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Assessing the English Translations of the Semantically Changed Words in the Quran as Linguistic-Cultural Intersections

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Abstract

This study investigates the translation of the semantically changed words in the Noble Quran when they are used with their original meanings, although gaining new meanings. Even though Quranic semantic change has been considerably focused on by a number of studies, no sufficient attention has been paid to this phenomenon as being a linguistic-cultural intersection. This research aims to assess the ability of the Noble Quran's translators to recognise the linguistic-cultural intersections in the Quranic semantic change, overcome the effect of the semantically-change word's new meanings and produce appropriate translations. A qualitative research approach and a descriptive-comparative-evaluative design, supplemented by descriptive statistics analysis was adopted in this study. Such a study design was adopted to analyse five selected Quranic ayahs across six translations representing two groups of interpretation-dependent and interpretation-independent translators. The data analysis was done through textual analysis using an analytical model constructed based on Muslim interpreters' criteria. Findings revealed that interpretation-dependent translators achieved higher translation appropriateness and effective performance regarding the recognition of linguistic-cultural intersection. However, their performance was inferior compared to interpretation-independent translators when translation required contextual reasoning. The study concludes that Quranic interpretations consultation plays a significant role in recognising the linguistic-cultural intersections in semantic change; however, when integrated with linguistic verification and contextual reasoning, more appropriate translations would be produced.

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مجلة التربية للعلوم الإنسانية

مجلة علمية فصلية محكمة، تصدر عن كلية التربية للعلوم الإنسانية / جامعة الموصل



تقييم الترجمات الانكليزية للكلمات المتغيرة دلاليا في القرآن بوصفها تقاطعات لغوية ثقافية

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الملخص

معلومات الارشفة

تستقصي هذه الدراسة ترجمة الكلمات المتغيرة دلاليا في القرآن الكريم حينما تستخدم بمعانيها الأصلية على الرغم من أنها أكتسبت معان جديدة. فعلى الرغم من أن التغير الدلالي القرآني كان محل تركيز من عدد من الدراسات، إلا أن هذه الظاهرة لم تتل الإهتمام الكاف بوصفها تقاطعا لغويا ثقافيا. تهدف هذه الدراسة الى تقييم قدرة مترجمي القرآن الكريم على إدراك وجود التقاطعات اللغوية الثقافية في التغير الدلالي القرآني والتغلب على تأثير المعاني الجديدة للكلمات المتغيرة دلاليا وإنتاج ترجمات دقيقة. أعتمدت هذه الدراسة منهجا نوعيا وتصميما وصفيا مقارنا تقييميا معززا بالتحليل الإحصائي الوصفي. تم اعتماد مثل هذا التصميم لتحليل خمس آيات قرآنية مختارة في ست ترجمات تمثل مجموعتين من المترجمين المعتمدين على التفسير وغير المعتمدين على التفسير. حللت البيانات من خلال التحليل النصي بإستخدام أنموذج تحليلي بني على أساس معايير المفسرين المسلمين. أظهرت النتائج أن المترجمين المعتمدين على التفسير قد حققوا ملاءمة ترجمية أعلى وأداء فعالا فيما يتعلق بإدراك التقاطع اللغوي الثقافي، إلا أن أداء هذه المجموعة كان أدنى مقارنة بأداء المترجمين غير المعتمدين على التفسير حينما تطلبت الترجمة إستدلالا سياقيا. تستنتج

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الدراسة بأن الإستعانة بالتفسير تقوم بدورهم في إدراك التقاطعات اللغوية الثقافية في التغير الدلالي، بيد أن الدمج بين الإستعانة بالتفسير والتحقيق اللغوي والإستدلال السياقي سينتج عنه ترجمات أكثر ملاءمة.

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1. Introduction

Unlike the saying: "old keys do not open new doors", the semantically changed words in the Noble Quran sometimes do require resorting to the old keys of those words, i.e., the original meaning and the suitable approach that are needed to translate those words efficiently. This shows how the phenomenon of the Quranic semantic change differs from the typical semantic change in language due to the peculiarities it has. All languages are susceptible to change in the course of time. When a certain language undergoes changes, these changes cover all the levels of language, including the semantic level. Semantic change, as a universal phenomenon, refers to the changes in the meanings of words over time.

The inseparability of language and culture and even their intersection can be understood from Kramersch's statement (1998, p.3) that cultural reality is expressed, embodied and symbolised by language. The correlation between language and culture, in addition to their intersection constitutes a linguistic-cultural intersection, an important part of the Quranic semantic change. This linguistic-cultural intersection is a point of interpretive tension where both the original meaning and the new meaning become relevant to appropriately interpret the semantically changed word (see Section 4 for a detailed definition). The case from which the importance of this study arises is that overlooking such an intersection and how it should be tackled leads to inappropriate translations of the ayahs involving semantically changed words. This study focuses on a specific feature of Quranic semantic change, which is the effect of linguistic-cultural intersection both in the emergence and understanding of the Quranic semantic change. As the emergence of this change was a result of the intersection of linguistic and cultural factors, the understanding of such a change necessitates considering linguistic and cultural factors too. This necessity could be justified by the fact that the Noble Quran uses the semantically changed words both in their original and new meanings. Then, any reader, including the translator, needs to recognise how

the linguistic-cultural intersection affects the occurrence of the semantic change in the Noble Quran and how it should be interpreted. Otherwise, the translators facing the semantically changed words would always assign the new meanings to these words, due to the consistent use of the words after undergoing semantic change, assuming that they meant the same things for the earlier readers of Arabic. This very peculiarity of the Quranic semantic change has not attracted sufficient attention, although a number of studies have tackled the phenomenon of semantic change in the Noble Quran both in English and Arabic.

The Quranic semantic change could pose a considerable challenge for the translators of the Noble Quran, specifically when the Noble Quran uses a semantically changed word in its original meaning, although it has acquired a new meaning that has become commonly circulated. To meet such a challenge, translators should recognise the linguistic-cultural intersection and successfully deal with it in the semantic change phenomenon. Building on that, this study aims to assess the ability of the Noble Quran's translators to recognise the linguistic-cultural intersections in the Quranic semantic change, overcome the effect of the new meaning and produce appropriate translations, that are, whether they reflect intersection recognition and new meaning effect overcome. The appropriate translation is operationally defined in the methodology section. Accordingly, the question this study tries to answer is: Does the consultation of the Quranic interpretations help the translators recognise the linguistic-cultural intersections, overcome the effect of the new meaning and translate the semantically changed words appropriately? Answering the question of this study would contribute to specifying the peculiarities of the Quranic semantic change, determining the factors that are involved in such a semantic change and identifying the impact of consulting the Quranic interpretation on yielding appropriate translations.

2. Semantic Change Definitions and Nature

Semantic change, in English, is usually defined by linking it to the changes that happen as time progresses. Crystal (2007, p. 357) shows that continuous change is a defining characteristic of all living languages. In the same vein, Bowan (1969, p. 1) denies the existence of a fixed meaning since it is specified by usage, where every user of language changes the meaning to satisfy their own needs. This viewpoint is asserted by Leech (1981, p. 30), who affirms that the semantic system, being clung to society, is perpetually changing with the passage of time. Apparently, defining semantic change in English and providing insights into its nature are time-based because of the nebulous nature of this very phenomenon of semantic change. This view is supported

by Hock and Joseph (1996, p. 252), who describe the greater cases of semantic change as being distinguished by fuzziness, self-contradiction, and difficulty. These problems of semantic change were behind the ultimate resort to linguistic theories to concentrate on easier aspects of language after the fruitless attempts of dealing with semantic change first (ibid.).

As far as this study is concerned, there is a need to touch upon the relationship between semantic change and polysemy. It is inevitable to account for polysemy to investigate semantic change since both are inseparably interconnected (Traugott & Dasher, 2002: p. 11). Geeraerts (2010, p. 42) depicts semantic change as a diachronic process which explains how meanings change historically, while polysemy is a synchronic state that designates the coexistent meanings at a given time. Semantic change - polysemy relationship can be seen as a closely interconnected one, as semantic change often produces polysemy whereas polysemy often reflects the results of previous semantic change. In this sense, Traugott & Dasher (2002: pp. 11-12) elucidate that when semantic change occurs a word acquires a new meaning without losing its original meaning instantly. However, both meanings coexist for some time, producing polysemy. With the passage of time, the new meaning could turn to be dominant, the original meaning could disappear, or both meanings continue to exist (ibid.). This study assesses the translations of the semantically changed words as a linguistic-cultural intersection. Since translation often requires combining both historical development of a word's meaning and the contextual interpretation of the intended sense, semantic change and polysemy need to be accounted for in this study to achieve its aim, answer the question it raises and construct its analysis model (see details in methodology section).

Defining semantic change and investigating its nature was quite different in Arabic. Semantic change was dealt with by different Arab linguists, scholars of Usul Al-Fiqh (Principles of Islamic Jurisprudence) specifically in the section of (دلالات الألفاظ / *The Significations of Words in Usul Al-Fiqh*), intellectuals, philosophers, and *Mutakalimun* (Muslim scholastic theologians). AL-Dayah (1996, pp. 271-279) reviews the efforts exerted by different scholars, such as Al-Razi, Al-Farabi, Al-Khwarizmi, Al-Askari, and Ibn Khaldun, to deal with semantic change from different perspectives in the Arab-Islamic heritage. Going over the methods used by the scholars of Usul Al-Fiqh and the results they obtained in dealing with semantic change, particularly in the Noble Quran, will be helpful for the purpose of this study.

