



## A Comparative Analysis of the English Translations of George Sale, Pickthal, Arberry, and Qarai of Sūra *Al-Jinn*



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### Abstract

Translating the Qur'ān into English is one of the most important duties of scholars who are proficient in the English language and Islamic teachings and culture to convey the incomparable teachings of this eternal Divine miracle to the seekers of truth. It is essential to know and use the appropriate translation to communicate the pure wisdom of the Qur'ān. Therefore, in this research, an attempt has been made to compare four famous English translations of the Qur'ān by George Sale, Pickthal, Arberry, and Qarai with a descriptive-analytical approach in terms of vocabulary, grammar, and exegesis, focusing on the opening verses of the Sūra al-Jinn to reveal the strengths and weaknesses of each translation and to enable the reader to gain a deeper insight into the best translation. This research shows that Sale's and Pickthal's translations have some weaknesses in the translation of words and phrases. Arberry's translation also has weaknesses in terms of grammatical structure, vocabulary, and communication of meaning. Compared with the translations mentioned above, Qarai's phrase-for-phrase approach is considered to be the most accurate in terms of style, structure, vocabulary, and meaning. Therefore, those who attempt to translate the Qur'ān into foreign languages should have acquired the necessary skills and mastery of the source and target languages in order to be able to convey the noble teachings of the Qur'ān.

**Keywords:** Qur'ān translation, George Sale, Arberry, Pickthal, Qarai, Comparative study.

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## Introduction

The necessity of translating the Qur'ān into English is evident because many people in the world are not familiar with the Arabic language. However, the importance of the Qur'ān as a Divine miracle, along with the necessity of conveying its valuable messages and teachings, requires a thoughtful and scholarly approach to the Qur'ān, lest its unique teachings are overshadowed by weak and unscholarly translations. There have been many translations of the Qur'ān in English so far, each of which has its strengths and weaknesses. The comparative study of some famous and important translations of the Qur'ān in English makes a fundamental step to knowing their content and structural accuracy or deficiencies. It paves the way to find a superior and more suitable translation for reference and if necessary, creates motivation to produce a better translation. In this research, four famous English translations have been selected: the translations of George Sale and Arberry, both of whom are Christians, and the translation of Pickthal and Qarai, who are both Muslims. All the aforementioned translators have tried to provide a fair translation of the verses of the Qur'ān and have tried to benefit from the exegeses and sciences related to the Arabic language. However, the strength and weaknesses of each of these translations will be scrutinized in the careful and detailed examination of the lexical points as well as grammar and the significant points expressed in the exegesis. This research tries to analyse these four translations in terms of the three categories of vocabulary, grammar, and exegetical insights, by focusing on the opening verses of *Sūra al-Jinn* and showing some of the strong and weak features of each of these translations.



The translations are as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Sale:** In the name of the most merciful God.

**Pickthal:** In the name of Allah, the Beneficent, the Merciful.

**Arberry:** In the Name of God, the Merciful, the Compassionate.

**Qarai:** In the Name of Allah, the All-beneficent, the All-merciful.

## 1. Vocabulary Analysis

In this part, some keywords are analysed in terms of root and meaning in English and Arabic to find the best possible equivalent in English for the Arabic terms.

### 1.1. Allah (الله)

The word “Allah” is an inclusive term for all the Divine attributes and names (Ṭabarsī 1993, 1:92; Makārim Shīrāzī 1995, 1:15). Therefore, it is different from what comes to the mind of a reader unfamiliar with the Arabic language from the word “God” in English, meaning the spirit or power Whom Christians, Jews, and Muslims pray to and regarded as the maker and ruler of the universe (Longman 2009, 440). Thus, the translation of Arberry and Sale, in which the word “God” is used, does not seem appropriate, but both Pickthal and Qarai have used the word “Allah,” which is suitable. In addition, it is better to provide the reader with some explanations about “Allah” from the Muslim's viewpoint in the footnote to make them familiar with the Islamic concept of God, which certainly differs from other religions or sects.

