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**LEXICAL ERRORS IN THE QUR'ANIC ENGLISH TRANSLATION BY:
EDWARD HENRY PALMER**

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Abstract

Allah Almighty revealed the Holy Qur'an on the Holy Prophet Hadrat Muhammad (blessings and peace be upon him) and took Himself the responsibility of the safety thereof in the following words:[1] {Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an), and surely, We will guard it (from corruption).}[2] God Almighty did know how this Scripture was going to be tried the corruption therein and the same is seen in the form of "Orientalism Movement" that had appeared mainly to create doubt within the holy person of the Holy Prophet (blessings and peace

be upon him), his sayings and, particularly, the Divine Message i.e. the Glorious Qur'an. But the scheme of God had as well as has to be true and, hence, the negative endeavor made by these orientalist has been criticized repeatedly in the past and the same is being done by the researcher here wherefore the errors or the mistakes made by Edward Henry Palmer in the English Translation of the Holy Qur'an are being highlighted. This research shall be confined to the topic i.e. 'The Lexical Errors in the Qur'anic English Translation by Edward Henry Palmer' and it is a fact that this translation does have the worth within the specific area of Qur'anic translation throughout the Europe and this translation has been acknowledged by the modern intellectuals and, hence, influencing them too much. That is why the actual aim of this specific research is to attract the attention of the Muslim nation to have a taste and knowledge of this specific area so that they may be safe from being diverted and cause others, also, to be safe from distraction and, hence, destruction. The topmost aim is to keep the humanity on the right path so that they may be closer to their Sustainer (SWT) and to keep away from Satan and all the Satanic crafts. No such work within the crystallization of this prominent translation of Edward Henry Palmer has been found throughout the globe. The corrections along with the suggestions and propositions have been given in this research. May this endeavor be accepted by God Almighty and, hence, be a guiding torch unto the intelligentsia of the world as well as a cause of our own success in the world as well as the world to come! Amen!

Worthiness of Palmer's Translation

The general style of Edward Henry Palmer's rendering is in such a way that no numbering of the verses is given except the numbers of the chapters i.e. the summary of the full sūrah is given altogether that is easy to understand. Although it has been described that Palmer's attempt of translating the Holy Qur'an 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. Although 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 yet 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 translation as we can see in the following verse of the holy Qur'an: ﴿لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾ (6:158) 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'an and every now and then he has tried to proffer the root meaning of the Qur'anic sense to be innovative from other scholars. As an illustrative instance, we can quote here the Qur'anic arrangement from the chapter al-A'rāf, verse no. 182: 'سَنَسْخَرُهُمْ' 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. Only for the same distinctive element and characteristic of this translation, the most preferable, recommendable and even an innovative it can be declared and What an extra-ordinary and super endeavor it is! because usually following each and every letter, while rendering, it becomes funny whereas in this translation, we see that it is looking more beautiful and meaningful.

Drawbacks in Palmer's Translation

Edward Henry Palmer likes to be innovative but he does not become so brief or out of course. He usually follows the original Arabic structure to define things and this may be a merit and the same may be the demerit. As we know the reality that an Orientalist does not have any divinely purpose or aim before him but rather he has his own targets to achieve. Therefore this style of Palmer's can be beneficial but at the same time it may be harmful for the description of the Holy Qur'ānic message. And when these elements are found abundantly in some definition or description, it is considered as being so much harmful that the errors shall be counted as the blunders and hence we see such blunders made by Edward Henry Palmer in the following:

