



# Shortcomings in The Translation of Qur'anic Verses

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**Abstract**— *The Holy Qur'an has been the most important scripture for Muslims from the beginning of the Islamic message. Islam is followed by roughly 2 million followers from different backgrounds and ethnicities. A book of this importance needs crucially to be translated in a way that carries over the whole meaning from the original text to the target text. The Holy Qur'an is a scripture that requires native speakers to find meanings for what is said in it. The different books of Tafsir are there for natives to understand what the Qur'an entails and what messages it carries, even though the Qur'an is in Arabic. The paper looks at the different translations of the Holy Qur'an and what shortcomings they have. A translator, in the best case scenario, has one of the two languages as their mother tongue. Thus the need for a review of the different translations of the verses presented in the popular translations.*



**Keywords**— *Holy Qur'an, Translations, Mainstream Image, Tafsir*

## I. INTRODUCTION

Translation has served as the sole way of communication between developing civilizations for centuries. Its prominence has been steadily increasing due to globalization and the world moving in one direction. It is more important than ever to understand the process of translation, and how essential it is to humans moving forward. Cultures are colliding like never before, and the need to be able to transfer the ideas and present them to others in a way they can comprehend is essential to achieving the harmonic way of living humans aspire to achieve. Books and articles act as the number one source for people interested in other cultures. Being able to translate said books, and their tone, is essential to researchers. An extremely important book that has been translated many times is the Holy Qur'an. Both Muslims and non-Muslims have shown interest in understanding what the Qur'an is saying. There is an increasing number of non-Arab Muslims in non-Arabic speaking countries. It is essential to them, non-Arabic speaking Muslims, to be able to understand the Holy Qur'an and be able to learn from its teachings. Rules in the Holy Qur'an are a way of life for Muslims rather than simple suggestions. Muslims that have not been able to access the proper education of Arabic need not to be left in the dark regarding their religion. It is also essential to

translate the Qur'an for non-Arabic speaking non-Muslims. People are more than ever interested in Islam, especially with the increasingly intended misrepresentation of Islam in Western media. The misinformation, the intended vilification, and representation of ISIS as condoned by the Muslim population, makes it crucial that Muslims share their holy book with different societies using the proper translation techniques.

### 1.1 Reasons for choosing this topic

The Holy Qur'an being the most important book for the Muslim population, and one of the major sources used by non-Muslims to learn about Islam, makes translating it a major burden on the translator. Understanding both the native language of this holy book, Arabic, and the target language, in this case English, is crucial in succeeding in the translation process. English and Arabic do not come from the same family of language. This increases the risk of mistranslation and creates a difficulty in finding words that substitute the original in the other language. The Qur'an is God's word in Arabic, it is not the Qur'an when translated to other languages. This is how specific Islam is about the Holy Qur'an, it needs to be in Arabic, the language it was sent to the Prophet Muhammad (Peace be Upon Him) in for it to be considered the Qur'an.

According to Abdulaziz Ibn-Baz, a Saudi Arabian Islamic scholar who served as the Grand Mufti from 1993 to 1999 the year he died, the Qur'an cannot be translated to other languages, as the Qur'an is only in Arabic, but its meanings are merely translated to other languages so people can understand what is said in the Holy Qur'an. Ibn-Baz also says that the Holy Qur'an is the number one source for Islamic legislation. This shows the importance of the Qur'an for Muslims and non-Muslims alike who want to learn about Islam. Having accurately translating the Holy Qur'an is the only way to ensure Islam is no longer being misrepresented with no source for people to fall back to. Inadequate translations of the Holy Qur'an have two negative effects. One is incomprehensibility, while the other is distortion. The latter being substantially more damaging than the former.

## II. WHAT IS THE HOLY QUR'AN

The Holy Qur'an according to Muslim scholars is the literal word of God (Allah) that was revealed to his messenger Muhammad (Peace be Upon Him). Muslim Scholars believe that the Qur'an was revealed in Arabic for two reasons, instruction and challenge. (Al-Jabari, 2008). The Qur'an, being a challenge to non-believers in the Prophet's (Peace be Upon Him) time, is one of the reasons for it being solely a Qur'an in Arabic. God (Allah) has challenged the Arabs with the fluency of the language of the Qur'an. Challenges in the Holy Qur'an were direct in this regard. One of the many examples being.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَنْ اسْتَطَعْتُمْ مِنْ  
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

(Surat Hud 13:11)

“Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful” (Sahih International 202).