### 1.2. Al-Raḥmān (الرحمن)

Arberry uses the word “the merciful” for “الرحمن” which mainly refers to God's mercy towards believers, and most translators have used this word as equivalent to “الرحيم.” Sale does not make any distinction between the



words “الرحمن” and “الرحيم” and uses “the most merciful” for both, which is not acceptable. Although these two words are similar in terms of their root “mercy” [r-h-m], they are different in terms of their precise senses; furthermore, there is no reason to mention the word “most,” because the literal translation of this phrase is “In the name of the most merciful God” which, if it would not create the illusion of the plurality of gods, at least it does not convey the meaning of “الرحمن” which refers to the overflowing and all-inclusive mercy of God (Muṣṭafawī 2020, 4:98). Pickthal uses the word “the beneficent” for the word ‘al-Raḥmān’, which seems to be a suitable word, but Qarai uses the word “the all-beneficent,” which not only refers to the general mercy of God but also the all-inclusive nature of this mercy with the prefix “all-.” Therefore, for “الرحمن”, which refers to the vast and all-encompassing mercy of God, “the all-beneficent” seems to be the best equivalent.

### 1.3. *Al-Raḥīm* (الرحيم)

The word “الرحيم” refers to the permanence and necessity of the attribute of mercy for the essence (Ibid, 4:104). So, “الرحيم” is the one who possesses unchangeable and constant mercy devoid of expansion; therefore, it is said that Allah is “الرحيم” toward the faithful or in spiritual matters (ibid). As such, this term refers to the special mercy of God that includes only the faithful. Therefore, the word “merciful” which, in English, refers to pity, compassion, and forgiveness (Longman 2009, 634; OED 1989, 9:622), is opposite to “cruelty” and is also used in Christian literature about God's forgiveness (Matthew 5:7; Luke 18:13), seems to be a suitable equivalent. Qarai and Pickthal both use the word “merciful.” Of course, Qarai also uses the prefix “all-,” which emphasizes the inclusive nature of this mercy towards the faithful, and seems to be the best equivalent. Arberry uses the word “compassionate,” which is mostly used for pity and compassion and refers to a kind of emotional state experienced by humans (Longman 2009, 198; OED 1989, 3:597). Therefore, this word does not seem appropriate, and the term “merciful” is preferable.



## Analysis

It seems that due to the richness, depth, and importance of *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* “*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*,” in addition to the word “Allah,” it is better to transliterate the words “*الرَّحْمَنِ*” and “*الرَّحِيمِ*” in English and then explain the difference between these two words in the footnote so that a relatively correct meaning can be formed in the readers' mind. In addition to the great value and importance of “*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*” in religious literature, it is a frequently-used phrase in the Qur’ān. Therefore, to clarify the difference between “*الرَّحْمَنِ*” and “*الرَّحِيمِ*”-which in Islamic literature, the former refers to the general mercy of God towards all creatures, and the latter to His special mercy towards the faithful (‘Arūsī Huwayzī 1994, 1:14) seems necessary because no translation can convey the depth and richness of these words.

### 1.4. *Nafar* (نَفَر)

The word “*نَفَر*” means a group (Qarashī 1991, 7:93). Sale, Arberry, and Pickthal have all used the word “company” for “*نَفَر*.” For “group,” the word “company” seems more appropriate than the word “team” which Qarai has chosen because this word mostly brings to mind a group of people with common goals or jobs; in Longman Dictionary, “team” is defined as ‘a group of people who play a game or sport together against another group or a group of people who have been chosen to work together to do a particular job’ (Longman 2009, 1041), but the word “company” is a general term and includes a group of people whether they have common interests, goals, jobs or not (ibid, 197). Here, the emphasis is on a group of jinn who have heard the Qur’ān, and therefore, the word “company” seems more fitting.

