

Is an Accurate Translation of the Qur'an Possible?

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Abstract

This paper is to assess critically a number of translations of a short Qur'anic Surah (Chapter) to see if accurate translation of such a great religious work is possible. Along the past few years, translators have been trying to give the best and accurate translation of the verses of the Holy Qur'an. It is also very difficult for the ordinary reader to discover the mistakes committed intentionally or unintentionally by the translators. This can only be discovered by comparing a number of translations.

Muslims believe that the Qur'an is the direct word of Allah to mankind and hence must be strictly followed. Any translation thereof no longer retains that official and perfect status. The Qur'an, in its natural language (Arabic) is considered as a miraculous masterpiece for its language, its beauty and eloquence of its style. Translation of the Qur'an into another language is difficult due to the characteristic linguistic and rhetorical devices of Classical Arabic

To show the variations of the translations of the Qur'an, we are going to compare twelve translations of Surat An-Nas. These translations are arranged chronologically as from the 20th century to the 18th century to see if some translators have depended on early translations. This large number of translations of one and the same holy book reflects the fact that so many differences among them can be traced.

1.Introduction

The Holy Qur'an and the *Sunna* (Hadith) are the two main sources for an understanding of Islam. *Sunna* or Hadith refers to the collections of the recorded words, actions and sanctions of the Prophet Muhammad (An-Nawawi 1988:7). Lesser attempts have been made to translate the Hadith of the Prophet Muhammad while the Qur'an has been translated several times. Shama (1978: 248) mentions that there are at least fifteen complete translations available. In his annotated bibliography, A.R. Kidwai mentions 33 English translations, including the twelve translations used for the purpose of this research paper (see Appendix I). Some of them were produced after Najah Shama submitted her thesis in 1978.

Muslims believe that the Qur'an is the direct word of Allah to mankind which must be strictly followed. Any translation thereof no longer retains that official and perfect status. The Qur'an, in its natural language (Arabic) is considered a miraculous masterpiece for its language, its beauty and eloquence of its style. The Qur'anic style is superior to any piece of Arabic writing itself. This explains why the translation of the Qur'an into another language is difficult due to the characteristic linguistic and rhetorical devices of Classical Arabic (Badr 1994: 1).

Any translation of the Qur'an immediately ceases to be the literal word of Allah, and hence cannot be equated with the Qur'an in its original Arabic form. This means that any translation of the Qur'an will most definitely contain errors.

Along the past few years, translators have been trying to give the best and accurate translation of the verses of the Holy Qur'an. Translation itself had its importance long ago during the Prophet's life. He encouraged his followers to learn the languages of other peoples in order to communicate with them more easily. Nowadays you can find more non-Arabs who praise Islam and want to know about the religion they have embraced. It is hard for them as beginners to learn the Arabic language. Translation of the Holy Qur'an and some essential Islamic books is highly needed. These translations are also useful

because they enable the non-Muslims to know more about Islam which they may embrace in the future.

The translation of the Holy Qur'an should be carried out with the following aspects in mind:

- a. An accurate translation of the Holy Qur'an may, by itself, be insufficient; it must carry at least a concise, but to the point, *tafsir* (a clear and concise commentary about its content) that is easy to follow to get a good understanding of the Qur'an. This is very essential for the non-Arab readers as it is so for the Arabic speaking reader when studying the Holy Qur'an in its Arabic original.
- b. A translation that contains *tafsir* would bring about respect for, and, replace the misunderstanding and animosity, if any, towards Islam and Muslims.

Arab Muslims have always argued that it is impossible to translate the Qur'an for it is not possible to imitate its style in its own language (Arabic). This will lead to the fact that it will be even impossible to reproduce it in a foreign language. This belief is related to emotional factors which are at once religious and national (Tibawi 1962: 11). These factors are bound up with the Arabs' pride in their faith and their love of their language.