God (Allah) is challenging the non-believers to come up with ten chapters similar to those of the Qur'an. Challenges like these are a reason why it is so hard to translate the Qur'an. The belief in the Muslim's scholar community is that the Qur'an is the impossible literal word of God (Allah). Being so makes it an excruciating responsibility for the translator, and because of its importance to Muslims and Islam. The Qur'an is also the number one legislator in Islam for Muslims. God (Allah) directly addresses Muslims through the Qur'an with many of the laws of Islam. Being the literal word of Allah, scholars believe disobedience of the Qur'an's teachings is the disobedience of Allah.

## Difficulties in translation

Taking up the task of translating the Holy Qur'an, the most important book in Islam and the most important book to all Muslims of the world, is difficult for both Muslim and non-Muslim translators. Arabic is a language of great complexity. There are interpretations of the Qur'an in Arabic even for Arabs. Books like *Tafsir Ibn Kathir* are very popular between Arabs as a way of understanding and comprehending the meanings of the Holy Qur'an. Understanding such a book can be a challenge even to native speakers, thus the need for interpretations even in Arabic. Words in Arabic usually carry double meaning making it difficult to understand without confusion. The idea also that English and Arabic come from different languages is in no way simplifying the task. Thus, it is important for the translator not to only be ethically qualified, but also be qualified to translate between both languages. A task that requires great knowledge in both Arabic and English alike. Things like euphemisms, double meaning, idioms, and the loss of meaning of a statement are all challenges that come across a translator. These challenges are what make it very hard to translate the Qur'an; especially when one needs to guarantee the whole meaning is present in the translation.

## The untranslatability of the Holy Qur'an

The Holy Qur'an was revealed to the Prophet Muhammad in Arabic. Each translation of the Holy Qur'an has verses that emphasize that the Holy Qur'an is in Arabic.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

(Surat Yusuf 12:3)

“Indeed, We have sent it down as an Arabic Qur'an that you might understand” (Sahih International 12:2).

Verses like this are present in all translations of the Qur'an, deeming the translation just a mere translation rather than the book, the Holy Qur'an, being translated in essence. Many of the translators have acknowledged the impossibility of translating the Holy Qur'an. Pickthall, a translator of the Holy Qur'an's meanings, expresses that, “the Qur'an cannot be translated. That is the belief of old-fashioned Sheikhs and the view of the present writer. The Book here is rendered almost literary, and every effort has been made to choose befitting language. But the result is not the Glorious Qur'an, the inimitable symphony, the very sounds of which move men to tears and ecstasy.” Arberry agrees with Pickthall, he wrote in the introduction of his translation “The Koran Interpreted” that the language used in the Holy Qur'an is impossible to translate. The Prophet Muhammad (Peace be Upon Him) was sent to all of humanity. It is God's will that the Holy Qur'an was revealed

to his messenger in the language of said messenger, Arabic. Due to the Qur'an being a book for all humanity, translation of meaning is not prohibited, but one must be a master of both Arabic and the target language (Ibraheem, 2018). Even so, the Qur'an is almost impossible to translate according to almost all translators who tried to translate this holy book. Abdulatif Tibawi, a highly regarded Muslim historian, opposes any translation of the Holy Qur'an. His reasoning is that Arabic as a language is very rich; it has a vocabulary that is filled with metaphors and is very concise, characteristics that cannot be replicated by any other language (Al-Jabri, 2008). For the aforementioned reasons, the Qur'an is untranslatable. Especially when one acknowledges that even translators of the meanings of the Holy Qur'an have deemed it impossible to translate. The beauty in which the Holy Qur'an represents its verses and the ability it has, through the use of the Arabic language, to move people emotionally is deemed, by most translators, to have been impossible to translate according to Pickthall (Ibraheem, 2018).

