

CONJUGATIONAL ERRORS IN THE QUR'ANIC ENGLISH TRANSLATIONS BY: RODWELL, PALMER
& ARBERRY

Dr. Hafiz Abdul Qayyum Manzar Kanju

Assistant Professor, Islamic Studies, KFUEIT, RYK

Dr. Ghulam Ahamad

Assistant Professor, department of Arabic Government College University, Faisalabad

Dr. Mohib ul Nabi Tahir

Assistant Professor of Islamic Studies, Govt. Graduate College, Nankana Sahib

Abstract:

Allah Exalted and Glorified sent His Messenger Muhammad (blessings and peace be upon him) as the Last Prophet and He gave him the final Book i.e. the Holy Qur'an and He assured strongly of the safety of this glorious message in the following speech: Lo! We even We, reveal the Reminder, and lo! We verily are its Guardian.

Due to His surety, all the knowledgeable ones throughout the world have to admit the clarity and safety of the holy Qur'an wherefore Rodwell himself had to acknowledge the assured safety of the holy Scripture in the following words: "It must be acknowledged, too, that the Koran deserves the highest praise for its conceptions of the Divine nature, in reference to the attributes of Power, Knowledge, and universal Providence and Unity - that its belief and trust in the One God of Heaven and Earth is deep and fervent". [Rodwell, 2005, 15]

It is a fact that the Qur'anic messages have been rendered in all the living mediums of communication / languages throughout the world but in spite of having reality therein, it is being tried more and more to cause this universal message to be considered suspected speech.

It has, therefore, been found that the translations of Rodwell, Palmer and Arberry do have the same problem i.e. the suspicious arrangement of translation and construction. Therefore, this great task of the crystallization has been taken up to highlight the errors in the fore-mentioned translations. Moreover the clarity and certainty have been certified by Allah Almighty in the following words:

{Praise be to Allāh Who hath sent to His Servant the Book and hath allowed therein no crookedness}. [Yūsuf 'Ali, 1938, 728]

Hence, it can be challenged that the corruptibility and crookedness can never have any room in the soundness and clarity of this Scripture though Man, for being disputant, shall try his best to defame and deform its message but despite that all, he will never be successful in his purpose. As we know that none is more powerful guardian than Allah Himself. None has the authority to amend the sense therein save Him because His word is under His special supervision. That is why, it has been admitted by the westerners themselves that it is most accurate word on the face of earth as William Muir states in the following:

"There is probably no other book in the world which has remained twelve centuries [now fourteen] with so pure a text." [Muir, 1984, Vol. I, Introduction]

Even, H. A. R. Gibb (1969) says :

"It seems reasonably well established that no material changes were introduced and that the original form of Mohammed's discourses were preserved with scrupulous precision". [Gibb, 1969, 50] But despite that all, a noteworthy task throughout the Europe has been taken up by two major communities i.e. Christians and Jews. Therefore, the corruption found in all the three famous translations i.e. the translations of Rodwell, Palmer and Arberry has been highlighted and in the following, only the conjugational errors, found in these three translations, have been discussed and not only the errors but the description alongwith the causes and suggestions have also been mentioned.



For this purpose, all the inflectional forms and grammatical alteration have been given wherein the voice, gender, number and other mood and theme of the sentences have been taken.

In the errors mentioned above, there are some errors conjugation which do necessitate to be reflected upon and, hence, understood deeply for being in ambiguous and considerable state.

As far as the time of compilation of this very task can be reckoned since the childhood of the researcher because this taste [What do this and that mean?] had been growing thenceforth and again that this taste has been inherited by the researcher through his deceased father who was deeply engaged in this very area of study.

Keywords: Orientalism, Errors, Grammar, Conjugation, Voice, Gender, Number, Imperative, Inflection, Alteration

Worthiness of All the Three Translations Rodwell's Translation

Rodwell has adopted such a fantastic style that sometimes the arrangement looks like a poetic one and hence it cannot be helped praising because the order and arrangement of all the units of the sentence are changed only for the beautification thereof as follows: 'وَمَا هُمْ بِمَخْرُجِينَ مِنَ النَّارِ' has been rendered as 'but, forth from the fire they come not'. (2:167)

Rodwell has tried his best to be explicative in his rendering. The best style, particularly the best dictions and phraseology have been tried and that really touch the hearts as we see in the chapter 'Şād' verse no. 30, 'إِنَّهُ أَوْابٌ' has been rendered as 'for he loved to turn him Godward' and in the chapter 'Al-Aḥqāf' verse no. 35, 'وَلَا تَسْتَعْجِلْ لَهُمْ' is rendered as 'And seek not to accelerate their doom'. What a magical selection of words is it! The word 'seeking acceleration' really befits here for the Arabic equivalent 'سْتَعْجَالٌ' on the pattern of 'سْتَنْفَعَالٌ'. Rodwell, also, seems to have a good command in the recitation of the holy Qur'ān in its original accent and pronunciation as the letter 'جِيمٌ' is a 'palatal letter' i.e. 'الْحَرْفُ الْجِيمِيُّ' that does necessitate the sound of two English letters i.e. 'dj' and the same has been given in the chapter al-Muṭaffifīn, verse no. 8: 'سَيِّئِينَ' has been transliterated as 'Sidjīn'.

What a surprising thing and even closer to the Arabic rules regarding 'جِيمٌ' coming from a non-Arab translator!

Palmer's Translation

Although it has been described that Palmer's attempt of translating the Holy Qur'ān depends on George Sale's or other non-Arabic versions [Khalīfa, 1989, 65], yet almost all the words and letters have been tried in rendering but sometimes the attributes of Allāh or the holy Prophet (blessings and peace be upon him) have not been considered rightly as they deserved to be considered and, hence, given with the small letters though sometimes, even, the pronouns have been given with capital letters as in 8:20 i.e. "obey God and His Apostle" that is really commendable.