Usul Al-Fiqh is known to be the apprehension of the fundamentals used to infer the secondary legal rulings from their elaborate evidence (Al-Iji, 2004, p. 78). It is quite evident from this definition that this principle deals with the legal evidence and the legal rulings. The relationship between these pieces of evidence and the legal rulings that can be proved by such items of evidence is an association between a signifier (legal evidence) and a signified (legal ruling). In view of the fact that the evidence examined within Usul al-Fiqh is of a textual nature, all the evidence within this principle is linguistic evidence derived from the primary sources of legislation (the Quran and the Sunnah) and other secondary sources based on the primary ones. Consequently, most of the work done by the scholars of Usul Al-Fiqh, particularly in the linguistic sections, pertains to the semantic change of the words and how such changes affect deducing the legal ruling.

Before delving into the definition of semantic change and specifying its nature, three main concepts within the linguistic section of significations of words in Usul Al-Fiqh need to be understood. These concepts are *Al-Wadh'* (original assignment of meaning to words), *Al-Isti'mal* (usage/ using the word and intending a specific meaning), and *Al-Haml* (understanding/ listener's understanding of the speaker's intended meaning). These concepts constitute the major factors upon which both the communicative process in Usul Al-Fiqh and *Dalalah* (indication/how words refer to their meanings) depend.

The term Al-Dalalah is used in Usul Al-Fiqh to show how words indicate meanings. Al-Jurjani (1983, p. 104) defines Al-Dalalah as a state in which knowing a specific thing (the indicator or sign) requires knowing another thing (the indicated meaning). Al-Dalalah is divided into *Al-Dalalah Lafdhiyyah* (verbal meaning) and *Dalalah Ghayr Al-Lafdhiyyah* (non-verbal meaning). Al-Dalalah Ghayr Al-Lafdhiyyah comprises *Al-Dalalah Al-'Aqliyah* (rational meaning), *Al-Dalalah Al-Tabi'yah* (natural meaning), while Al-Dalalah Lafdhiyyah is classified into *Al-Dalalah Al-'Aqliyah* (rational meaning), *Al-Dalalah Al-Tabi'yah* (natural meaning), and *Al-Dalalah Al-Wadh'yah* (assigned meaning) (Al-'Isnawi, 1999, 1:85). Al-Dalalah Al-Wadh'yah or assigned meaning refers to the original meaning posited for a word. Al-'Isnawi (ibid.) describes the deposited meaning as the meaning that can be understood by anybody acquainted with *Al-Wadh'* (original assigning of meaning to words) when a specific word is used. He elaborates that this kind of meaning could be either *Dalalat Al-Mutabaqa* (complete meaning), *Dalalat Al-Tadhammun* (indication of containment/inclusion), or *Dalalat Al-Iltizam* (indication of association). *Dalalat Al-Mutabaqa* refers to the complete conformity between the word and its meaning;

Dalalat Al-Tadhammun denotes part of its referent, while Dalalat Al-'Iltizam designates what is associated with the word's meaning (ibid.). So far, Dalalah has been depicted as listener's or reader's understanding who plays the role of the receiver. This necessitates considering the role of the user (the sender, whether he is a speaker or a writer) and how s/he uses the words to make the receiver (listener or reader) understand what is intended. In this context, Al-Qurafi (1995,2:565-566) puts forward fifteen differences between *Dalalat Al-Lafz* (word's indication) and *Al-Dalalah Bil Lafz* (indication by word). He confirms that Dalalat Al-Lafz is branched into *Dalalat Al-Mutabaqa* (complete meaning), *Dalalat Al-Tadhammun* (indication of containment), or *Dalalat Al-'Iltizam* (indication of association), while *Al-Dalalah Bil Lafz* (indication by word) is separated either into *Haqiqah* (literal meaning/using the word for what is originally posited for) or *Majaz* (metaphor/ using the word for something that was not originally posited for with the existence of a connection between the original meaning and the one used for). The two most important differences are that the word's indication is a process of understanding that characterizes the receiver (listener or reader) whereas indication by word is an act of using words to make others understand what is intended, thereby turning it into a characteristic of the user (speaker or writer) (ibid.). Drawing on Al-Qurafi's differentiation between word indication and indication by word, Al-Shiteiwi (2011, p. 23) concludes that semantic change in Usul Al-Fiqh can be defined as the change that happens by using a word for a meaning that is different from its originally posited meaning while retaining a relationship between the original posited meaning and the meaning transferred into. This definition may suggest that it is applicable to Majaz (metaphor) and excludes *Al-Haq'a'iq Ghayr Al-Lughawiyah* (the non-linguistic meanings), which can be turned either to *Haqiqa Shr'iyah* (legal meaning) or *Haqiqa 'urfyyah* (customary meaning). Nevertheless, this confusion can be cleared up by the fact that all the non-linguistic meanings were originally metaphors which have been turned either into legal meaning or customary one by predominant usage (Al-Shetiwi, 2011, p. 27). Al-Shetiwi (2011, p. 25) argues that the occurrence of semantic change is confined to the metaphorical usage of a word where the user does not retain the relationship between the word and the meaning assigned to it. However, he keeps the word and changes the meaning into something different from the original meaning while holding a kind of relationship between the original meaning and the metaphorical one. This could happen when a specific metaphor is predominantly used until it becomes familiar. Then, such predominant usage turns the familiar metaphor either into a legal meaning or a customary meaning. The following figure explains where semantic change may occur:

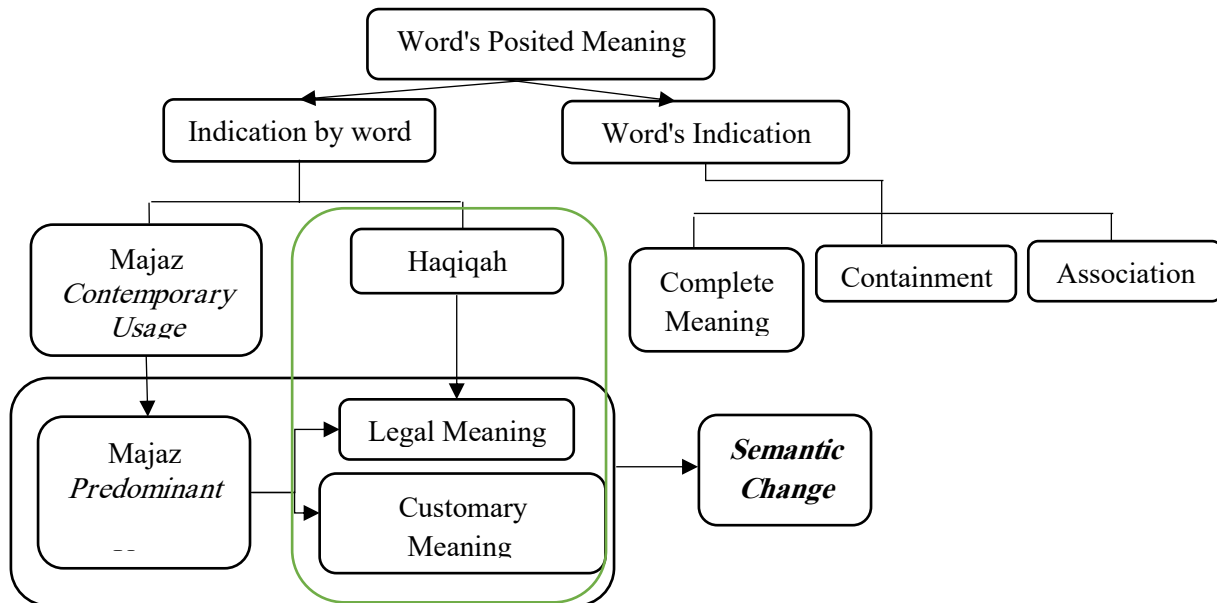


Figure 1: The types of meanings that may undergo semantic change.

It can be said that semantic change is the result of a user's indication of meaning by contemporary and metaphorical usage of a word, which deviates from its original assigned meaning (and necessarily Haqiqah). However, this temporary and metaphorical meaning can be turned into Haqiqah Shar'iah (legal meaning) or Haqiqah Lughawiyya (customary meaning) when such a temporary and metaphorical usage extensively circulated in speech. It is evident that semantic change is limited to the metaphorical usage, yet what differentiates it from metaphor is its permanent and predominant usage. This kind of usage makes semantically changed words more familiar to the receiver and flashes more naturally to their mind than the metaphor, whose usage is characterized by being temporarily used and showing figurative meaning in specific cases. The Quranic semantic change has been tackled by a few studies; however, they focused on aspects that are different from what is actually focused on in this study. Translationally speaking, the most relevant study was that of Mahfouz (2022), who explored misunderstandings arising from semantic changes in the Qur'an, investigating the causes and types of these changes. He used relevant theories like the prototype theory, referential theory, and qualia to explain these changes. His results showed that semantic changes contribute to the misunderstanding of religious texts. As for the other studies, Kazim (2012) conducted a contrastive analysis of semantic change in English and Arabic, examining the types, causes, and processes of word formation in both languages. The study systematically compares

and contrasts semantic change phenomena in English and Arabic, focusing on the types and causes of changes. The study concluded that both languages experience semantic change due to linguistic and extralinguistic factors. Al-Juburi (2005) investigated the semantic development of words in the Qur'an, focusing on the types, causes, and functions of these changes. She took a diachronic approach, examining the evolution of word meanings within the historical context of the Qur'an's development. The thesis argues that semantic change in the Qur'an is not simply a matter of linguistic evolution, but also reflects the dynamic nature of language and its ability to adapt to changing contexts.

