

THE TERM “ZAKAT” IN THE QURAN AND THE SEMANTIC EFFECTS OF ITS TRANSLATIONAL VARIATION EXAMPLE FROM ENGLISH TRANSLATIONS OF QURAN

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ABSTRACT (FONT 9)

The term “zakat” is of significant importance in Islamic Economic System as being its foundational stone. The term “zakat” is a gerund or participle containing the trilateral roots with an additional circled (ta). This word has both literal and terminological meanings. When this Arabic term is being converted into any other language it gets changes in meaning which sometimes causes serious misinterpretation of the word of Allah. For example we take a verse of Chapter Al-Bayyna, No.5 and observe the changes of meaning in various English translations: Yousaf Ali translated it: **regular charity**; Shakir translated it as: **pay the poor-rate**, Pithal translated it : **to pay the poor-due**, Dr Muhsin Khan: and **give Zakat**. Would the words “regular charity”, “poor-rate”, “poor-due” convey the terminological meanings in the true sense of the verse? And which kind of semantic effect these words imprint on the minds of target language readers? The article will deal with the semantic variation occurred in the translation of this important term and its impact on the minds of source language readers.

Keywords: Zakat; Semantic; Translation; Variation; Adaptation; Transliteration; Translation-adaptation.

1. Introduction

Zakat is one of the five pillars of Islam. It is an obligatory financial worship for those who possess specific amount of extra wealth. Muslims all over the world knows the meaning of ‘zakat’ along with its Arabic pronunciation whereas for non-Muslims it is unknown. This specific term contains a back bone meaning of Islamic Economic System. Due to its immense importance Quran mentioned it 32 times mostly annexed to the term “salat”; the obligatory prayer. Translation is a serious linguistic activity which needs bilingual competencies for its faithful renderings. It becomes more serious while translating a semantically, rhetorically stylistically overloaded texture of religious nature specially Quran. Quran has been revealed in a language which is lexically surprisingly vast and rich. In which one term contains a range of meanings touching various domains of different sciences, or contains a multi-dimensional meanings. The translation of such terms and words is a challenge for translators because it affects semantically the minds of target languages readers. I tried to find out the semantic variation of the Quranic monetary term “zakat” after categorizing its various translations.

2. Meaning of the Term “Zakat”

Hans Wher in his dictionary of Modern Written Arabic mentioned the meaning of the word ‘Zakat, Zakah, Zakawat’ along with its trilateral root letters ‘za-ka- wa; za-ka-ya’. Without adding any preposition it means; to thrive; to grow, to increase; to be pure in heart, be just, righteous, good; to be fit, suitable. (Hans Wehr: 379). Whereas the word ‘Zakat, Zakah’, means ‘purity; justness, integrity, honesty; justification, vindication; alms -giving, alms, charity; alms-tax (Isl-Law). (Hans Wehr : 379-380). The Arab lexicographers define the word ‘z-k-w or y’ as follows. Ibni Faaris mentioned its lexical meanings i.e. growth, blessings, excess and Purity. (Dictionary Maqaees ul Lughah: 3:17) Ibni Manzoor mentioned four lexical meanings: purity, growth, blessing, and laudation. (Dictionary Lisan ul Arab 14: 358) According to Ibni Manzoor Quran used it in all these meanings.(ibid) Jonathan G. Burns mentioned that Zakat in Arabic means “to purify or develop” and referred to as “charity or almsgiving” being a legal right of poor for correcting the imbalances in the society. (Burn 2013:65)

The director of The Zakat Foundation of America Khalil Demir mentioned the word “obligatory alms” for ‘Zakat’ in the preface of Zakat Handbook (2007:xi). The Handbook narrated the meaning of ‘Zakat or Zakah’ as ‘increase for the Arabic word ‘Nama’; ‘blessings for ‘Barakh’; ‘purification for ‘Taharah’; and ‘commendation for Madh’. It further mentioned three spiritual reasons for using the word ‘Zakat’ for obligatory alms which are: 1-God’s promise of growth to zakat payers, 2-purification from sins, 3- and sweetening in both the worlds. (2007:1) Professor Javaid Rehman and Aibek Ahmedov of Brunel University used the word “obligatory alms” for “Zakat”. (Islamic Law of Obligatory Alms 2011: 3)

The term ‘Zakat’ is a bi-nature word i.e. intrinsic and extrinsic (Dr. Shehzad Saleem 1992: Outline of A New Economic Framework); intrinsic as an act of worship, love to Allah and purifying the soul from the love of worldly things and extrinsic as an obligatory tax on wealthy Muslims for the betterment and help of poor.

Jamal Badawi an Arab scholar in an interview answered describing the meaning of the term 'Zakat' differentiating among various translations of this term that basically it literally means 'purity' quoting Quran (9:103) " Of their goods, take alms, that so thou mightiest purify and sanctify them". He elaborated that none of the translations can explain the meaning of Islamic term 'Zakah' denying its equivalent word in any other language. (Jamal Badawi 2010: Pillars of Islam- zakah)

Badawa differentiated between 'Zakat' and the translated words used in English for 'Zakat' i.e. The "Tithe" is payed to support the church and clergy whereas Zaka is payed to support the poor. The term tax is not appropriate as well as it is payed reluctantly and will be punished by the government if not payed, whereas Zakat is an 'act of worship' and 'love to God' payed by them 'enthusiastically'. Zakat is the minimum part whereas more than this limited amount is advised to the rich. He considered the term 'charity or alms' the nearest in meaning to Zakah as the dictionary define them 'act of love to God or fellow human being'. (Badawi 2010: Pillars of Islam- Zakah).

2.1. Rational of the Word Zakat for Financial Duty:

Scholars explained the reason of using the word 'Zakat' for financial compulsory duty. Tabiri (1994: 190) mentioned two reasons i.e. purification of wealth left with the Zakat payer, second the amount being clear from the fixed shares of the poor. Tabrasi (2005: 1:130) mentioned the origin of 'Zakat' for financial duty i.e. 'the investment of wealth in terms of receiving the blessings promised by Allah to the payers.