When looking at translations of the Holy Qur'an from Arabic to English, one must acknowledge the huge difference between the source language and the target language, thus there is a huge chance of failure in translating the text to the target audience (Ali, 2006). There is a reason why translations of the Qur'an do actually sound like translations. It is because the impact of the Holy Qur'an's form on the target language is inevitable. Thus, creating a translation of the source text that does not sound like the source text (Ibraheem, 2018). This idea that the Qur'an is untranslatable is not something that is stopping translators from translating the Qur'an. On the contrary, it is just a mere acknowledgment that the Holy Qur'an, in essence, cannot be translated. Though their best can be done to try and transfer the meanings of the Holy Qur'an's verses to other languages.

On the one hand, the challenge of translating the literal word of God is a colossal burden. The idea of translating what is sacred texts is something that Steiner has pictured as "floundering in deep water." Trying a text that was 'revealed' to something of what humans use to communicate is something that is too gigantic to aspire for (Ali, 2006). The mere idea would be enough to stop anyone from approaching this task. If not due to personal beliefs, then for the fear of people's endearment of said texts.

On the other hand, there are translations of the Qur'an that have been published. Well known translations by Pickthall, Asad, Arberry, and many others. The Holy Qur'an is a book for all Muslims, Arabs and non-Arabs alike. Even for people acquainted with the Arabic language, one is only asked to comprehend of the Qur'an what they

are capable of comprehending through their own mental capacity as Ali, in his preface of *The Meaning of the Holy Qur'an: Revised Translation and Commentary*, has explained.

The Qur'an, in the preface of most prominent translations of it such as Pickthall and Arberry, have been deemed untranslatable in essence. Even Ibn Kathir the author of *Tafsir Ibn Kathir*, one of the most popular books of the Holy Qur'an tafsir in Arabic, has said,

"فما أحسن طرق التفسير؟ الجواب: إن أصحَّ الطرق في ذلك أن يُفسَّرَ القرآن بالقرآن،"

Ibn Kathir poses the question: How should the Qur'an be interpreted? He then answers that the most accurate way to interpret the Holy Qur'an is through the Holy Qur'an itself (Kathir, 2001). But that does not stop translators from attempting a translation. Granted, many have shortcomings in their translations that this paper will uncover, but attempting a translation is not a crime.

#### **The importance of having translations of the Qur'an**

The Holy Qur'an according to Muslims is a book for all. The belief, in Islam, is that the Holy Qur'an was revealed to all nations, and all people. Even though The Holy Qur'an is in Arabic and Islam has started in the Arabian Peninsula, it does not mean that Islam and the Qur'an are exclusive to the region (Al-Jabari, 2008). Muslims understand the importance of living through the Qur'an's teachings. It is also important for Muslims of all cultural backgrounds to learn from the Qur'an, which is why it is important for Muslims scholars to do their best in providing the necessary sources for people to fall back to when needing clarification about the Qur'an's interpretation (Kathir, 2001). This happened at the time of the Prophet (Peace be Upon Him) when many people from non-Arabic speaking regions converted to Islam. There was a need for a translation of the Qur'an and Salman Alfarisi, a companion of the Prophet (Peace be Upon Him), translated a chapter of the Holy Qur'an to Farsi, the language of his people. This was not rejected by the Prophet Muhammad, thus allowing the translation of meaning of the Qur'an to serve Muslims of different nations (Al-Jabari, 2008).

#### **Mistranslations of the Holy Qur'an**

The Holy Qur'an, as has been established, is a book to all people of the world. It is not a book solely for Arabic speaking Muslims. It also is not a book solely for Muslims, but a book that can be read, and is to be read, by all the people of the world. The importance of the Qur'an in the eyes of Muslims makes it crucial that it is represented in the best, most clear, way possible. The need to criticize mistranslations is one way to ensure that a mistake is not to be repeated by another translation of the Holy Qur'an. The

Prophet Muhammad said, “Whoever conceals knowledge which Allah has made beneficial for mankind's affairs of religion, Allah will bridle him with reins of fire on the Day of Resurrection” (Kathir, 2001). Muslims are obliged to share knowledge, especially that that can help others. Being competent in two languages is something that can be of use in a matter like this, where many misconceptions are formed because of mistranslations that were rather unintended by the translator.