Actually, Palmer's translation has a novel style therein more than being merely a normal translation as we can see in the following, Allāh Almighty says:

﴿لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾

It has been rendered as: {Its faith shall profit no soul which did not believe before, unless it has earned good by its faith}. (6:158)

Though the translation does not match the text, particularly the clause 'unless it has earned good by its faith'; but despite being stylish it does have the exactness therein because it meant the same i.e. 'neither faith nor good that is earned after the appearance of signs, will profit any soul'.

Palmer had a deep understanding of the Holy Qur'ān and every now and then he has tried to proffer the root meaning of the Qur'ānic sense to be innovative from other scholars. As an illustrative instance, we can quote here the Qur'ānic arrangement from the chapter al-A'rāf, verse no. 182: *سَنَسْتَدْرِجُهُمْ* is rendered as 'we will bring them down by degrees'. What a clarifying translation that clarifies even the roots of the word that has never been seen before! And that is really praiseworthy and easy to understand. One such more example is in the Chapter al-'Ankabūt, verse no. 33 wherein Allāh (S.W.T.) says: *وَعَاقِبَ لَهُمْ دُرْعًا* that has been rendered as 'And his arm was straitened for them'. What a heart-touching translation is that, that even the essence of the divine message has been cared and conveyed!

Only for the same distinctive element and characteristic of this translation, the most preferable, recommendable and even an innovative it can be declared! Even in the Chapter Yāsīn, verse no. 43, the word *صَرِيحٌ* in the arrangement *فَلَا صَرِيحٌ لَهُمْ* has been rendered in its real sense. We can see this beautiful arrangement in the following: 'And there is none for them to appeal to' i.e. the word *صَرِيحٌ* has been rendered as 'the one to be appealed to' as the radicals of this noun are 'ر', 'ص', 'ح' and 'ع' that means: 'shout, cry, call, request or to appeal loudly for help'. Therefore, it is so stylish but a descriptive translation that nothing remains ambiguous because he tries his best to clear each and every word and even letters and the proof thereof is the following translation of the verse 17 of the Chapter aṣ-Ṣāffāt:

أَوِ آبَاءِ نَالُوا لَوْلَا has been rendered as 'What! and our fathers of yore?'

What a fantastic translation is it! Each and every sense has been tried separately that can even be compared one by one i.e. 'What!' for 'أ', 'And' for 'و', 'our fathers' for 'أَبَاءِ' and 'of yore' for 'لَوْلَا'.

What an extra-ordinary and super endeavor! Because following each and every letter, while rendering, usually becomes funny whereas here we see that it is looking more beautiful and meaningful.

Arberry's Translation

The translation of the holy Qur'ān by A. J. Arberry is in such a style that the summary of each five verses is given in the form of paragraphs. Arberry has translated the holy Qur'ān in a very comprehensive manner avoiding all the things which he considered worthless and tried his best to make the gist of divine theme and scheme.

Arberry's translation of the Holy Qur'ān has been admired by many scholars [Khalīfa, 1989, 23] and it deserves the exceptional remarks for having the following distinctive qualities:

- i) Additions are not found therein except a few due to his comprehensiveness.
- ii) Summarizing style is so impressive.
- iii) Selection of the words and arrangement of sentences are really commendable.
- iv) The dignity of Allāh and nobility of His Prophet (blessings and peace be upon him) have very rarely been damaged due to the lovely selection of the words befitting these Holy Beings.
- v) His comments regarding the holy Qur'ān are mostly in the favor thereof.
- vi) His translating style is nearly similar to that of the Pickthall's, save a little, or in other words the ideas match to those of a Muslim's though Pickthall has also his own errors in his rendering which must have been expected to be followed by Arberry because an Orientalist intends and needs the same.
- vii) Arberry's and Pickthall's are the only translations that have been made direct from the original Arabic text.

[Khalīfa, 1989, 64]

- viii) This translation has, even, been approved and appreciated by the Western scholars and Orientalists such as Watt, Williams and others have declared this translation as 'the greatest literary distinction' while Rodwell and Palmer have followed George Sale's version who already had, largely, depended on Maracci's Latin version.

[Khalīfa, 1989, 65]

- ix) Actually, I have achieved much from the translation of A. J. Arberry wherefrom there are some gains in the following:

- i) Comprehensiveness
- ii) Good arrangement
- iii) Beautiful synonyms
- iv) Attractive and graceful style
- v) Scholarly consideration and deliberation

Arberry tries his best to render the Qur'ānic text in such a style that it should have resembling sense as in the Chapter al-Baqarah, verse no. 206, the adjectival compound "بئس المهاد" is rendered as 'evil cradling' that resembles the text and even beautifully.

Arberry seems to have made research more authentic than others for having accurate sense in his translation as we see in the Chapter an-Nisā, verse no. 157, he has rendered the clause "إختلفوا فيه" as: 'At variance concerning him'. That is good translation for the pronoun "ه" is really for Jesus as found in "تفسير جلالين" in the following words: اى فى عيسى [i.e. concerning Jesus (peace be upon him)]. [Al-Suyūfī & Al-Maḥalli, 1368 A.H., 91]

Whereas the other translators did not care for that and they rendered as 'those who disagree concerning it' rather than 'him i.e. Jesus'.