3. Different Linguistic Moods of the Word 'Zakat'

Quran used the word in various syntactic and morphological moods which clearly show the semantic shades. Every shade contains a specific stressed meaning that needs to be converted during its translation. The following table explains its various verbal mood and declensional status.

Moods of Verbs/ Zakat	V. No	Quran Text	S.No.
Imperative Plural/ object	Q 2:43	وَأَقِيمُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ وَارْكُعُوا مَعَ الرَّاكِعِينَ	1
Imperative Plural /object	Q 2:83	وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ	2
Imperative Plural / object	Q 2:110	وَأَقِيمُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ وَمَا نَهَيْتُمُ الْأَفْسِمَ مِنْ خَيْرٍ تَجْدُوهُ عِنْدَ اللَّهِ	3
Past Singular / object	Q 2:177	وَأَقَامَ الصَّلَاةَ وَاتَّى الزَّكَاةَ وَالْمُفْرُونَ بِعِظَمِهِ إِذَا عَاهَرُوا	4
Past Plural / object	Q 2:277	وَأَقَامُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ لِهِمْ أَجْرٌ هُمْ عَنْ دِرَبِهِمْ	5
Imperative Plural / object	Q 4:77	إِنَّمَا تَنْهَى إِلَيْهِ الَّذِينَ قَبْلَكُمْ وَأَقِيمُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ	6
Active Participle Plural / object	Q 4:162	وَالْمُقْبِلُونَ الصَّلَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سُلْطُونُهُمْ أَجْرًا عَظِيمًا	7
Past Conditional plural / object	Q 5:12:	لَئِنْ أَفْتَنْتُمُ الصَّلَاةَ وَأَقْتَنْتُمُ الزَّكَاةَ وَأَمْتَنْتُمْ بِرِسْلِي وَعَزَّزْتُمُوهُمْ وَأَفْرَضْتُمُ اللَّهَ فَرْضَنَا حُسْنًا لِأَفْعُرُنَ عَلَيْمَ سَيِّئَاتِكُمْ	8
Imperfect plural / object	Q 5:55	الَّذِينَ يَقْنِعُونَ الصَّلَاةَ وَبَيْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ	9
Imperfect plural/ object	Q 7:156	فَسَلَكُتُهُمُ الَّذِينَ يَتَّقَوْنَ وَلَوْلَوْنَ الزَّكَاةَ	10
Past Plural / object	Q 9:5	فَلَنْ تَأْتِي وَأَقَامُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ فَخَلُوا سَبِيلَهُمْ	11
Past Plural / object	Q 9:11	فَلَنْ تَأْتِي وَأَقَامُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ فَأَخْوَانَكُمْ فِي الدِّينِ	12
Past Singular/ object	Q 9:18	مِنْ أَمْنِ يَالَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَاتَّى الزَّكَاةَ	13
imperfect Plural /object	Q 9:71	وَيَقِيمُونَ الصَّلَاةَ وَبَيْتُونَ الزَّكَاةَ وَبَيْطَعُونَ اللَّهَ وَرَسُولَهُ	14
Common Object	Q 18:81	فَأَرَنَا أَنْ يَنْدِلُهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رِحْمًا	15
Common Object	Q 19:13	وَخَلَانَا مِنْ لَذَا وَرِزْكًا وَكَانَ تَقْيَا	16
Proper Object	Q 19:31	وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا مُمِثِّلُ حَيَّا	17
Proper Object	Q 19:55	وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ جِندَ رِبِّهِ مَرْضِيَّا	18
Gerund verb/ Genitive	Q 21:73	وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الخَيْرَاتِ وَإِقَامَ الصَّلَاةَ وَإِيتَاءِ الزَّكَاةِ	19
Past Plural / object	Q 22:41	الَّذِينَ إِنْ مَكَثُوكُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ	20
Imperative Plural / object	Q 22:78	فَأَقِيمُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مُؤْلِكُكُمْ	21
Proper Object / object	Q 23:4	وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعْلَوْنَ	22
Gerund verb/ genitive	Q 24:37	رَجَلٌ لَا تَلِيهِمْ تِجَارَةً وَلَا يَبْيَغُ عَنْ ذِكْرِ اللَّهِ وَإِقَامَ الصَّلَاةَ وَإِيتَاءِ الزَّكَاةِ	23
Imperative Plural/ object	Q 24:56	وَأَقِيمُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ وَأَطْبِعُوا الرَّأْسُوْلُ	24
Imperfect Plural/ object	Q 27:3	الَّذِينَ يَقْنِعُونَ الصَّلَاةَ وَبَيْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُرْقَبُونَ	25
Past Common Object/ object	Q 30:39	وَمَا أَنْتُمْ مِنْ زَكَاةٍ ثَرِيدُونَ وَجْهَ اللَّهِ فَأَوْلَئِكُمْ هُمُ الْمُضْعَفُونَ	26
Imperfect Plural/ object	Q 31:4	الَّذِينَ يَقْنِعُونَ الصَّلَاةَ وَبَيْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُرْقَبُونَ	27
Past Femenin plural / object	Q 33:33	وَاقْنَنَ الصَّلَاةَ وَأَتَيْنَ الزَّكَاةَ وَأَطْعَنَ اللَّهَ وَرَسُولَهُ	28
Imperfect Negative plural /object	Q 41:7	الَّذِينَ لَا يُرْثُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ	29
Imperative Plural /object	Q 58:13	فَلَذِلَمْ تَقْعَلُوا وَتَأْتِيَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ	30
Imperative Plural /object	Q 73:20	وَأَقِيمُوا الصَّلَاةَ وَاتُّو الزَّكَاةَ وَأَقْرَضُوا اللَّهَ قُرْضاً حَسَنَا	31

<i>Imperfect Plural / object</i>	Q 98:5	وَيَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ بِنِعْمَةِ اللَّهِ الْغَفُورِ	32
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According to the above list the word 'Zakat' has been used twenty six times annexed to prayer, eight times with imperative verbs in objective case and eight times with past tense as an object. The table clearly shows its various syntactic cases and morphological moods. All these cases and moods carry semantic shades which need to be conveyed during their translation to other languages.

