

A Comparative Study of the English Translations of Four Selected Surahs of Qur'an

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<https://doi.org/10.62345/jads.2024.13.1.20>

Abstract

The main objective of the research is to gain a greater comprehension of Allah's message, which He has revealed in the form of the Holy Quran. The purpose of this research is to investigate which translation has succeeded in presenting the most accurate interpretation of the meaning of the verses. In this research, three different translations of 4 selected Surahs of the Qur'an, also known as the four Quls, are analyzed by using a comparative approach. The selected translators are Abdullah Yusuf Ali, Muhammad Marmaduke Pickthall, and Muhammad Asad. Qualitative and quantitative methodologies have been employed. The verses are first evaluated qualitatively. To be more accurate, the total amount of words in every translation is compared to the total number of words in the target language's surah. The study shows that Pickthall's translation is "formal correspondences," while M. Asad's translation is "dynamic." The translation of Yusuf Ali follows both paths. In the case of Surah Ikhlas and Surah Falaq, it is more "formal", and in the case of the other two surahs, it is "dynamic translation".

Keywords: Dynamic Translation, Formal Correspondence, Al Ikhlas, Al Falaq, An Nas, Al Kafirun.

Introduction

Allah's discourse, which He revealed to Prophet Mohammad ﷺ, is the Quran. Surah Al-Fatiha opens the book, and Surah An-Nas closes it. The Arabic Qur'an, according to Muslims and most western Islamic scholars, is the accurate version of the holy book transferred by the Prophet Muhammad ﷺ. According to Salar Manafi Anari (1999),

the very word of Allah, is matchless and inimitable in both its content and form. It is not only the content of the Quran which is from Allah, but the container is also divine, and these two cannot be separated from each other.

Pickthall (1930, as cited in Kidwai, 2017) had the opinion "that inimitable symphony [of the Quran], the very sounds of which move men to tears and ecstasy". Even though every Muslim must read and comprehend the Holy Quran in its genuine Arabic script, the majority of Muslim-dominated countries cannot do so. The language, style, and translation of the Quran are the fundamental goals of fostering the intense study of the Holy text in the Muslim world. The question

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now is how the universal message of the Quran should be communicated to the people. The translation is the answer.

The Quran's English translations have been critical in conveying its information to readers all across the world. While Arabic-speaking readers can be confident that they are receiving the message directly from the author, readers of English translations must embrace the translators' intermediary position and recognize that they are dealing with second-hand information that includes the translators' explicit or implicit judgments. So, we can say that the readers have no alternative but to rely on the sincerity of a translator, which Newmark (1988) describes as one of the translation techniques and defines as "faithfulness to the meaning rather than the words of the author" (as cited in Munday, 2001, p. 24). The translations by three different translators, Yusuf Ali, Muhammad Asad and Marmaduke Pickthall, have been comparatively analyzed using Eugene Nida's theory of translation.

The most important part of translation is how the audience receives the message. Important communications must not only be understood but also appreciated, both in terms of form and content. The translator can only achieve "dynamic equivalence" by stating the original features, which highlights the importance of conveying meaning instead of linguistic structures. The theory of formal equivalence stresses paying close attention to both the structure and the content of a message. The phrase "formal equivalence" reflects the idea that the target language's message should correlate to the original language's various parts.

Formal equivalence seeks to achieve equivalence between the actual text and the translation text and to reflect, to a certain extent, the linguistic features of the original language, such as vocabulary, syntax, grammar, and structure, that significantly impact the effectiveness and accuracy of the translation.

Materials and Methods

Purpose of Study

One issue with the translated Holy Quran is that there isn't a complete and accurate translation. Some translations do not take into account Surah's commentary and content, and there is no scientific or specialized translation process.

Because of its figurative language and literary discourse, some experts, such as Ansari (2012), argue that The Quran is untranslatable. According to some other experts, texts that are closely tied to a culture are frequently untranslatable. However, according to Ansari (2012), many passages of the Quran, such as the Yusuf surah, can be translated. Here, translations of 4 Quls from the Holy Quran by Yusuf Ali, Pickthall, and M. Asad are analyzed by using a comparative approach. It is done to determine which translation is formal correspondence and which one is a dynamic translation in light of Nida's theory of translation.

The main objective of the research is to gain a greater comprehension of Allah's message, which He has revealed in the form of the Holy Quran.