To show the variations of the translations of the Qur'an, we are going to compare twelve translations of Surat An-Nas. These translations are arranged chronologically as from the 20th century to the 18th century. As we will see, the translators differ, depending on different reasons like the country they come from, the year or time of the translation, the purpose behind translating such a controversial Book, etc. This large number of translations of one and the same holy book reflects the fact that so many differences among them can be traced.

2. Historical Background

Despite the fact that the first European translation of the Qur'an appeared in 1143, nobody knows exactly who the first translator was and when and where the translation was done. But one can say that

there have been a lot of attempts to translate the Qur'an into European languages. It was under the supervision of *Peter the Venerable* that the first translation of the Qur'an into Latin was carried out. This translation was done by Robert of Chester. Hermann Alemanuss assisted in introducing the first complete translation of the Qur'an into Latin. The first complete Arabic version of the Qur'an was published in Hamburg in 1694 under the supervision of *Abraham Hincklemann*. In 1734, *George Sale* produced his English translation depending on the Latin version which was carried out in 1698 by *Father Louis Maracci* (Abu Farrakh 1982:41- 55).

The first Muslim to produce an English translation was *Dr. Muhammad Abdul-Hakeem Khan* in 1905. *Marmaduke Pickthall*, the first Western Muslim, produced *The Glorious Koran* in 1930 after embracing Islam. This version appeared without the Arabic text. It was a literal translation which excelled in its clarity and faithfulness. No matter what he did "the result is not the Glorious Koran" (Abu Farrakh 1982: 106- 108).

Muslims believe that it is their duty, as a natural part of their exegetical effort, to produce a faithful translation of the Qur'anic text as well as an authentic summary of its teachings to the European world and even to the non-Arab Muslims. Their only access to the Qur'anic revelation was through the medium of the European languages, English in particular. The early English translation efforts of "the Qur'an by Muslims stemmed mainly from the pious enthusiasm on their part to refute the allegations leveled by the Christian missionaries against Islam in general and the Qur'an in particular" (Kidwai 1987: 1-2).

3.The Main Characteristics of the Qur'an

Shama (1978: 250-262) mentions the main characteristics of this heavenly revealed Book. The Arabs' faith and love of their language have instigated them to study deeply the formal features of the Holy Qur'an. Translators have found that the evocative power of the Holy Qur'an is basically attributed to its *phonic aspect*. This power lies in its language which is reflected in the sublime and beautiful Qur'anic

style. *Qur'an* means reading or recital. This means that it appeals to the ear as well as the intellect.

Some of the sound effects used in the Qur'an are

1. Rhythmic and Stress Patterns
2. Rhyme
3. Sound Symbolism

3.1 The Phonic Aspect

3.1.1 Rhythmic and Stress Patterns

The shorter suras (chapters), such as Surat An-Nas, with their emotive and evocative qualities, are among the most moving and powerful elements of the entire Book. These qualities are closely associated with their rhythmic and stress patterns which, as Arberry puts it, "disappear almost totally in the skilfullest translation" (1955:27).

3.1.2 Rhyme

Sounds are repeated in rhymes and assonances. Repetition of words, phrases, refrains and even some ideas which recur throughout the Book are features that appeal to the Arab reader in particular and the Semites in general. They are abundant in the Qur'an. Translations that cannot cope with the *phonic aspect* of the Qur'anic language are greatly inadequate as they fail to preserve rhyme or the sound quality in general as the rhymed endings have an immediate impact on its reader or hearer, like in poetry. However, "the effect of rhyme in the Qur'an is different from the rhyme in poetry since Qur'anic lines are on the whole shorter than the lines of poetry."

3.1.3 Sound Symbolism

The Qur'an contains 114 suras (chapters). The length of these suras extends from 50 pages (286 verses) like Surat Al-Baqara (Chapter of the Cow) to a little more than one line (3 verses) like Surat al-Kawther (Chapter of Abundance). The present research paper will be limited to one short sura (سورة الناس)_which shows this phenomenon. In this

Sura the hissing or whispering of the sibilant consonant /s/ prevails, and appropriately depicts the image conveyed- that of

“sneaking whisperer who whispers into the hearts of men.”