Reviewing the previous studies referred to above, there is no study that investigates the Quranic semantic change as a linguistic-cultural intersection that constitutes a challenge for translators. Moreover, no methodology similar to the one used in this study has been found in these studies. This will conveniently situate this study in the field of translation studies to explore the very specific aspect of Quranic semantic change as a linguistic-cultural intersection.

3. Causes and Types of Semantic Change

No doubt that semantic changes in different languages differ depending on the nature of the language, its history, and the causes that led to such changes. Within historical linguistics, there have been many attempts to study semantic change for identifying its causes. Riddell (1979, pp. 2-9) refers to Meillet's model (1906), Stern's empirical system (1931), and Ullmann's functional classification (1951) to classify the causes of semantic change. Although these scholars have used different classifications, the detailed outcomes of their works are almost overlap. Riddell (*ibid.*) indicates that all the causes presented by these classifications can be put under general headings of linguistic and extra-linguistic causes, focusing on social factors by Meillet and psychological process by both Ullmann and Stern.

Though old Arab linguists and Muslim scholars were quite aware of the phenomenon of semantic change in Arabic, they did not talk about the causes of this phenomenon in their works (Al-Shiteiwi, 2011, p. 60). Some contemporary scholars, such as Anis (1976, pp.134-151), Omer (1998, pp. 235-242), and Al-Shiteiwi (2011, pp. 57-67) have studied the causes of semantic change in Arabic. The causes they have mentioned include: misunderstanding, word wear, degradation, emotional feelings, linguistic deviation, metaphor, overuse, cultural and social causes, psychological factors, phonological causes, development of a category's paradigm, need, innovation, and using familiar items to refer to unseen divine secrets. Although

these causes are somewhat different from those brought about by Meillet, Stern, and Ullmann, they can also be identified either as linguistic or extra-linguistic causes.

The types of semantic change have been tackled by Stockwell and Minkova (2001, pp. 174-179) and Cruse (2006, pp. 158-159). They have put forward somewhat different classifications, yet what they have talked about can be grouped under Generalization, Specialization, Shifts, Gain and loss, Change of default meaning, semantic drift, Pejoration, Amelioration, and Bleaching. Lujan (2010, p. 288) indicates that the previous endeavors to come up with inclusive classifications for the types of semantic change have not been fully satisfying because of their exclusiveness and the convergence of the used criteria. He (2010, pp. 289-296) suggests a triple classification including the mechanism of semantic change, changes in the scope of meaning, and changes in the connotational meaning of a word. This classification accounts for almost all the types of semantic change mentioned in other classifications. The mechanism of semantic change includes metaphor, metonymy, ellipsis, and folk etymology. The broadening and narrowing of meaning go under the change in the scope of meaning. Pejoration and amelioration go under the change of connotational meaning.

As for the types of semantic change in Arabic, the main types of semantic change provided by Anis (1976, pp. 152-167), Omer (1998, pp. 243-250) and Al-Shiteiwi (2011, pp. 69-88) are: specialization, generalization, Amelioration, Pejoration, reversal to the opposite meaning, the semantic change of a general word's form, the semantic change of imperative form, the semantic change of prohibition form, the change of original meaning and metaphor. Although the Quranic semantic change can be seen as a type of semantic change in Arabic encompassing the abovementioned types, its peculiarities necessitate tackling it more meticulously for the purpose of this study.

4. The Quranic Semantic Change as a Linguistic-Cultural Intersection

The Noble Quran is the authoritative text in the life of Muslims. Its authority is twofold: linguistic and religious. As a linguistic authoritative text, it is the text by means of which Arabic has been preserved for centuries. Religiously speaking, the Noble Quran is seen as the main source from which the Islamic judgments are taken in order to be observed and applied by Muslims. The overriding importance of the Noble Quran made it the subject of study not only by the Muslim linguists but also by the non-Muslim scholars. Al-Juburi (2005, pp. 13-15) indicates that semantic change in Arabic has been studied by both Arab rhetoricians and the scholars of principles of Islamic jurisprudence. She emphasizes that although Arab rhetoricians focused their

studies on meaning, the scholars of Usul Al-Fiqh studied the ways in which words refer to meaning. Both made the Noble Quran the subject of their studies due to its status as the top eloquent text in the Arabic rhetorical heritage and its important effect on Arabic (ibid.).

The focus on the studies carried out on the Quranic text reveals the two aspects of the Quranic semantic change: the linguistic aspect and the cultural one. The Noble Quran, as the word of Allah, has been revealed to introduce and establish new concepts that suit the new religion it calls for. In this sense, Al-Maliki (2015, p. 33) states that the causes of the Quranic semantic change have distinctive features. This distinctiveness stems from the specialty of the Quranic text itself, which aimed at replacing the pre-Islamic conceptual system with specific words that bring forward the characteristics of Islamic civilization (ibid.). Al-Shiteiwi (2011, p. 60) points out that the Muslim scholars have called the causes of the Quranic semantic changes as Islamic causes, yet Hamoodah (1983, p. 200) shows that the causes of the Quranic semantic changes are considered as cultural causes by contemporary researchers.

Al-Shiteiwi (2011, p. 59) points out that by the emergence of Islam and the revelation of the Noble Quran in Arabic, the Noble Quran has addressed the Arabs in a way that they were used to in their own way of communication. So, it has used certain words with their original meanings. Some other words have been used in the Noble Quran with new meanings that have become new customary meanings for Arabs. The Noble Quran has made another type of semantic change, which is the legal meaning. Thus, the semantic changes brought about by the Noble Quran have been produced by using words known to Arabs to refer to new meanings unknown to them. The latter type of Quranic semantic change was intended to suit the new Islamic acts of worship that should be conducted by Muslims (ibid.).

In the Quranic semantic change, the words acquire new meanings in addition to keeping their original ones. Although the Noble Quran mentions both the original and the new meanings of these words, its effect on Arabs made the new meanings have priority in their customary use, i.e., when such words are mentioned, the new meanings brought about by the Noble Quran will be recalled first instead of their original meanings. To exemplify words that have undergone semantic change in the Noble Quran, (الزكاة) and (حج) will suffice as examples. The word (الزكاة/alms) in its original sense means growth and increase (Ibn Faris, 1979, 3:17). The Quranic usage of this word attached specific conditions to this word turning it to one of the acts of worship and one of the pillars of Islam which is legally defined by Ibn Muflih (1997, 2:291) as a prescribed right imposed on a certain type of possessions, for a specified group of

beneficiaries, at a determined time. So, the word (الزكاة) is an example of the Quranic semantic change that has acquired a new meaning in Arabic, and its original meaning is rarely used. Regarding the word (حج), it linguistically means (to head for), but the Qur'an gave it a new legal meaning (pilgrimage), which is one of the pillars of Islam and an obligatory act of worship when it is affordable (Al-Suyuti, 19981, p. 236). The original and the new meanings of these two words are used in the Noble Quran in different verses, yet the new meanings will occur first to a listener or reader due to the semantic change established by the Noble Quran. This shows how the linguistic and cultural aspects intersect and give rise to new meanings within the Quranic semantic change.

Building on what has been said so far, it can be concluded that the linguistic-cultural intersection in the Quranic semantic change arises from the usage of both the original and new meanings of a specific word in the Quranic text. This usage constitutes an intersection of the original meaning with its linguistic background and the new meaning caused by cultural factors that led to its emergence and circulation. As such, the recipient of the Quranic text needs to be cognizant of such an intersection with both its linguistic and cultural dimensions in order to understand the intended meanings of the words within such an intersection. To the best of the researcher's knowledge, "*linguistic-cultural intersection*" is not an established technical term in translation studies. This term is proposed here as a descriptive label for the situation intended to be investigated in this study. So, *linguistic-cultural intersection* can be defined as an interpretive situation in which a semantically changed word simultaneously invokes, within a text, its intended original meaning and its new culturally-established meaning that has become conventionally dominant through constant language use. This intersection is not merely a coexistence of two meanings, but a point of interpretive tension where both meanings become relevant to clearly interpret the semantically changed word. Clear interpretation of such words requires integrated analysis of both the linguistic and cultural dimensions of meaning.