Eugene Nida's Theory of translation is used to assess the work of three distinct translators from various backgrounds. As we know that it is difficult to totally and perfectly interpret Allah's words, the purpose of this research is to investigate which translation has succeeded in presenting the most accurate interpretation of the meaning of the verses.

Research question

1. Which of the three translations is true to the source language and the target language and conveys the most accurate interpretation of the meaning of verses?

Research Design

This is a comparative study in which three readily available and accessible Arabic-to-English translations of the Holy Quran are chosen. Translation of 4 selected Surahs of the Holy Quran by Yusuf Ali (1946), Pickthall (1938) and Asad (1980) are analyzed by using a comparative approach. It is done to determine which translation is formal correspondence and which one is a dynamic translation in light of Eugene Nida's theory of translation. Mixed method approach has been employed to find answers to this research issue. The words and verses are first evaluated qualitatively to see which are more "dynamic and which are more formal". To be more accurate, the total amount of words in every translation is compared to the total number of words of Surah in the target language.

Data Analysis and Results

109. Al-Kafirun - The Disbelievers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Yusuf Ali: In the name of Allah most gracious most merciful.

Pickthall: In the name of Allah, most gracious, most merciful.

M. Asad: In The Name of God, the most gracious, the dispenser of grace.

The majority of scholars believe that this invocation (which appears at the start of every surah save surah 9) is an essential component of "Surah Fatiha" and is hence listed as a verse (verse 1) in that surah exclusively. This supplication "in the name of Allah" precedes all other Surahs as a whole that is why it's not considered a verse in all other surahs. As a result, the invocation will only be translated and studied once in this work. Both "Rahman" and "Rahim" are divine epithets that have been originated from the word "Rahmah", which means "mercy", "loving tenderness", "compassion" and "grace". Since the beginning, scholars have been attempting to find alternative words that could present the difference between the meanings of these two phrases.

The Arabic word "Rahman" means "most gracious" whereas "Rahim" means "most merciful" and these are the intensive forms to show God's attribute of mercy. It is better to use the Arabic intensive for expressing God's characteristics than the English superlative. The latter denotes a comparison with other beings, times, or locations, whereas there is no one like Him, and He is unaffected by time and place. Mercy can refer to pity, tolerance, forgiveness, and long-suffering, all of which the sinner requires and which God most merciful abundantly provides. However, there's the mercy that comes even before it is needed, grace that streams from Allah to all His creation, sheltering, safeguarding, leading, and guiding them to a greater reality. As a result, the trait Rahman (most gracious) could only be applied to God, whereas, Rahim (merciful) is a broad phrase that can be applied to both men and women. This statement "In the Name of God most gracious & most merciful" has been written at the start of every Surah of the Holy Qur'an (save the ninth) and Muslims who dedicate their lives to Allah and place their hope in His mercy are advised to repeat it before starting any work.

1. Qul yaaa-ayyuhal kaafiroon

Yusuf Ali: Say: O ye that reject Faith!

Pickthall: Say: O disbelievers!

M. Asad: Say: O you who deny the truth!

Faith is a very subjective idea that is unaffected by external factors. Worship, however, should be based on absolute and genuine faith, but it often is for materialistic gains, ancestral traditions, social customs or imitative innateness. People show laziness and do not that enquire into the true

significance of holy acts and the motives behind them. A large portion of the worship of most of us is reduced to sin, self-centeredness, or uselessness. Symbolic idols are nothing more than tools used to protect the benefits of a greedy religious elite, or private individuals' ambitions, avarice, or lust. As a result, Islam and its Prophet Muhammad ﷺ emphasize genuine worship of the one and only true God i.e. Allah. All appeals to earthly causes were rebuffed by the Prophet, who remained steadfast in his preaching of the eternal oneness of Allah.

2. Laaa a'budu maa t'abudoon

Yusuf Ali: I worship not that which ye worship.

Pickthall: I worship not that which ye worship.

M. Asad: I do not worship that which you worship.

The particle ma ("that which"), in the above rendering, vaguely alluded to all positive ideas and moral beliefs like self-surrender of the believer to Allah and his faith in Him and, on the other hand, to false beliefs and all objects of worship other than Allah. One of the false beliefs is the man thinking himself to be "self-sufficient," as mentioned in Surah Alaq in ayah 6-7: "Nay, verily, man becomes grossly overweening; whenever he believes himself to be self-sufficient" (Asad, 1980, p. 1295). Often it is his insatiable and compulsive want and wishes for "more" as mentioned in Surah Takathur: "you are obsessed by greed for more and more" (Asad, 1980, p. 1305).