4. Various Translations of the word 'Zakat'

Every translator used special kinds of equivalent words for this "specific meaning career" Quranic term whereas some others did not find the equivalent words that is why they adapted the same term without any explanatory note or words and some of them put explanatory words in brackets while some others put the term in brackets after translating it that clearly shows their dissatisfaction with its translation. The table shows a large number of various translations along with the translators.

V.No.	Charity	Regular charity	Mandatory charity	Poor-due	Poor-rate	alms	Purifying alms	prescribed alms,	Tax Welfare/religious	Economic Order	Purifying dues
2 : 43	Muhammad Asad	-Yusuf Ali -Syed Vickar Ahamed	-	Pickthal 1	-Shakir -Abdul Majid Daryabadi	Hamid S. Aziz	-Dr. Laleh Bakhtiar -Safi Kaskas	Abdel Haleem	T.B.Irving (welfare)	-	
2:83	Muhammad Asad	Yusuf Ali Syed Vickar Ahamed	Ali Bakhtiar i Nejad	Pickthal 1	Shakir Abdul Majid Daryabadi	Talal A. Itani	Dr. Laleh Bakhtiar Safi Kaskas Ali Ünal	Abdel Haleem	T.B.Irving (welfare) Muhammad Sarwar (religious)	Shabbir Ahmed	
2:110		Yusuf Ali Hamid S. Aziz Syed Vickar Ahamed	Ali Bakhtiar i Nejad	Pickthal 1	Shakir Abdul Majid Daryabadi	Talal A. Itani	Dr. Laleh Bakhtiar Safi Kaskas Ali Ünal (Prescribed Purifying Alms)	Wahiduddin Khan Abdel Haleem Ali Unal (Prescribed Purifying Alms)	Muhammad Sarwar (religious)	Shabbir Ahmed	Muhammad Asad
2:177	Mohammad Shafi	Yusuf Ali Syed Vickar Ahamed	Ali Bakhtiar i Nejad Talal A. Itani (obligatory charity)	Pickthal 1	Shakir Abdul Majid Daryabadi	Wahiduddin Khan	Dr. Laleh Bakhtiar Safi Kaskas Ali Unal (Prescribed Purifying Alms)	Abdel Haleem Ali Unal (Prescribed Purifying Alms)	T.B.Irving (welfare)	Shabbir Ahmed	Muhammad Asad
2:277	Muhammad Asad Talal A. Itani Mohammad Shafi	Yusuf Ali Syed Vickar Ahamed Farook Malik	Ali Bakhtiar i Nejad	Pickthal 1 Hamid S. Aziz	Shakir	Wahiduddin Khan	Dr. Laleh Bakhtiar Safi Kaskas	Abdel Haleem	T.B.Irving (welfare) Shabbir Ahmed (economic system)		

Adaptation and Transliteration

V. No.	Adaptation	Transliteration	Translation-adaptation
2 : 43	Aisha Bewley (zakat) Ali Quli Qara'i (zakat) Muhammad Taqi Usmani(Zakah) Umm Muhammad (Sahih International) (zakah)	Wahiduddin Khan “prescribed alms” Ahmed Ali “welfare” Muhammad Mahmoud Ghali “obligatory poor-dues”	Ali Ünal “Purifying Alms (the Zakah)”
2:83	Aisha Bewley -zakat Ali Quli Qara'i -zakat Muhammad Taqi Usmani -Zakah Umm Muhammad (Sahih International) -zakah Farook Malik -Zakah Dr. Munir Munshey -zakat Dr. Kamal Omar -Zakat Bilal Muhammad (2013 Edition) -zakat Maududi -Zakat Moammad Shafi -Zakaat	Wahiduddin Khan zakat [prescribed alms]. Dr. Mohammad Tahir-ul-Qadri Zakat (the Alms-due) Ahmed Ali zakat (the due share of your wealth for the welfare of others), Muhammad Mahmoud Ghali; Zakat. (i.e., pay the obligatory poor-dues)	
2:110	Ahmed Ali Aisha Bewley Ali Quli Qara'i Muhammad Taqi Usmani Umm Muhammad (Sahih International) Farook Malik Dr. Munir Munshey Dr. Kamal Omar Bilal Muhammad (2013 Edition) Maududi Mohammad Shafi	Muhammad Mahmoud Ghali Zakat, (i.e., pay the poor-dues) Dr. Mohammad Tahir-ul-Qadri Zakat (the Alms-due)	
2:177	Ahmed Ali Aisha Bewley Ali Quli Qara'i Muhammad Taqi Usmani Umm Muhammad (Sahih International) Dr. Munir Munshey Dr. Kamal Omar Bilal Muhammad (2013 Edition) Maududi	Muhammad Mahmoud Ghali Farook Malik Dr. Mohammad Tahir-ul-Qadri	Muhammad Sarwar
2:277	Ahmed Ali Aisha Bewley Ali Quli Qara'i Muhammad Sarwar Muhammad Taqi Usmani Umm Muhammad (Sahih International) Dr. Munir Munshey Dr. Kamal Omar Bilal Muhammad (2013 Edition) Maududi	Muhammad Mahmoud Ghali Dr. Mohammad Tahir-ul-Qadri	

The table shows how the translators of East and West conveyed the term ‘Zakat’ according to their aptitude. Quran translators from every corner of the world conveyed the word in specific semantic shades that no doubt affect the readers. A large number of scholars adapted the translational strategies of transliteration, adaptation and translation-adaptation. These strategies compel the readers to take help of commentaries and scholars to understand the adapted or transliterated term.

