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Analysis and Evaluation of the Translation of Qur'anic Terms: *Hajj* as a Case Study

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ABSTRACT

This paper investigates the Qur'anic term *Hajj* and assesses its common English equivalent "pilgrimage" through three analytical phases: lexical, conceptual, and contrastive. These phases move from basic lexical meanings to conceptual representations and finally to a comparison with the English equivalent. Classical Arabic lexicons provide the term's lexical foundation prior to its terminologization. Conceptual analysis then delineates the complex concept of *Hajj* through an exegetical analysis based on intratextual, intertextual, and contextual references. This analysis draws upon established sources of Qur'anic exegesis: the *Qur'an*, the *Sunnah*, and the context. The final phase is a contrastive analysis between the conceptually delineated term *Hajj* and its prevalent English equivalent "pilgrimage." The study assesses the degree of equivalence by investigating whether the conceptual representation of the SL term is well reflected in its English equivalent. The paper argues that the conceptual richness of the SL term is not conveyed by the TL term. The findings indicate that "pilgrimage" does not fully capture the conceptual and ritual specificity of *Hajj*, and the paper recommends a foreignization strategy for translating such Qur'anic terms to preserve their distinctive features.

KEYWORDS

Qur'an

Translation

Hajj

Pilgrimage

Lexical

Conceptual

Three-dimensional Exegetical Analysis

Foreignization

Introduction

The Qur'an is not a book for Arabs but a universal message for all humankind. However, there is a linguistic barrier between this universal message and humanity. This linguistic barrier cannot be overcome without translations of good quality. The need for such good quality is more urgent now than before in times when Islam is accused of terrorism and violence based on some translations that have betrayed and distorted the divine message. This betrayal often stems from the failure to adequately capture the conceptual depth of Qur'anic terminology.

The translation of Qur'anic terminology is a complex process that necessitates a rigorous approach and not a simple word-for-word substitution. A high-quality translation of Qur'anic terms cannot be achieved by adopting a literal approach that simply substitutes tokens without conveying the richness of the original message. Free translation is also criticized for introducing biased and subjective interpretations that jeopardize accuracy and authenticity. Thus, it is essential to use translation strategies that approximate Qur'anic terms to the target reader and compensate for any inevitable cultural loss.

Translating Qur'anic terminology involves analyzing not only fundamental lexical meanings but also conceptual representations. Conducting these lexical and conceptual analyses prior to translation is an endeavor of paramount importance because Qur'anic terms are not merely

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lexical words but dense concepts of complex religious principles, ritualistic practices, and spiritual values. Reducing the multifaceted conceptual features of Qur'anic terms to simplified lexical definitions risks producing shallow dictionary equivalents that potentially mislead TL readers.

The central hypothesis posits that Qur'anic terms represent concepts whose DFs (distinctive features) extend beyond their original lexical meanings and their typical English equivalents in bilingual dictionaries. According to this hypothesis, the distinctive features of key Qur'anic concepts are frequently lost or inadequately conveyed in existing English translations, particularly when translators rely heavily on lexical equivalents provided by bilingual dictionaries, whose equivalents lack the conceptual depth of the source terms, leading to oversimplifications or even misinterpretations. Relying solely on a dictionary's lexical meanings can lead to mistranslations and a loss of conceptual richness. Mistranslation becomes evident when translators depend on superficial lexical meanings that fail to encapsulate the conceptual richness of Qur'anic terms.

The assumption is that the distinctive features of Qur'anic concepts and their English equivalents are frequently divergent, and these discrepancies contribute to significant mistranslations. This paper addresses this challenge by investigating the Qur'anic term *Hajj* and its common English equivalent, "pilgrimage." The central thesis is that the term *Hajj* conveys a complex concept that is not fully captured by the English term "pilgrimage." The concept of *Hajj* conveys a complex conceptual network of rituals, practices, physical movements, recitations, and spiritualities that extend far beyond the basic denotative meanings transmitted by its prevailing equivalent "pilgrimage." The study presumes that the English equivalent, with its own religious and cultural associations, fails to convey the conceptual richness of the source term, leading to its diminishment and misinterpretation. The research will test this hypothesis through a tripartite analytical approach that combines lexical, conceptual, and contrastive analyses.

The study is guided by interrelated key questions. Firstly, what are the lexical meanings of *Hajj* as identified by authoritative Arabic lexicographic sources, and what are the main essential and complementary DFs of *Hajj* as revealed through intratextual, intertextual, and contextual sources? Secondly, what are the lexical origins and the conceptual representations of the English equivalent "pilgrimage" and to what extent does it encapsulate *Hajj*'s DFs? And thirdly, what is the translation strategy that can more effectively retain the conceptual richness of *Hajj* and avoid potential areas of conceptual loss?

Literature Review

The translation of religious terminology, particularly from the *Qur'an*, presents a complex challenge that goes beyond a simple transfer of lexical meaning. Scholars in the fields of terminology and translation studies emphasize that these terms are not mere words but are units of specialized knowledge embedded within intricate conceptual systems. They should be approached differently from general language words. As such, their translation requires a meticulous approach that delves beneath the surface level to grasp their full conceptual depth.

The study of terminology has long provided a framework for understanding the challenges of translating terms. Cabré defines a term as "a unit with similar linguistic characteristics used in a special domain. From this standpoint, a word of a special subject field would be a term" (35). Sager adds that terms denote concepts that are delineated and conveyed within broader conceptual dimensions (57). According to Sager, "Terms can, of course, only be used as such if the user already possesses the configuration of knowledge which determines the role of the term in a structured system" (20). This means that a term is not just a word with a definition; it is

embedded within a network of related concepts that give it meaning. For a term to function effectively, the person using it must understand not only its definition but also its relationships with other terms within the same system. Without this contextual knowledge, the term's meaning can be misunderstood or reduced to a simplistic, isolated interpretation.

The concept that a term designates is exclusively related to a specific subject field. According to Cabré, "terminology only focuses on the words belonging to either a specific field (such as physics, chemistry, anthropology or drawing) or to a professional activity (such as business, industry, sports, etc.)" (35). This means that the meaning of a term is highly specialized and cannot be fully understood outside the context of its specific domain. For instance, the term *Zakat* in Islamic studies does not simply translate to "charity" as in everyday language but rather conveys a precise religious obligation with defined conditions, calculated amounts, and spiritual significance. As such, when translating terms from one language to another, particularly in specialized fields like religion, it is crucial to consider its deeper and context-bound concept rather than relying solely on general lexical equivalents.