3. Wa laaa antum 'aabidoona maaa a'bu

Yusuf Ali: Nor will ye worship that which I worship.

Pickthall: Nor worship ye that which I worship.

M. Asad: and neither do you worship that which I worship.

Verses 2-3 explain the circumstances of the period when this Surah was revealed. In this verse, the Holy Prophet (saw) is saying to the disbelievers that he (saw) worships the one true Allah who is the Lord of all, including them and him. They have no desire to give up their worship of false idols and self, owing to their interests. In verses 4-5, the psychological factors are described. Holy Prophet (saw) made it clear that he (saw), as Allah's prophet, does not and cannot possibly seek to follow the incorrect ancestral traditions of disbelievers and, they, as performers of false worship, do not have the wish and will to abandon their erroneous practices of worship. The word "will" in the translation refers to a desire and a psychological possibility, rather than the future tense: it attempts to replicate the Arabic noun-agent.

4. Wa laaa ana 'abidum maa 'abattum

Yusuf Ali: And I will not worship that which ye have been wont to worship

Pickthall: And I shall not worship that which ye worship.

M. Asad: And I will not worship that which you have [ever] worshipped.

This Surah is an order to purify our faith (for Allah alone), and the words "Oh you who disbelieve," includes all those who disbelieve in the world, albeit the Quraysh pagans are specially addressed. They allegedly proposed that Allah's Messenger (saw) worship their gods for a year, then worship what he adored (Allah) for another year, and so on.

As a result, this Surah was revealed, carrying an instruction to the Prophet (saw) to express his rejection of all the worship, saying: "I do not worship what you worship, that is, your idols and the partners you associate with Allah."

5. Wa laaa antum 'aabidoona maaa a'bud

Yusuf Ali: Nor will ye worship that which I worship.

Pickthall: Nor will ye worship that which I worship.

M. Asad: and neither will you [ever] worship that which I worship.

This ayah can be described in other words as 'you will not obey Allah's commands or worship Him in the manner that is prescribed by Him and in fact, you have created something for yourself as He says in Surah An Najam (Ayah 23): " These [allegedly divine beings] are nothing but empty names which you have invented - you and your forefathers - [and] for which God has bestowed no warrant from on high. They [who worship them] follow nothing but surmise and their wishful thinking - although right guidance has now indeed come unto them from their Sustainer" (Asad, 1980, p. 1106).

6. Lakum deenukum wa liya deen.

Yusuf Ali: To you be your Way and to me mine.

Pickthall: Unto you your religion, and unto me my religion.

M. Asad: Unto you, your moral law, and unto me, mine.

The basic meaning of deen is actually "obedience", specifically of some law or of something understood as an established system and something imbued with moral authority. By uttering this ayah, Allah wanted Holy Prophet (saw) to give the meaning that I cannot come to your false methods because I have been given the truth; you will not give up your vested interests because you have vested interests. It is up to you to take responsibility for your actions: I have revealed the truth to you. My actions are my responsibility. You cannot order me to reject the truth. Your effort will bear no fruit. In the end, the truth will win. This was Faith's attitude at the time, but it is still true now. In the face of adversity, cling to the truth.

.112. Al-Ikhlās - The. Unity

Qul huwal laahu Ahad

Yusuf Ali: Say: He is Allah the One and Only.

Pickthall: Say: He is Allah, the One.

M. Asad: He is the One God.

Allah's nature is described in a few terms that humans can comprehend. Allah's characteristics are described in a variety of places. We are taught specifically how we can prevent ourselves from falling into the trap into which people have fallen in various periods when they tried to comprehend Allah. Firstly, we must understand that His essence is very magnificent, far beyond our finite understandings, that the only way to understand a bit of His nature is to think of him to be an individual, "He", and not merely an abstract philosophical notion He is very close to us and He is concerned about us. He has created us. Secondly, He is the one and only God, and to Him all objects and all beings owe reverence. All other things or beings owe worship to Allah only. Thirdly, He is eternal and does not have any origin or any end. He is Absolute and is unaffected by time, place, and any otherworldly factor. Fourth, we must believe that He is nobody's son and He is no one's parent, as this implies that He possesses animal attributes. Finally, He is unlike any other person or object we know or can envision in terms of his attributes and essence. This is meant to be a criticism of polytheism, a belief system that makes people believe that a large number of gods and rulers exist. Such a system runs counter to our deepest and most fundamental understandings of life.

