



The Semantic Aspects of the Word "Qaḍā" in the Qur'an and the Critique of Its Persian Translation in Contemporary Translations

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Abstract

The language of the Holy Qur'an is a language with multi-layered vocabulary and meanings, which in turn are one of the miraculous aspects of the Qur'an and have attracted the attention of Qur'anic scholars for a long time so that many efforts have been made to discover its meanings. In this regard, checking the meanings of Qur'anic words is very effective in better understanding the meaning of verses. One of such words is the word "Qaḍā", which is used with its derivatives 63 times in 59 verses, and fifteen meanings are mentioned for it. Considering the importance of knowing the exact meaning of this word in its correct translation, this research aims to comprehensively explain the semantic aspects of the word Qaḍā, using lexical and interpretative sources and the viewpoint of commentators, to examine and criticize its translations in selected verses to provide the most appropriate translation for the use of the Qur'an translators in the future. The processing method in this research is a mixture of description, analysis and criticism.

Keywords: *Qaḍā, Semantic Aspects; Contemporary Translation of Qur'an; Criticism*

1. Introduction

One of the most important issues related to the Qur'an throughout history is the translation of the Qur'an. This debate has had many ups and downs throughout its history, to the extent that it has become one of the topics of Qur'anic sciences in the contemporary era and has taken a fixed place in the discussion of the history of the Qur'an (see Rāmyār, 2005, 647). The importance of the discussion of the translation of the Qur'an becomes clear when we know that Islam is a universal religion and the Qur'an is like its constitution, and everyone should be aware of its content, so the easiest way to achieve such a goal is accurate translation. This is why, from the very beginning, many efforts have been made to translate the Qur'an and convey its unique messages. In the contemporary period, this problem has been more than in the past and taking into account all kinds of translation methods - word by word, literal, semantic, and free, etc. in such a way very valuable translations have been offered to the Islamic world. However, despite the many and appreciable efforts made in this field, there are some shortcomings in some translations, which, if not corrected, will affect the accurate understanding of the meaning of the verse.

One of these cases is the words that have different meanings in different verses. A precise understanding of the meaning of these words in each verse requires the translator to know about related topics, especially interpretation. One of these words is the word "Qaḍā", which is used in the Qur'an along with its derivatives to a significant extent. Therefore, considering the importance of knowing the exact meaning of this word in different verses, this article aims to review the translations presented in relation to this word under the relevant verses, citing dictionaries and basing the interpretations on it and then choosing the better translation. Of course, the translation that is chosen as the preferred translation may not be the superior translation in cases such as verb tense conversion, compliance with language rules, word order, etc. and it may be the best translation only regarding the type of translation that he mentioned about the word Qaḍā.

2- The Literal Meaning of the Word Qaḍā

In general, the word "Qaḍā" and its derivatives in the form of the words "Qaḍāhā", "Qaḍū", "Qaḍayta", "Qaḍaytum" and "Qaḍaynā" appear in the Qur'an 63 times in 29 surahs and 59 verses. This word comes from the root of "Qaḍay" which means to judge (Farāhīdī, 1410 AH; 5/185; Ibn Manzūr, 1410 AH; 15/186). It is for this reason that the judge is also called a ruler. The origin of the word Qaḍā is "Qaḍāy" which according to the rules of the Arabic language, the letter "Yā" after "Appendage Al" becomes Hamzah (Ibid).

In addition to the above-mentioned meaning, some have considered this word to mean a will and have mentioned the phrase "Qaḍā Ilayhi 'Ahdan¹" in confirmation of this meaning. Some have also taken this word to mean wanting (Mahyār, nd, p. 64). Meanwhile, some others have taken it to mean finishing (Rāghib Isfahānī, nd, 1/674), and passing (Ṭurayhī, 1996; 1/342). Rāghib Isfahānī (ibid.) says about this: "Qaḍā basically means finishing the matter, whether it is a promise or an action, whether it is from God or man." Ṭabrisī (below verse 117 of Baqarah) considered Qaḍā and ruling to be the same, and in addition to the meaning of finishing the matter, he mentioned the meaning of strengthening. In the meantime, the author of Qāmūs (Qarashī, 1991, 6/17) called it as ruling, crafting, certainty and expressing.