5. Categorizing Translations of ‘Zakat’

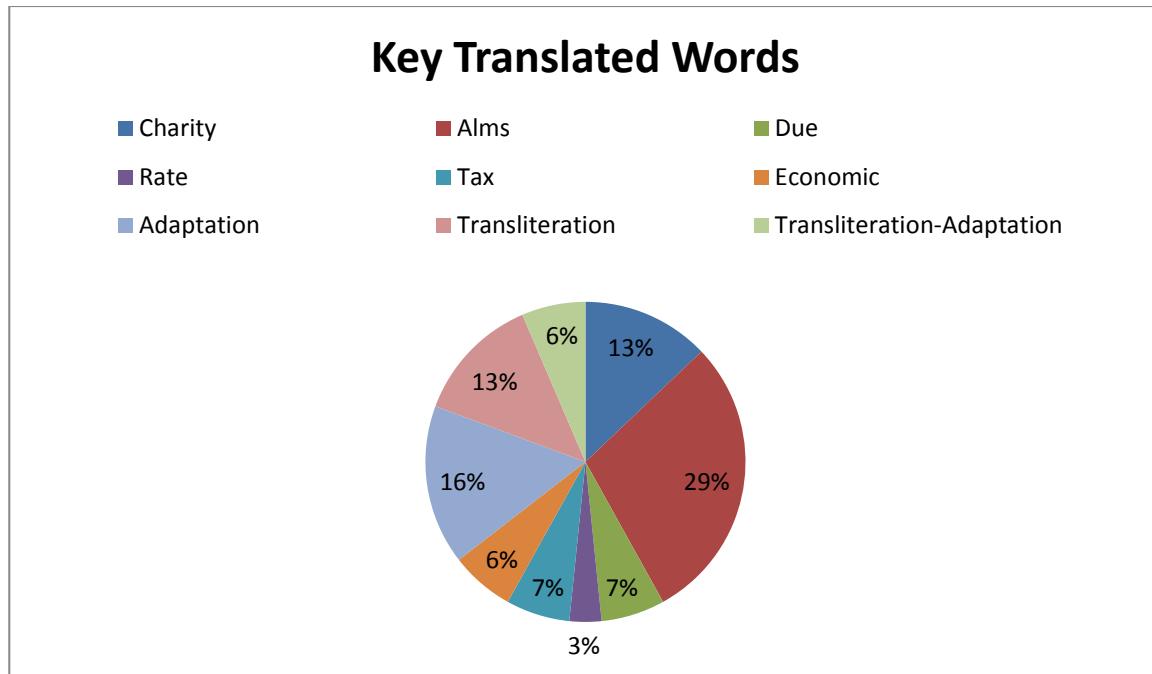
We can categorize the translations of this single term ‘Zakat’ in two ways; first where it has been used in proper form and annexed to the ‘Salat’ the compulsory prayer, second where it has been used in common form.

A) - *Zakat* annexed with ‘*Salat*’ in proper mood:

The term *Zakat* occurred in Quran most of the time in proper form annexed to prayers. The following translations have been observed:

- 1- Charity
 - a. Charity
 - b. Regular Charity
 - c. Mandatory Charity
 - d. Obligatory Charity
- 2- Alms
 - a. Alms
 - b. Purifying alms
 - c. Prescribed alms
 - d. Prescribed Purifying alms
 - e. Legal Alms
 - f. Stated alms
 - g. Alms levy
 - h. Legal Impost
 - i. Obligatory alms
- 3- Due
 - a. Poor-due
 - b. Purifying dues
- 4- Rate
 - a. Poor-rate
- 5- Tax
 - a. Welfare tax
 - b. Religious tax
- 6- Economic
 - a. Economic Order
 - b. Economic System
- 7- Adaptation
 - a. zakat
 - b. Zakat
 - c. Zakaat
 - d. zakah
 - e. Zahah
- 8- Transliteration
 - a. zakat [prescribed alms]
 - b. Zakat (the Alms-due)
 - c. Zakat, (i.e. pa the poor-dues)
 - d. zakat (the due share of your wealth for the welfare of others)
- 9- Translation-adaption
 - a. Purifying Alms (the Zakah)
 - b. charity (zakat)

Figure 1 : the diagram shows the translated words for the term ‘zakat’ with the ratio of their sub-categories when it is annexed to the term ‘salat’



B) - The word 'Zakat' in Common Form:

The term zakat came in common form just three times in Quran translated by the translators in various words.

First time in Chapter *al-Kahaf* 18:81

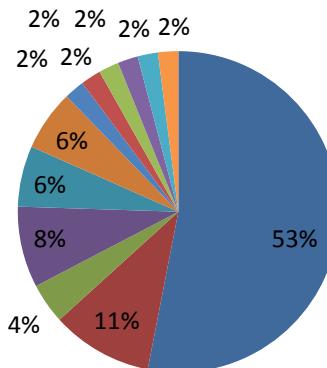
1. Purity (26 scholars used this translation)
2. Purer (5 scholars)
3. Piety (2 scholars)
4. Righteous (4 scholars)
5. Righteousness (3 scholars)
6. Virtue (3 scholars) / virtuous (one scholar)
7. Charitable (one scholar)
8. Just/honest (one scholar)
9. Refinement (one scholar)
10. More Upright (one scholar)
11. Integrity (one scholar)
12. Purification/correction (one scholar)

(*al-Kahaf* 18:81 ; <http://www.islamawakened.com/quran/18/81/default.htm>)

Figure 2 : the diagram shows the ratio of translated words for zakat when comes in a common form without annexing to the term 'salat'. Here 53% among a total number of 49 translations translated the word 'zakat' with 'purity'.