This sinister whispering or hissing quality of this sound is repeated eleven times, once in **بِسْمِ**, five times in the word **نَاسٍ**, twice in **الْوَسْوَاسِ**, once in **الْخَنَاسِ** and twice in **يُوسُوسُ**. This sound produces the hypnotic effect of the lexical and structural repetitions of the original. This effect has not been matched by any of the translations consulted for the purpose of the present research paper. They translated the word **نَاسٍ** into “men” which contains the /m/s and /n/s sounds. This device of repetition of sounds is very effective as the

listener responds to a combination of sound and meaning in which sound predominates. Transferring the meaning into other linguistic codes breaks this very strong unity between form and content and produces a version which seems to the native speaker of the original completely unrelated to his text... The Qur’an is frequently recited publicly in Moslem countries. Many of its verses are committed to memory and are often quoted. It is also associated in people’s minds with childhood memories, family occasions, and religious feasts. Moreover, it gives the community a feeling of social cohesion.

(Shama 1978: 253)

3.2 Economy of Expression

The Qur’an for the Arabs represents the perfect model of stylistic and literary excellence and also the ideal and unrivalled masterpiece which has been the most difficult example for any writer to imitate. It is very well distinguished for its language which is easily recognized from modern and old writings. This is due to the choice of words and the economy of expression. The Arabs have great faith in and love of their language.

3.3 The Vocabulary of the Qur’an

In addition to the structure and sound, the Qur’anic language owes its power to the types of words used. Even the early Arabs were unfamiliar with many of the words contained in the Qur’an. The

presence of such words gives an atmosphere of “mysterious solemnity and elevates the style above that of ordinary language.” This fact has created great difficulties for most translators simply because in many cases English does not possess lexical items that have the same stylistic and emotional values and that cover the concepts in a style similar to that of the Arabic verse.

Some of the inaccuracies in the translations consulted can be attributed to this fact as can be seen from the following tables. These tables display the content words and some of the function words with their translations. Each translation carries the number of translators out of the total twelve translators.

3.3.1 Content Words

Arabic	English Equivalent(s) & Number of Translators
سورة الناس	Sura: Nas (1) Al-Nas (1)Men (4) Nas or Mankind (1) Mankind (1) The Men (An-Nas) (1) Al-Nas: The Men (1) The Chapter of Men (1) Entitled Surat Al-Nas (1)
اسم	name (12)
الله	God (7) Allah (5) –kept the Arabic name
الرحمن	Gracious (2) Compassionate (1) Merciful (6) Beneficent (2) Rahman (1)-kept the Arabic name
الرحيم	Merciful (7) Compassionate (4) Rahim (1)-kept the Arabic name

قُلْ	say (11) proclaim (1)
أَعُوذُ	I take refuge in (1) I seek the protection of (1) I seek refuge in (4) I take refuge with (2) I seek refuge with (1) I betake me to (1) I betake me for refuge in (1) I fly for refuge unto (1)
رَبِّ	Lord (11) Lord and Cherisher (1)
النَّاسِ	men (9) mankind (3)
مَلِكِ	King (11) King (or Ruler)
النَّاسِ	men (9) mankind (3)
إِلَهٍ	God (10) Deity (1) God (or Judge) (1)
النَّاسِ	men (9) mankind (3)
شَرًّا	hurt (1) mischief (5) evil (6)
الْوَسْوَاسِ الْخَفَّاسِ	slinking thoughts (1) sneaking whisperer (2) the slinking prompter (1) the whisperer (of Evil), who withdraws (after his whisper) (1) the slinking whisperer (1)

	the slinking one (1) the whisperings of the slinking (devil) (1) the whisperer who slinks off (1) the whisperer (1) the stealthily withdrawing whisperer (1) the whisperer, who slyly withdrawth (1)
يُوسُوسُ	cast and leave (1) whispers (7) whispereth (2) whispereth evil suggestions (1) casts suggestions (1)
صُدُورُ	hearts (6) minds (1) breasts (3) bossoms (1) breast (1)
النَّاسِ	men (9) people (1) mankind (2)
الْجِنَّةِ	jinn (8) jinns (1) ginns (1) genni (1) he be hidden from sight (1)
النَّاسِ	men (11) be one of the common people (1)