(1) The last phrase of the verse 9:13 and the first clause of the verse 9:14 have been joined together and, hence, the sense has been damaged badly i.e. 'إِنْ كُنْتُمْ مُؤْمِنِينَ قَاتِلُوهُمْ' has been rendered as 'If ye be believers, kill them!' instead of 'If ye be believers'. Here the last phrase of the verse 9:13 is complete and hence ends here; while the first clause of the new verse is starting from 'قَاتِلُوهُمْ' i.e. 'Fight them' not 'kill them' because the commandment 'kill them' would have been 'أَقْتُلُوهُمْ' in Arabic. And even this 'fight' is allowed in the case if they [the disbelievers having the treaty with Muslims] break their pledge; whereas it has been found in the Islamic history that the Holy Prophet (blessings and peace be upon him) had murdered a Muslim for the murder of a 'Mu'āhad' [a disbeliever having the treaty with Muslims] as it has been mentioned in the 'Fiqh-us-Sunnah' in the following: "ان رسول الله 'صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ' قَتَلَ مُسْلِمًا بِمَعَاهِدٍ وَقَالَ أَنَا أَكْرَمُ عَنْ وَفَى بِذِمَّتِهِ" "The Holy Prophet (blessings and peace be upon him) awarded the death sentence to a Muslim for the murder of a Mu'āhad [a non-Muslim Alien who had been granted safe conduct under the treaty] and said, "I am the most responsible man to fulfill the promise of safe conduct". [3]

Lexical Errors and Suggestions

Here we are going to see such errors wherein only the main sense and theme are being considered. If, only, the real synonyms and substitutes are considered, there shall be too many errors to be counted. What are the lexical errors? We shall have to have the understanding of 'lexicon' for that. "All the words and phrases used in a particular language or subject; all the words and phrases used and known by a particular person or group of people; a list of words on a particular subject or in a language in alphabetical order". [4]

Errors of Noun

A noun is the first part of speech that is a word used as the name of a thing, quality or action existing or conceived by the mind. [5] A word that refers to a person, (such as Ann or doctor), a place (such as Paris or city) or a thing, a quality or an activity (such as plant, sorrow or tennis). [6]

'غَشَاوَةٌ' is rendered as 'dimness' instead of 'covering'. (2:7)

'الْآخِرَةَ' is rendered as 'the Future' instead of 'the Hereafter'. (2:86)

'تَصِيرُ' is rendered as 'help' instead of 'helper'. (2:107)

'الرَّفَثُ' is rendered as 'commerce' instead of 'sexual contact' though the word 'commerce' has also the same word in the synonyms thereof but one can fall into misconception while it has an exact meaning of sexual intercourse as follows: "الرَّفَثُ" means: "الجماع" [the sexual intercourse][7]. (2:187)

'النَّسْلُ' is rendered as 'stock' that has not the exact meaning thereof. Therefore, it should have been rendered as 'livestock / cattle'. (2:205)

'إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ' is rendered as 'God is keen at following up'. Though 'عِقَاب' does give such meaning too but we would be following conjecture avoiding consensus. Therefore, it should have been as follows: 'Verily, Allāh is severe in punishment / requiting'. (2:211)

'الْخَمْرُ وَالْمَيْسِرُ' is rendered as 'wine and el-maisar' instead of 'the wine and the gambling / game of chance'. (2:219)

'عَرَضَةٌ لِآيْمَانِكُمْ' is rendered as 'the butt of your oaths' instead of 'A hindrance / an obstacle / an excuse of your oaths'. (2:224)

'الرِّجَالِ عَلَيْهِمْ دَرَجَةٌ' is rendered as 'the men should have precedence over them' instead of 'the men have a degree above them' i.e. not an absolute superiority but a degree above them. (2:228)

'مُتَشَابِهَاتٍ' is rendered as 'Ambiguous' instead of 'Allegorical' because the word 'Ambiguous' also means: "Doubtful or uncertain" [8]. But it does not have the meaning of 'metaphor, allegories, similes etc' as it has been defined in the following: "متشابهات" means: similes, allegories, metaphors, doubts, ambiguities, intricacies. [9] Now, let us reflect thereupon: would Allāh declare, Himself, His revelation as to be doubtful. (3:7)

'الْأَبْصَارِ' is rendered as 'perception' instead of 'eyes/sight'. (3:13)

'حُبُّ الشَّهَوَاتِ' is rendered as 'life of lusts' instead of 'love of lusts'. (3:14)

'رِضْوَانٍ' is rendered as 'grace' instead of 'pleasure'. (3:15)

'الْأُمِّيِّينَ' is rendered as 'the Gentiles' instead of 'the illiterate ones' because in the meaning of 'أُمِّي' is not found in even any synonym of the word 'Gentile' as follows: "One who is not of the Jewish faith or is of a non-Jewish nation. A Christian. A pagan or heathen. Mormon Church. Of or relating to a Gentile. Of or relating to a gens, tribe, or people. Grammar: Expressing national or local origins. [10] Gentile means: "One of a non-Jewish people; Belonging to or like Christians, as distinguished from Jews" [11].