Al-Kahaf 18:18 in single and common form

Purity	purer	piety
righteous	righteousness	virtue
charitable	Just/honest	refinement
more upright	integrity	purification/correction

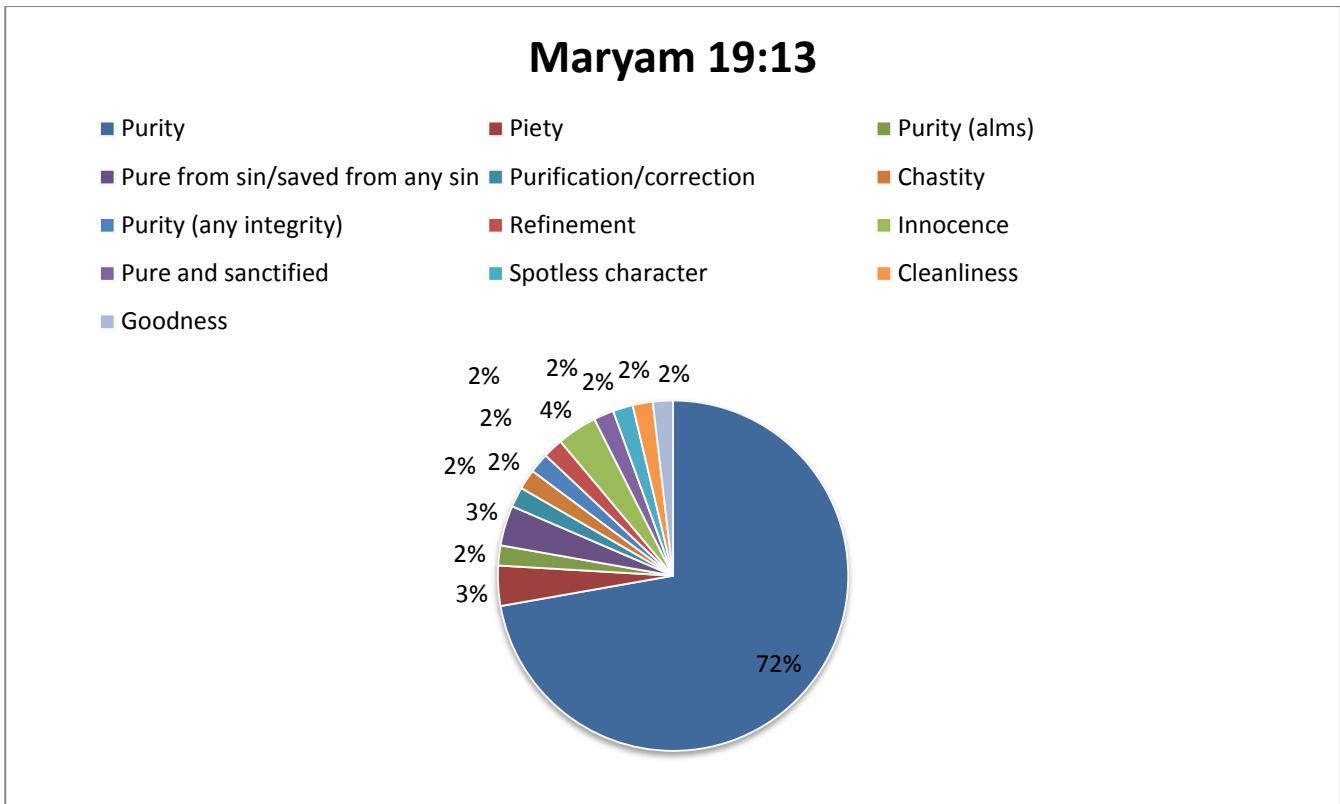


Second Time in Chapter Maryam 19:13

- | | |
|-------------------------------------|-------------------------|
| 1. Purity | (39 scholars used it) |
| 2. Piety | (2 scholars used it) |
| 3. Purity (alms) | (one scholar) |
| 4. Pure from sin/saved from any sin | (2 scholars) |
| 5. Purification/correction | (one scholar) |
| 6. Chastity | (one scholar) |
| 7. Purity (and integrity) | (one scholar) |
| 8. Refinement | (one scholar) |
| 9. Innocence | (2 scholars) |
| 10. Pure and sanctified | (one scholar) |
| 11. Spotless character | (one scholar) |
| 12. Cleanliness | (one scholar) |
| 13. Goodness | (one scholar) |

(Chapter Maryam 19:13; <http://www.islamawakened.com/quran/19/13/default.htm>)

Figure 3: the diagram shows that 72 % among a total number of 54 translations translated the term 'zakat' with 'purity'.