Examining the above table, one can notice the variations in the choice of words that correspond to the meaning of the words in the Arabic text. As can be seen, the most varying translation is in trying to give suitable equivalents for **س الوَسْوَاسِ الْخَنَّاسِ**. These two words and many others in the Qur'an are not easy to translate into English because of the complex meaning they embody. The only successful

translation would be by using a paraphrase. The concepts and images with which the Qur'an abounds are peculiar to the Arab society that used to exist 1400 years ago. It was that society that the Qur'an addressed and was also meant for the ever-lasting following generations. For each of those concepts and images one single word was used to express them. They had full meanings and rich associations to the early Arabs like the word الخناس (Shama 1978:260). Another reason for the variations in the above translations is the polysemic word صُدُور which gave rise to the various interpretations (differences in choosing one meaning out of several alternatives) and hence different translations. Badr (1994: 3) cites Abdullah Yusuf Ali's experience as a translator of the Qur'an in his introduction of *The Glorious Qur'an* (1975:XV), "In many cases the Arabic words and phrases are pregnant of meanings that a translator would be in despair unless he were allowed to explain all that he understands by them."

Not to translate the title of the Surah into English could be misleading for the majority non-Arabs, Muslims and non-Muslims. To keep the name as it is without the definite article ال (the) is another shortcoming of these translations that have chosen to transcribe the Arabic name. Others give the translation into English or they choose to give both the Arabic name transcribed in addition to the translation.

إِلهٌ is another concept that has created a problem for the translators as it is peculiar to the Arabic theological and linguistic heritage. The translators have also failed to distinguish between إله, الله .

Another difficulty that the translators have encountered was the distinction between رحمن "Most Compassionate" and رحيم "Most Merciful" which have different connotations in the Qur'anic language but they mean almost one thing in English. Badr (1994: 5) believes that this difficulty

shows that equivalence is problematic in the case of the Qur'an, and this is again true of the opening verse where Yusuf Ali's translation of الرحمن الرحيم remains the most faithful one. It reflects his

understanding of the greatest magnitude of these traits of Almighty Allah.

We agree that accurate translation of the Qur'an is virtually impossible. While translating the Divine words of Allah, no human being has any authority to arbitrarily delete anything from and add anything into the Qur'an. Too many Arabic words were used in the translations, making it difficult for English speaking persons to understand.

Hashim Amir Ali translated **بِسْمِ اللَّهِ** into "In the name of " but kept the Arabic word for God "Allah" whereas he transcribed **الرحمن الرحيم** "the Rahman the Rahim", except that he changed the Arabic definite article **ال** into the. The translation reads as follows:

(In the Name of Allah, The Rahman the Rahim)

This translation is easy to understand by non-Arab Muslims but difficult for foreigners (non-Muslims) as he keeps the Arabic words (Allah, Rahman, Rahim). They are represented in Latin. I think this translation isn't very informative as it is difficult to understand by non-Arab non-Muslims. However, it is the only translation that uses Arabic words transcribed into English.

Zafrullah Khan (1971) translates the whole expression but keeps "Allah" as shown below.

(In the name of Allah, Most Gracious, Ever Merciful.)

He translates **الرحمن** into "Most Gracious" which is not the accurate translation since "Gracious" stands for the Arabic word **رؤوف** which is also one of Allah's ninety nine names. This translation gives the meanings of **الرحمن الرحيم**, whereas keeps **الله** (Allah). It uses adjectives preceded by "Most", "Ever" instead of the Arabic nouns **الرحمن الرحيم**. The only word that all twelve translations have agreed upon is **اسم** "name".