His beautiful idiomatic styles of sentences do create a fascinating situation wherefrom the reader enjoys and learns much as in the following:

"أَنْ يَنْظُرُوا" is rendered as 'If they get the better of you' i.e. 'if they get upper hand of you'. The idiomatic and beautiful styles of sentences are used by him. (9:8)

It has been seen in other translations that it has not been cared whether the translating style is going against the honor of the great beings specially the Prophets (peace be upon them) while Arberry feels the same e.g. "فَعْوَىٰ" is rendered as 'so he erred' that is a good translation otherwise even some Muslim scholars have rendered as 'so he (Adam peace be upon him) went astray'. (20:121)

In the Chapter al-Hajj, verse no. 72, for an intransitive verb, an adverb 'well-nigh' has beautifully been used for the pattern "كَادِ كَادُوا" i.e. the Qur'ānic arrangement "يَكَادُونَ سَطُونَ" has beautifully been rendered as 'well-nigh they rush upon'.

Arberry has translated the basic Qur'ānic doctrinal arrangement from the Chapter ar-Rūm, verse no. 50 i.e. "وَهُوَ عَلِيٌّ" has been rendered as 'And He is powerful over everything' that is really more appreciable and preferable than that of the following: 'And He is able to do everything' because in this verse the 'فِعْلٌ' [doing / performing] of Allāh is not being described here but the 'قُدْرَتٌ' [power] of Allāh is being mentioned and hence it is a great subject of debate / controversial discussion among the Muslims only because of the wrong translation i.e. 'doing of Allāh' that has been avoided and cared by Arberry and the same is really a proof of his skillful scholarship. (30:50)

Arberry has rendered a Qur'ānic sentence "قُولُوا قَوْلًا سَدِيدًا" from the Chapter al-Aḥzāb, verse no. 70, thus: 'speak words hitting the mark'. Wow! That's it!

It is the best translation that I have ever seen in my life and it has touched my heart so much that I cannot help praising Arberry here because of his metaphorical and rhetorical taste though this translation does not match the Arabic text absolutely. Actually, I think that he has made the research about the languages of the world specially the eastern languages as, surely and definitely, he has taken this sense from a local language of Pakistan i.e. from the Seriki Language wherein this sense is used as it is e.g. 'Gāl O Kar Jehdī Thakā Wanj Thīway' [i.e. speak the words hitting the mark].

Arberry tries his best to have an outstanding resemblance to the Qur'ānic text either inwardly or outwardly as follows: "تُقَرَّبُ إِلَيْنَا" from the Chapter as-Saba, verse no. 37, has beautifully been rendered as 'that shall bring you nigh in nearness to Us'.

We see that the words 'nigh' and 'nearness' both are synonyms but the same is being found in the Qur'ānic text i.e. 'تُقَرَّبُ' and 'إِلَيْنَا'.

What a surpassing uniformity to the Qur'ānic text is that!

One more example is from the Chapter Yāsīn, verse no. 69, the adjectival phrase "قُرْآنٌ مُبِينٌ" has been rendered as 'A clear Koran'.

It is really better than that of Pickthall's who, despite being a Muslim scholar, rendered as 'A lecture making

plain'.

The numeral compound from the Chapter al-Baqarah, verse no. 234 i.e. "اربعه اشهر وعشرا" has been rendered as 'four months and ten nights'.

Though 'nights' have not been mentioned in the Qur'ānic text but the main purpose is the same as it has been mentioned in the famous Tafsīr al-Jalālain.

The Qur'ānic arrangement with 'لولا' is usually rendered wrongly but here the basic concept of Arabic as well as the English has been made manifest and unambiguous i.e. "ولولا كلمة سبقت من ربك لفضى بينهم" is rendered as 'but for a word that preceded from thy Lord, it had been decided between them already'. (10:19)

The divine structure of the following sentence i.e. "وما أريد أن أخاطبكم إلى ما أنتم عنه" has been rendered as 'And I desire not to come behind you, be taking me to that I forbid you'. The root meaning of 'أخاطبكم' were difficult to make the sense clear here but what a fantastic try is being seen here to clear the sense of the Qur'ānic verse! (11:88)

"وَلَنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ" is rendered as 'If thou askest them, 'Who created you?' It seems to be the wrong translation as the 3rd person pronoun in 'خَلَقَهُمْ' [created them] has been rendered as the 2nd person pronoun i.e. 'خَلَقْتَهُمْ' [created you] but despite having wrong pronouns, it is so appreciable because it shows here the carefulness of Arberrry regarding the narration that he has given the actual and basic theme of the Qur'ānic verse in direct narration wherefore he has changed the 3rd person into the 2nd person pronoun because the Qur'ān is describing in indirect narration. (43:87)

Conjugational Errors and Suggestions

When the mood of sentence, the voice, the gender, the number, the tense i.e. any form of inflection / alteration has been changed in rendering; the errors have been taken as the conjugational errors.

When any tense (present, past, future) is interchanged / wrongly changed, the error has been put into the conjugational errors.

When the transitivity is changed into intransitivity and vice versa; active into passive and vice versa; imperative into simple past / present and vice versa, the error has been put into the conjugational errors.

If any such error of verb is seen that has a wrong form of the verb, it has been taken as an inflectional error and hence considered as the error of conjugation.