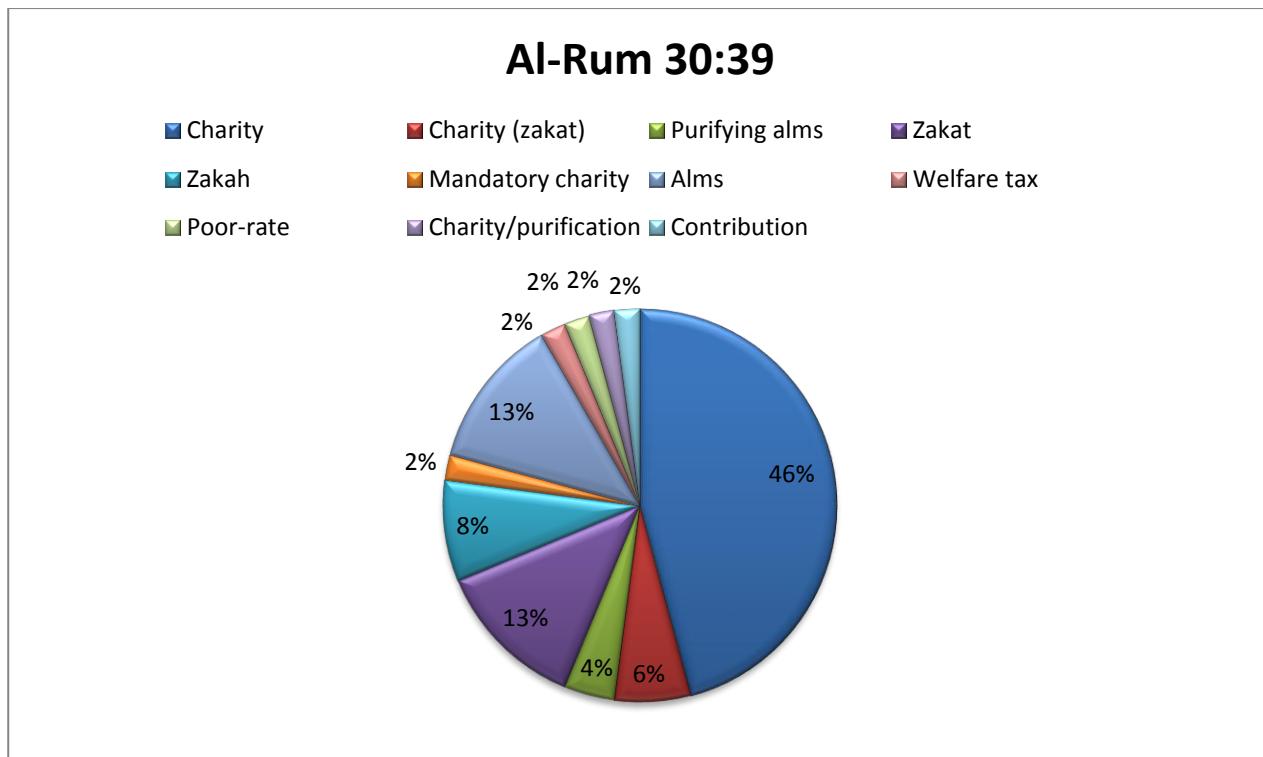


Third time in chapter *Al-Rum* 30:39

1. Charity (22 scholars)
2. Charity(zakat) (3 scholars)
3. Purifying alms (2 scholars)
4. Zakat (6 scholars)
5. Zakah (4 scholars)
6. Mandatory Charity (1 scholar)
7. Alms (6 translators)
8. Welfare tax (1 scholar)
9. Poor-rate (1 scholar)
10. Charity/purification (1 scholar)
11. Contribution (1 scholar)

Chapter *Al-Rum* 30: 39; <http://www.islamawakened.com/quran/30/39/default.htm>

Figure 4: the diagram shows that 46 % of translators translated the term with ‘charity’ among a total number of forty six English translations of Quran.



5.1 Translators used Charity related words:

The word charity is nearer to the meanings the term 'Zakat' contains. But it still lacks some features of the Quranic term so the translators added extra words to convey the desired meanings. The following table shows the number of scholars and their translations.

1-Charity:

V. No	Charity	Regular Charity	Mandatory Charity	Charitable Actions
2 : 43 The Cow	Muhammad Asad	Yusuf Ali Syed Vickar Ahamed		
2:83 The Cow	Muhammad Asad	Yusuf Ali Syed Vickar Ahamed	Ali Bakhtiari Nejad	
2:110 The Cow		Yusuf Ali Hamid S. Aziz Syed Vickar Ahamed	Ali Bakhtiari Nejad	
2:177 The Cow	Mohammad Shafi	Yusuf Ali Syed Vickar Ahamed	Ali Bakhtiari Nejad Talal A. Itani (obligatory charity)	
2:277 The Cow	Muhammad Asad Talal A. Itani (new translation) Mohammad Shafi	Yusuf Ali (Saudi Rev. 1985) Syed Vickar Ahamed Farook Malik	Ali Bakhtiari Nejad	
4:77 The women		Yusuf Ali (Saudi Rev. 1985)		
4:162 The women	Muhammad Asad Talal A. Itani (new translation) Mohammad Shafi	Syed Vickar Ahamed	Ali Bakhtiari Nejad	
5:12 The table	Muhammad Asad Mohammad Shafi Bijan Moeinian Faridul Haque Muhammad Ahmed	Yusuf Ali (Saudi Rev. 1985) Syed Vickar Ahamed Sayyid Qutb	Ali Bakhtiari Nejad Hasan Al-Fatih Qaribullah	

	Samira			
5:55 The table	Talal A. Itani (new translation) Mohammad Shafi Bijan Moeinian Faridul Haque	Yusuf Ali (Saudi Rev. 1985) Syed Vickar Ahamed	Ali Bakhtiari Nejad Hasan Al-Fatih Qaribullah Rashad Khalifa	
7:156 Al A'raaf	Muhammad Asad Mohammad Shafi Bijan Moeinian Faridul Haque Muhammad Ahmed - Samira Sayyid Qutb	Yusuf Ali (Saudi Rev. 1985) Syed Vickar Ahamed Talal A. Itani (new translation) Hasan Al-Fatih Qaribullah	Ali Bakhtiari Nejad	
9:5 Al-Toubat	Mohammad Shafi Faridul Haque Muhammad Ahmed Samira (charity/ purification)	Yusuf Ali (Saudi Rev. 1985) Syed Vickar Ahamed	Ali Bakhtiari Nejad Hasan Al-Fatih Qaribullah	Bijan Moeinian
9:11 Al-Toubat	Mohammad Shafi Faridul Haque Muhammad Ahmed Samira (charity/ purification)	Yusuf Ali (Saudi Rev. 1985) Hamid S. Aziz Syed Vickar Ahamed Talal A. Itani (new translation)	Ali Bakhtiari Nejad Hasan Al-Fatih Qaribullah	
9:18 Al-Toubat	Muhammad Asad Wahiduddin Khan Mohammad Shafi Bijan Moeinian Muhammad Ahmed Samira (charity/ purification) Mohammad Shafi	Yusuf Ali (Saudi Rev. 1985) Hamid S. Aziz Syed Vickar Ahamed Talal A. Itani (new translation)	Ali Bakhtiari Nejad Faridul Haque Hasan Al-Fatih Qaribullah	
9:71 Al-Toubat	Hamid S. Aziz Talal A. Itani (new translation) Mohammad Shafi Muhammad Ahmed Samira (charity/ purification)	Yusuf Ali (Saudi Rev. 1985) Syed Vickar Ahamed	Ali Bakhtiari Nejad Faridul Haque Hasan Al-Fatih Qaribullah	