Being faced with such a situation, Muslim interpretation scholars have adopted a specific approach to reach the intended meanings of the words at such an intersection. Suleimani (2014, pp. 161-165) points out two crucial criteria that are included in the approach used by Muslim interpretation scholars. The first criterion is to investigate the vocabulary in terms of lexical, morphological, derivational, and rhetorical aspects, focusing on the Quranic unique usage of these words. The second criterion is to investigate the words through the contextual usage to select the meaning of the word

that best matches the context in which it is used. In a similar way, the translators should be able to differentiate between the word's original meaning and its new meaning in order to recognise the linguistic and cultural boundaries of the intersection. The meaning of a word that has undergone semantic change will be situated at the intersection of linguistic and cultural dimensions. Therefore, when the translator faces a word that has undergone a semantic change, the linguistic aspect will make him choose the original meaning of the word. Regarding the cultural aspect, it will lead the translator to choose the new meaning of the word. The translators' recognition of the linguistic and cultural boundaries of the words within a linguistic-cultural intersection will not be sufficient to produce appropriate renditions. He should get rid of the influence of the semantically changed word's new meaning that has been established due to continual circulation, particularly in cases where the original meaning is intended in the ayah under translation. Subsequently, models and strategies of evaluating translation within translation studies, having been reviewed, do not adequately address the intricate linguistic-cultural variations that exist in the Quranic semantic change. Therefore, these models cannot be used to assess the translators' ability to recognise the linguistic-cultural aspects of the semantic change or their ability to overcome the influence of the semantically changed word's new meaning - the influence that makes the translator, due to the continual circulation of the new meaning, always recall the new meaning even when the original meaning is used. Thus, to fill the gap in the referred models, this study devises a model drawing upon the criteria used by Muslim interpreters to fulfil the aim of the study.

5. Methodology

This study aims to assess the Quranic translators' ability to recognise the linguistic-cultural intersections in the Quranic semantic change and produce appropriate translations. To achieve this aim, this research follows a qualitative research approach and a descriptive-comparative-evaluative design, supplemented by descriptive statistics analysis. This is conceived to be appropriate to assess translators' recognition and performance regarding the linguistic-cultural intersection in the Quranic semantic change.

Presented below is an overview of the research design, sampling technique, the process of data collection, and the construction and application of the analytical model. The research design is based on a comparative analysis of the translations of two groups of translators. The first group, Interpretation-Dependent Translations (IDT), comprises the translators whose translations are based on consulting Quranic interpretations, as readily observable in their paratexts (prefaces, footnotes,

commentaries). The second group, Interpretation-Independent Translations (IIT), includes the translators who adopted an independent linguistic approach with no dependence on Quranic interpretation consultation. Their independent translations were confirmed after examining their paratexts, their interviews in YouTube, their online sites and direct communication. Yuksel et.al. repeatedly confirms, in his pretexts, that he refuses any kind of consultation of interpretations, hadiths or any other sources and he fiercely attacks the Islamic traditional interpretations. Sam Gerrans evidently states, in his paratexts, that he translates independently following a consistent linguistic-hermeneutic approach. Moreover, he continuously shows his refusal and dissatisfaction with the Islamic traditional interpretations. As for Itani, since his translation is free of footnotes or comments, his interviews in YouTube and his own online website concerning his translation were checked. Moreover, direct communication has been established with him via email. He confirmed that his translation is as an independent one that avoids consulting interpretation. This dissimilarity between these groups helps the study to explore whether consulting interpretation enables the translators to distinguish the linguistic-cultural intersections and render the semantically changed words appropriately. The purposive sampling technique was adopted to select six published translations of the Noble Quran to represent two groups characterized by either consulting Quranic interpretation in their works or translating independently. Table 1 below shows translators' groups and background information.

Table 1: *Translators' groups and background information.*

Group	Translator's Name	Publishing Date	Interpretation adopted
IDT	Al-Hilali and Khan	1996	Al-Tabari - Al-Qurtubi – Ibn Kathir
	Asad	1980	Al-Tabari – Al-Baghawi Al-Razi - Ibn Kathir
	Saheeh International	2004	Ibn Kathir and Several others
IIT	Itani	2012	-----
	Yuksel et.al	2015	-----
	Sam Gerrans	2016	-----

Note: Abbreviations used in this table are defined on page 13.

To assess how the translators address the linguistic-cultural intersection and how they translate the words that occur in such an intersection, two groups of semantically changed words were selected. The first group was used as the primary focus test; the second group was employed as a cross-checking implement.

The data in this study are from secondary sources collected from printed and publicly accessible digital versions. Since the aim and the question of the research are centered on semantic change and polysemy, both a diachronic and a synchronic perspectives are adopted. Two groups of semantically changed words were selected to be analysed based on the meanings that occurred in the ayahs. The first group, representing the diachronic perspective, consisted of five ayahs containing semantically changed words used with their original meaning. These words were used as the primary basis to assess translators' ability to overcome the influence of the semantically changed word's new meanings when the translators encounter semantically changed words that were used in their original meaning in the Noble Quran. The second group of words, representing the synchronic perspective, was of the same linguistic root as that of the ones in the first group, yet used in different ayahs with their new meanings stemming from the semantic change. The words in this group were utilized to cross-check the translators' ability to recognise the linguistic-cultural intersection. Within this qualitative, product-oriented research, the selected translations are analysed using descriptive, analytical and comparative textual analysis.

The data were analyzed using the analytical model constructed in this study. The model provides the analytical and evaluative criteria for assessing translators' handling of the semantically changed words. Having found no suitable model that could account for translators' recognition of the linguistic-cultural intersection and their ability to translate the semantically changed words appropriately, a model was constructed to do so. Constructing a model in this study was grounded in Williams and Chesterman's statement (2014, p. 48) that, to serve the research purposes, the researcher has the choice either to use an already existing model, modify an existing one, or even construct his/her own model. Due to the resemblance between the task of the Noble Quran's interpreter and translator in dealing with the Quranic text, the constructed model was based on the criteria utilized by Muslim interpreters of the Noble Quran.

Al-Zarkashi (1957, 2:172) and Ridha (1990, 1:19-29) highlight that the linguistic verification of single words is among the most essential criteria used by Muslim scholars, specifically in Quranic interpretation. They explain that linguistic verification is done through attaining single words' meanings from the Arabic dictionaries and the popular usages of Arabs themselves. The second inevitable criterion is to consider the context to understand the intended meaning of words. Al-Shatibi (1997, 3:419-420) holds that in Arabic, to interpret the meanings of specific expressions, context should be considered; otherwise, the meanings would become senseless. He adds that if considering words out of context results in unintelligible meanings, so dealing with the Quranic text is even more challenging. Ridha (1990, 1:19-20) confirms that the interpreter of the Noble Quran should appreciate a word from the Noble Quran by tracing its frequent occurrences in different contexts and scrutinizing them. He emphasizes the word's consistency with the preceding context, the word's harmony with the general meaning of the ayah, and its alignment with the general purpose of the Noble Quran.

These criteria have been employed to construct a model to analyse the data in this study. The model consisted of two phases representing both the diachronic and synchronic perspectives adopted in this study. The translation analysis and evaluation were embedded within these two phases to decide how translators render each occurrence and whether their translations were appropriate or inappropriate in light of their treatment of original meanings, new meanings and the contextual clues. The first phase of the model, reflecting the adopted diachronic perspective, shows how the translator tackles the investigated word and whether he was able to overcome the influence of the semantically changed word's new meaning. Starting with the linguistic verification as a first step, the translator has to decide the approach that he adopts to translate the investigated word. If he is able to overcome the influence of the semantically changed word's new meaning, he adopts a linguistic-cultural approach in translating the investigated word. Thus, he accounts for both the linguistic and cultural factors that made the investigated word a semantically changed word having both original linguistic meaning and a new semantically changed meaning. Providing the original meaning of the investigated word, as it occurred in the text, indicates that the translator has successfully overcome the influence of the semantically changed word's new meaning and vice versa. The second phase of the model, reflecting the adopted synchronic perspective, represents the way used by the translator to render the cross-checked word that occurred in its new meaning in the SL text. The second criterion, considering the context, is embodied in the model to show whether the translator

recognises the existence of a linguistic-cultural intersection in the semantic change or not. The translator's recognition of the linguistic-cultural intersection in the semantic change leads him to translate the cross-checked word by providing its new meaning as it occurred in the SL text. To clearly distinguish between translators' knowledge and performance, data analysis is based on obvious textual indicators demonstrated in their translations. This will help assess their knowledge represented in their recognition of linguistic-cultural intersection and their performance realised in both their ability to overcome the effect of new meaning and intersection-informed translations. Figure 2 below depicts the theoretical description given to show how translators may deal with translating the semantically changed word in the Noble Quran.

