in determining the priority of those who deserve charity and assistance.

4.4.1. To what extent are the Islamic-legal terms and expressions related to SDG 1 accurately translated in light of Skopos Theory?

Although Skopos theory has been subjected to criticisms due to its disregard for the source text during the process of the translation and its inability to fully convey the literary or religious meanings (Jabir, 2006), many scholars advocate the application of Skopos theory in translating the Quran (Abdelaal, 2019; Iqbal et al., 2021 & Almoghirah, 2024). However, the adoption of the Skopos theory in translating the Holy Quran must be subjected to conditions.

In the context of this study, only a few translations align with Skopos theory by effectively conveying the complete Islamic-legal meaning to the targeted recipient. The terms and expressions *As-Salāt*, *Zakāt*, *AlMasākīn*, and *As-Sā'ilīn* by Khan and Al-Hilali (2020), *As-Sadaqāt* and *Ibn AlSabīl* by Abdel Haleem (2004), as well as *Ar-Ribā*, *Dhū AlQurbā* and *'l'amilīna 'layhā* by all translators, succeed in accomplishing the desired functions by effectively delivering the Islamic-legal meaning to the audience as it appears in the Holy Quran. In the preceding translations, the translators prioritize the purpose of the translation while maintaining the theory rules, which are Skopos, coherence, and fidelity (Schäffner, 1998). They address the needs of non-Arab

readers who lack the essential resources and require additional information without causing any misunderstanding, as Nida and Taber (1969) and Schäffner (1998) noted. Furthermore, they follow Nord's (2002) guidance regarding the function-plus-loyalty principle, appropriately considering the source text, the Holy Quran, and the recommendations of AlJalahma and Gomaa (2023) regarding the necessity of incorporating interpretations by exegetes. Consequently, all rules are validated in the aforementioned translations by adequately addressing the Islamic-legal meaning, considering all necessary perspectives. These findings of this study corroborate the conclusions of Abdelaal (2019), Iqbal et al. (2021), Lachgar (2023), and Almoghirah (2024) regarding the effectiveness of adopting Skopos theory for translating Quranic terms and expressions.

In contrast, the remaining examples of the terms and expressions related to SDG 1 convey part of the intended Islamic-legal meaning, including the terms *AlMasākīn*, *Fuqarā'*, *Ar-Riqāb*, *AlGhārimīn*, *As-Sadaqāt*, and the phrases *Fī Sabīli Allāh*, *'Ibn AlSabīl*, and *'lMu'allafa Qulūbuhum*. Nevertheless, the terms *As-Sā'ilīn*, *As-Salāt*, and *Zakāt*, by Abdel Haleem (2004) and Cleary (2004), as well as *AlYatāmá* by all the translators, fail to convey the intended Islamic-legal meaning completely. This shortcoming and failure to deliver the accurate meaning arise from neglecting one or more of the following principles and conditions. It might be caused by the lack of awareness of the different types of meanings, focusing on the linguistic meaning and overlooking the Islamic-legal meaning defined by the interpretations, which aligns with AlQahtani's (2020) and Issa and Hammood (2020) conclusions. Thus, these results support the views of Jabir (2006) and that Skopos theory is considered inadequate in translating Quran and religious texts.

The successful application of Skopos theory depends on many factors other than the purpose and needs of the targeted audience, as Vermeer (1978) stated (Schäffner, 1998). However, the translator should differentiate between the linguistic and Islamic-legal meanings, consider the context, the cultural backgrounds of the readers, the source text, and the exegesis' interpretation.

4.4.2. What strategies do the three selected translators use for Islamic-legal terms and expressions in the selected verses?

Leppihalme (1997) suggests that translators utilize various innovative strategies to integrate with the cultural context of the target language and effectively convey culturally bound meanings. This section, which addresses the second question, evaluates the translators' strategies regarding their efficacy in communicating the Islamic-legal meanings to the recipient while also examining the reasons for any deficiencies or limitations in their ability to convey those meanings accurately.