Whereas the word "أُمِّي" means: The one who cannot read or write as follows: **الْأُمِّيُّ مَنْ لَا يَعْرِفُ** {Unlettered} He who does not know how to write and read [12]. (3:20)

'بَنِي إِسْرَائِيلَ' is rendered as 'people of Israel' instead of 'children of Israel'. (3:49)

'فَقَدَّافًا' is rendered as 'is indeed happy' instead of 'is indeed successful'. (3:185)

'أَجُورَهُنَّ' is rendered as 'their hire' instead of 'their bridal money / due' because 'hire' is for the prostitutes not for the wives. (4:24)

'الْمُحْصَنَاتِ' is rendered as 'marriageable women' instead of 'free women'. (4:25)

'الصَّادِقِينَ' is rendered as 'Confessors' instead of 'the truthful ones'. (4:69)

'مَصِيرًا' is rendered as 'journey' instead of 'journey's end' as the word 'مَصِيرًا' has the meaning of an end rather than 'the journey' as it is being defined even by the context of the same verse. (4:115)

'يَوْمَ الْقِيَامَةِ' is rendered as 'يَوْمَ الدِّينِ' i.e. 'day of judgment' instead of 'day of resurrection' because 'Judgment' means: The final award or sentence of the human race; [13] While "يَوْمَ الْقِيَامَةِ" does not mean the same as follows: **يَوْمَ الْقِيَامَةِ** [the day of rising] means **يَوْمَ الْبَعْثِ** (the day of resurrection). [14]

And "يَوْمَ الْبَعْثِ" means: "The day of Resurrection" [15]. (4:159)

'الْمَاءِدَةِ' is rendered as 'the Table' instead of 'the Table spread'. (5:0)

'وَأُمُّهُ صِدِّيقَةٌ' is rendered as 'And his mother was a confessor' instead of 'And his mother (Mary, peace be upon her) was a truthful one / saintly woman'. (5:75)

'فِرَادَى' is rendered as 'single-handed' instead of 'Alone'. (6:94)

'الرَّجْسِ' is rendered as 'His horror' instead of 'the penalty / the ignominy'. (6:125)

'أَوِ الْحَوَائِيَا' is rendered as 'or the inwards' instead of 'or the entrails'. (6:146)

'تُسْبِيحِي' is rendered as 'my devotion' instead of 'my sacrifice'. (6:163)

'الْبَغْيِ' is rendered as 'greed' instead of 'oppression'. (7:33)