Mistranslation is not only detrimental to Muslims that are incapable of comprehending Arabic but is even more damaging when it is presented to a non-Muslim. A verse can be misunderstood in a very damaging way because of a simple use of a slightly less fitting word.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (51)

**O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).**

#### Mohsin Khan (5:51)

The translator here may have misunderstood the meaning of “Aulia” as they have mistranslated the word as “friends.” This is far from the truth as the word “Aulia” does not translate to friends. This verse has been revealed to Prophet Muhammad (Peace be Upon Him) in an incident of war. According to Ibn Kathir this verse was revealed when the one of the pseudo-Muslims, Abdullah Ibn Ubai, said to the Prophet (Peace be Upon Him) that he cannot let go of his Jewish protectors as he does not trust what would happen in life (2008). This was in the case of war, the verse was revealed to explain to Muslims that they should not seek protectors and leaders in Jews and Christians, but rather seek them within themselves, other Muslims. This mistranslation of Aulia' is very misleading to Muslims and non-Muslims alike. A non-Muslim reading this translation would draw the conclusion that Islam is a very unaccepting, and aggressive religion which is very misleading.

A Muslims reader, on the other hand, especially one that does not understand Arabic, who is most likely living in a non-Muslim country, would understand that they are not allowed to befriend Jews and Christians. Which, contrary to common belief, is allowed in Islam. In the Prophet's Hadith, the Prophet (Peace be Upon Him) visits a Jewish boy in his death bed to offer emotional support in which the boy eventually becomes a Muslim (Bukhari, 1999). This hadith shows, by example, that a person can be friendly and befriend Jews and Christians. It is only in matters of state that Muslims are ordered not to let non-

Muslims in charge. While the translation does go on to say “protectors, helpers etc.,” it still is misleading. The explanation that follows the word “friends” offers even more confusion. It magnifies the scope of the mistranslated aspect of the verse. Instead of only not befriend them, Khan makes the mistake of going further in explanation, which only leads to more misunderstanding of the verse as the more an explanation is offered the more distant Muslims are made to be.

In the process of the translation of the Qur'an, it is important to understand that the verses of the Qur'an are not stand-alone verses. They are verses that are often described, or made clear, by the verses prior or after them in order. Many researchers make the mistake of picking a verse to criticize a translation without understanding the importance of having read how the verses around said verse have been translated. This issue faces Al Aqad et al. in their article “The English Translation of Arabic Puns in the Holy Quran.” While credit is to be given to Al Aqad et al. in their article, it is important to note the shortcomings of their paper. In example 6, Al Aqad et al. point out the translation of Chapter 51:14.

دُوفُوا فَيَنْتَنُكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ (14)

In Al Aqad's paper they look at 3 different translations, all of which they find an issue with. Some points are admittedly accurate, others seem to be flawed. The three translations that were looked at were those of Pickthall, Arberry, and Yusuf Ali.

**Pickthall:** (And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten.

**Arberry:** 'Taste your trial! This is that you were seeking to hasten.'

**Yusuf Ali:** "Taste ye your trial! This is what ye used to ask to be hastened!"

Chapter (51) sūrat l-dhāriyāt (51:14)

Al Aqad et al. have an issue with the translation of *فَيَنْتَنُكُمْ* which Pickthall translates as “torment,” while Arberry and Yusuf Ali both translate as “trial.” Al Aqad et al. explain in their paper saying, “Pickthall adopted word-for-word translation method in translating the verse as ‘torment’. This translation from Pickthall did not transfer all the parts of the meaning, because it did not refer to what kind of torment was that whereas most of the interpreters stated that the torment was by burning in fire. Ali and Arberry's translation appeared as a formal translation and could not convey the message successfully from the first text into the target text. They did not specify which kind of trial they received, and their translation seems too broad compared to the context of the verse. According to Al-Tabari (1987, p.