Textual terminology maintains that the concept of a term is delineated by its position in a textual context. A term is mainly defined by its textual context. Thus, a Qur'anic term should not be delineated in isolation but based on its textual context. Abdel Haleem argues that both textual context (siyāq al-naṣṣ) and situational/rhetorical context (siyāq al-mawqif or maqām) are tools to explain and clarify Qur'anic terms ("Role of Context" 47). Analyzing the textual context entails examining its intratextuality, including its surrounding words, phrases, sentences, and even larger textual units such as paragraphs or chapters. It also requires considering its intertextuality, which encompasses related texts that shed further light on the term's meaning, usage, and discursive function. Textual analysis is a systematic procedure that seeks to accurately identify and interpret a term's contextual meaning by examining both its intratextual positioning and its intertextual associations. Abdel Haleem concludes that "in interpreting the Qur'an and translating it into another language, context is a vital consideration" ("Role of Context" 62). This recognition "was recognized and formulated for the study of the text of the Qur'an by Muslim linguists whose work in this respect anticipated by many centuries modern linguistic thinking" (Abdel Haleem, *Understanding* 158). Translators who overlook the essential role that the textual context plays in understanding the Qur'an misinterpret and mistranslate its terms.

In translation studies, the primary concern has been the conveyance of meaning from one language to another. For many years, scholars of translation have asked a question that is simple in form but profound in scope: how can meaning truly pass from one language into another? In the 1960s and 1970s, much of the theoretical discussion was about the concept of equivalence. Catford gave one of the earliest definitions of translation when he described translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (20). His definition mirrors the mindset of the linguistic era, when translation was mainly studied as a system of formal correspondences. Within this paradigm, equivalence is treated as a largely technical procedure, suggesting that meaning could be transferred through systematic substitution at the levels of grammar and lexis. However, language is not a mechanical grid of interchangeable signs. It lives through culture, context, and intention—elements that no linguistic formula can perfectly replicate.

The American linguist and Bible translator Nida shifts attention toward the reader and the effect of the message. He distinguishes between formal and dynamic equivalence, arguing that "in such a translation one is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship" (159). For Nida, translation is not simply a matter of matching words, but it has to recreate the impact the original

text produced. Working with Taber, he defines translation as "reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style" (Nida and Taber 12). This approach gives translators greater interpretive responsibility; faithfulness still matters, but meaning and reader response take precedence over rigid form.

Newmark balances two competing approaches, semantic translation and communicative translation. Newmark argues that "There is no one communicative nor one semantic method of translating a text — these are in fact widely overlapping bands of methods" (40). At times, it is necessary to remain close to the original in order to preserve subtle shades of meaning; at others, the translator must adjust the text to make it clear and natural for the reader. According to Newmark, "Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original" (39).

Venuti highlights the ethical and cultural dimensions of translation. He maintains that "the more transparent the translation, the more invisible the translator" (Venuti 2). Venuti argues that pursuing fluency erases the translator's presence and domesticates the foreign text. The target text-centered translation is an ethnocentric translation that reduces the foreign text to make it fit the culture of the target reader. The smoother a translation reads, the easier it becomes for the reader to forget that it is a translation at all, and the cultural "otherness" of the original is quietly lost (Venuti 20).

Several empirical studies have noted that domestication often runs into problems when sacred or ritualized terms are involved. Noviyenty et al., for instance, show that domestication of Qur'anic cultural items risks stripping away precisely those associations that make the terms meaningful to a Muslim readership (884). Venuti maintains that foreignization retains the linguistic and cultural features of the source text for a foreign reading experience (20). Much of recent theoretical discussion on translating Qur'anic terms still draws on Venuti's distinction between domestication and foreignization.

This point is particularly evident in the case of *Hajj*. Rendering *Hajj* simply as "pilgrimage" arguably smooths the text for non-Muslim readers, but it also reduces a specific term into a generic English word. Recent contributions—Ajbar among them—stress that this sort of flattening is misleading (67–74). Studies that have analyzed translations in practice confirm that some degree of foreignization, often through transliteration accompanied by explanation, provides a more reliable means of preserving meaning (Ghorianfar et al. 147–163). *Hajj* is an illustrative example here; its treatment reflects the broader shift from readability at all costs towards a concern with precision and the translator's responsibility as a cultural mediator.

These theories chart the evolution of translation studies. While Catford prioritizes linguistic structure, Nida and Taber focus on meaning and reader response, Newmark calls for a sense of professional balance between semantic translation and communicative translation, and Venuti exposes the hidden cultural and ethical stakes. Translation is no longer a mechanical substitution of words but a dialogue between languages, cultures, and values. The path from form to culture thus reveals translation as an act of human judgment, one that requires sensitivity, awareness, and respect for difference.

Methodology

The present study adopts a three-phase analytical methodology—lexical, conceptual, and contrastive—each contributing to a comprehensive understanding of the source term and its English equivalent. The analytical model followed in this study—moving from the lexical to the conceptual and then to the contrastive—sits naturally alongside Nida's account of dynamic

equivalence. Nida's well-known insistence is that translation should not be judged primarily by its closeness to form, but by the extent to which it enables the new audience to engage with the message as the first audience once did. According to Nida, "The relationship between the receptor and the message should be substantially the same as that which existed between the original receptors and the message" (159).

Examining lexical meanings, conceptual characteristics, and functional contrasts reflects Nida's principle that translation must reproduce the equivalent effect rather than the literal form. The lexical stage deals with the immediate semantic value of the term; the conceptual stage uncovers the distinctive features that sustain it; and the contrastive stage measures the adequacy of the English rendering against those deeper layers. What matters, then, is not simply the presence of a word-for-word equivalent, but whether the translation carries over the distinctive features (DFs) that make the term meaningful within its original context.

Nida's principle of dynamic equivalence is relevant for the kind of analysis undertaken here. In this light, the three-phase model—lexical, conceptual, and contrastive—can be seen as a practical means of testing Nida's model of dynamic equivalence. Nida asks whether the target reader experiences something similar to the source reader. If we apply that principle here, the answer is awkward: "pilgrimage" may generate recognition for English readers, but the recognition it produces is of a voluntary, often touristic practice. It is not the same recognition that the source audience has.