The results indicate that only four of the strategies for translating culture-bound terms are employed by the translators. Preserving the source language term by adding some guidance strategy represented the meaning of some terms, as Issa and Hammood (2020) recommend, but failed in others. It proves its effectiveness for translating some borrowed terms. The outcomes stress that the effectiveness of applying the approach lies in delivering the general meaning of the terms or providing brief information to clarify the meaning. However, for terms that require precise and detailed definitions and regulations from the interpretations (Qassem, 2021; AlJalahma & Gomaa, 2023), when the general meanings differ from the Islamic-legal meaning, as noted by Khalaf et al. (2023), this strategy is considered limited.

The second strategy, which accurately conveys the Islamic-legal meaning established by Shari‘ah, is preserving the source language term by adding a footnote strategy. This strategy is suggested by Issa and Hammood (2020), as it expands the scope of religious translations by adding more detailed explanations and definitions to the preserved terms. This strategy successfully meets the translation objective and shows suitability across various translations. The success of this approach in the current study corroborates the findings and recommendations provided by Khalaf et al. (2023). Since terms lack target language equivalents and are not defined in dictionaries as Islamic-legal terms, this approach provides additional precise and detailed information and regulations to the reader regarding these Islamic-legal terms (Qassem, 2021).

The third strategy involves substituting the term with an equivalent in the target language. It is the most used strategy by all the translators in this study, which aligns with the findings of Kadhim et al. (2023). However, the results indicated that this strategy failed to convey the practical Islamic-legal significance of most of the terms. This inadequacy arises from the lack of equivalence in English and the variability in word derivations in the Holy Quran (Khalaf et al., 2023). The results verify Hummadi et al.’s (2020) conclusion that achieving meaning equivalence in translation necessitates that translators understand both the explicit and implied meanings of terms. Nevertheless, this strategy succeeded in other cases due to the dynamic equivalency of the term, general meaning, and lack of description. In this instance, the objective is fulfilled by providing the dynamic equivalency, as Gentzler (2001) noted.

Translators' fourth and final strategy is to omit culture-bound terms but transfer the sense by other means. This approach proved advantageous in

translating certain terms but failed to convey adequate Islamic-legal meaning to the addressee in others. The efficacy of this strategy in achieving the desired objective depends on the translator's selection of alternative means for conveying meaning and the accompanying information provided, as articulated by Hammood (2020).

Conversely, as demonstrated, the application of culture-bound phrase translation strategies exhibits more significant variation than the preceding category, as Leppihalme(1997) recommends. Regardless, only some circumstances lead to the transmission of meaning that fulfills the intended objective. The translators used six distinct strategies for translating expressions associated with sustainability in the Holy Quran.

The application of the standard translation strategy is notably imprecise. The translations do not successfully achieve the objective of identifying the Islamic-legal meaning through their literal translations. Although the phrase appears transcultural and has connotative meaning in English, it requires further clarification and illustrative examples regarding its applications. In this instance, the translations of the expression inadequately consider the Holy Quran, the source text (Nord, 2001), and fail to provide the examples mentioned by the exegetes (Qassem, 2021). Thus, it neglects the needs of the non-Arab audience (Nida & Taber, 1969; Schäffner, 1998). Translating cross-cultural expressions using this strategy is considered adequate, as the Quran's message is conveyed without the need for further explanations. Additionally, the translator must be fluent in Arabic and English and knowledgeable about Quranic interpretations (Hummadi et al., 2020).

The second strategy employed is the literal translation (minimum change). The previous studies conclude that this strategy is the most commonly used (Hassan & Menacere, 2019; AlQahtani, 2020; Issa &

Hammood, 2020; Muhsinin, 2022). However, it has proven its inadequacy, creating inaccurate and awkward English expressions (Hassan & Menacere, 2019). Moreover, it failed to reflect the cultural significance of the phrases (Muhsinin, 2022). This incompetence might be caused by a lack of experience in translating sacred texts (Issa & Hammood, 2020; Muhsinin, 2022). Nevertheless, this method effectively fulfills the purpose by establishing the Islamic-legal significance for the reader when the phrase is broad, transcultural, and lacks specifications.

Extra guidance added in the text represents the third strategy. In the current study, the translation using this strategy conveys a specific aspect of the Islamic-legal meaning instead of encompassing the entire scope, primarily due to the lack of awareness of the exegetes' interpretations (Issa & Hammood, 2020; Qassem, 2021; Muhsinin, 2022). This unfamiliarity overlooks the needs of non-Arab readers, who require additional information (Nida & Taber, 1969; Schäffner, 1998). The effectiveness of achieving the desired outcome through this strategy depends on the extent of guidance the translator provides in each case.