A look at Appendix III, one can realize the size of variations among the twelve translations regarding the *phonic aspect*, vocabulary, use of punctuation marks and capitalization. The last two are freely used by the translators despite the fact that the Arabic language does not utilize capitalization.

Punctuation, in its modern use, was known to the Arabs only after their contact with the Western world. With the advent of Islam and the revelation of the Qur'an, people were presented with a completely new system of punctuation. This system, which was based on abbreviated letters of the Arabic alphabet, was highly elaborate. The following are some examples of the Qur'anic punctuation marks with their meanings.

ل/لَا/ shows a warning not to stop

م/مِيم/ shows that a stop is absolutely necessary; otherwise, the sense is spoilt or changed

ج/جِيم/ shows that a stop is optional, but if one does not stop, the sense is not spoilt

ط/ تَا'/ denotes a full stop, i.e. the end of a sentence but not the end of an argument

Large numbered circles were also used at that time as another type of punctuation marks. Each circled number indicates that one verse ends and that another one begins (see Appedix II). But sometimes the use of a circled number does not mean that the sentence has ended. In this case, one of the stop marks, like the ones mentioned above, is used and "put above a particular word which forms, with the preceding words, only part of the meaning out of the general meaning of the sentence" (Mikalif 1983: 64-65).

3.3.2 Function Words

Arabic	English Equivalent(s) & Number of Translators
the preposition بِ in رَبَّ	in (6) of (1) with (3) to (1) unto (1)
the preposition مِنْ in شَرَّ	from (10) against (2)
the preposition فِي in صُدُور	in (6) into (6)
the preposition مِنْ in الْجَنَّةِ	from (6) of (3) Among (1) From among (1) Against (1)
the connective وَ in النَّاسِ	or (3) and (9)

Shama (1978: 251) well precisely sums up the cases of the above differences in translations by saying that when the translations differ flagrantly in meaning this indicates variant interpretations of the original concerning, probably, theological or linguistic matters. But when they differ in marginal, subtle points, this probably reflects inaccuracies of translations. Indeed, such a plurality of renderings of the same source does not only prove the difficulty of the translator's task but is also an implicit evidence that each of these translations cannot equally be the most accurate representation of the original.

4. **Conclusion**

One can say that readers of any translation of the Qur'an should realize that they are not reading the Qur'an itself, rather they are reading what the translator has understood of the Qur'anic meanings. It is also very difficult for the ordinary reader to discover the mistakes committed intentionally or unintentionally by the translators. This can only be discovered by comparing a number of translations. Not having another translation means that the ordinary reader can get the wrong meanings, particularly when the translation is biased against Islam. Some translations might have the intention of distorting the image of Islam through giving a distorted version of it in another language. Abundant examples can be collected from these bad translations. An educated reader with knowledge about Islam and Arabic can easily spot the points of distortion made by the biased translators (Abdul-Wahid 1989: 10-16).

To produce a trustworthy translation of the Qur'an, it is quite necessary for the translator to be a native speaker of Arabic as well as a Muslim, equipped with knowledge of Islam in all its aspects and the language to which he is translating. This can be justified by the fact that we, the native speakers of Arabic, could sometimes encounter great difficulty in understanding the Qur'an. It would be even more difficult for non-native speakers of Arabic and for non-Muslims to produce a reliable translated version of the Qur'an.

The differences among the translations, as we have seen and as can be seen in Appendix III, show that the translators are only trying to make their translations of the Qur'an possible by using paraphrases, explanations, capitalization, borrowing of new words and punctuation marks, etc. No matter how talented the translator might be and how great his knowledge of languages is, it is impossible to translate the Qur'an literally. This is well explained by Arberry, as quoted in Shama (1978: 268), who says:

Briefly, the rhetoric and rhythm of the Arabic of the Koran are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound in the nature of things to be but a poor copy of

the glittering splendor of the original. Never was it more true than in this that *traduttore traditor*.