﴿يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾ (الجن/2)

**Sale:** which directeth unto the right institution: wherefore we believe therein, and we will by no means associate any other with our Lord



**Arberry:** guiding to rectitude, We believe in it and we will not associate with our Lord anyone.

**Pickthal:** Which guides unto righteousness, so we believe in it and we ascribe no partner unto our Lord.

**Qarai:** which guides to rectitude. Hence we have believed in it and we will never ascribe any partner to our Lord.

### 1.5. *Rushd* (رُشد)

The word “رشد” basically refers to the ‘straightness of the path’ (Ibn Fāris 1983, 2:398). The term “رشد” is opposite to ‘error [ghay]’ and refers to ‘guidance’ (Rāghib al-Isfahānī 1991, 354). The word “رشد” is the opposite of misguidance and corruption and has a more comprehensive meaning than that of Pickthal's translation, “righteousness,” which refers to ‘moral goodness and fairness’ (Longman 2009, 875). Sale uses the word “right institution,” which means ‘correct custom or tradition’ (ibid, 536) and is far from the intended meaning. Arberry and Qarai have used the word “rectitude” for the term “رشد” which refers to the ‘right path, moral behavior or virtue, and goodness’ (OED 1989, 13:380), and appears as an appropriate equivalent for “رشد”.

﴿وَأَنَّهُ كَانَ يَفُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا﴾ (الجن/4)

**Sale:** Yet the foolish among us hath spoken that which is extremely false of God.

**Arberry:** The fool among us spoke against God outrage.

**Pickthal:** And that the foolish one among us used to speak concerning Allah an atrocious lie.

**Qarai:** Indeed the foolish ones among us used to utter atrocious lies concerning Allah.



### 1.6. *Shaṭaṭā* (شَطَطًا)

Rāghib al-Isfahānī considers the lexical meaning of ‘*Shaṭaṭā*’ to be ‘distance in terms of space, spirituality, and so on.’ Hence, in the Qur’ān (as indicated in 18:14), it means ‘speaking far from the truth’ (Rāghib al-Isfahānī 1991, 453). Pickthal and Qarai both use the word “atrocious lie,” which means ‘a bad or very cruel or ugly lie’ (OED 1989, 1:757). Hence, it does not fit the intended meaning. Arberry uses the word “outrage,” which means ‘being shocked or angry or something that causes such a state’ (Longman 2009, 713). Sale uses the word “extremely false,” which is far from the intended meaning because it means “very false.” The equivalents chosen by all four translators do not seem accurate. The word “extravagant,” which means exceeding the bounds of reason or showing a lack of restraint or moderation (Cambridge 2004, 238), sounds a suitable equivalent for “شَطَطًا” because this word in Arabic also implies the meaning of deviation from the truth, and lack of moderation. Therefore, the suggested translation for this verse could be rendered thus:

**Suggested Translation:** And, indeed, the foolish ones among us used to utter extravagant lies about Allah.

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾ (الجن/6)

**Sale:** And there are certain men who fly for refuge unto certain of the genii; but they increase their folly and transgression.

**Arberry:** But there were certain men of mankind who would take refuge with certain men of the jinn, and they increased them in vileness.

**Pickthal:** And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn, so that they increased them in revolt against Allah.

**Qarai:** Indeed some persons from the humans would seek the protection of some persons from the jinn, thus only adding to their rebellion.



### 1.7. 'Ins (انس)

The word “انس” is used against jinn and refers to humans. Arberry uses the word “men,” which is the plural form of ‘man’ (Longman 2009, 614), while “انس” is a general term, referring to both males and females. Sale has used the word “man” in the singular, which seems to be a somewhat appropriate word, for it refers to both men and women, and a group of people; it also conveys a collective meaning; however, it is also a specific word for the male gender (ibid). Pickthal uses the word “humankind,” which refers to mankind, while apparently, the word “انس” refers to humans as opposed to jinns. Qarai’s translation, “humans” appears more appropriate than those of the others, because it includes both men and women, and is used in plural form, referring to humans. In addition, it is not used for a specific gender.

### 1.8. Rahaq (رَهَق)

In the *Mu‘jam Maqā’īs al-Lughah*, two roots are mentioned for “رَهَق”: 1. covering something with something else; 2. Haste and delay (Ibn Fāris 1983, 2:451). “رَهَق” refers to ‘ignorance in man and lightness in his intellect’ (al-Farāhīdī 1989, 3:366). In the *Qāmūs-i Qur’ān*, about the meaning of “رَهَق” in the verse (Qur’ān 72:6), such meanings as ‘rebellion, stupidity, and misguidance’ are mentioned with the supposition that such things are added to a person or cover him; therefore, as a result of taking refuge, the jinn added foolishness and misguidance to humans (Qarashī 1991, 3:129). Arberry uses the word “vileness” for “رَهَق” which means ‘morally base, degrading, worthless’ (OED 1989, 19:628). Sale uses the word “folly and transgression”: “folly” means ‘the quality or state of being foolish or deficient in understanding; want of good sense, weakness or derangement of mind; also, unwise conduct’ (ibid, 6:4) and is a good equivalent for the word “رَهَق” which refers to ‘stupidity and ignorance.’ The addition of the word “transgression,” which means violation of law or rule