All translators adopt the fourth strategy, replacement by a target language item. As Gentzler (2001) and Kadhim et al. (2023) recommended, the purpose is achieved by presenting dynamic equivalency in the target language. Some translations of the phrase in this study are considered precise, as they do not require any explanations from the exegetes that the recipients need. In contrast, other translations inadequately reflect the Islamic-legal meaning by providing dynamic equivalency, overlooking the interpretations of the exegetes. Therefore, the translations do not provide sufficient descriptions of the matter at hand to deliver the complete meaning to the reader. The efficacy of this strategy depends on the phrase and whether it has

an equivalent in the target language that considers the interpretations of the exegetes, as noted by Issa and Hammood (2020), Qassem (2021), and Muhsinin (2022).

The fifth strategy involves the reduction of sense by rephrasing. All translators transfer the phrases using this methodology. The translations of the expressions convey a general sense of selected aspects of the intended objective. They do not fully reflect the comprehensive Islamic-legal meaning, as they are devoid of additional details concerning the examples of these expressions provided by the interpreters, which restricts delivering the Quranic meaning to the targeted audience. The effectiveness of this approach depends upon the translator's proficiency in providing the meaning (Issa & Hammood, 2020; Qassem, 2021; Muhsinin, 2022), as well as the extent of information provided to reflect the Islamic-legal meaning with the reader's comprehension of the Arabic phrase.

The re-creation of the expression through a fusion of techniques represents the final strategy employed. Gentzler (2001), Nord (2007), and Hönig (1997) urge the application of various techniques, but Leppihalme (1997) states that this does not sufficiently address the challenge of accurately conveying the meaning to the recipient. The results in this study confirm her point of view, where the translations partially fulfilled the purpose using this strategy. Although the Islamic-legal meaning is articulated alongside an illustrative example in the translation, it remains somewhat limited as it fails to mention the additional examples provided by the exegetes, as recommended by Issa and Hammood (2020), Qassem (2021), and Muhsinin (2022). Comparable to the preceding strategy, this approach primarily hinges upon the translator's creativity, the information provided, and the strategies combined to convey the Islamic-legal meaning.

Khan and Al-Hilali (2020) are the translators who demonstrate sufficient creativity in their translations, aligning with the findings of Rumman and Salem (2023). These translators utilize diverse approaches across various contexts to fulfill the translation objectives while articulating the Islamic-legal meanings for the targeted audience, as urged by Hönl (1997) and Gentzler (2001). Their translations frequently incorporate definitions, regulations, and examples. Despite this variation, the strategies employed by Khan and Al-Hilali (2020) have proven effective in certain situations while experiencing shortcomings in others. In contrast, the translations by Abdel Haleem (2004) and Cleary (2004) employed fewer techniques, and most strategies failed to effectively convey the intended Islamic-legal meanings to the reader.

To sum up, the application of a variety of techniques, as suggested by Gentzler (2001), Nord (2007), and Hönl (1997), does not adequately address the challenge of accurately conveying the Islamic-legal meaning to the recipient. Consequently, Leppihalme's (1997) recommendation to ensure the meaning of a term or expression within a specific situational and cultural context emerges as a more significant objective than determining the most effective translation method. The results indicate that no strategy achieved complete efficacy. Nevertheless, the appropriate method for conveying the intended Islamic-legal meaning primarily depends on the requirements of the objective and the translator, including his skills, cultural and linguistic background, awareness of the interpretations, and ability to distinguish the function of each strategy. The outcomes of this study corroborate the conclusions of Muhsinin (2022), AlQahtani (2020), Issa and Hammood (2020), Hummadi et al. (2020), Bennoudi (2023), Lachgar (2023) and Kadhim et al. (2023), which assert that substantial responsibility is placed upon the

translator, who must possess both bilingual and bicultural competencies to faithfully and accurately convey the Islamic-legal message. However, the findings might be unreliable due to a significant lack of examples within this study context.