Skopos theory, though formulated from a different angle, adds a complementary perspective. For Vermeer, translation decisions are governed not by fidelity to linguistic form but by the purpose (Skopos) that the translation is intended to fulfill in its target setting. As Vermeer explains, here in Nord's translation, "each text is produced for a given purpose and should serve this purpose…the translation must function in the situation in which it is used and for the people who will use it" (Vermeer, trans. in Nord 29). According to this theory, translation is guided by purpose and assessed in relation to the role it is expected to play in the target culture. Everything depends on the purpose the translation is meant to serve. If the aim is to present the *Qur'an* to a general readership with minimal cultural background, then "pilgrimage" might be defensible. However, when the purpose is exegetical or pedagogical within Islamic studies, the only responsible choice is to preserve the term *Hajj* and explain it, even at the cost of slowing down the reading. These are not trivial choices, and they illustrate how Skopos theory prioritizes function over form.

The methodology developed here considers both concerns. It does not claim to resolve the longstanding tension between equivalence and functionalism, but it does suggest that they can be brought into a productive dialogue. In this sense, the three-phase approach aims to replicate the experience of the source text reader and to achieve the communicative purpose the translation is meant to fulfill. This theoretical grounding provides the basis for the following analyses.

Lexical Analysis

Classical authoritative Arabic lexicographic sources are used to identify the core lexical semes that constitute the term's foundation before its religious terminologization that builds upon the dictionary's meaning and endows it with precise conceptual DFs so that the general word becomes a technical term with defined characteristics. A meticulous lexical analysis lays the foundation for deeper conceptual analysis that identifies the DFs of the term. The study tracks the term's journey from its lexical meanings in the general vocabulary to a specific term within a specific field.

Conceptual Analysis

Building upon the lexical groundwork, the conceptual analysis delineates the conceptual representation of the term *Hajj* through a tridimensional exegetical model, examining intratextual (the Qur'an), intertextual (the Sunnah), and contextual (historical and socio-cultural milieu) references. "Pilgrimage" will also be conceptually analyzed based on its Christian associations and current usage. According to Sager, "A concept represents the mental image associated with a term, and in specialized translation, grasping this image is essential to accurate rendering" (57). The tridimensional exegetical model aims to delineate the DFs that the concept of *Hajj* encapsulates within the Qur'anic terminology.

The intratextual, intertextual, and contextual references on which this model is based have long been used by the discipline of exegesis, the main purpose of which is to clarify the meanings of the Qur'an. Abdul-Raof defines Qur'anic exegesis as "a literary activity whose function is the elucidation of the clear and ambiguous aspects of the Scripture and its major principles" (iv). The intra-textual approach is the most authentic source for clarifying the Qur'an. Qur'anic exegesis also relies on the intertextual sources of the Sunnah to explain the Qur'an. The heavy reliance on this intertextual approach is justified by the complementarity between the two main sources of Sharia, namely the Qur'an and the Sunnah. The contextual approach provides important historical, cultural, and social information that informs the revelation of the Qur'an.

Intra-textuality is a network of ideational (conceptual), interpersonal, and textual relationships that bind the different parts of a text into a well-connected and unified whole, thus ensuring thematic and structural continuity. Sharrock states that "Intratextuality is the phenomenon and the study of the relationship between elements within texts" (15). Thanks to these relationships that combine what seems scattered and form a sophisticated, meaningful unity, the gaps in meaning are filled, and the ambiguities are clarified. Sharrock mentions that "intratextuality's interest includes the question of how disparate parts of texts fit together, and how the presence of an element in one part of the text may make itself felt in the realization of a far-distant place" (23). Intra-textuality is achieved through the interdependence between normally fragmented textual elements that form an interconnected text. An intratextual analysis of a Qur'anic term prioritizes the internal coherence of the Qur'anic text, utilizing cross-references and thematic linkages within the Qur'an itself to elucidate and specify its meanings. A Qur'anic term is clarified by reference to the Qur'an itself. An elucidating verse details what is presented concisely, clarifies what is ambiguous, specifies what is general, or restricts what is unrestricted. This approach is widely regarded as the most authentic exegetical method, as it draws directly from the Qur'anic corpus to resolve ambiguities, clarify generalities, and elaborate on concise expressions.

A text depends on other texts to convey its meaning. This meaning is synthesized by the network of intertextual relations to which it refers. The reader's knowledge of this network and its intertexts is essential for conveying meaning. Linde notes that reading "becomes a process of moving between texts. Meaning becomes something which exists between a text and all the other texts to which it refers and relates, moving out from the independent text into a network of textual relations" (169). Hence, a single text cannot be understood in isolation from its interrelated texts. Aichele and Philips state that "texts acquire meaning to the extent that they are situated in relation to other texts in a web of mutual interference and illumination" (11).

The meaning of a text is shaped by the textual network it maintains with previous and subsequent texts, and the translator must refer to this network to form a comprehensive understanding of the text's meanings. The *Sunnah* comprises thousands of intertexts, the sayings, deeds, and testimonies of the Prophet. The delimitation of a *Qur'anic* concept is also

determined by its non-verbal context. Levinson states that "context is understood to cover the identities of participants, the temporal and spatial parameters of the speech event, and the beliefs, knowledge and intentions of the participants in that speech event, and no doubt much besides" (5). It is necessary to situate the *Qur'an* within the context of its revelation. In the present paper, the identification of contextual elements contributes to the delimitation of Qur'anic concepts, drawing upon the defining contexts in which they are described.

Contrastive Analysis

The final phase juxtaposes the concept of *Hajj* against its prevalent English equivalent, "pilgrimage." The objective is to assess whether "pilgrimage" is lexically and conceptually equivalent to the Qur'anic term. This analysis examines the hypotheses that "pilgrimage" cannot convey the rich DFs of the original term, and that lexical substitution and conceptual domestication are inadequate strategies for translating Qur'anic terms. The findings of this three-phase assessment will inform a translation strategy that maintains the DFs of the concept of *Hajj*.

Results and Discussion

Hajj is the fifth of the five mandatory pillars of Islam. Muslims with the physical and financial capacity are required to complete it once in their lifetime. It is considered a particularly meritorious worship and a moment of intense devotion. The concept of *Hajj* is analyzed, and its DFs are identified after briefly introducing its lexical meanings. Then, its equivalent "pilgrimage" is conceptually analyzed, and its DFs will be contrasted with those of *Hajj*.