- 'دَابِرْ' is rendered as 'hindermost part' instead of 'root'. (7:72)
- 'مَكْرُ اللَّهِ' is rendered as 'craft of God' instead of 'Allāh's scheme / plan'. (7:99)
- 'وَاتَّبِعُوا النُّورَ' is rendered as 'And follow the law' instead of 'And follow the light'. (7:157)
- 'تَذْهَبَ رِيحُكُمْ' is rendered as 'your turn of luck go from you' instead of 'your strength go from you'. (8:46)
- 'إِيمَانُهُمْ' is rendered as "إِيمَانُهُمْ" i.e. 'their faith' instead of 'their oaths / their pledges'. (9:12)
- 'الْمُطَهِّرِينَ' is rendered as 'the clean' instead of 'the purifiers'. (9:108)
- 'بَغِيًّا' is rendered as 'eager' instead of 'in rebellion'. (10:90)
- 'بَشَرًا' is rendered as 'A mortal' instead of 'A man' as the former is not the exact substitute of 'بَشَرًا'. (11:27)
- 'سَعِيدًا' is rendered as 'glad' instead of 'blessed / fortunate'. (11:105)
- 'أَبَوَيْهِ' is rendered as 'his father' instead of 'his parents'. (12:99)
- 'أَوْدِيَّةً' is rendered as 'water-courses' instead of 'valleys'. (13:17)
- 'صَبْرًا' is rendered as 'we are penitent' instead of 'we are patient'. (14:21)
- 'نُطْفَةً' is rendered as 'clot' instead of 'sperm-drop'. (16:4)
- 'لِلْمُسْلِمِينَ' is rendered as "لِلْمُؤْمِنِينَ" i.e. 'to the believers' instead of 'to those who have surrendered'. (16:89)
- 'بِإِمَامِهِمْ' is rendered as 'by their high priest' instead of 'with their leader / with their record of deeds'. (17:71)
- 'غَدَاءَ نَا' is rendered as 'our dinner' instead of 'our breakfast'. (18:62)
- 'فَكَيْفَ كَانَ نَكِيرِ' is rendered as 'how great was the change!' instead of 'how (terrible) was Myrejection (from them)'. (22:44)
- 'مُضْغَةً' is rendered as 'A morsel' instead of 'A lump of flesh (like a chewed mass)'. (23:14)
- 'الْأَفْئِدَةَ' is rendered as 'minds' instead of 'the hearts'. (23:78)
- 'فَاحِشَةً' is rendered as 'scandal' instead of 'lewdness / indecency'. (24:19)
- 'وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا لِمَنِ الدِّينَ خُلُوا' is rendered as 'Now have we sent down to you manifest signs, and the like of those who have passed away'. 'The like of those' should be 'the examples of those' because 'the like' [i.e. of the people] has not been sent down but their examples / reports have been sent down. (24:34)
- 'بِذُنُوبِ عِبَادِهِ' is rendered as 'About the thoughts of His servants' instead of 'About the sins of His servants' i.e. 'ذُنُوبِ' has been rendered as 'thoughts' instead of 'sins'. (25:58)
- 'وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا' is rendered as 'And make us models to the pious' instead of 'And make us leaders for the pious'. (25:74)
- 'إِنَّكَ لَعَوِيٌّ مُبِينٌ' is rendered as 'verily, thou art obviously quarrelsome' instead of 'verily, thou art obviously misguided' i.e. 'الْعَوِيٌّ' is rendered as 'quarrelsome' instead of 'misguided'. (28:18)
- 'الْمُنْتَصِرِينَ' is rendered as 'who were helped' instead of 'who could save / defend themselves'. (28:81)
- 'فَأَخَذَتْهُمُ الرَّجْفَةُ' is rendered as 'And the convulsion seized them' instead of 'And the earthquake seized them' as 'the convulsion' is just 'A movement of the muscles / a shivering disease' or 'An agitation' that cannot be used for "الرَّجْفَةُ" (29:37)
- 'لِلْعَالَمِينَ' is rendered as 'لِلْعَالَمِينَ' i.e. 'unto the worlds' instead of 'for men of knowledge' because there is the difference of the earth and sky between 'الْعَالَمِ' and 'الْعَالَمُ' as it follows:
 الْعَالَمِينَ: جمعُ عَالِمٍ، عَالِمٌ: عِلْمُ الشَّيْءِ. بِالْكَسْرِ. يَعْلَمُهُ عُلَمَا: عَرَفَهُ. وَرَجُلٌ عَلَامَةٌ أَيْ: عَالِمٌ جَدًّا.
 [الْعَالَمِينَ] is the plural of عَالِمٍ and its example is: 'He knew the thing' - عِلْمٌ with the vowel 'I' - 'he knows that; the knowledge i.e. he recognized that. And the man of knowledge i.e. a great scholar.] [16] الْعَالِمِ. وَاللَّهُ الْعَالِمِ. وَجَهْلٌ نَقِيضُ جَهْلٍ. وَجَهْلٌ (he did not know) and عِلْمٌ (he knew) is the opposite of جَهْلٍ (he did not know) and

Allāh is 'العالم' (The Knower)] [17]. Moreover, عالم means: اهل علم، ادانا، [wise, knowledgeable] [18]. Now, the word 'العالمين' is defined in the following: It is the plural of 'العالم' that means: 'الخلق' [the creature] [19]; And the following has also been defined: 'الانام يعنى الخلق كله، والجمع عالمون' [The creation i.e. all the creature and its plural is 'the worlds']. [20]; Because 'العالم' means: 'the world, the universe, the creature' [21]. (30:22)