4.5. Conclusion

The selected terms and expressions related to SDG 1 aim to inform the global community, Muslims and non-Muslims, about the equity inherent in Islam and the accuracy of the Holy Quran. Their meanings emphasize the commitment of the Quran to every individual and acknowledge the precise distinction of their circumstances. This differentiation highlights the importance of prioritizing charitable actions as *As-Sadaqāt* and *Zakāt* in Islam from the most deserving to the least.

In this chapter, the translations of culture-bound terms and phrases are systemically classified according to Leppihalme's strategies, and an extensive evaluation is undertaken to assess the accuracy of the Islamic-legal meaning conveyed. After the presentation of outcomes, the study questions are addressed and connected to provide relevant suggestions and recommendations and draw conclusions that may contribute to a solution for this problem.

This study concludes after the findings are presented and compared to the results of the previous study in the literature review. The subsequent chapter presents a study summary, recommendations, and limitations.

Chapter Five

Conclusion

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Conclusion

5.1. Overview

The concept of sustainable development was applied in modern contexts in the twentieth century, although its origins trace back to Islam in the seventh century (Aburounia & Sexton, 2006). Despite the proposed ideologies and strategies, poverty still poses a significant global challenge that requires long-term solutions to improve individual and social well-being. Thus, adopting the Islamic financial system is recommended as a sustainable solution to control the obstacles. Since the SDGs and Islamic law seek to maintain the integrity of society and individuals by establishing social and personal values and responsibilities, the Holy Quran should be considered during the legislative process.

SDG 1 determines an individual's needs based on a mathematical equation bound by a specific timeframe. However, this approach is limited due to the varying definitions of poverty shaped by cultural backgrounds, creating a gap that disrupts the understanding of general terms and expressions related to SDG 1. Each culture or nation shapes its perception of needs based on its economic status. For instance, in some cultures, alms and *Zakāt* are given to those in debt, known as *AlGhārimīn*. Nonetheless, the definition of a debtor varies depending on the severity of the situation. What one culture views as a necessary expense might be considered a luxury by another. Additionally, expenditures also vary. While some cultures prioritize building infrastructure and reconstructing their countries, others focus on helping individuals in need. Thus, Islam aims to standardize and organize global rules despite cultural differences.

Language is another issue that creates a significant gap in understanding the terms and expressions related to SDG 1. Islam, particularly the Holy Quran, includes diverse and specific terms and expressions for categorizing those eligible for charity, which many other languages lack. The sophisticated language of the Holy Quran presents many details and nuances in its terms and expressions. This makes translation into other languages incredibly challenging. This complexity arises from the numerous details and meanings that vary between linguistic and Islamic-legal interpretations. For example, the term "orphan" in English has three different translations in Arabic and Islamic contexts, with each term specifying the individual's situation in detail, including the loss of their parents and their eligibility for *Zakāt* and charity. Moreover, the terms *AlMasākīn* and *AlFuqarā* hold distinct meanings and differences that set them apart in Islam, which cannot simply be translated as poor or needy. Therefore, Islam offers its own Islamic-legal definitions that bridge the gaps in language by outlining all definitions, details of each condition, and descriptions of their situations.

The only way to share the teachings of Islam with the world is through translation. Yet, the absence of reliable sources for translating the Quran presents a significant challenge. Thus, this study emphasizes the efficiency of adopting the Skopos theory in translating the Holy Quran. Its effectiveness primarily depends on several factors that should be considered. This begins with outlining the purpose of the translation, which, in this context, conveys Islamic-legal meanings. A comprehensive understanding of the distinction between the general meanings dictated by language and the Islamic-legal meanings defined by Shari'ah is essential. Furthermore, the needs and cultural backgrounds of the targeted recipients should be taken into account. It is crucial to reference the Holy Quran, the source text, while balancing Skopos

theory with the interpretations of prominent Islamic exegetes to effectively convey the intended Islamic-legal meaning. Translators must also adopt a suitable translation strategy. Moreover, they should examine previous translations to tackle historical challenges and incorporate contemporary theories into their Quran translation practices.

This concluding chapter wraps up the thesis journey. It provides a comprehensive overview of the study, covering its objectives, findings, and their connection to previous studies. Additionally, it presents recommendations for future studies and potential solutions from the researcher's perspective to address and resolve the identified issues and limitations.