2. Allah hus-samad

Yusuf Ali: Allah the eternal absolute.

Pickthall: Allah, the eternally besought of all.

M. Asad: God the eternal, the uncaused case of all being.

The meaning of as-samad can be merely approximated by this rendition, which appears just once in the whole Holy Qur'an and it can be used for Allah only. This combines the concepts of Primary Cause and eternal, self-contained Being with the idea that all that exists and is imaginable has its origin in Him and is hence dependent on Him for both its beginning and continuation. It's difficult to convert Samad into a single word. "Eternal" and "Absolute" are the two I've used. Absolute suggests that only Allah has the ultimate existence and that all the other existences are temporary. It also suggests that Allah is independent of everything although, all other people depend on him. It negates the idea that gods and goddesses eat and drink, wrangle and plot, and that they rely on worshippers' gifts, and so on.

3. Lam yalid wa lam yoolad

Yusuf Ali: He begetteth not nor is He begotten.

Pickthall: He begetteth not nor was begotten.

M. Asad: "He begets not, and neither is He begotten.

This ayah is meant to refute the concepts of Christians regarding the godhead, which includes "the Father" and "the only begotten Son."

4. Wa lam yakul-lahoo kufuwan ahad

Yusuf Ali: And there is none like unto Him.

Pickthall: And there is none comparable unto Him.

M. Asad: and there is nothing that could be compared with Him.

The Quran includes three basic themes, as stated in the introduction: 1. Narratives. 2. The doctrines of Islam 3. Belief in things that aren't visible. Because Surah 112 deals with the third subject, the Prophet (saw) claims in a hadith compiled by Bukhari and Muslim that the reading of this Surah is same as reading the "one-third" of the Holy Quran. The idea that Allah is one and He is incomparable, has no origin or end, is actually behind the verse that "there is nothing that could be compared with Him," effectively ruling out the attempt to describe Him and define Him. As a result, His Being has a quality that is beyond human conception or imaginings. This also explains why the effort to "depict" Allah by metaphorical or even abstract concepts must be considered a sinful rejection of the truth. This statement summarizes the entire argument and is a warning against Anthropomorphism, the inclination to imagine Allah in our own image, which is a misleading tendency that exists among all people at all times.

113. Al-Falaq - The Dawn

1. Qul a'oozu bi rabbil-falaq

Yusuf Ali: Say: I seek refuge with the Lord of the Dawn.

Pickthall: Say: I seek refuge in the Lord of the Daybreak.

M. Asad: SAY: I seek refuge with the Sustainer of the rising dawn.

The word "al-falaq" is commonly used in the tropical context to represent the unveiling of the truth following [a period of] doubt and uncertainty; thus, the title "Sustainer of the rising dawn" shows that all the truth and cognition comes from Allah and by "seeking His refuge" we seek for the truth. In the world which has been created by Allah, there are a variety of forces as well as counter-forces, particularly the ones that are created by people gifted with willpower. Light can be attributed to good forces, while darkness can be linked to bad forces. We should put our fears aside and seek refuge in Allah since He has the power to pierce the depths of darkness and produce light.

Falaq is the splitting of dark and the advent of light, also known as the dawn or daybreak. This can be interpreted in a variety of ways. It may refer to when darkness of the night is pierced by the rays of sun and is converted into dawn. This may also be taken in the meaning of darkness of ignorance and that darkness changing into illumination by the light of Allah and by His will. We may also describe it as non-existence being darkness and life and existence being the sign of light as described in Surah Nur (Ayah 35) as “God guides unto His light him that wills [to be guided]” (Asad, 1980, p. 741). Allah is the author and source of all genuine illumination, and if we seek Him, we will be rid of all ignorance, prejudice, dread, and sin.

2. **Min sharri maa khalaq**

Yusuf Ali: From the mischief of created things.

Pickthall: From the evil of that which He created.