By carefully looking at the meanings mentioned for this word, it can be concluded that these meanings are often derived from its meanings in the Qur'an; therefore, considering this issue, it is necessary to find out its meanings in the Qur'an according to the books of meanings.

3-Semantic Forms of the Word Qaḍā

The knowledge of aspects and analogies is one knowledge that is considered a prerequisite for understanding and interpreting the Qur'an. Aspects are common in words that are used with several meanings. But analogies are equal words (See Suyūfī, 1416 AH; 1/440). In the books of aspects and analogies (for more information, see ibid., 445; Askarī, nd, 393-396; Dāmghānī, nd;136-139) Fifteen meanings have been presented for the word "Qaḍā", which include:

1. Leisure and completion such as: "So when you finish your ceremony." (Al-Baqarah/200)
2. Order: "Whenever He orders something"(Al-Imrān: 47)
3. End of life: "So some of them have completed their vow (to the extreme)." (Al-Aḥzāb/23)
4. Finishing: "The matter would be settled at once between you and me." (Al-An'ām/58)
5. Accomplishment: "To fulfill what will be done" (Al-Anfāl/42)
6. Destruction: "Certainly their destruction and end will come." (Yūnus/11)
7. Obligation: "The matter is decreed". (Yūsuf/41)
8. Consolidation: "He established it in the heart of Jacob." (Yūsuf/68)
9. Announcement: "And We announced to the Children of Israel." (Al-Isrā' /4)
10. Command: "And your Lord commanded that you worship none but Him. (Al- Isrā' /23)

¹ قضى اليه عهداً

11. Death: "So he killed him" (Qaṣaṣ/15)
12. Descending: "But when We decreed death for him." (Al-Saba'/14)
13. Creation: "So He created seven heavens for them." (Al-Fuṣṣilat/12)
14. Acting: "Truly, he did not do what He ordered him to do." (Al-'Abas/23)
15. Covenant: "When We made a covenant with Moses". (Al-Qaṣaṣ/44)

It should be noted that many of the meanings presented in the books of the meanings and the like can also be seen in the dictionary books.

4- Meanings of the Translators for the Word Qaḍā in Different Verses

Out of a total of 63 times that this word and its derivatives are mentioned in the Qur'an, the phrase "And when He decrees an affair, He only says to it, Be, so there it is"² 4 times, "The matter is decreed"³ 7 times, "So the matter would be settled between them"⁴, "The matter would be settled between them"⁵ and "He would settle between them"⁶ 13 times, the phrase "You finished"⁷ and "Finished"⁸ have been repeated 3 times, and "Allah judges with the truth"⁹ and "Allah judged with the truth"¹⁰ have been repeated 2 times. It should be noted that according to the investigation, the meanings mentioned by each translator¹¹ for repeated verses are the same.

However, out of these 63 cases, there is a difference of opinion in the translation of this word or its derivatives in 17 verses. This difference is about a few specific meanings and does not go beyond that. The explanation is that in most cases of these 17 verses, the difference is not in the main meaning, but in mentioning different synonyms of the same word. For example, this word in the verse (فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ) (Fuṣṣilat/12) has different meanings like to make (Ayati, Khājawi), to create (Makarem), to establish (Ashrafi, Sha'rani), to construct (Arfa'), to build (Mojtabawi), to exist (Khosravi), that they often express the same meaning.

Another example is the word (لَيَقْضِي) in the verse 42 of surah Anfāl:

(وَلَكِنْ لَيَقْضِي اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ)

This word has the meanings of "Happened" (Ayati), "To be done" (Qarashī), "performed" (Elahi Qomshe'i), and "realized" (Meshkini). Therefore, in this research, we try to refrain from examining such cases that have minor differences and deal with the cases that seem to have more obvious differences.