of society or religion (Cambridge 2004, 688; Longman 2009, 1076) is apparently to imply the whole meaning of the word, which refers to both ‘folly and rebellion.’ Pickthal uses the word “revolt,” which means “rebellion” (Longman 2009, 871). Qarai uses the word “rebellion.” All the equivalents mentioned above, imply ‘ignorance’. As mentioned before, the meaning of “رهق” is ‘ignorance and lightness in the intellect’ (al-Farāhīdī 1989, 3:366). Hence, the word “ignorance” seems to be a more appropriate equivalent for “رهق.”

## 2. Syntactic Analysis

For the phrase “قُرْآنًا عَجَبًا” in the Qur’ān (72:1), Pickthal, Qarai, and Sale all use the conventional English grammar system in which the noun is preceded by an adjective. However, Arberry has translated this phrase as “a Koran wonderful,” which is against the regular syntactic order. He has probably attempted to preserve the melodious style or formal structure of the Qur’ān by bringing the adjective after the noun, which sounds unnatural. As a result, it is better to translate such phrases in the conventional context of a language. In Persian and Arabic, the adjective usually comes after the noun; for example, in the Persian language, “قرآن عجیبی” is used as the usual translation of this phrase, but if the same phrase is translated as “عجیب قرآنی” in Persian, in addition to looking unnatural, it somehow brings to mind the old and complicated prose style which is far from the common language. Therefore, in Arberry’s translation, attention to the tone and form overshadows the fluency and comprehensibility of the words.

In verse, “يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا”; “which guides to the right path, so we believed in it and we will never associate anyone with our Lord!” (Qur’ān 72:2), the verb “يَهْدِي” is in the simple present tense which is often used ‘to talk about permanent situations or about things that happen regularly, repeatedly or all the time’ (Swan 1995, 458). Since the



Qur'ān guides the seekers of truth permanently, the simple present tense, chosen by Qarai and Pickthal for “يَهْدِي” [which guides], seems appropriate and conveys the intended meaning. Sale used the verb “which directeth,” which seems grammatically correct, although it is debatable in terms of vocabulary and style. Arberry translated it as “guiding,” which has a “-ing form” meaning, such as “هادياً”, while for the verb “يَهْدِي” which refers to simple present tense, “which guides” seems more suitable.

The construction “فَأَمَّنَّا” points to the outcome of the Jinn's acquaintance with the Qur'ān; that is, their conversion to Islam. The causality is expressed in the translations of Sale, Pickthal, and Qarai: Sale uses the word “wherefore,” Pickthal uses the word “so,” and Qarai's choice is the word “hence,” whereas Arberry does not use any word to convey this meaning. In addition, the word “فَأَمَّنَّا” indicates the present perfect tense, because the effect of their faith has remained until now, and for this reason, they do not associate anyone with their Lord. Sale, Arberry, and Pickthal have used the simple present tense and have translated it as “we believe,” but Qarai has paid attention to this point and has translated it as “we have believed.”

For the word “لَنْ” -which implies the continuation of negation, “will never” is suitable, which is translated by Qarai, while Arberry has used the word “we will not,” which conveys the continuation in the future, but it does not give the meaning of negation in “لَنْ” well. Pickthal has used the simple present tense, which does not seem appropriate. Sale has used “we will by no means,” which emphasizes both the lack of associating anyone with God and continuity. As such, Sale's translation seems to be the most suitable one next to Qarai's translation.

In verse, “وَ أَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا” (Qur'ān 72:4), Pickthal and Qarai have chosen “used to” for “كَانَ يَقُولُ” which indicates the past continuous tense and is a suitable equivalent, because “used to” conveys the past tense and shows what was done habitually in the past and now no



longer happens (Longman 2009, 1111). Arberry uses the simple past tense, which does not convey the meaning of continuity and habit, and does not seem appropriate. Sale uses the present perfect, which is not suitable for the intended meaning.