In his dictionary which was first published in London in 1873, Penrice (1979: vi) says that “in translation it (the Qur’an) tends to lose so much of the aesthetic quality that the Arabic Language imparts to it.”

Shama concludes that

some aspects and images whose natural habitat is Arabic become uprooted and alienated when expressed in the medium of English. Because of these various factors, one’s answer to the question about translatability of the Qur’an is inclined to be in the negative.

To sum up, we can say that given the depth as well as the suitability of the Qur’anic text, a faithful translation of it into another language is virtually impossible and that we cannot say that the various translations that exist today, however accurate they may be, cannot be designated as the Qur’an- since they can never hope to imitate the diction or the style of the Book of Allah. But as translation is one of the few ways to export (convey) the message of the Qur’an, it becomes a duty for those in a position to accomplish this mission.

ملخص البحث

هل يمكن الحصول على ترجمة دقيقة للقرآن الكريم؟

د. كاظم حسين باقر

يهدف البحث الى نقد وتقييم مجموعة من ترجمات لسورة قرآنية قصيرة من أجل معرفة فيما اذا كان ممكنا الحصول على ترجمة دقيقة لعمل ديني عظيم مثل القرآن الكريم. وخلال السنوات القليلة الماضية حاول المترجمون ولازالوا تقديم أفضل وأدق الترجمات لأيات القرآن الكريم. ومن الصعب جدا على القارئ العادي اكتشاف الأخطاء التي يرتكبها المترجمون بقصد أو بغير قصد. ولايمكن اكتشاف هذه الأخطاء الا بمقارنة عدد من الترجمات.

يعتقد المسلمون أن القرآن الكريم كلمة الله عز و جل المباشرة للبشرية ، ولهذا يجب اتباعه بدقة وأن أية ترجمة مهما بلغت من دقة لن تحوز على هذا المقام التام. ويعد القرآن الكريم بلغته الطبيعية تحفة اعجازية بسبب لغته وجمال وبلاغة اسلوبه. وبهذا ستكون ترجمة القرآن الكريم الى أية لغة أخرى صعبة بسبب الأساليب البلاغية واللغوية للغة العربية المستخدمة في زمن النزول.

وحتى تتمكن من بيان الاختلافات في الترجمات سنقارن اثنتا عشر ترجمة لسورة الناس وقد رتبنا هذه الترجمات حسب تسلسلها التاريخي ابتداء من القرن العشرين وحتى القرن الثامن عشر لمعرفة فيما اذا اعتمدت بعض الترجمات على ما سبقها في الزمن. ويعكس هذا العدد الكبير من الترجمات لنفس الكتاب المقدس حقيقة امكانية بيان الكم الكبير من الاختلافات.

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Appendix I**English Translation of the Holy Qur'an**

An Annotated Bibliography by A.R. Kidwai

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Appendix II

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قل اعوذ برب الناس ملك الناس الله الناس من شر الاعداس الخناس الذي يوسوس في
 صرور الناس من الجنة والناس

Appendix III**Table 1: Translation of Title**

Arabic Original	سورة الناس
Translator	English Version
1. (H) Hashim Amir Ali (1974)	Sura: Nas
2. (Z) Zafrullah Khan (1970)	Al-Nas
3. (D) N.J. Dawood (1956)	Men
4. (A) A.J. Arberry (1955)	Men
5. (Y) Abdullah Yusuf Ali (1934)	Nās, or Mankind
6. (K) M. Pickthall (1930)	Mankind
7. (W) Ghulam Sarwar (1920)	The Men (An-Nas)
8. (M) Muhammad Ali (1917)	Al-Nas: The Men
9. (F) Mirza Abul Fazl (1912)	Men
10. (P) E.H. Palmer (1880)	The Chapter of Men.
11. (R) J.M. Rodwell (1861)	Men
12. (S) George Sale (1734)	Entitled Surat Al-Nās (Men).