The verses	The type of difference
1) And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited. (An'ām /8)	Verbal
2) Then let not your affair remain dubious to you, then have it executed against me and give me no respite: (Yūnus/71)	
3) And We revealed to him this decree, that the roots of these shall be cut off in the	

² إذا قضى امرأ فإنما يقول له كن فيكون

³ قضى الأمر

⁴ لقضى بينهم

⁵ قضى بينهم

⁶ يقضى بينهم

⁷ قضيتم

⁸ قضيت

⁹ يقضى بالحق

¹⁰ قضى بالحق

¹¹ In this research, taking into account all kinds of translation methods (word by word, faithful, semantic, free, etc.), mostly 12 translations have been used (Ayati, Arfa', Elahi Qomshe'i, Sha'rani, Fouladvand, Meshkini, Makarem, Moe'zzi, Mojtabawi, Khosravi, Qarashī and Ms. Saffarzadeh).

morning (Hijr/66)	
4) So He ordained them seven heavens in two periods (Fuṣṣilat/12)	
5) But in order that Allah might bring about a matter which was to be done (Anfāl/42)	
6) Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me (An'ām/58)	
7) And had not a word gone forth from your Lord, the matter would surely have been decided between them (Hūd/110)	
8) And had not a word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in a disquieting doubt about it (Fuṣṣilat/45)	
9) And had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them (Shurā'/14)	
10) And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful punishment (Shurā'/21)	
11) And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence (Isrā'/4)	
12) He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed (Maryam/21)	
13) it did not avail them aught against Allah, but (it was only) a desire in the soul of Ya'qub which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know (Yūsuf/68) (difference between word and meaning)	Verbal and semantic
14) And you were not on the western side when We revealed to Musa the commandment (Qaṣaṣ/44) (semantic and verbal difference)	
15) Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits (Aḥzāb/23) (both meaning and word)	
16) O would that it had made an end (of me) (Al-Ḥāqqah/27) (difference between words and meaning)	
17) And as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired (Yūsuf/41)	Semantic

According to the types of differences that are mentioned in the table, examples of each are mentioned and examined below.

4-1- Verbal Difference

1. And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited (Al-An'ām/8).

1-1- Interpretive Evaluation

According to what some commentators (Qomi, 1988; 1/194; Ṭabrisī, 1993; 4/430; Zamakhsharī, 1407 AH; 2/8; Mughniyih, 1424 AH; 1/163; Tabataba'i, 1417 AH; 19/7) stated below the mentioned verse: The infidels of Mecca asked the Prophet for an angel to descend, but God did not answer, because if their request was answered and angels descended on them, it would be necessary for them to be perished and no time would be given to them. The fact is that God wanted them to stay for a while and argue as much as they want in the verses, until they meet their promised day. Therefore, according to the

point of view of these commentators, the meaning of "Quḍī al-Amr" is the destruction of the infidels, while some commentators have considered destruction as the meaning of the phrase (Ṭayyib, 1999; 5/15). Therefore, about its literal meaning, few of the commentators have stated anything and they have often stated the meaning. But most of the commentators (Ṭūsī, nd; 4/83; Fakhr Rāzī, 1420 AH; 12/487; Baghdādī, 1415 AH; 2/100) who were trying to express the meaning, have mentioned the meaning of finishing and coming to an end.

1-2- Translations

Ayati: "...and they said: If we send any angel then the work will be completed..."

Shaʿrani: "...if we had sent down an angel, we would have finished the matter at once..."

Mojtabawi: "...if I had sent my angel, they would have been perished..."

Meshkini: "...if we send down an angel, surely (their destruction) will be completed..."

Halabi: "...if I send the angel, the matter of [prophecy] comes to an end..."

1-3- Evaluation of Translations

Although all translations are not rejected considering the literal meaning, considering the dominant view of commentators who have mentioned the meaning of completion and ending, Mr. Ayati's translation is the best. If we consider both the commentators' point of view and the literal meaning, the best and most complete translation is the translation of Mr. Meshkini because he mentioned both the literal meaning of Qaḍā and also paid attention to the mentioned interpretative point of view. However, it is necessary to mention that in his translation, the verb "Anzala and Qaḍā" has been translated in the present tense, while it should have been translated in the past tense. It should be mentioned that Mr. Halabi's translation is not confirmed by any interpretative point of view.

2. yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite: (Yūnus/71)

2-1- Interpretive Evaluation

Some commentators (Ṭūsī, nd; 5/410; Ṭabrisī, 1993; 5/187) for the phrase of (ثُمَّ أَقْضُوا إِلَيَّ) have mentioned the meaning "Do whatever you want" and others have mentioned the meaning of "Do something that has been decided upon". Qarashī (1998; 4/415) says: Qaḍā means to do and implement, as it is stated in Jawāmi' al-Jāmi' (Ṭabrisī, 1998; 2/122): "That is, collect your deeds, then present it to me and do something about me." It should be mentioned that Faiz Kashani (1415 AH; 2/412) and Kashani (1957 AH; 1/537) also mentioned this meaning, while Ali Ibn Ibrahim Qomi interpreted the phrase "ثُمَّ أَقْضُوا إِلَيَّ" as "ثُمَّ ادْعُوا عَلَيَّ" which means "So pray for me" (1988; 1/314).

It is worth mentioning that Allameh Tabataba'i (1417 AH; 10/10) believes that: "Whenever the word Qaḍā is transitive with "Ilā", it means to finish the work of its object, whether it is by killing and destroying or in some other way. According to this article, he interprets the verse as follows: "O Muhammad! Recite the story and the great news of Noah to the people, how he spoke alone and on his own behalf to the people of the world and challenged them in his speech, that is, he stood alone in front of all the people and told them to do whatever they could with him, and he said the last word to them about his mission".

With this analysis presented by Allameh, it can be said that the meaning of "Do whatever you want" mentioned by some commentators has the same meaning as the ultimatum. If you are careful about the meaning given by Qarashī, Faiz Kashani and Kashani, you will get such an impression. This meaning

can also be understood from the point of view of Ali Ibn Ibrahim Qomi, because the intention of unbelievers to pray for the Prophet (PBUH) is not asking for mercy, rather, pray can mean a curse, which ultimately leads to the ultimatum. Therefore, according to the mentioned views, it can be said that the main meaning of the commentators is the same, but it is expressed with different words and phrases.

2-2- Translations

Ayati: "...and step forward against me as my enemy..."

Qarashī: "... then stand up to me..."

Arfa': "...then do whatever you want about me..."

Elahi Qomshe'i: "... use whatever cunning and thought you have about me..."

Sha'rani: "...then report to me..."

Fouladvand: "...then decide about me..."

Mojtabawi: "...then do [whatever you have in your heart] about me..."

Meshkini: "...then finish my work..."

Makarem: "...then end my life..."

2-3- Evaluation of Translations

Among the above-mentioned translations, the translations of Mr. Arfa', Elahi Qomshe'i, Fouladvand, Mojtabawi, Meshkini, and Makarem, although expressed in different terms and words, express the same analysis of Allameh, but since it is necessary for the translation to be adhered to the appearance of the word and the literal meaning of the word, it can be said that they prefer the translation of Mr. Makarem and Meshkini who have achieved their purpose by observing the literal meaning of the word *Qaḍā*. It should be noted that the translations of Mr. Ayati and Mr. Qarashī, besides not being based on the commentators' point of view, also did not respect the literal meaning of the word.

3. And We revealed to him this decree, that the roots of these shall be cut off in the morning (Al-Hijr: 66)

3-1- Interpretive Evaluation

The mentioned verse refers to a part of the story of Lot and the divine messengers who visited him as guests. These angels were the bearers of the divine message in the descent of punishment on the people of Lot. God says in this verse, "We revealed this to Lot that when the morning dawns, all his people will be destroyed so that not even a single person will be left."

Regarding the meaning of the word *Qaḍā* in this verse, some commentators (Ṭayyib, 1999; 8/57) mention the meaning of reporting, some mention the meaning of informing (Ṭūsī, nd; 6/346; Huwayzī, 1415 AH; 3/375). But it seems that the opinion of some other commentators such as Ṭabrisī and Allameh Tabataba'i, who believe that the word *Qaḍā* implies the meaning of revelation, therefore it is transitive with the word *Ilā*, so it is preferred over other views. Most commentators (Shubbar, 1412 AH; 1/265; Sharif Lahiji, 1994; 2/681; Mughniyih, 1424 AH; 4/484) have also mentioned this meaning, but they have not mentioned the reason for quoting this meaning. Of course, it is possible to combine the views that have defined this word as announcing, informing, and notifying, and those who preferred the meaning of revelation, because the mentioned meaning, according to the context of the verses, somehow conveys the same meaning as a revelation.