Lexical Analysis

Major lexicographical sources define *Hajj* as a purposeful and intentional visit, typically to a significant place or person. They emphasize its foundational meanings that revolve around intention, aim, purpose, destination, determination, and deliberate pursuit. For instance, al-Qāmūs al-Muḥīṭ describes *Hajj* as a determined visit to a place or a person (al-Fīrūzābādī 294); al-Muʿjam al-Wasīṭ adds meanings of destination, intention, and arrival (Majmaʿ al-Lughah al-ʿArabīyah 178). Lisān al-ʿArab refers to *Hajj* as a visit that encompasses notions of intention and purpose (Ibn Manẓūr 2: 56–59). Mukhtār al-Ṣiḥāḥ converges on the semantic nucleus of intention, purpose, and determined visit (al-Rāzī 64). Thus, *Hajj* in its lexical sense is not an ordinary visit, but one distinguished by the meanings of intention, purpose, determination, deliberation, and straightforwardness. The same lexicons highlight the meanings of repetition, frequency, and recurrence associated with determined, purposeful, and intentional visits. The lexical sources also refer to the meanings of evidence, reason, and argument.

This dual emphasis on intention and repetition is relevant to the Qur'anic term *Hajj*. The last pillar of Islam involves a profoundly determined recurring visit that generations have practiced for centuries. Moreover, the meanings of evidence and argument are also related to the term *Hajj* as a historical, purposeful testimony that millions of pilgrims bear annually.

There is no rupture between the concept of *Hajj* as the fifth pillar of Islam and its lexical meanings. The Qur'anic term retains the meanings of visit, intention, determination, repetition, recurrence, and evidence while acquiring additional meanings within the Qur'anic discourse. There is a harmony between the first literal denotative senses of the word and the

terminologically acquired meanings derived from intratextual, intertextual, and contextual sources.

Conceptual Analysis

The lexical meanings form the core on which the terminological usage is built. The word *Hajj* has retained its lexical polysemy but has also undergone a process of terminologization to denote a specialized concept in Islam. The *Qur'anic* term *Hajj* denotes a concept whose distinctive meanings go beyond the original lexical meanings. For instance, *al-Iḥrām*, a defining conceptual feature of *Hajj,* involves having the intention to perform this act of worship and proclaiming this intention in the form of a declaration that emphasizes sincerity and devotion. Depending totally on dictionaries to understand and translate the term would produce inadequate translations.

The process of terminologization transforms *Hajj* from a general act of visiting into a specific religious obligation, defined by a set of rituals and spiritual states. Based on intra-textual, inter-textual, and contextual references, Islamic jurists describe *Hajj* as entering the state of *al-Iḥrām*, standing on *ʿArafah* on the 9th of *Dhū al-Ḥijjah*, circumambulating al-Kaʿbah, and walking between the hills of *al-Ṣafā* and *al-Marwah*. These acts, underpinned by the intention to fulfill a divine command, constitute the main conceptual features of *Hajj*.

Intratextual Analysis

The Qur'an identifies the term's core DFs in several surahs, including al-Baqarah, Āl ʿImrān, al-Mā'idah, al-Tawbah, and most notably, al-Ḥajj—the sole surah named after a pillar of Islam, thereby highlighting the significance of the concept. Given the constraints of space, only representative intratextual references that delimit the concept of *Hajj* are presented. The verses "Pilgrimage to this House is an obligation by Allah upon whoever is able among the people […]" (Qur'an 3:97) and "Call ˹all˺ people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path," (Qur'an 22:27) are among these examples. The two verses enshrine several conceptual features: *Hajj*'s mandatory status, divine ordinance, the condition of ability, and its function as a symbol of transnational Muslim unity.

Ibn Kathīr (1: 369) affirms that the verse (*Qur'an* 3:97) asserts both the obligation of *Hajj* and the limiting condition of ability. Performing *Hajj*is an obligation only if the financial and physical condition is fulfilled. Muslims who are incapable of meeting this condition are exempted. Several other exegetical authorities, such as al-Qurṭubī and al-Ṭabarī, maintain that a potential pilgrim must guarantee sufficient resources to finance his "pilgrimage" and provide for his dependents during his absence.

A Muslim assumes the state of *al-Iḥrām* to declare that his *Hajj* is devoted only to Allah. *Hajj* is exclusively devoted to Allah: "Complete the pilgrimage and minor pilgrimage for Allah" (*Qur'an* 2:196). According to al-Alūsī, this verse calls for devoting *Hajj* to Allah and intending to perform it for Him (180). According to al-Ṭabarī, the performer of *Hajj* pledges to adhere to specific timings and strict rules and regulations when he intentionally commits himself to the state of *al-Iḥrām* (540).

Hajj involves a sequence of rituals that include walking between *al-Ṣafā* and *al-Marwah* and standing on *ʿArafāt*. One significant rite is walking between the hills of *Al-Ṣafā* and *Al-Marwah*. This ritual is mentioned in the verse "Indeed, ˹the hills of˺ *al-Ṣafā* and *al-Marwah* are among the symbols of Allah. So, whoever makes the major or minor pilgrimage to the ˹Sacred˺ House, let them walk between ˹the two hills˺" (*Qur'an* 2:158). Although this verse does not refer to this rite as an obligation, Ibn Kathīr (1: 469) confirms that walking between the two hills is

mandatory. The revelation of this verse emphasizes that Muslims should not hesitate to perform this pre-Islamic rite (Ibn Kathīr 1: 470).

Standing on the plains of *ʿArafāt* is the most essential ritual of *Hajj*. The verse "When you return from *ʿArafāt*, praise Allah near the sacred place" (*Qur'an* 2:198) tacitly implies its centrality. Ibn Kathīr (1: 193) and others contextualize the act within the broader temporal structure of *Hajj*, explaining its link to the subsequent overnight stay in *Muzdalifah*. The omission of the *Muzdalifah* stay, although discouraged, can be expiated through a sacrificial offering. Another rite supported by intratextual reference is the circumambulation of al-Ka'bah, articulated in the verse "circle the Ancient House" (*Qur'an* 22:29). Jurists such as al-Baghawi affirm the obligatoriness of this ritual, without which *Hajj* is invalid (1: 381).