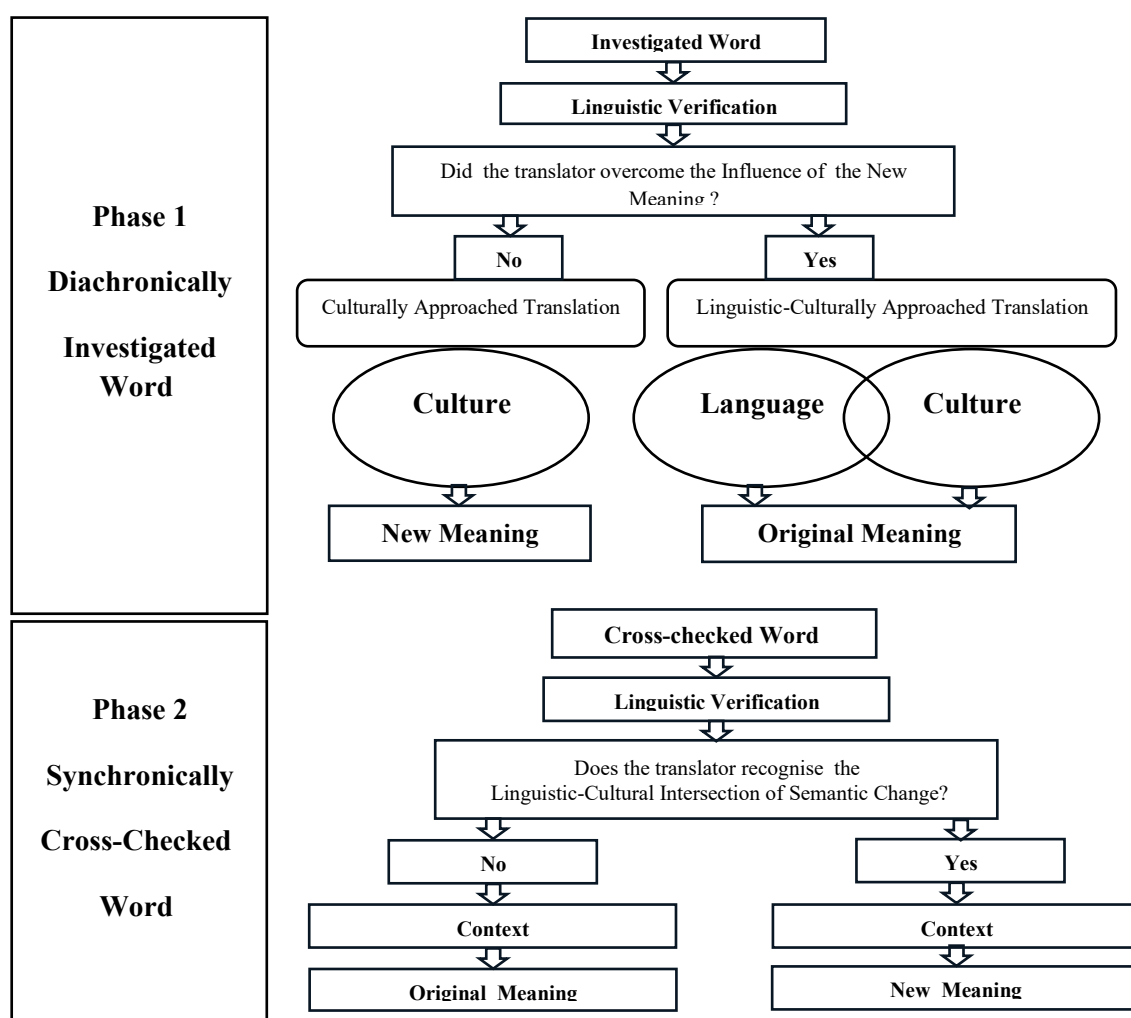


Figure 2: *The Analytical Model of the Linguistic-Cultural Intersection in the Quranic Semantic Change*

Semantically changed words, used in the Noble Quran with their new meanings, are examined in this model to ensure that the translators are able to recognise the existence of the linguistic-cultural intersection. Consequently, a table, titled Representation of Qualitative Analysis of SL Text Translations, has been drawn representing how the model could be used practically to represent the results of qualitative analysis of the SL Texts' translations. The equivalents for the investigated word used by the translators either in the original meaning or the new meaning were represented to decide if they managed to overcome the influence of the semantically changed word's new meaning or not. Likewise, the equivalents for the cross-checked words, whether in the original meaning or the new one, were displayed to determine if the translators were cognizant of the linguistic-cultural intersection or not. For brevity, some expressions have been abbreviated as follows: Original Meaning (OM), New Meaning (NM), Linguistic-Cultural Intersection Recognition (LCIR), and the influence of semantically changed words' new meaning will henceforth be referred to as the *New Meaning Influence Overcoming* (NMIO) in this table and throughout this study. The analytical model provided the framework for data analysis by defining the analytical dimensions and assessment criteria, while the textual indicators operationalized these criteria through observable textual evidence.

The analysis procedures have been done as follows:

1. The collected data, the investigated and the cross-checked words, were quantitatively analysed according to the assessment criteria identified by the constructed model through tracing the observable textual evidence which represented in a Qualitative Analysis Representation table.
2. Translations providing the original meaning of the investigated word were represented in the table using (+) notation, indicating that the translator has successfully overcome the New Meaning Influence (NMI) of the investigated word. However, providing the new meaning of the investigated word by the translator showed the translator's inability to overcome NMI, which was represented using (-) notation.
3. Translations conveying the new meaning of the cross-checked words were denoted using (+) notation, reflecting translators' recognition of the existence of linguistic-cultural intersection. Such a translation is described as intersection-informed translation which is operationalized, in this study, as the translation whose textual

evidence demonstrate that they were informed by the translator's recognition of the linguistic-cultural intersection.

4. Translations providing the original meaning of the investigated words and the new meaning for the cross-checked words were identified as appropriate translation, as they used different equivalents in each case. The appropriate translation, in this study, is operationally defined as the translation in which textual evidence demonstrate translator's recognition of linguistic-cultural intersection and his ability to overcome the effect of the new meaning. The appropriate translations are indicated by having (+) notations in both parts of the table.

Descriptive statistical analysis was included to substantiate and conceptualize the findings that emerged from the qualitative analysis. This included the distribution of overcoming the influence of semantically changed words' new meaning and the distribution of the recognition of the existence of linguistic-cultural intersection in the Quranic semantic change for each translator and each group of translators. The descriptive statistical analysis facilitated exposing the general potential of translators' performance and their groups.

6. Translation and Text Analysis

SL Text (1):

Investigated Ayah (Ayah 1): ((الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا)) (البروج: 10)

Cross-checked Ayah (Ayah 2) : ((قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ)) (طه: 85)

The Original and Semantically changed Meanings in Dictionaries: Generally, (الفتن/Al-Fatn) refers to the meaning of trial or test, which originated from testing gold and silver by melting them with fire to reveal their quality from their impurity (Ibn Manzur, 1994, 13:317; Ibn Faris, 1979, 4, :472-473; Al-Isfahani, 1412, 1:623-625).

Interpretation:

Investigated Word فتنوا: Al-Tabari, 2009, 12:527-528; Al-Zamakhshari, 2009, 1:192; Al-Razi, 2003, 31:122; Al-Qurtubi, 1964, 11:233; and Ibn Kathir, 1998, 5:272 interpret the word (فتنوا) as: burnt.

Cross-checked Word فتنا: Al-Tabari, 2009, 8:443; Al-Zamakhshari, 2009, p. 663, Al-Razi, 2003, 22:99-100; Al-Qurtubi, 1964, 19:295, and Ibn Kathir, 1998, 8:365 interpret the word (فتنا) as: tested and trialed.

The Occurred Meaning in the Ayah:

Investigated Word فتنوا: Burnt

Cross-checked Word فتنا : Tested or trialed

TL Texts

1. Al-Hilali and Khan:

Ayah 1: Those who **put into trial** the believing men and believing women (by torturing them and burning them).

Ayah2: (Allah) said: "Verily **We have tried** your people in your absence, and As-Samiri has led them astray."

2. Asad:

Ayah 1: Verily, as for those who **persecute** believing men and believing women.

Ayah2: Said He: "Then [know that], verily, in thy absence **We have put thy people to a test**, and the Samaritan has led them astray."

3. Saheeh International:

Ayah 1: Indeed, those who **have tortured** the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.

Ayah 2: [Allah] said, "But indeed, **We have tried** your people after you [departed], and the Samiri has led them astray."

4. Itani:

Ayah 1: Those who **tempt** the believers, men and women, then do not repent; for them is the punishment of Hell; for them is the punishment of Burning.

Ayah 2: He said, "**We have tested** your people in your absence, and the Samaritan misled them."

5. Yuxsel et. al:

Ayah 1: Those who have **put** the acknowledging men and women **under ordeal**.

Ayah 2: He said, "**We have tested your people** after you left, and the Samaritan misguided them."

6. Gerrans:

Ayah 1: They who **subject** the believing men and the believing women **to means of denial** then have repented not.

Ayah 2: He said: We have **subjected** thy people **to means of denial** in thy absence.

Discussion: Only Asad (3) has rendered both the investigated word and the cross-checked word appropriately. He has been able to overcome the NMI by providing the original meaning of the investigated word. His translation of the cross-checked word was intersection-informed translation as he provided the new meaning of the cross-checked word. All the other translators (1,3,4,5, and 6), although showing recognition

of linguistic-cultural intersection by producing an intersection-informed translations of the cross-checked word , were unable to overcome the NMI. Analysis and assessment table (2) shows their work.