3-2- Translations

Ayati: "And we narrated the incident to him..."

Qarashī: "We announced that great punishment to Lot..."

Elahi Qomshe'i: "And We revealed this command to him..."

Sha'rani: "And we reported this to him..."

Fouladvand: "And we informed him about this..."

Moe'zzi: "And we send this matter to him..."

3-3- Evaluation of Translations

Considering that the word *Qaḍā* in this verse comes with the letter "Ilā", it means to reveal, of course, as mentioned, other words such as telling, reporting, announcing, and informing also somehow imply the meaning of revelation, because what an angel is tasked to announce, say, report and tell to a prophet is a revelation. Therefore, Mr. Elahi Qomshe'i's translation is the most correct. The translations of Mr. Ayati, Qarashī, Sha'rani and Fouladvand are also acceptable considering that they somehow imply the meaning of revelation. It is also necessary to mention this issue that Mr. Ayati and Qarashī translated the word "Amr" in a semantic sense and deviated from the appearance of the word.

3-4- Verbal and Semantic Difference

1. And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Yaqoub which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know. (Yūsuf/68)

1-1- Interpretive Evaluation

The above verse refers to a part of the story of Yūsuf and his brothers. According to this verse, Yūsuf's brothers left Canaan for the supply of wheat during a famine, when they entered the city, at the request of their father, they entered through different doors. This act could not prevent any divine event from them, but its only benefit was that the need that was in Jacob's heart was revealed in this way. According to the opinion of most commentators, the meaning of this need was to protect his children from accidents, etc., therefore according to commentators (Samarqandī, nd, 2/202; Ṭabrisī, 1998, 2/200; Zamakhsharī, 1407; 2/ 489; Kashani, 1957, 604/1; Shawkānī, 1414 AH, 3/50; Qomi Mashhadi, 1989, 339/6) the meaning of the word *Qaḍā* here is to reveal. This is while some other commentators understand the meaning of Ya'qub's need to return his son, so they took *Qaḍā* as meaning to fulfill (Tabataba'i, 1417 AH; 11/219). Of course, some others have mentioned the meaning of doing and performing (Ṭabrisī, 1993, 413/4).

1-2- Translations

Ayati: "...there was only a need in Ya'qub's conscience that revealed it..."

Qarashī: "...unless that statement brought peace to Ya'qub..."

Arfa': "...except for what was in Ya'qub's heart that was done..."

Elahi Qomshe'i: "... except that there was a desire in Ya'qub's heart not to be bitten by the evil eye..."

Mojtabawi: "...except for the desire and need that was in Jacob's heart and he revealed it..."

Sha'arani: "...except for a need in Ya'qub's heart that he fulfilled..."

Fouladvand: "... except that Ya'qub fulfilled the need in his heart..."

Makarem: "...except for a need in Ya'qub's heart (which was fulfilled in this way) (and his mind was calmed)...."

1-3- Evaluation of Translations

According to what was stated in the interpretative evaluation and the difference of opinion of the commentators about the desire of Ya'qub, two meanings can be taken from the word Qaḍā, hence the translators who have mentioned the meaning of meeting, fulfilling and revealing, their translations are acceptable. Therefore, the translation of Mr. Ayati and Mojtabawi according to the first point of view and the translation of Mr. Fouladvand, Elahi Qomshe'i, Sha'arani, and Makarem according to the second point of view will be correct. It should be noted that Mr. Qarashī's translation, which is a semantic translation, is not confirmed by any interpretative point of view.

2. Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least. (Aḥzāb/23)

2-1- Interpretive Evaluation

In many hadiths (See Bahrānī, 1416 AH, 4/429) it is narrated from the Imams (AS) that this verse was revealed in honor of Amir al-Mu'minin, Ja'far Tayyār, Hamza Seyyed al-Shuhada and 'Ubaydah ibn Harith – Ja'far Amir al-Muminin's brother, Hamza his uncle and 'Ubaydah his cousin. Of course, this determination does not conflict with the universality of the ruling of the verse, which refers to steadfast believers who kept their vows (Ṭayyib, 1999, 4/410).

