

Reconsidering the translated meaning of the word /taqwa/ 'piety' in Seven English translated versions Of the Holy Quran.

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Abstract: The present study mainly tackles the translation of the word /taqwa/ 'piety' in eight English translated versions of the Holy Quran. These translated versions are those of Pickthall (2011), Aly (1934/2023), Bell (1937), Abdelhaleem (2004), Shakir & Juma (1974) and Ghali (1996). This word, together with its derivatives, has appeared in 300 different locations in the Holy Quran. However, the present study will only tackle the unaffixed word/taqwa/ 'piety' which will render the frequency of occurrence up to 63 locations where it conveys 5 different meanings:

- **Monotheism and faith**, as in {*And make them obligated to the word of piety*} (Al-Fath: 26).
(وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ) {الفتح: 26}
- **Sincerity**, as in {*And whoever honors the symbols of God, it is from the piety of hearts*} (Al-Hajj: 32).
{وَمَنْ يَعِظْ شُعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ} {الحج: 32}،
- **Worship and obedience**, as in {*When their brother Noah said to them, "Do you not fear Allah"*} (Al-Shu'ara': 106).
{إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ} {الشعراء: 106}،
- **Fear**, as in {*And we have enjoined upon those who were given the Book before you and you, that you fear God*} (An-Nisa'a: 131).
{وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ} {النساء: 131}،
- **Leaving disobedience** as in {*And enter the houses from their doors, and fear Allah*} (Al-Baqara: 189).
{وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ} {البقرة: 189}

The present study is not to refute the translation of the word/taqwa/, but it will reconsider its semantic features which outnumbered those of Arabic dictionaries.

Keywords:

Lexical Semantics, /taqwa/, quantitative, context, translation.

Introduction and narrowing down the topic:

The present study will mainly observe the four translated versions of the word /taqwa/ to check how far these translations are committed to the meanings of this word in Arabic dictionaries and books of Exegesis as:

- Bin Faris (1979) "مقاييس اللغة" /Maqayees Al-Lugha 'Language Measures' -
- "أساس البلاغة" /Asas al-Balagha/ Basics of Rhetoric/ -
- "لسان العرب" /Lisaan Al-Arab/Tongue of Arabs/ -
- "جامع البيان للطبري" Gamie Al-Bayaan/ (2001) Comprehensive Style/ -
- "تفسير القرطبي" Al-Qurtuby (2006) -

The above Arabic dictionaries, as well as other books of Exegesis, show that the meaning of the root verb /waqa/ means to *protect from* and *ward off* danger.

The theoretical framework to be adopted here is the Lexical Semantic Approach used by Cruse (2001) to analyze different meanings of the same translated word in The Holy Quran through these 8 different translations. In other words, translations of the word /taqwa/ in the target text (TT) not the source text (ST) will be analyzed.

Research question and hypothesis:

The present study tries to answer questions like:

- 1- How far does the Holy Quran surpass and outshine the multiplicity of meanings of the word /taqwa/ in Arabic dictionaries and encyclopedias?
- 2- Does the Quran add extra semantic feature to the word /taqwa/?
- 3- A third question is whether or not these translators limit themselves to very few translated meanings of the word /taqwa/ in their translated versions of the Holy Quran?
- 4- Also, why does the word 'piety' outnumber other English words used by other translators like Pickthall (2011), Aly (1934/2023), Bell (1937), Abdelhaleem (2004), Shakir & Juma (1974) and Ghali (1996)? Therefore, the present paper hypothesizes that The Holy Quran's meanings of the word /taqwa/ outnumbered those of Arabic dictionaries and encyclopedias, which will be linguistically substantiated by concrete evidence from the different translations under study. (See Appendix 2 below.)

Previous studies:

This section shows several attempts of those who try their hands on comparing different Quranic translations in English. Ibrahim (2021) attempts the different

translations of the noun /mathwa/ ‘lodging’ in different contexts. Albashir et. al. (2019) deals with three different translations of Fatir Chapter. Earlier, Sidek et. al (2017) deals with the concept of /taqwa/ only in /Al-Baqara/ Chapter without comparing any translation of the noun /taqwa/. Khosravi & Pourmohammadi (2016) both deal with the 3 different translations of Al-Nisa’a Chapter. Abou-Seri (2013) mainly deals with different translations of ‘Hadith Qudsi’, (wise sayings) of the Prophet Mohamed. Abdul Raouf (2001), though does not compare different translated texts, is keen on the problems related to Quranic translations in general.

From the foregoing, it is worthy to note that no other attempts are implemented to adopt The Lexical Semantic approach applied to different translations of the word /taqwa/. The next section deals with the approach adopted to analyze the frequently repeated word /taqwa/.