5.2. Summary

Although the representation of the SDGs in Islamic teachings is present, there remains a significant deficiency in scholarly studies focused on the SDGs and their respective translations, especially regarding interpreting concepts through the lens of the Holy Quran. This study examines the accuracy of translating the Quranic terms and expressions related to SDG 1. It investigates the utilized strategies and proposes recommendations for improving Islamic-legal translations to address this gap in light of Skopos theory to facilitate a comprehensive understanding and adherence to Islamic law among non-Arab Muslim populations.

The study's basic details, including the problem of the study, the questions, objectives, and significance, are highlighted in Chapter One. The second chapter presents the theoretical framework and prior studies related to the topic. Subsequently, the qualitative methodology of the study is detailed in the third chapter. It presents the 15 selected terms and expressions related to SDG 1 that are derived from Surat AlBaqarah, At-Taubah, and Ar-Rūm, as

classified by IRI (n.d.). The translations are analyzed in light of the Skopos theory, based on the works of Khan and Al-Hilali (2020), Abdel Haleem (2004), and Cleary (2004). The evaluation relies on the interpretations of Ibn Kathir (1998), Al-Saadi (2000), and Lisān Al-‘Arab, and it is categorized according to Leppihalme’s (1997) strategies.

In Chapter Four, the findings are outlined, the questions of the study are answered, and their relationship to the studies in the literature review is discussed. In conclusion, the results suggest employing Vermeer’s Skopos theory (1978) to convey accurate Islamic-legal meanings. It is found that there is no ideal strategy for translating Quranic terms and expressions. Instead, the responsibility lies with the translator, who must ensure that the target audience understands the Islamic-legal meaning of the target text in a way that produces the experience of reading the original text. This consideration needs to account for the types of meanings, the target audience’s needs, the Holy Quran, the interpretations, and the appropriate strategies.

5.3. Study Recommendations

This study scrutinizes the accuracy of translating Islamic-legal terms and expressions related to SDG 1, identifies knowledge gaps within the field, and recommends solutions to the existing issues. Further exploration of this topic is suggested to raise awareness of the knowledge already presented in the Quran concerning the rest of the SDGs and emphasize the role of Islam in teaching moral lessons to the global community. Creating or improving existing English-language resources that accurately translate and explain Quranic terms and expressions in accordance with Shari‘ah-defined meanings is also recommended, considering the perspectives of prominent exegetes. To ensure that teachings reach a broader audience, expanding research in this area

should include English and other languages, enabling non-Arab Muslims to access the teachings of Islam.

5.4. Limitations

Several challenges emerged during the implementation of this study. In particular, difficulties were encountered in identifying specific Islamic-legal terms and expressions within linguistic dictionaries. Sometimes, the exegete may reference a term or expression without an explanation. While this may be understandable for Arabic speakers, it often presents challenges for non-Arab speakers, complicating the translation process. Additionally, inconsistencies are noted among Muslim exegetes regarding the Islamic-legal interpretations of particular terms and expressions. In various instances, while some exegetes provide comprehensive explanations of the meanings of terms and expressions in Islam, along with their implications and requirements, others only offer simple interpretations.

To reduce the impact of the aforementioned challenges, the combined perspectives of the two exegetes are considered, and *Lisān Al-‘Arab* by Ibn Manẓūr (1994) serves as the primary reference for linguistic meanings, which also reflects Quranic interpretations.

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Appendices

Appendix A

Translations of Surat AlBaqarah V.177

{لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ، وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا}

[البقرة: 177]

“It is not *AlBirr* (piety, righteousness, and every act of obedience to Allāh, etc) that you turn your faces towards east and (or) west (in prayers); But *AlBirr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the **kinsfolks**, to the **orphans**, and to **AlMasākīn (the poor)**, and to the **wayfarer**, and to **those who ask**, and to set **slaves** free, performs **As-Salāt (Iqāmat-as-Salāt)**¹, and gives the **Zakāt**², and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *AlMuttaqūn* (the pious.)”

[AlBaqarah V.177]

(Khan & Al-Hilali, 2020)

¹ One must offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he ﷺ has said “Offer your *Salāt* (prayers) the way you see me performing them”

² A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five

pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.

“Goodness does not consist in turning your face towards East or West. The truly good are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however, much they cherish it, to their relatives, to orphans, the needy, travellers and beggars, and to liberate those in bondage; those who keep up their prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of God.”