Table 2: Representation of qualitative analysis of SL Text (1) translations

Tr.	Investigated Word		NMI O	Cross-checked Word		LCIR
	فَتَنُوا			فَتَا		
	OM	NM		OM	NM	
1.		Put into trial	-		have tried	+
2.		persecute	-		put to a test	+
3.	have tortured (burned)		+		have tried	+
4.		Tempt	-		Have tested	+
5.		Put under ordeal	-		have tested	+
6.		subject to means of denial	-		subject to means of denial	+

Note: Abbreviations used in this table are defined on page 18.

SL Text (2)

Investigated Ayah (Ayah 1): ((...كَمْثَلٍ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَأُهُ...)) (الحديد:20)

Cross-checked Ayah (Ayah 2) : ((...يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ...)) (الفتح:29)

The Original and Semantically changed Meanings in Dictionaries: Originally, (كُفِّرَ) in language means to cover something, and the word (كافر/disbeliever), the singular form of (كفار), is derived from this meaning as the heart of the disbeliever (كافر) is covered with (kufr/ disbelief) that prevents the truth from reaching his heart. (Ibn Manzur, 1994,5:144-148; Ibn Faris, 1979,5:192; Al-Isfahani, 1412,1:714-717)

Interpretation:

Investigated Word الكفار: Ibn Kathir, (1998,8:57) construes the word as: tillers, while the other interpreters (Al-Zamakhshari, 2009, p. 1084; Al-Qurtubi, 1964,17:255-256; Al-Razi, 2003,29:225-226) mention both the original and the new meanings of the word, yet they employ linguistic preference methods to indicate that they favor the meaning of “tillers” over that of “disbelievers.”. As for Al-Tabari (2009,11:684), he did not address the interpretation of this word, nor did he mention any of its meanings.

Cross-checked Word الكفار : The word (الكفار) in this ayah was seen to mean (the disbelievers) by all the consulted interpretation (Al-Tabari,2009,11:375; Al-Zamakhshari, 2009, p. 1029; Al-Razi, 2003,28:99; Al-Qurtubi, 1964,16:295 and Ibn Kathir, 1998,7:338)

The Occurred Meaning in the Ayah:

Investigated Word الكفار: The tillers

Cross-checked Word الكفار : The disbelievers

TL Texts

1. Al-Hilali and Khan:

Ayah 1: (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to **the tiller**

Ayah2: delighting the sowers, that He may enrage **the disbelievers**

2. Asad:

Ayah 1: Its parable is that of [life-giving] rain: the herbage which it causes to grow delights **the tillers of the soil**.

Ayah2: delighting the sowers.... [Thus will God cause the believers to grow in strength,] so that through them He might confound **the deniers of the truth**.

3. Saheeh International:

Ayah 1: like the example of a rain whose [resulting] plant growth pleases the **tillers**.

Ayah 2: And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the **sowers** – so that He [i.e., Allah] may enrage by them the **disbelievers**.

4. Itani:

Ayah 1: It is like a rainfall that produces plants, and delights the **disbelievers**.

Ayah 2: Such is their description in the Torah, and their description in the Gospel: like a plant that sprouts, becomes strong, grows thick, and rests on its stem, impressing **the farmers**.

5. Yuksel et. al:

Ayah 1: It is like plants that are supplied by an abundant rain, which appear pleasing to **those who do not appreciate**.

Ayah 2: pleasing to the farmers. That He may enrage **the ingrates** with them.

6. Gerrans:

Ayah 1: Like the example of a rain: it impresses **the atheists** with its growth.

Ayah 2: impressing the sowers That he might enrage **the atheists** by them

Discussion: The translators adopting independent translations (4,5,6) were unable to provide appropriate translations. While the translations of Yuksel et.al (5) and Gerrans (6) showed their recognition of the linguistic-cultural intersection, they could not overcome NMI in the semantic change regarding the investigated word (الكفار). Itani

(4) has neither been able to overcome that influence nor been cognizant of the existence of linguistic-cultural intersection in the cross-checked word (الكفار). As for the interpretation-based translators, their translations were all appropriate.

Table 3: Representation of qualitative analysis of SL Text (2) translations

Tr.	Investigated Word		NMIO	Cross-checked Word		LCIR
	الكفار			الكفار		
	OM	NM		OM	NM	
1.	The tiller		+		the disbelievers	+
2.	The tillers of the soil		+		the deniers of the truth.	+
3.	The tillers		+		the disbelievers	+
4.		The disbelievers	-	The farmers		-
5.		those who do not appreciate	-		the ingrates	+
6.		the atheists	-		the atheists	+

SL Text (3)

Investigated Ayah (Ayah 1): ((...وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ ...)) (طه:87)

Cross-checked Ayah (Ayah 2): ((...وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ...)) (الأنعام:31)

The Original & Semantically changed Meanings in Dictionaries: (وَزَّرَ/wazar) denotes two original meanings: a refuge, and the heavy weight of something. *Al-wizr* refers to someone's burden when he puts goods in his garment to carry them; so, by analogy with the weight of a mountain, *wizr* is used to refer to sin just as it is expressed as a burden (Ibn Faris, 1979,6:108; Ibn Manzur,1994,5:282-283; Al-Isfahani, 1412,1:867-868).

Interpretation:

Investigated Word أوزارا: Al-Tabari, (2009, 8:445-446); Al-Qurtubi, (1964, 11:34-35), and Ibn Kathir, (1998, 5:273) interpret the word (أوزارا) as: burdens. Al-Zamakhshari (2009, p. 664) and Al-Razi (2003, 23:101-102) take the word to mean either burdens or sins. However, they resort to foreground (burdens) to show that this meaning is their preferred meaning.

Cross-checked Word أوزارهم : Most of the interpreters, adopted in this study (Al-Tabari, 2009, 5:178-179; Al-Razi, 2003, 12:168-170; Al-Qurtubi, 1964,6:413 and Ibn Kathir, 1998,3:223) explain the word (أوزارهم) as sins, except for Al-Zamakhshari (2009, p. 324) who views the word as meaning burdens.

Occurred Meaning in the Ayah:

Investigated Word أوزارا: Burdens

Cross-checked Word أوزارهم : Their sins

TL Texts

1. Al-Hilali and Khan:

Ayah1: but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people.

Ayah2: while they will bear their burdens on their backs.

2. Asad: Ayah 1: but [this is what happened:] we were loaded with the [sinful] burdens of the [Egyptian] people's ornaments.

Ayah2: for they shall bear on their backs the burden of their sins

3. Saheeh International:

Ayah 1: They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh]

Ayah 2: "Oh, [how great is] our regret over what we neglected concerning it [i.e., the Hour]," while they bear their burdens [i.e., sins] on their backs

4. Itani:

Ayah 1: They said, "We did not break our promise to you by our choice, but we were made to carry loads of the people's ornaments

Ayah 2: "Alas for us, how we have neglected it." And they will carry their burdens on their backs—evil is what they carry.

5. Yuksel et. al:

Ayah 1: but we were loaded down with the jewelry of the people

Ayah 2: and they will carry their burdens on their backs

6. Gerrans:

Ayah 1: But we were made to carry burdens of the adornment of the people

Ayah 2: And they will bear their burdens upon their backs.

Discussion: According to the textual indicators in their translations, the translators of the interpretation-independent group (4,5,6) and (1) from the interpretation-based group were not cognizant of the linguistic-cultural intersection in the cross-checked word (أوزارهم), although they managed to overcome the NMI in the investigated word (أوزارا). The translations of (2) and (3) were appropriate as they showed recognition of the linguistic-cultural intersection in the semantic change concerning the cross-

checked word (أوزارهم), as well as overcoming the NMI of the investigated word (أوزارا) that has undergone semantic change.

Table 4 Representation of qualitative analysis of SL Text (3) translations

Tr.	Investigated Word		NMIO	Cross-checked Word		LCIR
	أوزارا			اوزارهم		
	OM	NM		OM	NM	
1.	the weight of the ornaments		+	their burdens		-
2.	the [sinful] burdens		+		the burden of their sins	+
3.	burdens		+		their burdens [i.e., sins]	+
4.	Loads		+	their burdens		-
5.	the jewelry		+	their burdens		-
6.	burdens		+	their burdens		-

SL Text (4)

Investigated Ayah (Ayah 1): ((فَحَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا)) (مريم:11)

Cross-checked Ayah (Ayah 2): ((.إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ...)) (النساء:163)

The Original & Semantically changed Meanings in Dictionaries: *Wahy* (revelation) in the full range of its employments conveys the meaning of secretly communicating knowledge to others. In this context, the original meaning of wahy can be conveyed either through illusive or implicit speech, a sound independent of linguistic structure, 'Ima' - a bodily gesture, Isharah- signaling, or through writing. Within the Noble Quran, the word wahy has various senses depending on whether the act of wahy is performed by Allah or a human being. Assigning the wahy to a human being would not transcend the linguistic usage referred to above. However, when wahy is ascribed to Allah, it has various types. In the Islamic context, when Allah communicates His divine words to the prophets, wahy could be via an angelic revelation – sending down a visible angel (Gabriel), in a specific form, to deliver Allah's message as in the case of prophet Mohamed (PBUH); or by auditory revelation

where Allah's speech is heard without seeing Him, as Moses heard Allah's words; or by casting into the heart, as the Prophet (peace be upon him) said: "*The Holy Spirit has breathed into my heart...*". Nevertheless, the divine wahy could take other forms when communicated to creatures other than prophets. In such a case, wahy could be by *Ilham* (inspiration), as in: "*We inspired the mother of Moses: nurse him*" (28:7); or by *Taskhir* (subjugation), as in: "*Your Lord inspired the bee ...*" (16:68) (Ibn Faris, 1979, 6:93; Ibn Manzur, 1994, 15:379-382; Al-Isfahani, 1412, 1:858-860; Al-Qattan, 2000, pp. 28-31; Al-Bagha, 1998, pp. 16-18).