-Theoretical framework:

This section mainly deals with the Lexical Semantic Approach used by Cruse (2001). This approach includes three sub-categories viz *lexical relations*, *componential analysis*, and *prototype theory*. As for lexical relations, it means different relations among different words like synonymy, antonym, hyponymy, etc. The meaning of a word is also determined by its syntactic and morphological environment. As for componential analysis, it means the semantic features inherent in every word. So, the word /taqwa/ could have different features like + noun + singular+ nominative. Finally, prototype theory deals with some problems that arise from componential analysis. Proponents of prototype theory assert that the binary features of + and – are not precise because meanings of words lie in gray areas, and meanings cannot be defined as either IS or IS NOT or as semanticists call it ‘Binary Features’. In other words, some words are better representations than others. This is why an answer to the question, ‘what is your favorite bird’ can be answered ‘a robin, a sparrow’ but not ‘a penguin.’ This Prototype theory works best with concrete objects like *birds* and *tables*, but it does not work with abstract nouns like /taqwa/. However, the usage of prototype theory indicates the importance of culturally based ideas. However, the prototype theory is still helpful in determining meanings of the words which are culturally determined. In other words, the word /taqwa/ may be perceived differently by different translators and this will definitely affect their own translations.

- **Data and methodology:**

This section mainly covers different verses which are elicited from the Holy Quran, viz the 8 translations mentioned above. The study will elicit verses containing the word /taqwa/ from Shakir (2009), M. A. S. Abdel Haleem (2004), Asad (1980)), Arberry (1955), Bell (1937), Ali (1934) Pickthall (1930) and George Sale (1734) and 8 translations of these verses will be provided to see how each translator understands the meaning of /taqwa/. These different translations will provide 72 different translations of this word. A common factor is to be calculated among these different versions so as to detect how far these translators overlooked the original meaning of /taqwa/ in Arabic dictionaries and encyclopedias. In some cases, affixation affects the original meaning of /taqwa/ which – again – will be overlooked by different versions. The appendix shows the 9 examples of the word /taqwa/ in their contexts together with their different translations.

- **Analysis and discussions:**

This section covers the 7 samples of both source text (ST) and target text (TT) where verses of the Quran in both Arabic and English are provided. A full quotation of the whole verse and its translation are to be provided in the Appendix below. Other translations of the same verse will also be provided and a comparison among these translated words is highlighted to see the frequency of occurrences of these translated words. It is worthy to note how many times the word /taqwa/ is translated as 'piety, righteousness, duty and consciousness':

piety	31	righteous	12	righteousness	12
Right	14	Good	4	duty	3
feared	2	Conscious	2	consciousness	2
mindful	2	Guard	5	obey	1

Table 1(frequency of occurrences of 'piety')

Hence, as indicated in table 1 above, the word *piety* is used 31 times in the 63 translations of the Arabic word /taqwa/ in different eras. This indicates how the semantic range of 'piety' extends to fear, duty, and consciousness. In other words, the noun 'piety' *ENTAILS* other words like *mindful*, *feared* and *consciousness*.

The term ENTAIL is defined by Merriam-Webster Dictionary as a ‘*necessary accompaniment or result.*’

Al-Qurtubi’s (2006) book of exegesis is used to see the different semantic features of the word /taqwa/ together with its collocations. In addition to Al-Qurtubi, Ibn Manzoor’s (1993) *Lisan Al-Arab, The Tongue of The Arabs* is to be used as a way to see the root of the verb /waqa/ which is a trilateral verb that appears in Arabic poetry and prose.

As for Al-Qurtubi’s (2006), he observes the word /taqwa/ as an unaffixed noun that appears 9 times in 9 different verses in the Holy Quran. However, other derivatives of the noun appear in other Quranic verses like the imperative form اتقوا (Fear God), and these verbs are not included in the present study:

1- وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿

Al-Baqara Chapter verse (197)

‘but indeed, the best provision is **fear** of Allah. And fear Me, O you of understanding.’

2- وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿

Alma’eda Chapter verse (2)

‘And cooperate in **righteousness and piety**, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.’

3- اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿

Al-Ma’eda Chapter Verse (8)

‘Be just: that is nearer to **piety**, and fear Allah. Verily, Allah is Well-Acquainted with what you do’.

4- (يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ) ﴿

Al-Aaraf Chapter verse 26

‘O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of **righteousness** - that is best. That is from the signs of Allah that perhaps they will remember’.

5- ﴿لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا﴾

At-Tawba Chapter verse (108)

‘Do not stand [for prayer] within it - ever. A mosque founded on **righteousness** from the first day is more worthy for you to stand in. Within it are men who love to purify themselves.’