M. Asad: from the evil of aught that He has created.

Our faith in Allah protects us from all kinds of fear and superstition, as well as all kinds of danger and evil. In the following three verses, Allah is described as the best defense against three types of wickedness. They are physical threats characterized by darkness. Physical hazards exist both within us, as illustrated by Secret Arts, and externally, as a result of a twisted will that strives to destroy whatever good that we enjoy.

3. **Wa min sharri ghaasiqin iza waqab**

Yusuf Ali: From the mischief of Darkness as it overspreads;

Pickthall: From the evil of the darkness when it is intense;

M. Asad: and from the evil of the black darkness whenever it descends.

That is, the blackness of despair or impending death. The meaning of the word “sharr” can be taken objectively or subjectively in all four verses (2-5), namely, fear of evil. A lot of individuals are afraid of the darkness, as well as physical traumas, accidents, and natural disasters. We should not be afraid, but rather believe in Allah after taking adequate measures.

4. **Wa min sharrin-naffaa-saati fil 'uqad**

Yusuf Ali: From the mischief of those who practice Secret Arts.

Pickthall: And from the evil of malignant witchcraft.

M. Asad: and from the evil of all human beings bent on occult endeavors.

This word “uqad” in “naffaa-saati fil 'uqad” refers to the plural of uqdah, which refers to a knot knotted on a string or thread. Nafath is a Hebrew word that means “to blow.” Naffaasaat is the plural form of naffaasah, which can refer to both men and women who blow a lot; it could also refer to nufus (human beings) or jamaats (men's groupings), as both nafas and jamaat are grammatically feminine. Most, if not all, observers believe that blowing onto knots implies magic, because magicians frequently tie knots on a string or thread and blow upon them. These kinds of activities are done by utterly foolish and wicked people. But these may put the person, in physical and mental danger, on which the magic is being done. Therefore, the believers are instructed to seek Allah’s refuge against all these evils. Blowing on knots has long been a popular kind of witchcraft among perverse women. Psychological dread is a result of such hidden arts. It may be sorcery or covert scheming. It can also be deceptive and seductive charms, or charms to defame men and to make them revert from the path of Allah. Men can be easily influenced by these even though the basis of these activities is mere deception. The people who believe must overcome their fears and carry out their responsibilities. They must believe that once they have been taken under Allah’s refuge, nothing in this whole world can harm them.

5. Wa min sharri haasidin iza hasad

Yusuf Ali: And from the mischief of the envious one as he practices envy.

Pickthall: And from the evil of the envier when he envieth.

M. Asad: and from the evil of the envious when he envies.

One of the most hazardous diseases that exist among men is “hasad”. People will envy you if you keep a low profile, and if they envy you, you will have a lot of troubles. The hasad eats excellent acts, hasanat, as the fire eats wood, according to the prophet. When you envy someone, it eats your rewards and gives them to the one you envy, just like a fire eats wood quickly. Hasad is something that has utterly enslaved us from top to bottom. You can't imagine anyone being better than you, and you aspire to be the best. Even children are affected. It's in our nature.

Satan or *Iblis* was the first who envied Allah's new creation. The second time of *hasad* was when *qabil* went against *habil*. As a result, Allah requested that they make a sacrifice to him. Habil scoured his flock for the best sheep and offered it to Allah as a sacrifice. Qabil scoured the group for the weakest one to sacrifice. Allah accepted Habil's offering and burned it. When Qabil learned of this, he became enraged and murdered his brother. What is motivating people to quarrel these days? Envy and jealousy are at the root of the problem. As a result, there are issues all over the world. Allah has ended this surah with the word *hasad*, according to Ibn Abbas, to demonstrate that it is the worst of human traits. With it, he closed the surah. Malignant envy, when manifested in action, aims to deprive others of their enjoyment or worldly or spiritual good. The best defense is the faith in Allah and a pure heart.

114. An-Nas - The Men

1. Qul a'oozu birabbin naas

Yusuf Ali: Say: I seek refuge with the lord and cherisher of mankind.

Pickthall: Say: I seek refuge in the lord of mankind.

M. Asad: SAY: I seek refuge with the sustainer of men.

Previous chapter talked about seeking Allah's protection from the world's outside influences. This surah emphasizes the significance of seeking Allah's refuge against internal factors that can cause a person to stray from the road of justice, i.e. siraat-e-mustaqeem. Because Allah loves his creation, man should seek refuge in Him in order to be protected from every harm. Allah is the Maalik and the Sovereign. He has complete control. He is the only one who has the ability to guide the man in the right route. Then he will be the one to whom all of humanity will answer for their deeds. He is the sole person who has the authority to make the final decision. Considering all of this, man should only seek Allah's refuge from all evils.