Rodwell's Conjugational Errors

'أَتَسْتَعْجِلُونَ' is rendered as 'their wish' instead of 'their wishes / their desires' because the word 'أَتَسْتَعْجِلُونَ' is a plural noun in Arabic while it has been translated as a singular noun. (2:111)

'فَلْيَوَلِّكُمْ قِبْلَتِكُمْ' has been rendered as 'But we will have thee turn to a Kebla' instead of 'But We will have thee turned to a Qiblah' i.e. 1st form of English verb 'turn' should have been given in past participle 3rd form 'turned' for being after the helping verb 'have' because in English, there are three kinds of participles: Present Participle, Past Participle, Perfect Participle. Therefore, here we need the perfect participle i.e. having turned. (2:144)

'الرَّسَائِلَاتِ' is rendered as 'clear proof' instead of 'clear proofs'. (2:159)

'وَاللَّهُ يُؤَيِّدُ' is rendered as 'And God aided' instead of 'And Allāh aids'. (3:13)

'الْكِتَابِ' is rendered as 'الْكِتَابِ' i.e. 'the scriptures' instead of 'the scripture'. (3:79)

'ذُنُوبَنَا' is rendered as 'our sin' instead of 'our sins'. (3:193)

'وَقَتَلُوا' is rendered as 'And have fallen' instead of 'And have been slain' as the transitiveness of the Qur'ānic arrangement has been changed into intransitiveness and, hence, the sense has fully been damaged as it can be confirmed from the following:

"And were slain" [Pickthall, 1987, 73].

(3:195)

'الْكِتَابِ' is rendered as 'the scriptures' instead of 'the scripture'. (4:47)

'الْصُّدُورِ' is rendered as 'the breast' instead of 'the breasts'. (5:7)

'عَلَى ظُهُورِهِمْ' is rendered as 'on their back' instead of 'on their backs'. (6:31)

'أَبْصَارِكُمْ' is rendered as 'your sight' instead of 'your sights'. (6:46)

'وَرَجَّتْ' is rendered as a singular noun i.e. 'grade' instead of 'grades'. (8:4)

'الْصُّدُورِ' is rendered as 'heart' instead of 'hearts'. (8:43)

'عَقْبَيْهِ' is rendered as 'his heel' instead of 'his two heels' i.e. the dual plural noun has been changed into the singular noun as it can be observed in the following:

"Upon his heels" [Shākir, ND, 165].

(8:48)

'قُلُوبِ' is rendered as 'heart' instead of 'hearts'. (8:49)

'ذُنُوبِ' is rendered as 'sin' instead of 'sins'. (8:52)

'صَاقَتْ' is rendered as 'became too straight' instead of 'became too strait' i.e. the sense has completely been damaged just for the resemblance of Arabic sounds that can be discriminated from the following:

"وَصَاقَ الرَّجُلُ أَي بَحَلَ"

[And the man became strait (close / tight handed) i.e. he became miserly]

[Al-Subki & 'Abdul Ḥamīd, ND, 306].

It can, further, be supported by the following English definitions:

"Straight: Not deviating from truth, upright, reliable, arranged, ordered, without curve or bend etc"; [Marckwardt, 1995, Vol. 2, 1238];

Whereas Strait means: narrow, close, tight etc. [Marckwardt, 1995, Vol. 2, p. 1238]

Moreover, the following translation argues the same:

"Became narrowed" [Auolakh, 1415 A.H., 285].

(9:25)

'السِّحْرُ' is rendered as 'the sorceries' instead of 'sorcery'. (10:81)

'يُضِلُّوْا' is rendered as 'that they may err' instead of 'that they may cause to err / they may lead astray' because it is on the pattern of 'أَفْعَالٌ' that is the pattern of transitivity and the transitive verb does need the object. Therefore, the object here is 'the people' who are being misled as follows:

﴿يُضِلُّوْا﴾ بِذِكْرِ عِبَادِكَ

[{that they may cause to err} thy servants thereby]. Fīrozabādi, ND,

<http://www.alTafsir.com/Tafasir.asp?tMadhNo=2&tTafsirNo=10&tSoraNo=10&tAyahNo=88&tDisplay=yes&UserProfile=0&LanguageId=1>

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It has been further explained in the following Tafsiṛ:

“يُضِلُّوْا” بضم الياء يعني ليضلوا الناس ويصرفونهم عن دينك.

"That they may cause to err" with the vowel 'U' on 'يا' i.e. that they may cause the people to err and divert them from Thy religion [Al-Samarqandī, ND, Vol. 2, p. 129]. (10:88)

'وَكَلِمَآءُ كَثِيْرٍ اَلَّا يُؤْمِنُوْنَ' is rendered as 'But most men will not believe' instead of 'but most men do not believe'.

(11:17)

'مَخْلُوْقٌ' is rendered as 'hath he created' instead of 'He creates / will create'. (16:8)

'اِيْمَانِهِمْ' is rendered as 'their oath' instead of 'their oaths'. (16:38)

'لِلنَّاسِ' is rendered as 'to man' instead of 'to men'. (18:54)

'قَالَ' is rendered as 'Say' instead of 'He said' i.e. the singular perfect verb has been changed into the singular imperative verb as it has been described in the following:

"He said" [‘Ali, 1986, 275].

(21:4)

'اَلْمَلٰٓئِكَةِ' is rendered as 'the angel' instead of 'the angels'. (21:103)

'الشَّجَرِ' is rendered as 'the trees' instead of 'the tree'. (22:18)

'اَلَّذِيْنَ يُقَاتِلُوْنَ' is rendered as 'who have taken up arms' instead of 'those who are fought'. Actually, it is a passive voice sentence wherein the believers have not been mentioned as the fighters but those that are fought as it can be seen in the following:

﴿اَلَّذِيْنَ يُقَاتِلُوْنَ﴾ يَتَاتَلُوْنَ لِفَتْحِ التَّاءِ يَعْنِي الْمُؤْمِنِيْنَ الَّذِيْنَ يُقَاتِلُوْنَ الْمُشْرِكِيْنَ.

[{Those who are fought} "يُفَاتُونَ" wherein the letter 'ت' is with the vowel 'A' thereon that means 'the believers' who are fought by the pagans].