6- ﴿لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

Al-Hajj Chapter verse (37)

‘Their meat will not reach Allah, nor will their blood, but what reaches Him is **piety** from you.’

7- ﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ﴾

El-Fath Chapter verse (26)

‘When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of **righteousness**, and they were more deserving of it and worthy of it.’

8- ﴿وَتَنَاجَوْا بِالْبَيْرِ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

Al-Mujadalah Chapter verse (9)

‘but converse about **righteousness and piety**. And fear Allah, to whom you will be gathered.’

9- ﴿وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ﴾

Al-Muddather verse (56)

‘And they will not remember except that Allah wills. He is worthy of **fear** and adequate for [granting] forgiveness.’

The following section will show Al-Qurtuby's (2006) and At-Tabary (2001) books of exegesis that illustrate the semantic features of the word /taqwa/ whether (+) or (-) concrete.

Al-Baqara Chapter verse (197) خَيْرَ الزَّادِ التَّقْوَى

Al-Qurtuby (2006:412) and At-Tabary (2001:494) show that the real meaning of /taqwa/ here is food, but it is food for the soul to protect yourself during pilgrimage. The semantic feature of /taqwa/ here is (+ concrete) as it collocates with a concrete noun (الزاد)/Az-Zaad/ meaning *food*. In some other verses below, it will be shown that the same word is (+ abstract.)

A poet once said,

"لَا يَصْحَبُ الْإِنْسَانَ فِي قَبْرِهِ ... غَيْرَ التَّقَى وَالْعَمَلِ الصَّالِحِ"

Al-Qurtuby (2006, Part 1:412)

Meaning (only piety and good deeds can rest with humans in their grave.) In the above line, the poet couples 'piety' with 'good deed' which makes the word /taqwa/ carry the semantic feature (+ abstract). This is where the greatness of the Qur'an is revealed.

It is worthy to note that most Arabic dictionaries define /taqwa /as + abstract noun. However, in some contexts, the Quran provides examples of (+ concrete) as in لِبَاسُ التَّقْوَى meaning (the clothing of righteousness). However, in some other contexts, the word /taqwa/ bears the semantic feature (+ abstract) as in أَهْلُ التَّقْوَى meaning (He is worthy of fear.)

Alma'eda Chapter verse (2) وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

Here, Allah collocates (البر) 'righteousness' with (التَّقْوَى) 'piety' and couples them together. Consequently, whenever we practice righteousness, we please people, but when we practice piety, we please Allah.

- Al-Aaraf Chapter verse 26 وَلِبَاسُ التَّقْوَى

Here, Allah gave the word piety a + concrete feature likening it to clothing which covers our private parts. Some other interpreters regard /taqwa/ as anything worn during war such as shields and other gears that warriors use. It is clear here the use of *synecdoche*, a *causative* kind of relation. In other words, the piety causes protection for our bodies.

At-Tawba Chapter verse 108) لمسجد اسس على التقوى

The word /taqwa/ here is given a (+ **concrete**) feature. So, Allah likens it to a foundation stone of a building. Al-Qurtuby (2006, Part 8: 259)

Al-Hajj Chapter verse 37 وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

In this context, the term /taqwa/ bears (+ **concrete**) feature as it reaches Allah, and that is all that matters.

El-Fath Chapter verse (26) وَالْأَزْمَهُمْ كَلِمَةُ التَّقْوَىٰ

It seems that the word /taqwa/ here is – **concrete** meaning ‘ethics’ as it is collocated with the noun /kalemah/ meaning ‘word’. As indicated earlier, the same word, /taqwa/, is used twice in two different contexts, and it has two opposite semantic features. (See both El-Aaraf and El-Fath chapters above.)

Al-Mujadalah Chapter verse (9) وَتَنَاجَوْا بِالْبَيِّنَاتِ وَالَّتَّقْوَىٰ

It is obvious here that the word/taqwa/ again collocates with the word /Al-Berr/ ‘righteousness’. /taqwa/ here means fear from God.

Al-Muddather Chapter verse (56) هُوَ أَهْلُ التَّقْوَىٰ

The word/taqwa/ here collocates with the word /ahl/ meaning **worth** or **deserve**.

Again, the word bears the semantic feature (- **concrete**). It is also coupled with the word /maghferah/ meaning **forgiveness**, and this stresses the fact that /taqwa/ is

-concrete. (Ibid Part.19 p.91)

As for Ibn Manzoor (1993), he stresses the triliteral unaffixed root /waqa/ meaning *protected* quoting from both the Holy Quran and Arabic Poetry and prose.