37), the illustration of the underscored word, unfortunately, Pickthall, Ali and Arberry's none of their translations succeeded to sustain the message from the source language into the target language" (2019). Now according to Al Aqad et al., none of the translations succeed in sustaining the message. They have an issue with the fact that there was no explanation to what kind of torment, in Pickthall's translation, or trial, in the case of Arberry and Yusuf Ali, was inflicted. Now if this verse were a stand-alone chapter their comments would have made sense. Instead, this verse is part of a larger chapter in which one verse is the completion of the other.

As Ibn Kathir has noted, the Qur'an is to be interpreted through the Qur'an itself to achieve the best comprehension of it (Kathir, 2001). Looking at the surrounding verses, even in the translations, makes the meaning substantially clearer.

قَتِيلَ الْخَرَّاصُونَ (10) الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ (11) يَسْأَلُونَ أَيَّانَ يَوْمَ  
الَّذِينَ (12) يَوْمَ هُمْ عَلَى النَّارِ يُعْتَبُونَ (13) ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ  
تَسْتَعْجِلُونَ (14)

سورة الذاريات آيات ١٠-١٤

**Pickthall:** Accursed be the conjecturers (10) Who are careless in an abyss! (11) They ask: When is the Day of Judgment? (12) (It is) the day when they will be tormented at the Fire, (13) (And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten. (14)

**Arberry:** Perish the conjecturers (10) who are dazed in perplexity (11) asking, 'When shall be the Day of Doom?' (12) Upon the day when they shall be tried at the Fire: (13) 'Taste your trial! This is that you were seeking to hasten.' (14)

**Yusuf Ali:** Woe to the falsehood-mongers,- (10) Those who (flounder) heedless in a flood of confusion: (11) They ask, "When will be the Day of Judgment and Justice?" (12) (It will be) a Day when they will be tried (and tested) over the Fire! (13) "Taste ye your trial! This is what ye used to ask to be hastened!"(14)

Chapter (51) sūrat l-dhāriyāt (51:10-14)

When looking at the verses prior to the verse that Al Aqad pointed out to be missing information, one finds that it has been established in the previous verse, (51:14), that their torment, or trial in the case of Arberry and Yusuf Ali, will be fire. This, as Ibn Kathir has pointed out, one of the prime examples of using the Qur'an to interpret the Qur'an.

The issue regarding the translation of the word *فِتْنَتَكُمْ* still stands, as the issue is in the translation of the word itself, not as Al Aqad et al. pointed out, which was that the translations were missing denotations. The word *فِتْنَتَكُمْ* in this case is torment (Kathir, 2001). In this case looking at the

context surrounding the verse, Pickthall was the closest of the three in having an accurate translation. The other two, Arberry and Yusuf Ali, missed the accurate translation of *فِتْنَتَكُمْ* and translated it as trial. Ibn Kathir confirms that according to Mujahid the verse means "taste how it feels when you are burned." The translation of *ذُوقُوا فِتْنَتَكُمْ* as "taste your trial" is a mistranslation, especially when trial is not an accurate representation of what is happening. The use of "taste your torment" on the other hand, by Pickthall offers a much more accurate picture of what the verse is depicting. Al Aqad et al. point out that there is an issue with the word *فِتْنَتَكُمْ* (2019). The issue they had was simply solved by reading the verses prior to verse (51:14), but credit is due for pointing out the misuse of "trial," in this case, instead of "torment" with two of the three translations.

Another issue facing the translators of the Holy Qur'an is in translating rhetorical questions. The Qur'an is a book in which many of those questions are posed, questions that are more argumentative than those that seek answers. It is important to be able to transfer the question as a rhetorical question even to the target text. This is one of the many processes where mistranslation can happen due to the complexity of transferring a rhetorical question in translation. An example of such is found in Chapter (25:7).

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ  
فَيَكُونَ مَعَهُ نَذِيرًا (7)

سورة الفرقان آية ٧

**Pickthall:** And they say: What aileth this messenger (of Allah) that he eateth food and walketh in the markets? Why is not an angel sent down unto him, to be a warner with him.