2. Malikin naas

Yusuf Ali: The King (or Ruler) of Mankind.

Pickthall: The King of mankind.

M. Asad: the Sovereign of men.

The word Malik is originated from an Arabic word “malaka”, which meant "to own or govern." In the East Semitic Akkadian language of the Mesopotamian states of Akkad and Chaldea, the word Maloka was first used to refer to a ruler or chieftain. From the Late Bronze Age onwards, the rulers of the predominantly Amorite, Canaanite and Aramean city-states of the Levant and Canaan were known as the mlk. The Aramaic and Arabic variants are all eventual derivatives: Malik. It has been used as Allah's attribute.

3. **Ilaahin naas**

Yusuf Ali: The ALLAH (or Judge) of Mankind.

Pickthall: The god of mankind.

M. Asad: the God of men.

Elah comes from "el" which is a Hebrew word which means "God. "The word Allah is supposed to be derived from al-ilh, meaning "the god," and is connected to the Aramaic word (Alâhâ) and to the Hebrew words (Elohim) and Elah, all of them mean God.

4. **Min sharril waswasil khannaas**

Yusuf Ali: From the mischief of the Whisperer (of Evil) who withdraws (after his whisper).

Pickthall: From the evil of the sneaking whisperer.

M. Asad: from the evil of the whispering, elusive tempter.

From within, evil insinuates itself in various devious ways in order to reduce the power of will that has been granted to believers by Allah. The evil mentioned here could be Satan, wicked men, or man's own inclination toward sin. This is described beautifully in Quran in 112th Ayah of Surah Al-Anam as "the evil forces from among humans as well as from among invisible beings that whisper unto one another glittering half-truths meant to delude the mind." (Asad, 1980, p. 268).

5. **Allazee yuwaswisu fee sudoorin naas**

Yusuf Ali: (The same) who whispers into the hearts of mankind.

Pickthall: Who whispereth in the hearts of mankind.

M. Asad: who whispers in the hearts of men.

Literary meaning: "embellished discourse" or "by way of illusion" - i.e. incomplete-truths that seduce men with their misleading allure and cause them to forget their actual spiritual attributes. In the Qur'an, however, the term shayatin is frequently used to refer to both human and spiritual wicked spirits. According to many Hadiths recounted by Tabari, Sahaba once questions the Holy Prophet (saw), "Are there satans among men?" "From among the invisible creatures (al-jinn), they are more malevolent than the satans," he responded. As a result, every prophet has also had to contend with the spiritual - or often physical - hostility of those who, because of whatever motive, reject to hear the voice of truths and strive to lead others away.

6. **Minal jinnati wannaas**

Yusuf Ali: Among jinns and among men.

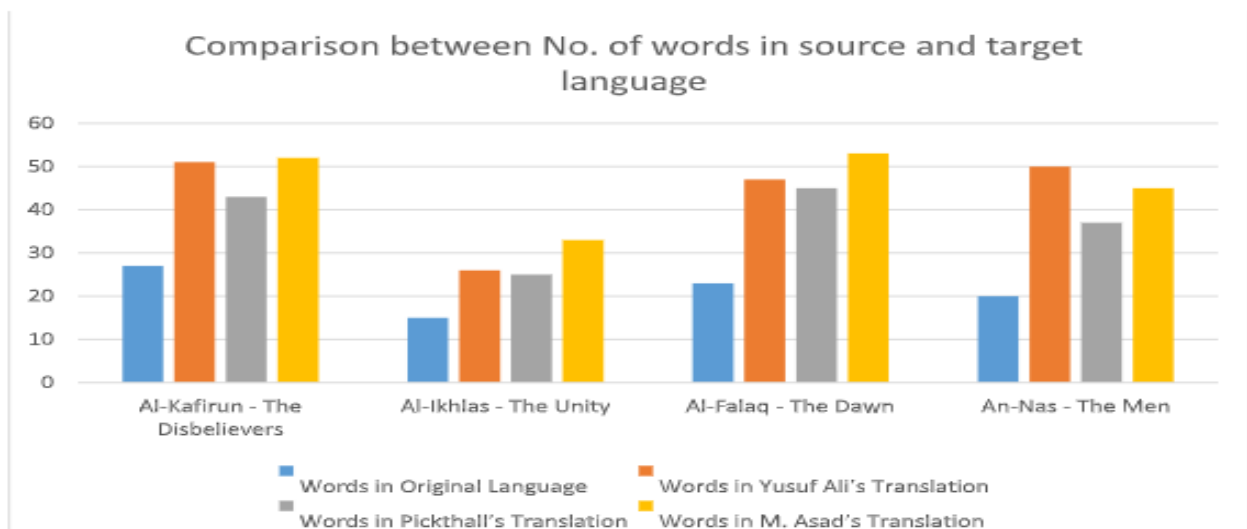
Pickthall: Of the jinn and of mankind.