For example, he deals with the past form/waqa/ and how it is morphologically as well as phonologically changed among different Arab tribes living in the same era. He shows that how the /t/ in the noun /**t**aqwa/ was originally /**W**aqwa, وقوي/ which, for the ease of pronunciation, turned into /t/. He also showed the plural form /atqiyaa/ (Ibn Manzoor. Vol.15: p 401). Therefore, all meanings of /taqwa/ have to do with protection even in /Hadith/, or the wise sayings of Prophet Mohamed and his followers:

"اذا احمر البأس اتقيناً برسول الله" (Ibid Vol.15: p.404)

Meaning that ‘when things get really worse in war, we take the prophet as a protection/shield.’

- **Conclusion:**

This section shows some difficulties encountered by the researcher during the study. These difficulties are represented by issues like data collection and its availability. Also, the ideology of the translator represented by all his beliefs and cultural values which predominantly determine the way he deals with the target text (TT) and also the way he understands the source text (ST).

Further, the present study is a data-based study dealing with collecting Quranic translated texts that belong to different eras. This is why this study is limited by nature because, by hook or by crook, one missing translation of the word /taqwa/ will definitely affect the authenticity and the validity of the analysis. Therefore, a full team of semanticists and translators are needed to embark on a study handling the translated meaning of the term /taqwa/ in all translated versions of the Quran in the last few centuries. The difficulty here lies in the fact that two different translators with two different ideologies may co-exist in the same era, and this will largely have a negative impact on the true meaning of the same word. In other words, a translator is normally affected by his own political, economic and ethnic ideology. An extremist who translates the Woman Chapter of the Quran will definitely have a different translation from his easy-going and moderate counterpart even when they exist in the same era and in the same place (Sumaya Ali Najjar :2012). The appearance of so many similar verses /mutashaabiha/ in The Holy Quran makes it almost impossible to translate these words with all their nuances into another language. Some of these similar verses do have different historical as well as linguistic contexts. An example of this is the appearance of the imperative form (اتقوا) /et-taquu/ meaning ‘be pious’ in more than 100 locations in the Quran.

A big responsibility waits for linguists and translators who both bear the brunt in explaining and translating their Holy Scriptures to others. We are ordered by all prophets and messengers to provide an exegesis and translation for non-natives.

Finally, the present study has no intention to reduce the value of previous Quranic translations, but it adds to the richness of these texts. Only Allah can tell what the Quran means.

"It is only Allah who knows what the Qur'an means." وما يعلم تأويله إلا الله

(Al-Imran Chapter, verse 7)

Appendix 1

(Full verses & their translations with /taqwa/ underlined)

1- (الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ)

Al-Baqara Chapter verse (197)

Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is **fear** of Allah. And fear Me, O you of understanding.

2- (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

Alma'eda Chapter verse (2)

O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in **righteousness and piety**, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

3- (يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ)

Al-Ma'eda Chapter Verse (8)

O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to **piety**, and fear Allah. Verily, Allah is Well-Acquainted with what you do.

4- (يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ **التَّقْوَى** ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ)

Al-Aaraf Chapter verse 26

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of **righteousness** - that is best. That is from the signs of Allah that perhaps they will remember.

5- (لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى **التَّقْوَى** مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ)

At-Tawba Chapter verse (108)

Do not stand [for prayer] within it - ever. A mosque founded on **righteousness** from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.

6- (لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ **التَّقْوَى** مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ)

Al-Hajj Chapter verse (37)

Their meat will not reach Allah, nor will their blood, but what reaches Him is **piety** from you. Thus, have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.

7- (إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ **التَّقْوَى** وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)

El-Fath Chapter verse (26)

When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of **righteousness**, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.

8- (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ)

Al-Mujadalah Chapter verse (9)

O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about **righteousness and piety**. And fear Allah, to whom you will be gathered.

9- (وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ)

Al-Muddather verse (56)

And they will not remember except that Allah wills. He is worthy of **fear** and adequate for [granting] forgiveness.