Temporal demarcation is a further defining feature of this concept. The rituals of *Hajj* are performed in a well-defined period. The verse "They ask you ˹O Prophet˺ about the phases of the moon. Say, They are a means for people to determine time and pilgrimage" establishes that *Hajj* is to be performed within a set of known lunar months (*Qur'an* 2:189). The verse "Commitment to pilgrimage is made in appointed months" confirms that *Hajj* should be during these prescribed months (*Qur'an* 2:197). Ibn Kathīr (1: 543–544) elaborates on the temporal and moral restraints imposed during these months, including abstinence from sexual intercourse, sinful behavior, and disputation.

Complementary rituals, including shaving or trimming the hair, stoning al-Jamrāt, and staying overnight in *Miná*, are intratextually supported. The verse (*Qur'an* 2:196) advises against shaving until the sacrificial act has been completed, a practice described as obligatory but expiable if omitted under necessity (al-Baghawī 222). Similarly, the verse (*Qur'an* 2:203) references the ritual acts to be undertaken during the "appointed days," interpreted as the 11th to 13th of Dhū al-Ḥijjah, during which *al-Jamārāt* ritual and collective remembrance of Allah are observed. These intra-textual references are the foundational sources for delineating the concept of *Hajj*. They delineate the conceptual representation of *Hajj* through a collection of essential and complementary DFs, which are synthesized in Table 1.

Table 1
Intratextual-Based Distinctive Features

Essential Distinctive Features	Complementary Distinctive Features
Obligatoriness contingent on *istitaʿah* (ability)	Overnight stay in Muzdalifah
Exclusive devotion to Allah	Stoning of al-Jamārāt
Structural sequencing of rituals (e.g., *Iḥrām*, *Ṭawāf*, *Saʿy*, *ʿArafāt*)	Shaving or trimming hair
Strict procedural norms	Prohibition of sexual activity and argumentation
Prescribed lunar months	Maintenance of ritual purity and avoidance of prohibited acts

Intertextual Analysis

The DFs identified in the *Qur'an* are emphasized and further specified by the *Sunnah* that elucidates the concept of *Hajj* and delineates its distinct characteristics. The *Sunnah* includes hundreds of intertextual references that delineate the DFs of *Hajj*. While the *Sunnah* comprises a vast number of intertextual references detailing the DFs of *Hajj*, this analysis will present examples to illustrate the substantive role of intertextuality in defining Qur'anic concepts.

The mandatory nature of *Hajj* is a primary essential DF emphasized by many intertexts that reconfirm that it must be performed once in a lifetime. In one of these inter-texts, the Prophet calls believers to perform *Hajj* after it has been made obligatory by the *Qur'an* (Muslim 1337). The Prophet mentions that there is no difference between a Jew or a Christian and a Muslim who has the financial means and refuses to perform *Hajj* (Tirmidhī 150). While the Qur'anic intratext establishes the obligation, it does not specify how often a Muslim has to perform *Hajj*; the *Sunnah* asserts that *Hajj* is obligatory only once. When asked if it is required yearly, the Prophet says it is mandatory only once (Ibn Mājah 2886).

Several Hadiths mention the merits of performing *Hajj*. The Sunnah extensively details the spiritual rewards associated with performing *Hajj*, identifying paradise as the ultimate recompense. *Hajj* is ranked as the third-most virtuous act of worship (al-Bukhārī 1519). It is also considered the best form of jihad (al-Bukhārī 1861) and recognized as a means to alleviate poverty (Tirmidhī 151). In another hadith, the Prophet points out that paradise is certainly offered to any Muslim whose *Hajj* is approved by Allah (al-Bukhārī 1773).

Hajj is a multi-phase process of rites that starts with al-Iḥrām and concludes with the farewell al-Ṭawāf. The Sunnah clarifies the essential conceptual feature of al-Iḥrām with details related to the designated geographical starting points of al-Iḥrām (Abu Dawud 1737). The other details concern the rituals of purification, wearing the two-piece unstitched garment, and reciting al-Talbiyah, the specific invocation for *Hajj* (Muslim 1184a). The Sunnah also distinguishes between three types: *Hajj* only, *Hajj* and Umrah with one al-Iḥrām, and Umrah and *Hajj* with a break from al-Iḥrām (al-Bukhārī 1561).

The validity of *Hajj* is dependent upon fulfilling specific conditions that are further specified in the *Sunnah*, such as *Saʿy* (walking between *al-Ṣafā* and *al-Marwah*) and staying in *Mina*. Numerous inter-textual references confirm the indispensability of *Saʿy*. A well-known *Hadith* establishes it as an obligatory rite that cannot be omitted (al-Bukhārī 1643), and another tradition explains exactly how to perform it (al-Bukhārī 1644). Moreover, the *Sunnah* refers to the essential practice of staying in *Mina* on the 8th day of Dhu al-Hijjah before proceeding to *ʿArafāt* (Ibn Mājah 3004). The Prophet also reconfirms the centrality of standing at *ʿArafāt* as an uncompensated pillar whose absence invalidates the whole *Hajj* (al-Nasāʾī 3016). Intertexts also highlight the immense redemptive significance of the Day of *ʿArafāt*, stating it is the day Allah frees the most servants from Hellfire (Muslim 1348).

Al-Ṭawāf Ifada, the circumambulation of *al-Kaʿbah*, is another essential feature whose indispensability is reconfirmed by the *Sunnah* (al-Bukhārī 328). Further intertextual references clarify this pillar of *Hajj* with complementary features, such as the permission to perform it without mandated physical segregation between women and men (al-Bukhārī 1618). Stoning the pillars is also an essential feature mentioned in more detail in the *Sunnah* (al-Bukhārī 1752). In addition to delineating the concept with essential DFs, the intertextual sources of the *Sunnah* introduce and modify the concept with complementary DFs, such as proxies and concessions.

The Prophet grants the possibility of performing *Hajj* on behalf of one's parents. The Prophet approves of this possibility when asked by a companion if it is possible to perform *Hajj* on behalf of his old and sick father (Ibn Mājah 2906). The *Sunnah* also allows concessions,

permitting sick pilgrims to use conveyances (ride) (Ibn Mājah 2961) and allowing menstruating women to perform all *Hajj* rites except *al-Ṭawāf* around *al-Kaʿbah* (Ibn Mājah 2963).