Table 2: Translation of the Opening Verse

Arabic Original	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Translator	English Version
1. (H) Hashim Amir Ali (1974)	In the Name of Allah the Rahman the Rahim
2. (Z) Zafrullah Khan (1970)	In the name of Allah, Most Gracious, Ever Merciful.
3. (D) N.J. Dawood (1956)	In the Name of Allah, the Compassionate, the Merciful
4. (A) A.J. Arberry (1955)	In the name of God, the Merciful, the Compassionate
5. (Y) Abdullah Yusuf Ali (1934)	In the name of God, most Gracious, most Merciful.
6. (K) M. Pickthall (1930)	In the name of Allah, the Beneficent, the Merciful.
7. (W) Ghulam Sarwar (1920)	(We commence) with the name of God, The most Merciful (to begin with),The most Merciful (to the end).
8. (M) Muhammad Ali (1917)	In the name of Allah, the Beneficent, the Merciful.
9. (F) Mirza Abul Fazl (1912)	In the name of God, the Merciful, the Compassionate.
10. (P) E.H. Palmer (1880)	In the name of the merciful and compassionate God.
11. (R) J.M. Rodwell (1861)	In the name of the merciful and compassionate God.
12. (S) George Sale (1734)	In the name of the most merciful God.

Table 3: Translation of Verse No. 1

Arabic Original	قُلْ أَعُوذُ بِرَبِّ النَّاسِ
Translator	English Version
1. (H) Hashim Amir Ali (1974)	(O Muhammad!) Say: I take refuge in the Lord of men
2. (Z) Zafrullah Khan (1970)	Proclaim: I seek the protection of the Lord of mankind
3. (D) N.J. Dawood (1956)	Say: ' I seek refuge in the Lord of men
4. (A) A.J. Arberry (1955)	Say: 'I take refuge with the Lord of men,
5. (Y) Abdullah Yusuf Ali (1934)	Say: I seek refuge with the Lord and Cherisher of Mankind
6. (K) M. Pickthall (1930)	Say: I seek refuge in the Lord of mankind
7. (W) Ghulam Sarwar (1920)	Say thou: "I take refuge with the Lord of men
8. (M) Muhammad Ali (1917)	Say: I seek refuge in the Lord of men
9. (F) Mirza Abul Fazl (1912)	Say thou: I betake me to the Lord of men
10. (P) E.H. Palmer (1880)	Say: 'I seek refuge in the Lord of men,
11. (R) J.M. Rodwell (1861)	Say: I betake me for refuge to the Lord of Men,
12. (S) George Sale (1734)	Say, I fly for refuge unto the Lord of men,

Table 4: Translation of Verse No. 2

Arabic Original	مَلِكِ النَّاسِ
Translator	English Version
1. (H) Hashim Amir Ali (1974)	The King of men
2. (Z) Zafrullah Khan (1970)	the King of mankind
3. (D) N.J. Dawood (1956)	the King of men
4. (A) A.J. Arberry (1955)	the King of men,
5. (Y) Abdullah Yusuf Ali (1934)	The King (or Ruler) of Mankind,
6. (K) M. Pickthall (1930)	The King of mankind
7. (W) Ghulam Sarwar (1920)	The King of men
8. (M) Muhammad Ali (1917)	The King of men
9. (F) Mirza Abul Fazl (1912)	The King of men
10. (P) E.H. Palmer (1880)	the King of men,
11. (R) J.M. Rodwell (1861)	The King of men,
12. (S) George Sale (1734)	the King of men,