Appendix 2 List of different translated words for

/taqwa/ in all the given translations

Tr.1, Tr.2, Tr.3, and Tr. 4 mean translation 1, translation 2, translation 3 and translation 4 respectively

Chapter/verse/example	Tr.1 Pickthall (2011)	Tr.2 Aly (1934/2023)	Tr.3 Bell (1937)	Tr.4 M.A.S. Abdel Haleem (2004)
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Al-Baqara, verse 197 الزَّادِ التَّقْوَى	The best provision is to <u>ward off evil</u>	but the best of provisions is <u>right conduct</u> .	Show <u>piety</u> towards Allah	the best <u>provision</u> is to be <u>mindful</u> of God–
Al- Maedah verse 2 الْبِرِّ وَالتَّقْوَى	Righteousness and <u>pious duty</u>	Help ye one another in righteousness and <u>piety</u>	Assist each other to virtuous conduct and <u>piety</u>	help one another to do what is <u>right</u> and <u>good</u>
Al-Maedah verse 8 أَقْرَبُ لِلتَّقْوَى	Nearer to your <u>duty</u>	Be just: that is next to <u>Piety</u>	That is nearer to <u>piety</u>	for that is closer to <u>awareness of</u> <u>God</u> .
Al-A'araf verse 26 وَلِبَاسُ التَّقْوَى	Raiment of <u>restraint</u>	the raiment of <u>righteousness</u> that is the best.	But the garment of <u>piety</u> is better	the <u>garment of God- consciousness</u> is the best of all garments
At-Tawbah verse 108 أُسِّسَ عَلَى التَّقْوَى	Founded upon <u>duty to Allah</u>	whose foundation Was laid from the first day On <u>piety</u>	Founded upon <u>piety</u>	founded from its first day on <u>consciousness of God</u>
Al-Hajj verse 37 يَنَالُهُ التَّقْوَى مِنْكُمْ	The <u>devotion</u> from you reacheth Him	it is your <u>piety</u> That reaches Him	the <u>piety</u> on your part will reach Him	but your <u>piety</u>

Al-Fath verse 26 كَلِمَةَ التَّقْوَى	Imposed on them the word of <u>self-restraint</u>	and made them Stick close to the <u>command Of self-restraint</u>	caused them to cleave to the word of <u>piety</u> ,	He made binding on them [their] <u>promise to obey</u> God
Al-Mujadalah verse 9 بِالْبِرِّ وَالتَّقْوَى	Conspire together for <u>righteousness</u> and <u>piety</u>	hold secret counsel, do it For <u>righteousness</u> and <u>self-restraint</u>	converse of virtuous conduct and <u>piety</u>	Converse in a way that is <u>good and mindful</u> [of God]
Al-Muddather verse 56 هُوَ أَهْلُ التَّقْوَى	He is the fount of <u>fear</u> ..	He Is the Lord of <u>Righteousness</u>	He is fit for <u>piety</u> , fit for forgiveness.	He is the Lord who <u>should be heeded</u> , the Lord of forgiveness.

Translation 5, 6 , and 7 with /taqwa/ equivalents in English underlined

Chapter/verse/example	Translation 5 from https://corpus.quran.com	Translation 6 M.H. Shakir & Juma (1974)	Translation 7 M.M. Ghali (1996)
Al-Baqara, verse 197 الزَّادِ التَّقْوَى	<u>righteousness</u>	surely the provision is the <u>guarding</u> of oneself	the most charitable sustenance is <u>piety</u> ;
Al- Maedah verse 2 الْبِرِّ وَالتَّقْوَى	Righteousness and <u>piety</u>	help one another in goodness and <u>piety</u>	help one another to benignancy and <u>piety</u> .
Al-Maedah verse 8 أَقْرَبُ لِلتَّقْوَى	<u>piety</u>	that is nearer to <u>piety</u> ,	Do justice; that (Literally: it) is nearer to <u>piety</u> .
Al-A'araf verse 26 وَلِبَاسُ التَّقْوَى	Clothing of <u>Righteousness</u>	and clothing that <u>guards</u> (against evil)	the garment of <u>piety</u> , that is the most charitable;
At-Tawbah verse 108 أُسِّسَ عَلَى التَّقْوَى	the <u>righteousness</u>	founded on <u>piety</u>	a mosque that was founded on <u>piety</u>
Al-Hajj verse 37 يَنَالُهُ التَّقْوَى مِنْكُمْ	<u>the piety</u>	to Him is acceptable the <u>guarding</u> (against evil) on your part	but <u>piety</u> from you will reach Him.
Al-Fath verse 26 كَلِمَةَ التَّقْوَى	<u>righteousness</u> .	made them keep the word <u>of</u> <u>guarding</u> (against evil)	He imposed upon them the word of <u>piety</u>
Al-Mujadalah verse 9 بِالْبِرِّ وَالتَّقْوَى	<u>Righteousness and piety</u>	counsel of goodness and <u>guarding</u> (against evil)	confer privately (together) in

			benignacy and piety;
Al-Muddather verse 56 هُوَ أَهْلُ التَّقْوَى	Worthy <u>to be</u> <u>feared</u>	He is worthy <u>to be feared</u>	He is The Source (Literally: The only Qualified One) of <u>piety</u>

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