[The Cow V. 177]

(Abdel Haleem, 2004)

“Righteousness is not that you should turn your faces to the East and the West; rather, the righteous are those who believe in God and the last day, and the angles and scripture and prophets; and who give material gifts out of love for God, even of what they care for, to relatives and orphans, and the poor and the travelers and the needy, and for the purpose of liberating the enslaved; and who pray regularly and give alms; and who fulfil their promises when they promise; and those who are patient in misfortune, affliction, and the hard times: they are the ones who confirm the truth, and they are the conscientious.:

[The Cow V.177]

(Cleary, 2004)

Appendix B

Translations of Surat AlBaqarah V.217

{إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {
[البقرة: 271]

“If you disclose your **Sadaqāt (almsgiving)**, it is well; but if you conceal them and give them to **the poor**, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do.”

[AlBaqarah V.217]

(Khan & Al-Hilali, 2020)

“If you give **charity** openly, it is good, but if you keep it secret and give to **the needy** in private, that is better for you, and it will atone for some of your bad deeds: God is well aware of all that you do”

[The Cow V.217]

(Abdel Haleem, 2004)

“If you reveal acts of **charity**, they are excellent in themselves, but if you conceal them and get them to the **needy**, that is better for you. It will expiate some of your evils. And God is aware of what you do”

[The Cow V.217]

(Cleary, 2004)

Appendix C

Translations of Surat At-Taubah V.60

{إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ}

[التوبة: 60]

“As-Sadaqāt (here it means *Zakāt*) are only for Fuqarā’ (poor), and AlMasākīn¹ (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh’s Cause (I.e. for AlMujahidūn – those fighting in a Holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh, And Allāh is All-Knower, All-Wise”.

[At-Taubah V.60]

(Khan & Al-Hilali, 2020)

¹ Narrated Abu Hurairah رضي الله عنه Allāh’s Messenger ﷺ said: “*AlMiskīn* (the poor) is not the one who goes round people and asks them for a mouthful or two (of meals) or a date or two, but *AlMiskīn* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people” – see *Sahih Al-Bukhārī* and *Tafsir At-Tabarī*

“Alms are meant only for the poor, the needy, those who administer them, those whose hearts need winning over, to free slaves and help those in debt, for God’s cause, and for travelers in need. This is ordained by God; God is all knowing and wise”

[Repentance V.60]

(Abdel Haleem, 2004)

“**Charities** are only for **the poor** and **needy**, and the **workers who administer them**, and **those who hearts have been reconciled**, and **those in bondage**, and **those in debt**, and **on the cause of God**; and for the **wayfarer**, as an ordinance of God. And God is omniscient, most wise.”

[Repentance V.60]

(Cleary, 2004)

Appendix D

Translations of Surat Ar-Rūm V.38, 39

{فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
(38) وَمَا آتَيْتُم مِّن رِّبَا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ
فَأُولَٰئِكَ هُمُ الْمُضْغَفُونَ}

[الروم: 38، 39]

“So give to the **kindred** his due, and to ***AlMiskīn* (the poor)** and **the wayfarer**. That is the best for those who seek Allāh’s Countenance; and it is they who will be successful (38) And that which you give in **gift¹ (to others)**, in order that it may increase (your wealth by expecting to get a better one in return) from other people’s prosperity, has no increase with Allāh; but that which you give in ***Zakāt* (Sadaqah -charity, etc.)** seeking Allāh’s Countenance, then those they shall have manifold increase (39)

[Ar-Rūm V.38,39]

(Khan & Al-Hilali, 2020)

¹See *Tafsīr Ibn Kathir*

“So give their due to the **near relative**, **the needy**, and **the wayfarer** – that is best for those whose goal is God’s approval: these are the ones who will prosper (38) **Whatever you lend out** in usury to gain value through other people’s wealth will not increase in God’s eyes, but whenever you give in **charity**, in your desire for God’s approval, will earn multiple rewards”

[The Byzantines V.38,39]

(Abdel Haleem, 2004)

“So give your **kin** their grateful due, and **the poor** and **wayfarer** too: that is best for those who seek the favor of God; and they are the ones who thrive (38) **Whatever excess you invest** in people’s property to make more profit

does not grow with God; but whatever **alms** you give seeking the favor of
God, these are the ones that make double.”