Analysis:

The origin of the word Charity goes back to Middle English and Old French ‘charite’ in the mid 12th century, means ‘(Christian) charity, mercy, compassion, alms, and charitable foundation’. The charity from Latin means ‘costliness, esteem, affection’. In Vulgate from Greek ‘*agape*’ it has been translated as ‘love’ especially Christian fellow love to avoid sexual suggestion of Latin ‘*amor*’. (<http://www.dictionary.com/browse/charity?s=t>)

Charity as defined in English is ‘benevolence to one’s neighbor, especially the poor’. (Ozlem Sandikci 2011: 312) According to this definition the word ‘charity’ lacks some meanings that the term ‘Zakat’ contains i.e. act of worship; the purification from sin; the growth, but it contains ‘act of love to God; love to fellow beings; and care for poor’.

5.2. Alms related words and Translators

Most of the translators used the words relating to ‘alms’ with addition of various words for conveying the Quranic desired meaning. The table shows nine kinds of compound words for the meaning of this one Quranic term.

Alms:

V. No.	Alms	Purifying alms	Prescribed alms	Prescribed Purifying alms	Legal Alms	Stated alms	Alms levy	Legal Impost	Obligatory alms
2 : 43 The	Hamid S. Aziz	Dr. Laleh Bakhtiar			George Sale		N. J. Dawood	John Medows	

Cow	Arthur John Arberry Edward Henry Palmer	Safi Kaskas Abdel Haleem						Rodwell	
2:83 The Cow	Talal A. Itani (new translation) Arthur John Arberry Edward Henry Palmer George Sale	Dr. Laleh Bakhtiar Safi Kaskas Ali Ünal Amatul Rahman Omar	Abdel Haleem	-	-	John Medows Rodwell	N. J. Dawood (draft)	-	Sayyid Qutb
2:110 The Cow	Talal A. Itani (new translation) Arthur John Arberry Edward Henry Palmer George Sale	Dr. Laleh Bakhtiar Safi Kaskas Ali Ünal	Wahiduddin Khan Abdel Haleem	-	-	-	N. J. Dawood (draft)	John Medows Rodwell	-
2:177 The Cow	Wahiduddin Khan Arthur John Arberry Edward Henry Palmer George Sale	Dr. Laleh Bakhtiar Safi Kaskas Ali Ünal	Abdel Haleem		John Medows Rodwell		N. J. Dawood (draft)		
2:277 The Cow	Wahiduddin Khan (alms giving) Arthur John Arberry Edward Henry Palmer N. J. Dawood (draft)	Dr. Laleh Bakhtiar Safi Kaskas	Abdel Haleem		George Sale			John Medows Rodwell	
4:77 The women	Arthur John Arberry Edward Henry Palmer	Dr. Laleh Bakhtiar Safi Kaskas	Wahiduddin Khan Abdel Haleem		George Sale	John Medows Rodwell	N. J. Dawood (draft)		

Analysis:

The word ‘alms’ has been used since the time of Middle English in the meaning of ‘compassion’, whereas from Greek origin it is used for ‘pity and mercy’.

(http://www.etymonline.com/index.php?allowed_in_frame=0&search=alms)

The dictionary mentioned its meanings as ‘money, food, or other donations given to the poor or needy; anything given as charity’. (<http://www.dictionary.com/browse/alms?s=t>)

In the above verse single word ‘Zakat’ has been translated with different compound words that contain various connotations. Every connotation among these contains a specific semantic layer which at one angle shows the vastness of a Quranic term and at another angle explains the aptitude of various Muslim and non-Muslim translators. The word ‘alms’ contains some characteristics of the term ‘Zakat’. But it lacks the meanings of ‘purification, love of Allah and being a compulsory action’. For enriching the translation, the translators added extra words to show these Quranic meanings.

6. Various Transitions and Exegetical Commentaries

Various translations show the aptitudes of various translators towards the verb used before the term ‘Zakat’ in a range of styles and syntactic structures. No doubt the style and sentence structure determine the dept, connotations and value of meanings that a sentence contains.

S. No.	Translator	وَأَقِيمُوا الصَّلَاةَ وَأُثْرِيُوا الزَّكَةَ Al Baqarah : Ayat 43	Variation	Semantic property
1	Muhammad Asad	and be constant in prayer, and spend in charity	charity	Spend
	Yusuf Ali (Saudi Rev. 1985)	And be steadfast in prayer; practice regular charity;		practise
	Syed Vickar Ahamed	And be steadfast in prayer: Practice regular charity		
1	M. M. Pickthall	Establish worship, pay the poor-due	poor-due	pay
2	Shakir	And keep up prayer and pay the poor-rate	poor-rate	give
	Abdul Majid Daryabadi	And establish prayer, and give the poor-rate,		
3	Dr. Laleh Bakhtiar	And perform the formal prayer, and give the purifying alms,	purifying alms	give
	Safi Kaskas	Perform prayers, and pay the purifying alms		pay
	Abdel Haleem	Keep up the prayer, pay the prescribed alms,		pay
	Hamid S. Aziz	Be steadfast in worship, give alms,		give
4	Wahiduddin Khan	Attend to your prayers, give the zakat [prescribed alms]	zakat	give
	Ahmed Ali	Be firm in devotion; give zakat (the due share of your wealth for the welfare of others),		give
	Muhammad Mahmoud Ghali	And keep up the prayer and bring the Zakat (i.e., pay the obligatory poor-dues		bring

5	T.B.Irving	Keep up prayer, pay the welfare tax	welfare tax	pay
6	Aisha Bewley Ali Quli Qara'i Muhammad Taqi Usmani Umm Muhammad (Sahih International)	Establish salat and pay zakat And maintain the prayer, and give the zakat, And be steadfast in Salah (prayer), and pay Zakah And establish prayer and give zakah	zakat Zakah zakah	Pay give pay give
7	Ali Ünal	Establish the Prayer, and pay the Prescribed Purifying Alms (the Zakah);	Purifying Alms	pay
8	Muhammad Sarwar	Be steadfast in prayer, pay the religious tax (zakat)	religious tax	pay
9	Shabbir Ahmed	And help establish the Divinely guided System in the society, and help set up the equitable Economic Order.	Economic Order	set up

Analysis:

Different verbs are being used by translators for one Arabic verb (أَنْوَى) like ‘ spend, practice, pay, give, set up, render and engage. These verbs have their connotations according to various textual conditions.