In the verse, *“وَلَّهِ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا”* (Qur’ān 72:6), there is the conjunction “واو” and then an emphatic word “أَنَّ”. In Sale’s translation, only “and” is mentioned and the emphasis is not rendered. In Pickthal’s translation, both cases are included, “And indeed,” and in Qarai’s translation, only the emphatic word “indeed” is retained. In Arberry’s translation, the conjunction “But” is used, which is far from the Arabic meaning. The verb “كان يعوذون” refers to the continuation of an action in the past, which in English is usually indicated by the auxiliary verb “used to” and only Pickthal has used this verb. Arberry and Qarai have used the auxiliary verb “would,” which refers to an action that happened regularly or often in the past (ibid, 1158) and conveys the desired meaning. The significant point here is that “used to” is used for an action that was done in the past but is no longer happening now. However, seeking the protection of the jinn was a habit that the Arabs resorted to in the past, and it has not been entirely abandoned by the Arabs or other nations, and it might continue in different forms. Therefore, the chosen equivalent of Arberry and Qarai, i.e., “would,” seems to be better.

The word “رَهَقًا” is considered by some to be “disambiguation” [tamīz] (al-Ṭanṭāwī 2013, 771), and some consider it to be “the second direct object” [maf’ūlun bi] for the verb “زادوهم رَهَقًا” (Sāfi 1997, 29:112). If this word is taken as a word of “disambiguation,” the translation would be “they added to them in terms of ignorance or rebellion.” If taken as “the second direct object,” the meaning would become “they added to their ignorance or rebellion.” It seems that Arberry and Pickthal have chosen the former definition because they have used the phrase “increased them in;” Qarai has taken the latter meaning because he has used the phrase “adding to their rebellion,” which conveys the passive meaning as “they added to their rebellion.” Sale has also apparently taken the meaning of the direct object since he has put the verb in the simple present.



### 3. Exegetical Analysis

In verse, “وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يُعُودُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا”;  
“Indeed some persons from the humans would seek the protection of some persons from the jinn, thus only adding to their rebellion” (Qur`ān 72:6), Allamah Muṣṭafawī, considers the meaning of “عود” to be establishing a connection with the Jinn with special adhkār [words] and rituals, called “possession” [taskhīr] and other names (Muṣṭafawī 2020, 4:262). Moreover, such communication with the jinn causes a person to remain in the veil and darkness in his insight and accordingly results in deviating from the path of human perfection (ibid). In Tafsīr Nimūnih, “رَهَقَ” originally means “to cover something with force and domination,” and since “misdirection,” “sin,” “rebellion,” and “fear” dominate the heart and soul of a person and make it covered, it has been thus interpreted. Furthermore, since superstitions are the source of increasing intellectual degeneration, fear, and delusion, at the end of the verse, “فَزَادُوهُمْ رَهَقًا” is mentioned (Makārim Shīrāzī 1995, 25:107-108). Allamah Ṭabāṭabā`ī explains the meaning of “عود” [seeking protection] of the jinn to refer to the Arabs who took refuge with the guardian of the jinn when they encountered a place in the desert at night or it can refer to seeking refuge with the jinn through soothsaying [kihānat] (Ṭabāṭabā`ī 1996, 20:42). He states two possibilities for the pronouns in the phrase “فَزَادُوهُمْ رَهَقًا”: 1. The first pronoun goes back to human and the second pronoun to jinn, which means: “some men from the humans would seek the protection of some men from the jinn and add to the arrogance, rebellion, and sin of the jinn”; 2. The first pronoun goes back to the jinn and the second pronoun to the human, which means: “some men from the humans would seek the protection of some men from the jinn, and the jinn add to the sin and rebellion or humiliation and fear of humans” (Ibid). Therefore, exegetical points have a significant impact on the translation of this verse.

Qarai has apparently taken the correct meaning to be that seeking protection of the jinn by humans causes the rebellion of jinn:



**Qaraei:** Indeed, some persons from the humans would seek the protection of some persons from the jinn, thus only adding to their rebellion.