[Al-Baghawī, ND, Vol. 3, p. 289]

(22:39)

'الرَّسُولِ' is rendered as 'the Apostles' instead of 'the Apostle'. (22:78)

'الْأَلْفِ عِدَّةٌ' is rendered as 'heart' instead of 'the hearts'. (23:78)

'مَخْلُوقٌ مَا يَشَاءُ' is rendered as 'God has created what He pleased' instead of 'Allāh creates / will create what He wills'.

(24:45)

'وَرَسُولُهُ' is rendered as 'And His Apostles' instead of 'And His Apostle'. (24:50)

'جُودٌ' is rendered as 'host' instead of 'hosts'. (26:95)

'تُرْجَعُونَ' is rendered as 'shall you return' instead of 'you shall be returned'. (29:57)

'أَلْوَانِكُمْ' is rendered as 'your colour' instead of 'your colours' i.e. the plural noun has wrongly been changed into a singular noun as it can be observed in the following:

"(Of) your colours" [Pickthall, 1987, 380].

(30:22)

'تَرَوْنَهَا' is rendered as 'that can be seen' instead of 'that you see'. (31:10)

'الشُّدُورِ' is rendered as 'the breast' instead of 'the breasts'. (31:23)

'رَبِّ الشَّرْقِ' is rendered as 'Lord of the east' instead of 'Lord of the easts / sun's risings'. (37:5)

'تَلْطِئُهَا' is rendered as 'its fruits' instead of 'the shoot of its fruit'. (37:65)

'أَلَمْ يَعْلَمُونَ' is rendered as 'they knew it not' instead of 'they know it not'. (39:49)

'وَصَدَّ' is rendered as 'And he turned away' instead of 'And he was turned away'. (40:37)

'قَالَ' is rendered as 'قُلْ' i.e. 'say' instead of 'He said'. (43:24)

'يُعْبَدُونَ' is rendered as 'يُعْبَدُونَ' i.e. 'they should worship' instead of 'they should be worshipped'. (43:45)

'فَأَجْبَدْنَا غَمًّا لَّغَمٍّ' is rendered as 'Fruitless, therefore, shall their works become' instead of 'Fruitless, therefore, their works shall He make' as 'أَجْبَدْنَا' has transitivity in it for being on the pattern of 'أَفْعَالٌ' that has been changed into the intransitivity i.e. 'أَجْبَدْنَا' [became fruitless] as the same sense has been commented in the following:

"أَجْبَدْنَا اللَّهُ عَمَلَهُ أَيْ أَبْطَلَهُ"

[Allāh caused his work to go in vain i.e. He made it fruitless]

[Ibn Manẓūr, 1405 A.H., Vol. 7, p. 272].

(47:9)

'فَتَقَبَّضُوا بِأَيْدِي السَّيْرِ' is rendered as 'فَتَقَبَّضُوا بِأَيْدِي السَّيْرِ' i.e. 'search you then the land' instead of 'so, they searched the land'. (50:36)

'فِي بُطُونِ أُمَّهَاتِكُمْ' is rendered as 'in your mother's womb' instead of 'in your mothers' wombs' because the word 'أُمَّهَاتٌ'

[mothers] is a sound plural of 'أُمٌّ' [mother] while the word 'بُطُونٌ' is a broken plural of 'بَطْنٌ' as it can be seen in the following:

"يَجْعَلُ بَطْنَ أَبْطَانٍ وَبُطُونٍ وَبُطَانٍ"

[The plural of بَطْنٌ is أَبْطَانٌ and بَطُونٌ and بَطَانٌ (i.e. the wombs)].

[Ibn Manẓūr, 1405 A.H., Vol. 13, p. 52]

It has, therefore, been rendered the same in the following: "in the wombs of your mothers" [Shākir, ND, 528].

(53:32)

'هَذَا الْحَدِيثُ' is rendered as 'these sayings' instead of 'this statement / saying'. (53:59)

'يُخْرِجُونَ الرُّسُلَ' is rendered as 'they drive forth the Apostles' instead of 'they drive forth the Apostle'. (60:1)

'أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ' is rendered as 'their hand and tongue' instead of 'their hands and tongues'. (60:2)

'الْأَلْفِ عِدَّةٌ' is rendered as 'heart' instead of 'the hearts'. (67:23)

'الْمَشَارِقِ وَالْمَغَارِبِ' is rendered as 'the east and the west' instead of 'the easts and the wests'. (70:40)

'رِسَالَتِهِ' is rendered as 'His message' instead of 'His messages'. (72:23)

'أَلَمْ يَكُنْ شَيْءًا نَسِيًّا كُورًا' is rendered as 'he is a thing unremembered' instead of 'he was a thing unremembered' because 'أَلَمْ'

causes the positive imperfect verb to turn into a negative perfect verb as it can be seen in the following:

"He (she) was not a thing worth mentioning" [Auolakh, 1415 A.H., 850].

(76:1)

'إِذَا زُلْزِلَتِ الْأَرْضُ' is rendered as 'when the earth shall quake' instead of 'when the earth shall be caused to quake' for having the passive voice sense in the Arabic text rather than the active voice. (99:1)

'صُدُورٌ' is rendered as 'breast' instead of 'breasts'. (114:5)

Palmer's Conjugational Errors

The errors that have been found in abundance, are that the plural noun in Arabic has been rendered into English as a singular noun e.g. the word 'الْفُرَاتِ' has been rendered as 'fruit' instead of 'the fruits' [2:155]. Similarly, the

singular nouns have mostly been rendered as the plural nouns as follows: 'سَيِّدَاتِنَا' is rendered as 'these are our arguments' instead of 'that is our argument'. (2:211)

'الضَّوْءِ عِنَ' is rendered as 'الصَّاعِقَةِ' i.e. 'thunder-clap' instead of 'thunder-claps' i.e. the singular noun instead of a plural noun. (2:19)