Table 5: Translation of Verse No. 3

Arabic Original	إِلَهُ النَّاسِ
Translator	English Version
1. (H) Hashim Amir Ali (1974)	The Deity of men
2. (Z) Zafrullah Khan (1970)	the God of mankind
3. (D) N.J. Dawood (1956)	the God of men
4. (A) A.J. Arberry (1955)	the God of men
5. (Y) Abdullah Yusuf Ali (1934)	The God (or Judge) of Mankind,
6. (K) M. Pickthall (1930)	The God of mankind
7. (W) Ghulam Sarwar (1920)	The God of men
8. (M) Muhammad Ali (1917)	The God of men
9. (F) Mirza Abul Fazl (1912)	The God of men
10. (P) E.H. Palmer (1880)	the God of men,
11. (R) J.M. Rodwell (1861)	The God of men,
12. (S) George Sale (1734)	the God of men,

Table 6: Translation of Verse No. 4

Arabic Original	مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
Translator	English Version
1. (H) Hashim Amir Ali (1974)	From the hurt of slinking thoughts
2. (Z) Zafrullah Khan (1970)	against the mischief of every sneaking whisperer
3. (D) N.J. Dawood (1956)	from the mischief of the slinking prompter
4. (A) A.J. Arberry (1955)	from the evil of the slinking whisperer
5. (Y) Abdullah Yusuf Ali (1934)	From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),
6. (K) M. Pickthall (1930)	From the evil of the sneaking whisperer
7. (W) Ghulam Sarwar (1920)	From the evil of the suggestions of the slinking one
8. (M) Muhammad Ali (1917)	From the evil of the whisperings of the slinking (devil)
9. (F) Mirza Abul Fazl (1912)	From the evil of the whisperer who slinks off
10. (P) E.H. Palmer (1880)	from of the evil of the whisperer,
11. (R) J.M. Rodwell (1861)	Against the mischief of the stealthily withdrawing whisperer,
12. (S) George Sale (1734)	that he may deliver me from the mischief of the whisperer, who slyly withdraweth,

Table 7: Translation of Verse No. 5

Arabic Original	الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ
Translator	English Version
1. (H) Hashim Amir Ali (1974)	That cast and leave doubts in the hearts of men
2. (Z) Zafrullah Khan (1970)	who whispers into the minds of people
3. (D) N.J. Dawood (1956)	who whispers in the hearts of men
4. (A) A.J. Arberry (1955)	who whispers in the breasts of men
5. (Y) Abdullah Yusuf Ali (1934)	(The same) who whispers into the hearts of Mankind,
6. (K) M. Pickthall (1930)	Who whispereth in the hearts of mankind
7. (W) Ghulam Sarwar (1920)	He who casts suggestions in the breasts of men
8. (M) Muhammad Ali (1917)	Who whispers into the hearts of men
9. (F) Mirza Abul Fazl (1912)	Who whispers into the bosoms of men
10. (P) E.H. Palmer (1880)	who whispers into the hearts of men!
11. (R) J.M. Rodwell (1861)	Who whispereth in man's breast
12. (S) George Sale (1734)	who whispereth evil suggestions into the breasts of men;

Table 8: Translation of Verse No. 6

Arabic Original	مِنَ الْجِنَّةِ وَالنَّاسِ
Translator	English Version
1. (H) Hashim Amir Ali (1974)	(Whether they come) from jinn or men!
2. (Z) Zafrullah Khan (1970)	whether he be hidden from sight or be one of the common people.
3. (D) N.J. Dawood (1956)	from jinn and men.
4. (A) A.J. Arberry (1955)	of jinn and men.
5. (Y) Abdullah Yusuf Ali (1934)	Among Jinns and among Men.
6. (K) M. Pickthall (1930)	Of the jinn and of mankind.
7. (W) Ghulam Sarwar (1920)	Be he of the jinn or of the men.
8. (M) Muhammad Ali (1917)	From among the jinn and the men.
9. (F) Mirza Abul Fazl (1912)	From Jinn and men.
10. (P) E.H. Palmer (1880)	from ginns and men!'
11. (R) J.M. Rodwell (1861)	Against Jinn and men.
12. (S) George Sale (1734)	from genni and men.