In the meaning of Qaḍā in this verse, the commentators have often expressed its meaning, which is to reach the level of martyrdom, and have rarely mentioned the meaning of the word itself. Of course, a link can be established between this concept and the literal meaning, that the meaning of martyrdom is the end of life and completion, which is one of the literal meanings of Qaḍā.

It is worth mentioning that Rāghib (nd, Vol. 2, p. 169) says about the word "Naḥb" in this verse: This word means a vow that is obligatory, for example, when it is said, "فلا نقضى نحبه" means that he fulfilled his vow, but what is meant by "فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ" which is mentioned in the Qur'an is to die, just as they say: "فلا نقضى اجله" or "فان استوفى اكله".

2-2- Translations

Ayati: "...some died for their covenant..."

Qarashī: "... some have fulfilled their vows..."

Elahi Qomshe'i: "...so some of them made their covenant (and stood by that covenant until they became martyrs in the way of God...)"

Mustafawi: "...there are some of them who passed..."

Fouladvand: "...some of them were martyred..."

Mojtabawi: "...so some of them fulfilled their covenant - they were martyred -..."

2-3- Evaluation of Translations

Among the translations presented, Mr. Ayati and Fouladvand have mentioned the meaning of "من قضى نحبه". While in the translation of Mr. Mustafawi and Qarashī, only the translation of the word is stated and its meaning is not understood. In the meantime, it seems that the translations that mention the meaning of the word and then explain its meaning in parentheses, i.e. the translation of Mr. Elahi Qomshe'ī and Mojtabawi, are among the best translations. Of course, it should be noted that Mr. Mojtabawi did not mention the meaning of the word "Naḥbah".

3. And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses (Al-Qaṣaṣ/44)

3-1- Interpretive Evaluation

The mentioned verse is addressed to the Prophet and says: "O Muhammad, you were not at the side of the mountain where God spoke to Moses."

About what God ordered Moses to do in that place, different viewpoints have been reported, some say: it means the order of the mission i.e. Risālah (Ṭabrisī, 7/402, 1993; Mughniyih, 6/70, 1424 AH). But some others (Tabataba'i, 1417 AH, 50/16; Qarashī, 1998 AH, 8/59) believe that the word "Qaḍā" here implies the meaning of covenant, because it is transitive with the word "Ilā" and the meaning is that We made a promise to him, and in fact we confirmed his Nubuwwah by revealing the Torah to him, but the principle of Nubuwwah is stated in the sentence "وَمَا كُنْتُمْ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا" which appears in the two verses after it. Therefore, it can be said that in the opinion of these commentators, the meaning of Qaḍā here is the revelation of the Torah to Moses and the meaning of Qaḍā is covenant and firming covenant. Of course, some (Qomi, 2/141/1988) have considered the meaning of "Qaḍā" as announcement, but most of the commentators (Rāzī, 1420/15/138; Kashani, 1957/5, 172/5) have mentioned the meaning of revelation. This is while some others (Ibn Al-Ajiba, 1419 AH, 4/259) have also mentioned the meaning of revelation as well as speaking.

According to what has been said, it can be said that what is mentioned in the interpretations of the word Qaḍā is influenced to some extent by the meaning of "Amr".

3-2- Translations

Ayati: "When We revealed to Moses the order of Nubuwwah...".

Ashrafī: "When we issued the order to Moses."

Khosravi: "When we made a covenant with Moses and confirmed his Nubuwwah."

Sha'rani: "When we reported the matter to Musa."

Fouladvand: "And when We left the matter [of prophecy] to Moses."

Meshkini: "When we announced the order of Risālah to Moses (through the revelation of sciences and instilling the Torah) and strengthened it."

Makarem: "When We gave the command of Nubuwwah to Moses".

Saffarzadeh: "When we appointed Musa as a messenger".