**Arberry:** They also say, 'What ails this Messenger that he eats food, and goes in the markets? Why has an angel not been sent down to him, to be a warner with him?'

**Mohsin Khan:** And they say: "Why does this Messenger (Muhammad SAW) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him?"

Chapter (25) sūrat l-fur'qān (25:7)

This verse talks about the nonbelievers and how they insisted on not believing Prophet Muhammad (Peace be Upon Him) to truly be a prophet. They asked these questions rhetorically in a way to prove that he was no prophet. They were convinced and tried convincing others by saying what kind of prophet needs to eat food and live the lives of normal humans, it is indeed a pseudo prophet (Kathir, 2001). This rhetorical question was posed in the Holy Qur'an; thus, translations need to transfer it to the target language as a rhetorical question lest it loses its meaning. In the case of the three translations of Pickthall, Arberry, and Khan, Pickthall and Arberry choose to use the

word “what” to pose this rhetorical question. While Khan chooses “why” instead of what the other two have used.

While differences in the choice of words do happen in different translations of the same text, it is important to understand that each and every word, in the Holy Qur'an, is taken seriously. This difference in the choice of words between Pickthall, Arberry, and Khan is significant. As the choice of word in this case plays a role in understanding the idea behind the verse. Khan makes it out to be a direct question by the use of the word “why.” This creates the illusion that the nonbelievers were actually seeking an answer. Which is far from the truth as they were asking the rhetorical question to undermine the Prophet (Peace be Upon Him) (Kathir, 1999). While Pickthall and Arberry both succeed in showing it as a rhetorical question, rather than a direct one (Al-Smadi, 2022). Al-Smadi explains in her article, “Translations of Abdel Haleem, Ali, Rodwell, Arberry, and Pickthall, are very strong since they convey the illocutionary force of the rhetorical question by using some exclamatory elements, such as the relative clauses “that and who”. Although they translate the question into interrogative forms, the translators convey the indirect meaning of the question, and it is obvious that the question does not seek an answer” (2022). Shortcomings in translations are inevitable as discussed in **chapter 2.1** of this paper, but translators should do their best in transferring and keeping the most important aspects of a given verse.

### Shari'a's view of the translation of the Holy Qur'an

Islamic scholars have debated the idea of translating the Holy Qur'an for many years. The Qur'an is the literal word of God, believed by Muslims to be revealed to the Prophet Muhammad (Peace be Upon Him). The Qur'an, being the literal word of God, is not allowed to be translated and presented as the Holy Qur'an. Islam only allows the translation of the meanings of the Holy Qur'an (Ibn Baz, n.d.). It is important to note that any presentation of the verses of the Qur'an in any other language than Arabic is not to be presented as the Qur'an itself. The only form in which the Holy Qur'an is the Holy Qur'an is when it is in Arabic using the exact words that were revealed to the Prophet (Peace be Upon Him) in that exact order (Ibn Baz, n.d.). Based on this, if the translations of the Qur'an are mere translations, then differences in word uses are prone to happen. Which is not punishable as translators do their best to keep the original meaning of the text.

### III. CONCLUSION

The Qur'an is being translated by humans in which it is in their nature to make mistakes. This concept that there should be a perfect, unquestionable, translation of the

Qur'an is never going to be achieved due to the different views of the many translators and the many recipients. It is as important, as understanding that many interpretations are going to happen due to different compensability of readers, to understand that due to the importance of this book to Muslims there will be many critics of the many translations that are available. The Qur'an is not only translated to English, but is also translated to many different languages, in which translators have different levels of mastering said languages. This will inevitably result in people, critics, and readers alike, to formulating an opinion about a given translation of the text. All of which is most likely in good faith, because of how important the Qur'an is to them as believers in the Islamic religion. Criticizing and refuting criticism is important in benefiting Muslims of non-Arabic speaking backgrounds. The Qur'an is the ultimate source for anyone wanting to follow Islam in a more disciplined way, or for anyone wanting to learn and understand Islam. It is crucial for both Muslims and non-Muslims alike to have access to a well written and interpreted translation of the meanings of the Holy Qur'an.

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