'أَبْصَارِهِمْ' is rendered as 'بَصَرِهِمْ' i.e. 'their sight' instead of 'their sights'. (2:20)

'بُرْهَانِكُمْ' is rendered as 'بُرَاهِينِكُمْ' i.e. 'your proofs' instead of 'your proof'. (2:111)

'نِعْمَتِي' is rendered as 'نِعْمَتِي' i.e. 'my favours' instead of 'My favour'. (2:122)

'السَّمَاوَاتِ' is rendered as 'السَّمَاءِ' i.e. 'the heavens' instead of 'the heaven'. (2:144)

'الَّذِينَ أُوتُوا الْكِتَابَ' is rendered as 'الَّذِينَ عِنْدَهُمُ الْكِتَابُ' i.e. 'those who have the Book' instead of 'those who have been given



the Book'. (2:144)

'الْمَلَائِكَةُ' is rendered as 'الْمَلَكُ' i.e. 'An angel' instead of 'Angels'. (3:39)

'فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ' is rendered as 'يَتَوَكَّلِ الْمُؤْمِنُونَ' i.e. '(on God) surely (the believers do rely)' instead of '(On Allāh) let the believers rely' i.e. the imperative case has been changed into the present tense. (3:122)

'يَكْتُمُونَ' is rendered as 'كْتُمُوا' i.e. 'they hid' instead of 'they hide' or in other words, the present tense has wrongly been changed into the past tense. (3:167)

'لَا تُكَلِّفُ' is rendered as 'impose not aught' instead of 'you are not imposed aught' i.e. the simple present verb of the passive voice has wrongly been changed into imperative case by the translator as it can be seen in the following:

"Thou are not taxed (with the responsibility of anyone)" [Pickthall, 1987, 86].

(4:84)

'رُدُّوا' is rendered as 'they return' instead of 'they are returned' i.e. the passive voice has been changed into the active voice. (4:91)

'تُصَلِّحُوا' is rendered as 'you be reconciled' instead of 'you do good' as it is on the pattern of 'أَفْعَالُ' that has transitivity instead of intransitivity. (4:129)

'مَنْ يَرْتَدَّ عَنْ دِينِهِ' is rendered in passive voice as follows: 'whoso is turned away from his religion' instead of 'whoso turns away from his religion' i.e. becomes renegade himself as it has been rendered by the following:

"Whoever turns back from his religion" [Shākir, ND, 104].

(5:54)

'وَاللَّهُ يَصِيرُ بِهِمَا مَا يَكُونُونَ' is rendered as 'but God saw what they did' instead of 'but Allāh sees what they do'. (5:71)

'يُرْجَعُونَ' is rendered as 'shall they return' instead of 'shall they be returned'. (6:36)

'حُسْبَانًا' is rendered as 'two reckonings' instead of 'reckoning' as the translator has taken it for a dual noun because of the 'ألف' whereas it is actually a singular noun as it can be seen in the following:

"For the reckoning (of time)" [Yūsuf 'Ali, 1938, Vol. 1, p. 317].

(6:96)

'يَتَّقُوا اللَّهَ' is rendered as 'O my people I serve God' instead of 'O my people, serve Allāh' i.e. 1st person singular pronoun has wrongly been given as a subject instead of the imperative case. (7:59)

'إِذْ غَشَّيْتُكُمْ النُّعَاسَ' is rendered as 'when drowsiness covered you' whereas 'النُّعَاسَ' is in accusative form not the subjective form; and 'يُغَشِّي' is a transitive verb. So, it should be rendered as: 'when He caused drowsiness to cover you'. (8:11)

'فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ' is rendered as 'يَتَوَكَّلِ الْمُؤْمِنُونَ' i.e. 'believers do rely' instead of 'the believers should rely'. (9:51)

'دَرَاهِمٍ' is rendered as 'Drachmae' instead of 'Drachmas'. (12:20)

'صُدُّوا عَنِ السَّبِيلِ' is rendered in active voice as follows: 'they turn from the path of God' instead of 'they were hindered from the path'. (13:33)

'وَأُدْخِلَ الَّذِينَ آمَنُوا' is rendered as 'وَأُدْخِلُ الَّذِينَ آمَنُوا' i.e. 'but I will cause those who believe to enter' instead of 'But those

who believe will be caused to enter' because the translator has taken it for 1st person singular of مُضَارِع [the imperfect verb] i.e. 'أُدْخِلُ' [I will cause to enter] from the pattern 'أَفْعَال' instead of the passive voice of 3rd person singular of مَاضِي [the perfect verb] from the pattern 'أَفْعَال' as it can be seen in the following:

"Those who believed will be admitted" [‘Ali, 1986, 219].

(14:23)

'يُرْجَعُونَ' is rendered as 'يُرْجَعُونَ' i.e. 'shall they return' instead of 'shall they be returned'. (19:40)

'أُورِثُهُ' is rendered as 'أُورِثُهُ' i.e. 'we will make him inherit' instead of 'We will inherit from him'. (19:80)

'يُضِلُّ' is rendered as 'misleads' i.e. 'يُضِلُّ' instead of 'err'. (20:52)

'فَنَجْعَلُ' is rendered as 'فَنَجْعَلُ' i.e. 'And we will make' instead of 'so make'. (20:58)

'قَالَ رَبِّي يَعْلَمُ' is rendered as 'say, 'My Lord knows" instead of 'He said, 'My Lord knows". (21:4)

'ثُمَّ انقلبوا' is rendered as 'then they turned upside down' instead of 'then they were turned upside down'. (21:65)

'أُذِنَ لِلَّذِينَ يُقَاتِلُونَ' is rendered as 'أُذِنَ لِلَّذِينَ يُقَاتِلُونَ' i.e. 'permission is given to those who fight' instead of 'permission is given to those who are caused to fight' because the verb 'يُقَاتِلُونَ' is in passive voice i.e. they are compelled to fight as it can be seen in the following:

"Permission is given to those upon whom war is made" [Shākir, ND, 320].