'المبلسين' is rendered as 'المبلسين' i.e. 'confused' instead of 'disappointed'. (30:49)

'كُلُّ نَفْسٍ' is rendered as 'everything' instead of 'every soul' as it has been explained in the following: 'كُلُّ نَفْسٍ' {الارواح التي طفت في ظلمة} (Every soul) the souls which were wandering in the darkness [22] (32:13)P

'وَجَعَلْنَاهُمْ ائِمَّةً' is rendered as 'And we made amongst them high priests' instead of 'And we made among them leaders' i.e. the noun 'ائِمَّةً' is wrongly rendered as 'priests'. (32:24)

'بصيرا' is rendered as 'عليما' i.e. knower instead of Seer. (33:9)

'اشحَّة على الخير' is rendered as 'covetous of the best' instead of 'covetous of the wealth'. (33:19)

'العلماء' is rendered as 'the wise' instead of 'the men of knowledge'. (35:28)

'المنارِق' is rendered as 'the sunrises' instead of 'the points of sun's rising'. (37:5)

'قَوْلُ رَبِّنَا' is rendered as 'sentence of our Lord' instead of 'word of our Lord' as the word 'sentence' has the meaning of punishment too. (37:31)

'الافيهاعول' is rendered as 'wherein is no insidious spirit' instead of 'wherein there is no headache' i.e. the noun 'عول' has wrongly been rendered as 'insidious spirit'. (37:47)

'قالوا بنوا له بنيانا' is rendered as 'Said they, 'Build for him a pyre' instead of 'They said, 'Build for him a building' as 'pyre' is to burn a dead body. (37:97)

'جسدا' is rendered as 'A form' instead of 'A body'. (38:34)

'مختلفا الوان' is rendered as 'varied in kind' instead of 'varied in colors'. (39:21)

'فى الافاق' is rendered as 'in the regions' instead of 'in the horizons'. (41:53)

'وهو القوي العزيز' is rendered as 'And He is the mighty, the glorious' instead of 'And He is The Strong, The Mighty'. (42:19)

'البر' is rendered as 'the righteous' instead of 'The Benign' because if this word had been used for a humankind, it could have been rendered as 'the righteous' but here 'البر' has been used for Allāh. Therefore, it should be rendered as 'He is the Beneficent' [23]; Because 'البر' for Allāh means: Good, Beneficent; while the words 'righteous, pious' should not be used for Allāh because regarding the humankind, 'البر' means 'pious towards Allāh' [24]. (52:28)

'الازفة' is rendered as 'the approaching day' instead of 'the approaching hour' as 'الازفة' is a feminine noun while 'اليوم' is a masculine noun and, hence, 'الساعة' can be considered for being a feminine noun. (53:57)

'بل نحن محرومون' is rendered as 'And we are excluded' instead of 'Nay, but we are deprived' i.e. the noun 'محرومون' has wrongly been rendered as 'excluded' [مخرجون] instead of 'deprived ones'. (56:67)

'اعجب الكفار نباته' is rendered as 'Its vegetation pleases the misbelievers' instead of 'Its vegetation pleases the farmers'. According to the context and all the authentic translations and traditions it is evident that the word 'الكفار' means the farmers as follows: 'اعجب الكفار' {أى: الزراع} {It pleases the husbandmen} i.e. the farmers. [25] Moreover, the following translations also describe the same: "Whereof the growth is pleasing to the husbandman" [26]. "Thereof the growth is pleasing to the tiller" [27]. (57:20)

'الحشر' is wrongly rendered as 'The Emigration' instead of 'the Gathering'. (59:0)

'الجباز' is rendered as 'the Repairer' instead of 'The Compeller'. (59:23)

'التغابن' is rendered as 'The Cheating' instead of 'Mutual Loss and Gain'. (64:9)