[The Byzantines V.38,39]

(Cleary, 2004)

Appendix E

Transliteration System - Library of Congress

Romanization	Arabic Character	Romanization	Arabic Character
‘	همزة ء	<i>q</i>	ق
<i>ā</i>	ا	<i>k</i>	ك
<i>b</i>	ب	<i>l</i>	ل
<i>t</i>	ت	<i>m</i>	م
<i>th</i>	ث	<i>n</i>	ن
<i>j</i>	ج	<i>h</i>	هـ
<i>ḥ</i>	ح	<i>w</i>	و
<i>kh</i>	خ	<i>y</i>	ي
<i>d</i>	د	<i>a</i>	َ
<i>dh</i>	ذ	<i>u</i>	ُ
<i>r</i>	ر	<i>i</i>	ِ
<i>z</i>	ز	Short Vowels	
<i>s</i>	س	<i>á</i>	ا
<i>sh</i>	ش	<i>u</i>	و
<i>ṣ</i>	ص	<i>ū</i>	ي
<i>ḍ</i>	ض	Long Vowels	
<i>ṭ</i>	ط	<i>ā</i>	ا
<i>ẓ</i>	ظ	<i>ū</i>	و
‘	ع	<i>ī</i>	ي
<i>gh</i>	غ	<i>á</i>	ى
<i>f</i>	ف	<i>h, t</i>	هـ - ؤ

الملخص

تبحث هذه الأطروحة في مدى دقة ترجمات المصطلحات والتعابير القرآنية المرتبطة بالهدف الأول من أهداف التنمية المستدامة؛ نظرًا لعدم وجود قاموس عربي- إنجليزي موثوق ودقيق يتناول الاستخدام القرآني. لقد تمت الإشارة إلى أهداف التنمية المستدامة في الأصل في القرآن الكريم قبل قرون من تحديدها رسميًا من قبل الأمم المتحدة في عام 2015. لذلك فإنه يجب إعطاء الأولوية للقرآن الكريم في العمليات التشريعية؛ نظرًا لمكانته كنص إلهي مقدس. يعتمد هذا البحث النوعي على المنهج التحليلي، حيث تشكل نظرية سكوبوس إطارًا للتحقيق. وقد تم تحديد خمسة عشر مصطلحًا وتعبيرًا من سورة البقرة والتوبة والروم، وفقًا للهدف الأول من أهداف التنمية المستدامة. وتتم في هذه الدراسة مقارنة ترجمات خان والهلالي (2000)، وعبد الحليم (2004)، وكليري (2004)، مع المعنى اللغوي في لسان العرب (1994)، وتفسيرات ابن كثير (1998)، والسعدي (2000)، ومن ثم تصنيفها وفقًا لإستراتيجيات ليببهاالم (1997). وقد وتوصل البحث إلى أن غالبية المصطلحات والتعابير الشرعية قد تم ترجمتها بشكل غير دقيق مع إثبات فاعلية نظرية سكوبوس في ترجمة القرآن الكريم. وأثبتت نتائج البحث أيضًا عدم وجود إستراتيجية أفضل لترجمة القرآن الكريم، ولكن تقع على عاتق المترجم مسؤولية جعل الجمهور المستهدف يفهم المعنى الشرعي بطريقة تجعله يشعر وكأنه يقرأ القرآن الأصلي. ويقترح هذا البحث رفع مستوى المعرفة بمحتويات القرآن، وإجراء المزيد من الدراسات حول هذا الموضوع. ويوصي أيضًا بتطوير مصادر جديدة وموثوقة باللغة الإنجليزية، أو العمل على تطوير المصادر الموجودة التي تترجم وتفسر المصطلحات والتعابير القرآنية باستخدام المعنى المحدد شرعًا، مع مراعاة أنواع المعاني المختلفة، واعتماد القرآن الكريم كمصدر أساسي للمعنى، بالإضافة إلى تفسيرات العلماء واستخدام الإستراتيجية المناسبة.

الكلمات المفتاحية: الهدف الأول من أهداف التنمية المستدامة، نظرية سكوبوس (نظرية الهدف)، المعنى اللغوي، المعنى الشرعي، إستراتيجيات الترجمة



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