Al-Iḥrām, clothing restrictions, *Talbiyah* recitation, pebble size, and hair removal are examples of other complementary features introduced by intertextual references. The *Sunnah* specifies the items of clothing to be avoided in the state of *al-Iḥrām*. The Prophet lists prohibited items of clothing during *al-Iḥrām*, including sewn garments, turbans, caps, stockings, and fabrics treated with specific substances (Muslim 1177b). The *Sunnah* asserts that *Talbiyah* should be recited throughout the period of *Hajj* until the pillar of al-ʻAqabah is stoned (Ibn Mājah 3040). It also specifies the size of the pebbles to be thrown (Ibn Mājah 3028) and gives preference to shaving the head over trimming (Ibn Mājah 3043). In summary, the different intertextual references reconfirm the essential DFs and further delineate the concept by elaborating on its procedural intricacies, conditions, permissible modifications, and profound religious significance (Table 2).

Table 2

Intertextual-Based Distinctive Features

Essential Distinctive Features	**Complementary Distinctive Features**
Mandatory, once-in-a-lifetime duty contingent on ability.	Permissibility of performing *Hajj* by proxy for eligible parents.
Rewarded with Paradise.	Specific clothing restrictions during al-Iḥrām.
A detailed, multi-phase ritual process (e.g., *Iḥrām*, *ʿArafah*, *Ṭawāf*, *Saʿy*, and Ramy).	Loud recitation of Talbiyah.
Requires specific conditions for validity, including rites detailed primarily in the Sunnah (e.g., *Saʿy*).	Specified size for pebbles used in Ramy.
	Preference for shaving the head over trimming.
	Concessions for the sick and menstruating women.

Contextual Analysis

This section examines DFs of the concept of *Hajj* derived from its broader historical, socio-cultural, and geographical context. This contextual dimension is integral to a comprehensive conceptual analysis, supplementing the intratextual and intertextual dimensions.

Hajj is a pre-Islamic worship dating back to the Ibrahimic era. *Hajj* and its rites were first performed by the Prophet Ibrahim, who was ordered to build al-Ka'bah, the House of Allah, with the help of his son Ismail. The *Qur'an* describes the construction of al-Ka'bah in the verse "And ˹remember˺ when Abraham raised the foundation of the House with Ishmael, ˹both˺ praying, "Our Lord! Accept ˹this˺ from us. You are indeed the All-Hearing, All-Knowing" (*Qur'an* 2:127).

Many of the rites of *Hajj* are not explicitly mentioned in the *Qur'an* as they were already known and performed in the pre-Islamic era. The Arabs inherited performing these rites from their father Ibrahim. For example, Hedayetullah mentions that "Islam has adopted another pre-Islamic pilgrimage ritual-the halt (Wuquf) in the field of 'Arafah. […] Further, in the pre-Islamic pilgrimage, there was the custom of maintaining the state of *al-Iḥrām*" (78). Hedayetullah points to other rituals of *Hajj* whose origins are traced to the pre-Islamic era (78–83). These rituals include "the pre-Islamic custom of Sa'y (running) between *al-Ṣafā* and *al-Marwah* hills in the celebration of Hagar's running between these two hills looking for water" (Hedayetullah 79). However, there were serious transgressions in the pre-Islamic *Hajj* that included glorifying idols and sacrificing to them.

The pre-Islamic concept of *Hajj* was marked by its idolatry and polytheistic practices. The rites of *Hajj* that were observed during the pre-Islamic era were utterly tarnished. According to the exegete al-Baghawī, early Muslims were reluctant to perform *Sa'y* due to its association with idols placed on *Al-Ṣafā* and *Al-Marwah* in the pre-Islamic era (1 173). Moreover, both men and women used to walk naked when circumambulating *al-Ka'bah*, claiming that they assumed the same condition they would be in when resurrecting after death (Mawdudi 254). According to Mawdudi, "The degree to which *Hajj* was corrupted in that period of ignorance can be gauged from the fact that it degenerated into an annual carnival. The *Hajj* became an important social event for many Arabian tribes" (254). The period of *Hajj* was an occasion for tribes to compete and to flaunt their generosity. Singing, revelry, drinking, and adultery were indulged in during *Hajj*.

Islam purges *Hajj* of the wicked and polytheistic practices of the pre-Islamic era. It brings *Hajj* to its legitimate Abrahamic origin and eliminates the inequality that marks the pre-Islamic *Hajj*. According to Hughes, the Prophet "did not seek to annul or change the rites […] sought to purify and rededicate the rights to the One God Almighty as the Prophet Abraham had done before" (5). Islam approves the authentic rituals inherited from the religion of Abraham and forbids the manifestations of polytheism.

The DFs of *Hajj* are documented not only by the *Qur'an* and *Sunnah* but also by historical practice and mass transmission. A definitive practical demonstration of the rites was performed by the Prophet in the presence of nearly one hundred thousand Muslims during the farewell *Hajj*. Muslims then transmitted this demonstration collectively and kept no room for ambiguity or confusion. *Hajj* is also uniquely defined by the city where it is performed. Mecca, where all *Hajj* takes place, dominates the whole Arabian Peninsula. The religious significance of Mecca was established long before Islam. According to a *hadith* narrated by Ibn Abbas, it was in Mecca that Allah ordered Ibrahim to leave Hagar and her young son Ismail (al-Bukhārī 38). The *Qur'an* also refers to this story in the verse "Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So make

the hearts of ˹believing˺ people incline towards them and provide them with fruits, so perhaps they will be thankful" (*Qur'an* 14:37).

This deep-rooted reverence for the al-Ka'bah reinforced Mecca's status as the focal point for "pilgrimage." Mecca attained its special sanctity from *al-Ka'bah*, which was first built by angels two thousand years before the creation of Adam. It was rebuilt by Ibrahim, then by the Prophet's uncle Abd al-Muttalib; afterwards, it was rebuilt by Abdullah ibn al-Zubayr, then by al-Hajjaj. Thus, *al-Ka'bah* has been revered by the Arabs from the depths of antiquity.