3-3- Evaluation of Translations

Looking at the translations mentioned for the word *Qaḍā*, it is clear that the majority of the translations are semantic and express the meaning, the translation of Mrs. Saffarzadeh, Mr. Ayati, and Ashrafi, which have been mentioned, is an example of this. It can be said that the translation of Mr. Meshkini and Fouladvand, who paid attention to the literal meaning of the word *Qaḍā* and mentioned the meaning, is the best. It is worth mentioning that Mr. Fouladvand's translation will be preferable compared to Mr. Meshkini's translation because Mr. Meshkini considered the word "Amr" to mean the matter of *Risālah*, which would have been better if he had mentioned the word "*Risālah*" in parentheses. This statement is also true about the translation of Mr. Makarem and Khosravi because, in these translations, the meaning of this word is given without parentheses. It should be mentioned that Mr. Sha'rani's translation is less clear compared to other translations since the meaning of the word "Amr" is not mentioned.

3-4- Semantic Difference

O my two mates of the prison! As for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired. (Yūsuf/41)

The above verse refers to a part of Yūsuf's story when he was in prison. The story is that two of the people who were in prison had different dreams. One of them, who was the king's butler, saw a vine branch with three bunches on it, and he picked those three bunches and pressed them into the king's cup and gave them to him, and the other, who was the king's cook, dreams that there are three baskets on his head, in which there are the bread and all kinds of food, and chickens are eating from them. Since both of them knew that Yūsuf knew dream interpretation, they asked him for the interpretation of their dreams. In response to the cook, Yūsuf pointed out that he would be hanged, and in response to the butler, he mentioned that he would be released in three days. But the cook, who did not want to accept the interpretation of his dream, said to Yūsuf, "I had no dream and I was joking", but Yūsuf replied: "It's over and what I said will inevitably happen" (Ṭabrisī, 1992, 5/359). About Yūsuf's meaning of the phrase "*Quḍī al-Amr...*" which he said in response to the prisoner, all the commentators (Ṭabrisī, 1992, 2/191; Kashani, 371/3, 1957; Ṭayyib, 201/7, 1999; Tabataba'i, 1417 AH, 11/181; Qarashī, 127/5, 1998) due to the revelation of what is mentioned in Yūsuf's dream interpretation, they have expressed the meaning of immutability and certainty.

1-1- Translations

Ayati: "...the work you wanted an opinion about has been completed"

Qarashī: "...what you are asking is certain (and irreversible)".

Ashrafi: "...the end of dream was decided that you asked explanation about it"

Khosravi: "... the matter that you asked for its interpretation, and I told you the interpretation, is inevitable and divine judgment has passed on it (whether you have lied or told the truth, the deed has passed, and the judgment has not been changed)".

Fouladvand: "... the thing that you two asked me has come true".

Mojtabawi: "... (the decree) of the work you wanted an opinion about has been passed."

Meshkini: "...the work that you two wanted to express has been decreed (by God) and it is certain to be done."

Makarem: "... the matter about which you asked (from me) is definite!"

Saffarzadeh: "The issue you asked me for an explanation and opinion about has already been ruled on."

1-2- Evaluation of Translations

According to the interpretative evaluation, it is understood that what happened to the prisoner, both the sentence was issued and its execution was certain. In fact, this matter is one of the certain decrees of God, which is unchangeable and will definitely happen (for more information about the types of decrees, see Khou'i, nd, 322-325). Therefore, it can be said that the translations of Mr. Qarashī, Khosravi, Meshkini, and Makarem, who mentioned both the issue of a verdict and the certainty of its execution, are the most correct translations, while in other translations this type of divine judgment has not been taken into account, as Ms. Saffarzadeh's translation mentions the issuance of a sentence, but does not state the certainty of execution, therefore it can be said that she has expressed an uncertain judgment. Mr. Fouladvand also mentioned the meaning of realization, while when Yūsuf was informed about the incident, it had not yet been realized and Yūsuf informed that it would be done in the next three days. However, in Mr. Ayati's translation, if we consider the term "to be finished" in the sense of being certain, it will be correct. In the meantime, Mr. Khosravi's translation is one of the most correct translations in terms of mentioning the meaning of the word Qaḍā, but it is one of the translations that have many extra sentences - more than the word limit - so it is correct that he mentions the extra sentences in parentheses.