The Arab exegetes explained their views that when the word ‘Zakat’ comes in Quran annexed to the word ‘salat’ prayer, it will be considered the pillar of Islam as an obligatory act. To clarify its nature and status we can quote some exemplary commentators:

- *Tabri* determined the word ‘Zakat’ as the obligatory charity like prayer (*Tabari* 1994: 190)
- *Zamakhshari* considers the word as compulsory charity like prayers. (*Zamakhshari* 2009:74) *Tabrasi* said give what Allah has compulsorily obligated in your wealth.(*Tabrasi* 2005: 1:130)
- *Al-Razi* commented that *Zakat* means growth and purification.(*Razi* ;1981 : 3:47)
- *Qurtabi* declared it a command of compulsory nature.(*Qurtabi* 2006: 2: 23)
- *Al-Baizawi* (1 : 77) as well considered it the compulsory order describing the reason for using the word ‘Zakat’ for this ‘obligatory compulsory alm/charity’ saying that “it brings growth (blessings- *barakat*) to wealth; it creates instinctly the virtue of generosity in the payer’s soul; if it comes from (زكاء الزرع) in the meaning of growing. From the word (الزكاء) it means ‘purification as it purify the wealth from harmfulness, the soul from maliciousness and it purifies the givers from sins.(*Al-Baizawi*: 1 : 77)
- *Shokani* mentioned two views of scholars about the word ‘Zakat’: one is obligatory alms, second is the obligatory charity at the end of Fasting ; the scholars preferred the first one due to its annexation to the regular prayer. (*Shokani* 1: 178)
- *Samarqandi* mentions that it means the obligatory or regular zakat.(*Samarqandi* 1993:1: 115)
- *Baghawi* mentioned it as the obligatory alms. (*Baghawai* 1409: 87)
- *Ibni Atiya* said, “it is obligatory according to the stances of majority of exegetes”. (*Ibni Atiya* 1988)
- *Nasafi* said , “just like the alms of Muslims”. (*Nasafi* 1998)
- *Khazin* called it the obligatory alms. (*Khazin* 2004 :)

7. Translation Variation and Semantic Effect

Looking to the above semantic variation of just one word ‘Zakat’ with various equivalent words and the translation of the verb “أَنْوَى” with different verbs, it surely affects the mind of target language readers. Various morphological and syntactical forms contain various meanings that, no doubt, imprint a strange kind of effect on the mind of a reader. Its translation with various near and far equivalents in the target language makes complex the original meaning of the word. When the term ‘Zakat’ comes attached with the term ‘Salat’ it stands for the compulsory financial duty, but along with this sense of obligation the translators have used different words to render the actual meanings. They coined a vast range of single and compound words for the faithful transfer of divine meanings. To one extent it shows the untranslatability and semantic vastness of the divine words and terms but to another extent it may put the readers in a state of confusion which is a hindrance in between the Lords’ message and the target language readers. The variations in the selected words for ‘zakat’ create a sense of imbiguity which further compel the construers to add explanatory words, or leaving the term untranslated. In both cases a semantic gap prevails which further creates a thirst for relieving the mind from imbiguity created by the variations in words.

8. Conclusion.

Quran is semantically over loaded discourse in a very thick accurate syntactic structure. Its translation is the biggest challenge for translators worldwide being the only preserved divine original discourse on the surface of earth in the hands of humans. It is the ocean of terms and deep meanings. According to the mentioned data above we can conclude the article in the following points:

- The word ‘zakat’ is a Quranic term that contains specific meaning of financial nature with a range of spiritual effects and influences bringing blessings, peace, satisfaction and a sense of human love to the family of Lord; the humanity.
- A vast number of single, compound and new words have been coined to convey the divine meanings of this term.
- Alms and Alms related words are used by the majority of scholars.
- Charity is the second in number of meaning mostly used by the translators.
- A large number of scholars considered Quranic term untranslatable so they used three kinds of translational strategies: transliteration, adaptation and translation-adaptation.
- The scholars who applied the strategies of adaptation and transliteration, used the term ‘zakat’ in its written, spoken or phonetic form like ; zakat, zakah, zakaat.
- Six kinds of meanings along with their completing added words have been used along with three translation strategies.
- Most of the time the word ‘zakat’ has been used annexed to the term ‘Salat’ that surely means the obligatory financial duty, whereas it appeared three times without ‘salat’ in common form.
- The translators translated the term in case of its annexation to the term ‘Salat’ with the ‘alms, charity, tax’ along with additional words for rendering the complete meaning.
- Most of the translators translated it with ‘purity, purification’ in case of common form without annexation to the term ‘Salat’.
- The various translational categories of a single word clearly shows the cognitive puzzle of the translators which surely lead the target language readers to a state of astonishment and embarrassment where the reader must need a guide or extra explaining words for the actual understanding of this important financial term.
- ‘Zakat’ being the bone of Islamic financial system must be clearly rendered to other languages for the purpose of having a clear plan to eradicate poverty from world society.
- These variations urge the Muslim Economic Scholars and Linguist to pay special attention for the faithful translation of all such economic terms. The need for a Quranic Economic Terms Standardization Society comprised on Arabic Linguists, Quranic Scholars, Muslim Jurists, is visible in this economy based world.

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