Hajj is profoundly shaped by its socio-economic distinctive features. The verse (*Qur'an* 2:198) permits pilgrims to engage in trade to alleviate the concern of its prohibition. The economic benefits of *Hajj* are promoted by the state of peace that it guarantees. *Hajj* has always been a commercial occasion protected by the truce established during the holy months. *Hajj* assumes two essential DFs: peace and commerciality. Peace is maintained not only among humans but also between humans and the environment. Hunting animals and cutting down trees are forbidden during the period of *Hajj*. According to Hedayetullah, all tribal hostilities were forbidden during the sacred period of *Hajj*, and therefore, business flourishes (78). Peters states that "tribes that, for some reasons of danger or distance, did not normally associate, could come together under the protection of the truce of God to worship and, it seems clear, to trade" (44). *Hajj* promotes the economy of hundreds of towns on the roads to Mecca. According to Leeuwen, "The yearly *Hajj* was of immense importance to Damascus, not only as a religious feast, but also in the economic field" (104). *Hajj* is a yearly social and cultural event that brings Muslims from all over the world together. Muslims from different ethnic groups feel a bond of solidarity for one another. They set all their differences aside and promote social cooperation and human coexistence. It is an international forum where social and cultural gaps are bridged, and tolerance is maintained. *Hajj* fosters unity, cooperation, and tolerance across diverse ethnic and cultural backgrounds.

A key social DF is the profound sense of equality. The standardized rituals and simple *al-Iḥrām* outfit make all pilgrims equal regardless of their social status, race, ethnicity, and color. Hamdeh notes that *Hajj* "creates a sense of equality between the black and white, rich and poor, ruler and ruled, […] removes all symbols of class, rank or society […] can be viewed as a celebration of the multiplicity of cultures and lifestyles" (140). Pilgrims demonstrate their shared identity by participating in the same rituals as a community and by donning clothing that emphasizes their equality. In his famous letter from Mecca, Malcolm X states that "we were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the white and the non-white" (346).

Another DF that had long characterized the concept of *Hajj* was risk. The performers of *Hajj* were not tourists who enjoyed the comfort of traveling in business class flights and staying in air-conditioned five-star hotels; they had to encounter dangers and hardships while traveling for months, passing through perilous lands whose inhabitants were often inhospitable. Darke states that "There was always the danger of Bedouin raiding parties who had to be fought or bought off" (117). Ensuring the safety and organization of the "pilgrimage" caravans became a function of state administration. Several Islamic states took charge of the *Hajj*. The Ottoman Empire, for instance, organized caravans and protected them from all dangers. Leeuwen refers to "the organization of the pilgrimage had to be arranged, administratively, logistically and financially" (117). The concept of *Hajj* acquires the complementary distinctive feature of being state-controlled. *Hajj* is not an individual matter but a communal one, which is undertaken by public bodies and officials.

The other complementary distinctive feature is festivity. Departures and arrivals of pilgrims are accompanied by diverting celebrations. Ceremonies are held to bid them farewell and wish

them a safe journey when heading towards Mecca. Moreover, *Hajj* above all promotes spirituality and discourages materialism. Pilgrims get rid of their worldly appearances, detach from their habits, and devote their entire selves for the sake of Allah. *Hajj* is intended to make pilgrims enter constant remembrance of Allah and detach from this world.

Table 3

Contextual-Based Distinctive Features

Contextual Distinctive Features
Rooted in pre-Islamic Ibrahimic tradition.
Historically transmitted and documented through mass participation and collective reporting.
Characterized by significant economic dimensions, facilitated by mandated peace.
Functions as a major social and cultural gathering promoting unity and equality.
Historically and often currently involves state-level administration and control.
Associated with communal festivity surrounding departures and returns.
Fundamentally oriented towards spiritual purification and devotion.

Contrastive Analysis

The above three-phase analysis delimits the concept of *Hajj* by delineating its essential and complementary DFs as they are derived from intratextual, intertextual, and contextual exegetical references. The following contrastive conceptual analysis aims to evaluate the extent to which the prevalent English translations adequately convey this delineated conceptual representation. A comparative analysis reveals that the term "pilgrimage" is frequently adopted as the target language (TL) equivalent for *Hajj* in English translations of the *Qur'an*. Table 4 lists ten translations of the term *Hajj* in the verse (*Qur'an* 3:97):

Table 4

English translations of the Qur'anic term *Hajj*

Sale	Ali	Pickthall	Asad	Arberry
To Visit	Pilgrimage	pilgrimage	pilgrimage	to come to
Bewley and Bewley	Irving	Al-Hilali and Khan	Saheeh International	Haleem

Hajj	Pilgrimage	Hajj (pilgrimage to Makkah)	pilgrimage	pilgrimage

Seven out of the ten above-listed translations provide "pilgrimage" as the English equivalent of the concept of *Hajj*. This translation is merely the first lexical equivalent provided by most bilingual Arabic-English dictionaries, specialized dictionaries, and encyclopedias. These sources give extensive definitions that explain the concept's religious specificity in the context of Islam. When this equivalent is provided without adequate contextualization or explanatory paratext, it fails to capture the conceptual representation and culture-specific dimensions of the Islamic term. *Hajj* includes a set of DFs that are not fully captured by the equivalent "pilgrimage."

From a diachronic perspective, the lexical meaning of the word pilgrimage derives from the Latin word *peregrinus*, denoting a wanderer or stranger traveling in foreign countries away from his place of residence. Unlike the rich lexical semes of *Hajj* that refer to an intentional, purposeful, determined, recurrent, testimonial visit, the lexical meaning of "pilgrimage" is limited to wandering in a distant place.

The conceptual representation of "pilgrimage" has been strongly associated with the Christian tradition. The concept refers to a voluntary, long, challenging journey to sacred places such as Jerusalem or Rome. Kay states that "In Christianity, pilgrimages were first made to sites connected with the birth, life, crucifixion, and resurrection of Jesus" (102). Åkerdahl mentions that "The pilgrim is traveling to a place that is holy to his or her religion" (174). Inbari defines "pilgrimage" as "a sacred journey of spiritual ascension to a spiritual center, a mythical land of pristine existence" (13). Biblical references link "pilgrimage" to specific festivals and agricultural cycles (Exodus 23:14; Luke 2:41–43).

"Pilgrimage" has recently shifted from religion to tourism. The DFs of the concept are currently more marked by tourism rather than religion. Enongene and Griffin notice that the concept of "pilgrimage" is now more associated with the domains of tourism and entertainment than religion and spirituality (6–30). They assert that "the need for entertainment is identified as taking center stage during modern pilgrimage journeys" (Enongene and Griffin 26). Their study concludes that "pilgrimage" to Jerusalem and other Christian centers is tourism in its literal sense and has little to do with religion as most pilgrims to these sites are atheists (Enongene and Griffin 9). This stands in stark contrast to the obligatory, rigorously defined, and exclusively Allah-centered nature of *Hajj* established through exegetical textual analysis. Consequently, employing "pilgrimage" risks imposing a TL conceptual framework that significantly misrepresents the SL term. Using "pilgrimage" as an equivalent to *Hajj* flattens and obscures its distinctiveness and produces a superficial and inaccurate translation.