Interpretation:

Investigated Word **فأوحى**: All the interpreters whose works were consulted (Al-Tabari, 2009, 8:313-314; Al-Zamakhshari, 2009, p. 633; Al-Razi, 2003, 21:173; Al-Qurtubi, 1964, 11:83-86; Ibn Kathir, 1998, 5:191) take the word (فأوحى) to mean signaled, wrote, or gestured.

Cross-checked Word **أوحينا**: The cross-checked word (أوحينا) was understood as "We revealed" (Al-Tabari, 2009, 4:366-367; Al-Zamakhshari, 2009, p. 272; Al-Razi, 2003, 11:91-93; Al-Qurtubi, 1964, 6:15-16; Ibn Kathir, 1998, 2:417)

Occurred Meaning in the Ayah:

Investigated Word **فأوحى**: signaled, wrote, gestured or ordered

Cross-checked Word **أوحينا**: revealed

TL Texts

1. Al-Hilali and Khan:

Ayah 1: Then he came out to his people from *Al-Mihrab* (a praying place or a private room) and he **told them by signs** to glorify Allah's Praises in the morning and in the afternoon.

Ayah2: Verily, We have **sent the revelation** to you (O Muhammad) as We **sent the revelation** to Nuh (Noah) and the Prophets after him

2. Asad:

Ayah 1: Thereupon he came out of the sanctuary unto his people and **signified to them [by gestures]**: "Extol His limitless glory by day and by night!"

Ayah2: BEHOLD, We have **inspired** thee [O Prophet] just as We **inspired** Noah and all the prophets after him

3. Saheeh International:

Ayah 1: So he came out to his people from the prayer chamber and **signaled** to them to exalt [Allah] in the morning and afternoon.

Ayah 2: Indeed, **We have revealed** to you, [O Muáammad], as **We revealed** to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants,²⁰⁵ Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

4. Itani:

Ayah 1: And he came out to his people, from the sanctuary, and **signaled** to them to praise Him morning and evening.

Ayah 2: **We have inspired** you, as We had inspired Noah and the prophets after him. And **We inspired** Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs, and Jesus, and Job, and Jonah, and Aaron, and Solomon.

5. Yuksel et. al:

Ayah 1: So he went out amongst his people from the temple enclosure, and he **indicated** to them that they should glorify Him at dawn and dusk.

Ayah 2: We have **inspired** you as We have **inspired** Noah and the prophets after him.

6. Gerrans:

Ayah 1: And he went out to his people from the sanctuary And **instructed** them to give glory morning and night.

Ayah 2: We **instruct** thee as we instructed Nūḥ and the prophets after him.

Discussion: The translations of Asad (2), and the interpretation-independent group did not provide evidence of discerning the existence of the linguistic-cultural intersection in the cross-checked word (أوحينا). Three translators (2, 4 and 5) employed the word "Inspired" instead of "revelation", which is the standard word usually used to refer to (وحي), while "inspired" could be used as an equivalent for (إلهام). Although 'ilham (inspiration) is seen as a type of wahy (revelation) in Islamic tradition, as referred to above in the linguistic verification, there is a distinction between wahy and 'ilham in terms of using different words to refer to each one. To determine whether these translators adopted a methodological approach to use the word "inspired", ten ayahs have been chosen to check their approach. The first five ayahs¹ included the word (وحي), meaning the legislative revelation sent down to prophets, while the second five ayahs² involved the word (وحي) signifying 'ilham, that is, inspiration to creatures other than prophets. The results of checking the translators' choices indicated

¹ The ayahs were: (6:106), (7:117), (12:3), (12:15) and (21:73).

² The ayahs included: (5:111), (8:12), (16:68), (20:38) and (28:7)

methodological inconsistency in their choices as they used the words "reveal" and "inspire" interchangeably between prophets and non-prophets. This made their usage of "inspired" in translating the cross-checked word as an indication of non-recognition of the linguistic-cultural intersection. As for Gerrans (6), he employed the verb (instruct) as equivalent for both the investigated and cross-checked word. His translational choice showed that he overcame the effect of the new meaning while he did not recognize the linguistic - cultural intersection. The translations of (1 and 3) were appropriate for both the investigated and the cross-checked words, making them perceived as overcoming the NMI and recognizing the linguistic-cultural intersection.

Table 5: Representation of qualitative analysis of SL Text (4) translations

Tr.	Investigated Word		NMIO	Cross-checked Word		LCIR
	فأوحى			أوحينا		
	OM	NM		OM	NM	
1.	told them by signs		+		sent the revelation	+
2.	signified [by gestures]		+	inspired		-
3.	Signaled		+		Reveled	+
4.	Signaled		+	Inspired		-
5.	Indicated		+	inspired		-
6.	instructed		+	Instruct		-

SL Text (5)

Investigated Ayah (Ayah 1): ((يوسف:80)) (فَلَمَّا اسْتَمْتَعُوا مِنْهُ خَلَصُوا نَجِيًّا))

Cross-checked Ayah (Ayah 2): ((نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى)) (الإسراء:47)

The Original & Semantically changed Meanings in Dictionaries: The linguistic root (نجر/Najawa) has two original meanings; the first points to scraping and uncovering, and the other indicates covering and concealment. The first meaning, having its verbal noun (Masdar) *Naja'* or *Najat*, comprises the meaning of surviving something or escaping from someone or something. Regarding the second meaning of covering and concealment, *Najwa* refers, among other meanings, to a secret or private talk between two persons (Ibn Faris, 1997, 5:397-399; Ibn Manzur, 1994 ,15:304-306; Al-Isfahani,1412, 1:792-793).

Interpretation

Investigated Word نجيا: The interpreters see the investigated word (نجيا) in this ayah to mean that " they confidentially discussed the matter among themselves. (Al Tabari, 2009, 7:268-269; Al-Zamakhshari, 2009, p. 526; Al-Razi, 2003, 18:153-154; Al-Qurtubi, 1964, 9:241; Ibn Kathir, 1998, 2:640)

Cross-checked Word نجوى: The interpreters construed the word (نجوى) in this ayah as: "while they were secretly counseling". In their secret counsel, they were telling each other that the prophet was insane, a magician, or bewitched, ridiculing him, denying his message, and accusing him of telling the fables of bygone nations. (Al-Tabari, 2009, 8:87-88; Al-Zamakhshari, 2009, p. 599; Al-Razi, 2003, 20:183-184; Al-Qurtubi, 1964, 10:272; Ibn Kathir, 1998, 5:76-77)

Occurred Meaning in the Ayah

Investigated Word نجيا: they secretly counselled

Cross-checked Word نجوى: when they conspire

TL Texts

1. Al-Hilali and Khan:

Ayah 1: So, when they despaired of him, they held **a conference in private**.

Ayah2: We know best of what they listen to, when they listen to you. And when they take **secret counsel**, then the *Zalimun* (polytheists and wrong doers) say: "You follow none but a bewitched man."

2. Asad:

Ayah 1: And so, when they lost all hope of [moving] him, they withdrew **to take counsel [among themselves]**.

Ayah2: We are fully aware of what they are listening for when they listen to thee: for when they are **secluded among themselves**, lo! these wrongdoers say [unto one another], "If you were to follow [Muhammad, you would follow] only a man bewitched!"

3. Saheeh International:

Ayah 1: So when they had despaired of him, they secluded themselves **in private consultation**.

Ayah 2: We are most knowing of how they listen to it when they listen to you and [of] when they are **in private conversation**, when the wrongdoers say, "You follow not but a man affected by magic."

4. Itani:

Ayah 1: And when they despaired of him, they **conferred privately**.

Ayah 2: We know well what they listen to, when they listen to you, **as they conspire**, when the wrongdoers say, "You only follow a man bewitched."

5. Yuksel et. al:

Ayah 1: So when they gave up from him, they held **a conference in private**.

Ayah 2: We are fully aware of what they are listening to when they are listening to you,

and when they **conspire secretly** the wicked say, "You are but following a bewitched man!"

6. Gerrans:

Ayah 1: And when they despaired of him they separated themselves for **private conference**.