(22:39)

'إِنَّ فِي ذَلِكَ لآيَاتٍ' is rendered as 'verily, in that this is a sign' instead of 'verily, in that there are signs'. (23:30)

'إِنَّهَا' is rendered as 'verily, they are' instead of 'verily, it is [i.e. the punishment of hell]'. (25:66)

'مَا كَانُوا يُسْتَعْتَبُونَ' is rendered as 'which they had to enjoy' instead of 'which they had been allowed to enjoy with'.

(26:207)

'وَأَتَّبَعْنَاهُمْ' is rendered as 'And we followed them up' instead of 'And We made [the curse] to follow them'. (28:42)

'فَعَلِمُوا' is rendered as 'فَعَلِمُوا' i.e. 'And know' instead of 'then they will know'. (28:75)

'وَقُولُوا' is rendered as 'And who say' instead of 'And say' i.e. it should have been rendered in an imperative sense.

(29:46)

'تَسْهَدِي' is rendered as 'تَسْهَدِي' i.e. 'thou shalt surely be guided' instead of 'thou shalt surely guide'. (42:52)

'يُنزِلُ عَلَى عِبَادِهِ' is rendered as 'يُنزِلُ عَلَى عِبَادِهِ' i.e. 'He sends down upon His servants' instead of 'He sends down upon His servant [i.e. the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]' as it can be seen in the following:

﴿يُنزِلُ عَلَى عِبَادِهِ آيَاتٍ بَيِّنَاتٍ﴾ يريد القرآن - أى لزكم الايمان بمحمد صلى الله عليه وسلم، لمامعه من العجزات، والقرآن اكبرهاوا عظمها.

[{He it is Who sends down upon His servant manifest signs} He means the Holy Qur'ān i.e. He made compulsory upon you to believe in Muḥammad (blessings and peace be upon him) due to the miracles he has; and the holy Qur'ān is the biggest and greatest of these (miracles)]

[Al-Qurṭubi, 1967, Vol. 9, p. 239].



(57:9)

'أَنْ يُؤْتِي' is rendered as 'أَنْ يُؤْتِي' i.e. 'that he might have given' instead of 'that he might have been given'. (74:52)

'فُجِّرَتْ' is rendered as 'فُجِّرَتْ' i.e. 'gush together' instead of 'Are gushed together'. (82:3)

'سَبِّحْ اسْمَ رَبِّكَ' is rendered as 'سَبِّحْ اسْمَ رَبِّكَ' i.e. "Celebrated the name of thy Lord" instead of 'Celebrate the name of thy Lord' i.e. the imperative form should not have been changed into the 2nd form of the past tense and even in passive voice. (87:1)

'يَوْمَ يَنْذَرُ الْإِنْسَانَ' is rendered as 'On that day shall man be reminded!' instead of 'On that day shall man remember'.

(89:23)

'فَيَوْمَ لَا يُعَذِّبُ' is rendered as 'But on that day no one shall be tormented' instead of 'But on that day no one shall torment'. (89:25)

'وَلَا يُوثِقُ' is rendered as 'And none shall be bound' instead of 'And none shall bind'. (89:26)

'إِذَا زُلْزِلَتِ الْأَرْضُ' is rendered as 'when the earth shall quake' instead of 'when the earth shall be shaken'. (99:1)

'لِيُرَوْا أَعْمَالَهُمْ' is rendered as 'to show their works' instead of 'to be shown their works' because the voice has not been rendered accordingly as it has been described in the following:

"To be shown their deeds" [‘Ali, 1986, 546].

(99:6)

Arberry's Conjugational Errors

'لَنْ تَعْلَمُوا' is rendered as 'لَا تَقْعَلُوا' i.e. 'you will not do' instead of 'you can never do' i.e. the stress of the emphatic word 'لَنْ' is not being described accordingly as it has been described in the following:

"And of a surety ye cannot" [Yūṣuf‘Ali, 1938, Vol. 1, p. 21].

(2:24)

'شُرَّة' has been rendered as 'ثمرات' i.e. 'fruits' instead of 'fruit'. (2:25)

"قَاتِبْ عَلَيْكُمْ" has been rendered in future rather than the past tense i.e. 'And He will turn to you' instead of 'then He turned to you'. (2:54)

"دَرَجَاتٍ" has been rendered as 'دَرَجَاتٍ' i.e. 'rank' instead of 'ranks / degrees'. (2:253)

"الثَّمَرَاتِ" is rendered as 'الثَّمَر' i.e. 'fruit' instead of 'fruits'. (2:266)

"الارحام" is rendered as "الرحم" i.e. 'the womb' instead of 'the wombs'. (3:6)

"فان كان لكم ولد" is rendered as 'but if you have children' instead of 'but if you have a child'. (4:12)

"ذُنُوبٍ" has been rendered as 'ذَنْب' i.e. singular noun [sin] instead of a plural noun [sins]. (5:49)

"اتَّخَذُوا هُزُؤًا" is rendered as "اتَّخَذُوا هُزُؤًا" i.e. "take it in mockery" instead of "they take it in mockery". (5:58)

"عَمَلُهُمْ" is rendered as "أَعْمَالُهُمْ" i.e. 'their deeds' instead of 'their action / their deed'. (6:108)

"السرّفين" is rendered as "السرف" i.e. 'the prodigal' instead of 'the prodigals / the prodigal ones'. (6:141)