M. Asad: from all [temptation to evil by] invisible forces as well as men.

In the above Ayah, the phrase is most likely referring to the imperceptible, inexplicable forces which a man and his mind fall prey to as well as the forces which, often, do not let us distinguish between what is right and what is wrong. Although, by analyzing last verse of the last surah, we can also understand that the forces which are being talked about are actually the lures to sin arising by our own blindness, our utterly disgusting desires, and the incorrect conceptions and misleading value systems that our forefathers may have passed down to us. This last clause expands on the sources of the evil whisper: they could be visible men or unseen spirits of evil acting within. However, from the analysis of all the ayahs of all four Surahs, one point is cleared that if we seek Allah's refuge and if we trust him fully, there is no "sharr" that can touch us.

Table 1: Comparison between No. of words of each surah in source and target language

Sr. No.	Name of the Surah	Words in Original Language	Words in Yusuf Ali's Translation	Words in Pickthall's Translation	Words in M. Asad's Translation
1	Al-Kafirun - The Disbelievers	27	51	43	52
2	Al-Ikhlās - The Unity	15	26	25	33
3	Al-Falaq - The Dawn	23	47	45	53
4	An-Nas - The Men	20	50	37	45

Figure 1: Comparison between No. of words in source and target language

Results

The goal of this study was to look into the difficulties of translating four Quls by analyzing three Holy Quran translations. The Holy Quran translations by (Yusuf Ali, 1946), (Pickthall, 1938), and (Asad, 1980) were chosen. The researchers' interpretations of the verse were provided in order to gain a broad understanding of it. Furthermore, these translations were examined using Nida's translation theory. This hypothesis compared and contrasted each translation's weak and strong aspects. To be more precise, the words of each surah in source language as well as in target language of each translator have been counted and compared. Study shows that the Pickthall translation appear to use more "formal correspondences," as it is accurate to the source language's structure and word order, but it does not translate the surah's literary form. The translation of M. Asad, on the other hand, is the one that is more "dynamic." It is based on the target language's structure and include additional information to aid readers' comprehension.

The translation of Yusuf Ali, however, follows both paths. In case of Surah Ikhlas and Surah Falaq, it is more "formal" and in case of other two surahs, it is "dynamic translation". Because the Holy Qur'an is the most significant book for Muslims and scholars who are interested in Islam, it is quite

likely that research will be conducted on the challenges faced by translators during the translating process of this holy book, the predictive validity of some translation theory to certain sections of the Holy Qur'an, the evaluation of a particular translation of a specific part of the Holy Qur'an, and comparison on various translations. This research cannot be extended to the English translation of the complete Holy Quran because this was one small-scale study. Nevertheless, the researcher expects that the results of this study might very well inspire other researchers who are interested in this area to carry out research on the translation of the Quranic verses into multiple languages and understand the possible kinds of obstacles that translators of the Holy Qur'an face.

Discussion

Typically, translators will do their best to locate the most suitable alternatives for linguistic components in the source text. However, there appears to be an issue because there is no perfect equivalence between the relevant linguistic components of the two linguistic systems in this study, Arabic and English. The dilemma is exacerbated by the fact that Quranic Arabic is a Quranic-only language. As a result, the translators of the Quran would have significant difficulties. According to the researcher's knowledge, there are few studies on the subject. It's possible that the number of surahs was insufficient for the study. We may be able to get a better understanding of the topic if we have a wider number of subjects at our disposal. Furthermore, the surah's genre may influence the outcome. According to (Siddiek, 2012), translators of mystical and literary surahs must be more accurate to the text, but surah that are tales require more background material.

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