Ayah 2: We know best for what they listen out when they listen to thee And when they meet in **confidential conversation**

Discussion: The linguistic root of (نجر/Najawa), as shown above, has a neutral meaning; however, the Quranic usage has given this root a positive and a negative connotative meaning¹ to one of the meanings of this root, namely the meaning of "covering and concealment" that occurred in the cross-checked word. This semantic change and its linguistic-cultural intersection have unexpectedly not been recognized by the interpretation-based group of translators (1,2,3). The interpreters have shown how the meaning of a cross-checked word not only refers to secret talk but also to the intention of causing harm, secretly planning to commit a harmful act, and acting together towards a negative outcome. Nevertheless, the translators of the interpretation-based group could not show recognition of the linguistic-cultural intersection in this semantic change, which led them to use the same words (secret conferencing or counselling) for both the investigated word and the cross-checked one. Thus, their translations were inappropriate. The translators of the interpretation-independent group, except for Gerrans (6), managed to recognise the linguistic-cultural intersection in the semantic change of the cross-checked word, and were able to overcome the NMI of the investigated word. They succeeded in providing different equivalents for the investigated word and the cross-checked one: (conferring secretly) and (conspiring) respectively. Their translation were appropriate . As for Gerrans (6),

¹ The ayah (58:8) conveys a negative meaning of the word (نجوى) while the ayah (4:114) expresses a positive meaning.

his translation did not reflect recognition of linguistic-cultural intersection although he managed to overcome the effect of the new meaning. His translation was inappropriate.

Table 6: Representation of qualitative analysis of SL Text (5) translations

Tr.	Investigated Word		NMIO	Cross-checked Word		LCIR
	نجيا			نجوى		
	OM	NM		OM	NM	
1.	a conference in private		+	secret counsel		-
2.	To take counsel [among themselves]		+	secluded among themselves		-
3.	in private consultation		+	private conversation		-
4.	conferred privately		+		as they conspire	+
5.	a conference in private.		+		conspire secretly	+
6.	private conference		+	confidential conversation		-

7. Statistical Analysis

The statistical analysis has been done in this study to measure the categories of New Meaning Influence Overcoming (NMIO), Linguistic-Cultural Intersection Recognition (LCIR), Individual Translation Appropriateness (ITA), and Groups' Translations Appropriateness (GTA). The notation system (+) / (-) indicates positive performance with (+) and negative performance with (-). Thus, for the (NMIO) and (LCIR) related categories, each translator's performance falls into one of four possibilities: (+)/(+), (+)/(-), (-)/(+), and (-)/(-), corresponding to (NMIO) and (LCIR) categories respectively. Table 7 below summarizes the outcomes of the measured categories.

Table 7: *Percentage distribution of semantic change categories in the investigated Quranic translations*

T r.	SLT. 1		SLT. 2		SLT. 3		SLT. 4		SLT. 5		(+) %		ITA (+)	GTA (+)
	NM IO	LCI R	NM IO	LC IR	NM IO	LC IR	NM IO	LC IR	NM IO	LC IR	NMI O	LCI R		
1.	-	+	+	+	+	-	+	+	+	-	80%	60%	40%	53.33 %
2.	-	+	+	+	+	+	+	-	+	-	80%	60%	40%	
3.	+	+	+	+	+	+	+	+	+	-	100%	80%	80%	
4.	-	+	-	-	+	-	+	-	+	+	60%	40%	20%	13.33 %
5.	-	+	-	+	+	-	+	-	+	+	60%	60%	20%	
6.	-	+	-	+	+	-	+	-	+	-	60%	40%	0%	
Average											73.33 %	56.66 %	33.33 %	33.33 %

The statistical distribution discloses that the proportion of appropriate translations across the two groups constitutes 33.33%, suggesting that the total proportion of inappropriate translations across both groups accounts for (66.67%). According to Table 7, the outcomes of the statistical distribution of appropriate translations show that out of 30 instances, 10 (33.33%) were assigned the notation (+) in both (NMIO) and (LCIR) within each SLT, reflecting the appropriate renderings. However, 20 instances (66%) were assigned the notation (-) either in (NMIO) or (LCIR) within each SLT, demonstrating the inappropriate translations. These results underscore a numerical disparity between appropriate and inappropriate translations. The table shows that, in group (A), the average of the appropriate translations reached (53.33%), yet in group (B), the average of the inappropriate translations was (13.33%). In group (A), the percentage of appropriate translations ranged between (40% -100%), which was higher than that of group (B) which ranged between (0%-60%). Out of 10 of appropriate translations, group (A) accounted for 8 (80%), while group (B) accounted for 2 (20%). The contribution of each translator to the total number of appropriate translations was as follows: in group (A), translator (1). Hilali and Khan accounted for 2 (40%), translator (2), Asad for 2 (40%), translator (3), and Saheeh International for 4 (80%). However, in group (B), translator (4) Itani and translator (5) Yuksel et.al for 1 (20%) each, while translator (6) Gerrans for 0 (0%). According to the outcomes, the intersection-informed translations constituted 17 (56.66%) out of 30

cases. Group (A) accounted for 10 cases (58.82%) of the intersection-informed translations while group (B) accounted for 7 cases (41.17%).

8. Findings

From the analysis of the two groups (A) and (B), five main distinct patterns were identified:

1. Translation Appropriateness (+)/(+): out of 30 instances, 10 appropriate translations were identified, where the performance concerning both the categories of (NMIO) and (LCIR) was positive. Group (A) outperformed group (B) (8 vs 2 cases).
2. Being unable to overcome the NMI, although showing recognition of the linguistic-Cultural intersection (-)/(+): Group (A) showed a stronger performance than group (B) regarding this pattern, 2 cases in group (A) vs 5 cases in group (B).
3. Divergent performance: Two patterns of divergent performance were identified. The first pattern occurred when the investigated and the cross-checked words have the same linguistic form, like the case of (الكفار) in SLT (2), group (A) demonstrated full positive performance by providing appropriate translations. However, the translations of group (B) were inappropriate. The second divergent performance pattern is that of Gerrans'. Unlike all the studied translations, Gerrans' translation revealed a distinguishably different pattern of performance. In all the investigated SLTs no appropriate translations were identified and his ITA percentage was (0%). The textual indicators in his translations reflected his recognition of the linguistic-cultural intersection in SLT (1) and SLT (2) while he could not overcome the effect of new meanings in these cases. In his translations of SLT (3), (4) and (5), textual evidence suggested that he was not cognizant of the linguistic-cultural intersection in spite of overcoming the effect of the new meaning.
4. Overcoming the NMI without recognizing the linguistic-cultural intersection in semantic change (+)/(-): group (B) demonstrated higher level of ability than group (A) in overcoming the NMI, while they were not cognizant of the linguistic-cultural intersection in semantic change (7 cases vs. 5).
5. Contextual reasoning without explicit previous reference: When a specific word has not been explicitly identified to have positive or negative connotative meaning, contextual reasoning was the only clue to produce an appropriate translation. Such a case has occurred in SLT (5), where two translators out of three in group (B) showed positive performance through providing appropriate translations, unlike the translators of group (A), who did not manage to present any appropriate translation.

To sum up, the findings disclose a divergent distribution of performance in favour of group (A) that had access to Quranic interpretation. This group achieved higher

overall translation appropriateness and performed particularly well regarding the recognition of linguistic-cultural intersection, although being unable to overcome the NMI. Group (A) also showed a full positive performance facing the same linguistic form. However, they showed inferior performance compared to group (B) when translation required contextual reasoning due to the lack of explicit previous reference. Conversely, group (B) underperformed overall translation appropriateness, being unable to overcome the NMI, although they recognised the linguistic-cultural intersection and in facing the same linguistic forms. However, group (B) demonstrated superior contextual reasoning when no reference was available. Group (B) showed higher level of ability than group (A) in overcoming the NMI, when both groups were not cognizant of the linguistic-cultural intersection.

9. Conclusion

In conclusion, it can be argued that consulting the Quranic interpretations considerably enhances translators' ability to recognise the linguistic-cultural intersection and overcome the NMI to produce appropriate translations, as shown in the performance of group (A). At the same time, the findings reveal that consulting the Quranic interpretations has more impact on helping the translators overcome the NMI than recognise the linguistic-cultural intersection. The Quranic interpretations consultation impact is also proved when translators faced the same linguistic forms in both the investigated and the cross-checked words, where group (A) outperformed group (B). The outcomes show that consulting the Quranic interpretations has no impact on cases when translators managed to overcome the NMI resulting from the semantic change, without being able to recognise the linguistic-cultural intersection, as group (B) showed higher level of ability than group (A) in such cases. The results also reveal that reliance on the Quranic interpretations limits the contextual reasoning, since group (B), without Quranic interpretations consultations, excelled in cases that require contextual inference. Overlooking the effect of semantic change and what are associated with it is prone to yield inappropriate translations in this study particularly when focusing on in-textual semantic consistency.

Overall, these findings suggest that consulting the Quranic interpretations plays a significant role in recognising the linguistic-cultural intersection in semantic change that generally leads to producing appropriate. However, the Quranic interpretations consultation should be integrated with linguistic verification and contextual reasoning to make them interact effectively to help translators produce even more appropriate translations. This highlights the importance of methodological complementarity for the translators themselves and the researchers studying the Quranic translations. Future

studies could examine the emergence of similar patterns in larger datasets or across different contexts.

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