"على الماء" is rendered as 'upon the waters' instead of 'upon the water'. (11:7)

"أَشْرَثَ جِدَانَا" is rendered as 'you make much disputation with us' instead of 'you made much disputation with us'.
(11:32)

"كَانُوا يَفْعَلُونَ" is rendered as 'they may be doing' instead of 'they had been doing'. (11:36)

"يَهْتَدُونَ" is rendered as 'يُهْتَدُونَ' i.e. 'they are guided' in passive voice instead of active voice 'they find the way / they guide themselves'. (16:16)

"النَّحْلُ" is rendered as a plural noun 'the bees' instead of a singular noun 'the bee'. (16:68)

"ظِلَالًا" is rendered as 'coverings' instead of 'shade' i.e. wrong substitute and even in plural noun instead of a singular one. (16:81)

"بُرْزَخَاتٍ لَّحِيمٍ" is rendered as 'Hell advanced' instead of 'the Hell shall be made manifest / will be uncovered' i.e. in passive voice rather than the active voice and even wrong. (26:91)

"الْقِصَصِ" is rendered as "الْقِصَّةِ" i.e. 'the story' instead of 'the stories'. (28:0)

"وَلَذِكْرُ اللَّهِ أَكْبَرُ" is rendered as 'God's remembrance is greater' instead of 'Allāh's remembrance is the greatest'.
(29:45)

"مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ" is rendered as 'After their vanquishing, they shall be the victors' instead of 'After their being vanquished, they shall be the victors'. (30:3)

"عَهْدًا" has been rendered as 'عُهُودًا' i.e. 'covenants' instead of 'covenant'. (33:15)

"أَرْضَهُمْ" is rendered as 'their lands' instead of 'their land'. (33:27)

"جُنُودًا" is rendered as 'جُنُودٌ' i.e. 'hosts' instead of 'host'. (36:75)

"وَهُمْ لَنْظَلَمُونَ" is rendered as 'And they not wronged' instead of 'And they will not be wronged'. (39:69)

"وَرَفَعْنَا دَرَجَاتٍ" is rendered as 'And We raised in rank' instead of 'And We raised in ranks'. (43:32)

"يُفْرَقُ كُلُّ أَمْرٍ" is rendered as 'every bidding determined' instead of 'every bidding is determined' i.e. the voice should, clearly, be passive or else the sense of all the verse has been affected thereby. (44:4)

"أَصْحَابٍ" is rendered as "صَاحِبٍ" i.e. 'companion' instead of 'companions'. (56:91)

"دَرَجَاتٍ" is rendered as "دَرَجَةٍ" i.e. 'rank' instead of 'ranks'. (58:11)

"الْأَبْصَارِ" is rendered as 'الْبَصَرِ' i.e. 'the sight' instead of 'the sights / the eyes'. (67:23)

"كُنْتُمْ بِهِ تَدْعُونَ" is rendered as 'كُنْتُمْ بِهِ تُوعَدُونَ' i.e. 'you were promised' instead of 'you used to call for'. (67:27)

Summary of Research

By special favor of God Almighty, this research task has been completed and a graceful completion has been had wherein the following points have been discussed:

- (i) The Orientalism and the Quranic contribution thereof particularly the translations thereof.
- (ii) The Arabic grammar has been introduced and the grammatical construction thereof has been made to understand easily. The distortion and deformation of this movement have been highlighted that can never be

denied by the scholars throughout the world. Arguments about the errors found in the translations are unchallengeable.

(iii) The realities found in the holy Quran were excluded from the holy Quran but now they have been restored in the form of reformation.

(iv) The research task done by the orientalist is really appreciable and, hence, it has been focused as it should have been focused. Though all the task of the three translators is really commendable but the task done by Arberry is the most beautiful research as it has been appreciated even by the Muslim scholars themselves.

Conclusion

As a conclusion, it can be claimed that the researches, though it be the scientific / socio-economic etc., within all the areas, the religion of Islam is getting elevation throughout the world wherefore it is being realized as a menace unto all the communities, particularly the divine religions i.e. Judaism and Christianity for having the distorted statements within Holy Bible. Those that believe in both of these religions are trying their best to cause the distraction and, hence, destruction of Islamic teachings and ideas. Actually, the threat for them is the sciences emerging from the Holy Qur'an that is being acknowledged by the western researchers themselves as this is the era of research wherefore Quranic truths can never be stopped from being unveiled though efforts are being set to veil these truths. Orientalism is such a body that has appeared only and only to have an absolute grip and authority over the Eastern inheritance whether it be a knowledge area or the resources concerning nature and actually, the Europe is trying to follow the following statement:

"The East is a career."

_____ Benjamin Disraeli (1804-1881) [Said, 1977, xxv]

Findings and Recommendations

The finding from this all research work is that these three translations i.e. the translations of Rodwell, Palmer and Arberry are appreciable and considerable for their worth and contribution throughout the Europe. As far as the personal opinion of the research is concerned, the exceptional remarks would be given in the favour of the English translation of Arberry for the following:

- i. There are less additions in this translation.
- ii. This translation is more comprehensive.
- iii. Selection of the words are much appreciable.
- iv. Within the construction of the sentences, dignity of Allah Almighty and His Apostle (peace and blessings be upon him) has not been damaged much. Rather, lovely selection of the words for them has been adopted.
- v. His comments regarding the holy Qur'an is mostly in the favour of this Scripture.

As far as the recommendation is concerned, Arberry's translation is more appealing and benefitting for knowledge. It is, therefore, recommended that the endeavor of the orientalist must be given full concentration not only for acquiring much but rather to deliver much unto the European communities in the form of crystallization of the distorted truths and exposure of defaming and deforming strives and efforts.

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