Pickthal seems to have chosen the meaning that seeking the protection of the jinn causes humans to rebel. Of course, the other meaning is also probable, i.e., seeking the protection of the jinn causes the rebellion of the jinns:

**Pickthal:** And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn, so that they increased them in revolt against Allah.

Apparently, Arberry has chosen the meaning that the jinn added to the baseness and vileness of humans, although it is also possible that taking refuge with the jinn increased the baseness of the jinn:

**Arberry:** But there were certain men of mankind who would take refuge with certain men of the jinn, and they increased them in vileness.

Apparently, Sale has chosen a similar meaning to what was Arberry's preference, and both possibilities exist in his translation, although the possibility that the jinn added to the stupidity and rebellion of humans seems more probable:

**Sale:** And there are certain men who fly for refuge unto certain of the genii; but they increase their folly and transgression.

Perhaps part of the ambiguities in the pronouns of the English translations go back to the ambiguities in finding the correct reference of the pronouns in the Arabic original. There is a possibility that the translators have used the pronoun on purpose to maintain the ambiguity or the possibility of both meanings, and it is also probable that they have imagined the meaning to be clear for the reader. Of course, the latter possibility seems to be weaker than the former and the meaning remains ambiguous. Therefore, it is better to use the word jinn or humans instead of the pronoun to make the referents of the pronoun clear to the reader. Nevertheless, if the translator is personally uncertain about the intended meaning, he can mention both possible meanings in the footnote.



What seems to be correct about this verse according to the lexical root of “رَهَقَ” is that it refers to covering something with something which is disliked. As Allamah Muṣṭafawī has mentioned, it is such that the intellect and insight of man are covered by the darkness of ignorance and misguidance that occurs due to communication with the jinn (Muṣṭafawī 2020, 4:260-262). In addition, as mentioned in Kitāb al-‘Ayn, “رَهَقَ” refers to ignorance in man and lightness in his intellect (al-Farāhīdī 1989, 3:366). Therefore, stupidity, rebellion, sin, humiliation, and baseness all stem from ignorance and lack of insight that the word “رَهَقَ” refers to. As a result, it is better to use the word “ignorance” in the English translation, the increase of which is the result of the connection with the jinn. Furthermore, it is better for the translator to express his intended meaning without ambiguity. In the verse mentioned above, the pronouns are ambiguous, and it is not clear whether they point to jinns or humans. Yet, if the translator considers one meaning to be preferable, according to the exegesis and lexical analysis, it is appropriate to use the chosen meaning without ambiguity, and mention the other meanings in the footnote. Therefore, the suggested translation is as follows:

**Suggested:** And, indeed, some men from the humans would invoke the protection of some men from the jinn, and thus the jinn added to their ignorance.

## Conclusions

The results of the present research are as follows:

1. In this article, three levels of lexical, syntactic, and exegetical points have been examined for the comparative analysis of the translations to highlight the merits or weaknesses of each translation. Accordingly, Qarai’s translation, despite some weaknesses in the translation of certain words or structures, seems to be the most accurate translation.



2. Qarai's translation is conventional and understandable, and his style is simple and fluent. Moreover, his phrase-for-phrase translation seems to be a suitable method for translating religious texts and not only preserves the readers' close relationship with the source language due to dealing with individual phrases but also preserves the semantic coherence of the source language.

3. The translation of the Qur'ān is a valuable task and, at the same time, a sensitive matter because the translator deals with the Divine words, which are miraculous in their content and form and are revealed for the guidance of humankind. Therefore, the translator who undertakes such an important task should meet certain conditions: firstly, he should be completely fluent in the source and target languages; secondly, he should be familiar with the Islamic sciences, especially the sciences such as Arabic syntax, semantics, and Qur'ān exegeses; thirdly, he should really possess the necessary skills and abilities for such a delicate undertaking, because people who enter the field of Qur'ān translation with religious motives, but lack sufficient expertise, not only fail to perform a service worthy of this Divine miracle but also unknowingly create an obstacle for the correct understanding of the Qur'ān. As a result, it is necessary for those who are interested in the translation of the Qur'ān to be familiar with the existing translations and their weaknesses and strengths to present a better translation, provided that they have already acquired the requisite expertise in themselves.

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