Findings

The contrastive analysis indicates that rendering the Qur'anic concept *Hajj* as "pilgrimage" constitutes a significant mistranslation. Although both terms share a general feature related to visiting a sacred place, the conceptual representation diverges considerably. "Pilgrimage" functions as a hypernym encompassing diverse journeys, from a journey to a stadium, a revered personality, or a grave like that of Shakespeare to a journey to the Church of the Nativity. Most of these types of journeys, including the one to Jerusalem, do not correlate with God or religion.

The concept of *Hajj* loses nearly all its DFs when translated as "pilgrimage." This mistranslation elides nearly all the DFs such as its obligatory nature (a pillar of Islam), specific timeframe, prescribed rituals (*al-Iḥrām*, *Tawaf*, *Saʿy*, ʿArafah), and exclusive devotion to Allah. *Hajj* is one of the five pillars of Islam, and it is obligatory for every Muslim who has the means and the ability to perform it; however, "pilgrimage" in Christianity is voluntary and has become more associated with tourism, celebration, and entertainment rather than religion. The TL term "pilgrimage" in its contemporary usage as a tourist activity fails to convey the compulsory, highly structured, and spiritually central character of *Hajj* within Islam.

Alternative renderings, such as "to visit" (Sale) or "to come to" (Arberry), are even more reductive, misleading the target reader into believing that the fifth pillar of Islam is simply a visit to Mecca. All the DFs of the concept are stripped away by such translations that reduce its complexity and deceive TL readers. Such approaches represent an extreme form of conceptual reduction, failing to communicate the term's conceptual density.

Transliteration or cultural borrowing without sufficient explanation, as employed by Al-Hilali and Khan with "*Hajj* (pilgrimage to Makkah)" or Bewley and Bewley with "*Hajj*" alone, may still understate the conceptual richness of *Hajj*. They should have provided their translation with an explanatory note detailing the essential DFs. It is true that explanatory notes are intrusive and can sometimes be annoying, but they are necessary to help the target reader understand rich concepts such as *Hajj*. Noviyenty et al. argue that "In the beginning, translators often translate the term *Zakat* [for instance] by providing additional explanations that follow the term. However, after Arabic-English infusion has been done, the word *zakat* has been common to English use" (879). The English target reader has become familiar with numerous Islamic concepts, such as halal and imam that have already been integrated into the English language (Noviyenty et al. 879). The concept of *Hajj,* as well, will eventually become the subject of that Arabic-English culture infusion, and translators will no longer be under the obligation of including explanatory notes to clarify it.

Terms such as *Hajj* may eventually undergo naturalization or assimilation into the TL through prolonged exposure and Arabic-English culture infusion, potentially reducing the future need for extensive explanation. However, until such assimilation occurs, paratextual support remains crucial. These findings highlight the necessity of rigorous conceptual analysis—grounded in intratextual, intertextual, and contextual exegesis—before selecting a translation strategy. Only by first fully delineating the source concept's DFs can a translator make an informed decision about how best to render it in TL.

Conclusion

The present study has analyzed the Qur'anic term *Hajj* and assessed its translation to pilgrimage. What emerged most clearly from this study is that Qur'anic translation is not, and cannot be, a matter of mere lexical substitution. One of the findings that struck me most was the persistence of domestication in many English translations. Renderings such as "pilgrimage" or "holy pilgrimage" appear again and again, not only in widely circulated versions like Yusuf Ali's or Arberry's, but even in the more recent translation of Abdel Haleem. The act of translating Qur'anic terms has often leaned towards domestication rather than foreignization. This problem is not unique to *Hajj*. Terms such as *Salah*, *Zakat*, and *Taqwa* face similar challenges. The risk is to re-inscribe Qur'anic terms into a Western conceptual framework that subtly alters its message.

The conceptual analyses of *Hajj* and "pilgrimage" reveal significant conceptual divergence. The SL term *Hajj* encapsulates essential and complementary DFs that the TL term "pilgrimage" fails to convey. A direct lexical substitution based on bilingual dictionaries, without relying on

intratextual, intertextual, and contextual references, produces superficial, inaccurate, and misleading translations that strip Qur'anic terms of their distinctiveness. *Hajj*'s features are erased, elided, and neutralized by this equivalent that fails to convey essential DFs of the SL concept. This literal substitution of *Hajj* is a loss of conceptual richness and a significant misrepresentation of the Qur'anic concept.

Adopting a domesticated equivalent erases the foreignness and strangeness of the source text and fails to encourage the reader to explore the concept further. While domestication is acceptable in translating the Bible, it is inadequate for translating Qur'anic terms like *Hajj*. The conceptual map established by this study enables the selection of a translation strategy that ensures conceptual accuracy. The paper suggests implementing a foreignization strategy that transliterates the Qur'anic term and accompanies it with an explanatory paratext (e.g., footnotes, endnotes, or bracketed glosses) that clarifies its DFs. This ensures that the translation respects the source text's integrity while providing the TL reader with the necessary conceptual framework. The explanatory note should be used to familiarize the target reader with the concept and contribute to its dissemination. This dissemination is already reinforced by English-speaking Muslim communities using it instead of "pilgrimage." This note should be based on intratextual, intertextual, and contextual references that elucidate the concept's DFs.

Qur'anic terms should not be translated as general words but as specialized terms referring to complex concepts with defining features. Sager argues that "A concept represents the mental image associated with a term, and in specialized translation, grasping this image is essential to accurate rendering" (57). Translators should not translate a key Qur'anic term unless they conduct lexical, conceptual, and contrastive analyses.

My analysis raises important questions for future research. First, there is a pressing need for more empirical work on reader reception: how do different audiences respond to transliterations and explanatory notes? Second, further comparative studies could trace how Qur'anic terms are handled across multiple languages—not just English. The problem of equivalence is not unique to English, and widening the lens would enrich our understanding of how *Hajj* and other key terms are reframed globally.

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