2. O would that it had made an end (of me). (Al-Hāqqah/27)

2-1- Interpretive Evaluation

The above verse, together with the verses before and after it, is related to the Companions of the Left Hand and expresses their condition on the Day of Judgment. The explanation is that when these people see the circumstances and the facts are revealed, they say: "I wish I had not been given a letter of action and I did not know what my account was, they wish that when death had come to us in the world, that was our eternal death and annihilation and we would not be alive again and thus we would not be condemned to successive punishments in the world of Purgatory followed by the torments of the Day of Resurrection." Considering that this matter has been mentioned by almost all commentators (Ṭabrisī, 1998, 4/350; Sharif Lahiji, 1994, 4/567; Qarashī, 1998, 321/11; Tabataba'i, 1417/19, 400), The meaning of the death referred to in this verse with the pronoun "Hā" in the word "Laytahā" is the first death (Ṭūsī, nd, 104/10). Therefore, it can be said that the meaning of this word from the point of view of these commentators is the meaning of completion and fulfillment. Of course, some commentators (Faiz Kashani, 220/5, 1415; Andalusī, 1420 AH, 10/261) have also mentioned the meaning of the interrupter for this word and they note that the meaning is that the Companions of the Left Hand say: "I wish the first death would be the end of my life forever and I would never be alive." It should be mentioned that this meaning also refers to the previous meaning and expresses its meaning.

2-2- Translations

Ayati: "I wish it was death and that's it."

Qarashī: "I wish the first death was the end."

Ashrafi: "I wish it was the judge".

Elahi Qomshe'i: "I wish death would save me from this grief and torment".

Khosravi: "I wish death was the decisive factor in my life and I would not live again (to see today and I wish I would die an eternal death and not be resurrected)".

Fouladvand: "I wish it [death] would have finished the work."

Meshkini: "I wish (instead of) my worldly life, I had a decisive death (or that worldly death was my permanent annihilator, or I had a mortal death instead)".

Makarem: "I wish my death would come!"

Moe'zzi: "I wish it would pass."

2-3. Evaluation of Translations

Taking into account what is mentioned in the interpretations below the relevant verse, the translations of Mr. Qarashī, Fouladvand, Ayati, Meshkini and Khosravi are the translations that have expressed the concept mentioned by the commentators, of course, taking into account the literal meaning of the word *Qaḍā*, translation of Fouladvand and Qarashī, who mentioned both the literal meaning and mentioned the intended concept, is preferred. Although the translation of Mr. Qarashī, who translated the word "Amr" as a semantic translation, but did not mention it in parentheses, is in the second place compared to the translation of Mr. Fouladvand, who was completely faithful in this regard.

Regarding Mr. Makarem's translation, although he mentioned the literal meaning, it is necessary to mention that the Companions of the Left Hand said this sentence on the Day of Judgment. This means that they have passed death, not that the time of their death has come. Therefore, his translation will not be correct. In Mr. Moe'zzi's translation, despite mentioning the literal meaning, this meaning is not meant here, considering what is mentioned in the interpretation of this verse.

It should be noted that in Mr. Elahi Qomshe'i's translation, if he means that his death will save him from the torment of the afterlife, it is correct in a way, although he did not mention the literal meaning, since according to commentators, the meaning of death in this verse is the first death, therefore this view cannot be correct, because the translation of Mr. Elahi Qomshe'i conveys the concept that the Companions of the Left Hand, after seeing the torment of the afterlife, wish for death. This is while they have passed the first death.

5-Conclusions

According to the study of 63 cases of the word *Qaḍā* and its derivatives in the Qur'an, it was concluded that there is a difference in mentioning the meaning of this word only in 17 verses. These differences are in three aspects: verbal, semantic, and both verbal and semantic. Most of the differences are related to the variation in mentioning the words, in such a way that a single meaning and concept is expressed with different words that are often synonymous. Therefore, these differences are not fundamental differences that create a serious difference in the concept and meaning of the verse. But since the literal meaning of the original words is taken into account in the translation, some translations are preferred over others. According to the review that took place, in general, it can be said that Mr. Meshkini and Fouladvand, then Elahi Qomshe'i and Makarem respectively, have presented the best meanings for this word.

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