'مَوْلَى' is rendered as 'sovereign' instead of 'helper / protector' because the believers have been mentioned, simultaneously, in the same verse. Are the believers also sovereign? (66:4)
 'فَدِيرِينَ' is rendered as 'deciding' instead of 'thinking that they have the power'. (68:25)
 'مَسْبُوقِينَ' is rendered as 'prevented' instead of 'outrun'. (70:41)
 'وَكَاثَتِ الْجِبَالِ' is rendered as 'And the earth shall be' instead of 'And the mountains will become'. (73:14)
 'وَوَجَدَكَ ضَالًّا' is rendered as 'And found thee erring' instead of 'And found thee lost of way' i.e. the noun 'ضَالًّا' is wrongly rendered as 'erring' for the Prophet ﷺ; that can create the doubts and suspicions about the personality of his because it just means the lack of recognition before being inspired by Allāh Almighty as follows: *وَوَجَدَكَ ضَالًّا* اى غير عالم ولا واقف على معالم النبوة واحكام الشريعة {And He found thee lost} i.e. having no knowledge or recognition of the duties of prophet-hood and the commandments of the Law (the religion) [28]. (93:7)

Errors of Pronoun

A word used as a substitute for a noun, as he, she, that. [29] Personal (I, we, you); interrogative (who, which); possessive (my, her); demonstrative (this, that); distributive (each, every); indefinite (any, some).[30]

'عَمَّا تَعْمَلُونَ' has wrongly been rendered as 'عَمَّا تَعْمَلُونَ' i.e. 'of that which ye do' instead 'of that which they do' because the 3rd person plural pronoun [they] has wrongly been changed into the 2nd person plural pronoun [ye]. (2:144)

'اللَّهُ' is rendered as a pronoun [i.e. He] instead of a proper noun [Allāh or even God]. (2:225)

'وَلَهُنَّ' is rendered as 'is due to them' instead of 'is due to them (the women)' i.e. the definition / description of the 3rd person plural pronoun [them] is a must because the pronoun 'them' does not clarify here 'هُمُ' [men] or 'هُنَّ' [women]. (2:228)

'فَإِنْ خِفْتُمْ أَلَّا يَحْفَظُوا عَهْدَ اللَّهِ إِذْ أَخْرَجْتُمُوهُمْ مِنْ دِيَارِهِمْ لِيُحِثُّوا عَلَيْهِمْ عَلَيْهِمُ الْعَهْدُ فَإِنْ خَفْتُمْ مِنْهُمْ فَعَبَا أَسْوَاقِهِمْ بَوَّابًا حَاكِمًا لَوْلَا ذَلِكَ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَالْجِبَالُ وَبِئْسَ مَا يَحْكُمُونَ' has wrongly been rendered as 'فَإِنْ خِفْتُمْ أَلَّا يَحْفَظُوا عَهْدَ اللَّهِ إِذْ أَخْرَجْتُمُوهُمْ مِنْ دِيَارِهِمْ لِيُحِثُّوا عَلَيْهِمْ عَلَيْهِمُ الْعَهْدُ' i.e. 'so if ye fear that ye cannot keep' instead of 'so if ye fear that they cannot keep' because the 3rd person dual pronoun 'يُحِثُّوا' [they both keep] has wrongly been changed into the 2nd person dual pronoun 'تُحِثُّوا' [Ye both keep]. (2:229)

'فَلَا جُنَاحَ عَلَيْهِمَا' has wrongly been rendered as 'فَلَا جُنَاحَ عَلَيْكُمَا' i.e. 'there is no crime in you both' instead of 'there is no crime in them both' for the 3rd person dual pronoun 'عَلَيْهِمَا' [on both of them] has wrongly been changed into the 2nd person dual pronoun 'عَلَيْكُمَا' [on both of you]. (2:229)

'رِزْقُهُنَّ وَكِسْوَتُهُنَّ' has wrongly been rendered as 'رِزْقُهُ وَكِسْوَتُهُ' i.e. 'its sustenance and clothing' instead of 'their [i.e. mothers'] sustenance and clothing' because the genitive case has wrongly been changed from 3rd person plural pronoun [their] into 3rd person singular pronoun [its]. (2:233)

'هَدَيْتَنَّا' has wrongly been rendered as 'هَدَيْتَهُمْ' i.e. 'Thou hast guided them' instead of 'Thou hast guided us'. Therefore, the objective case has wrongly been changed from 1st person plural pronoun [us] into 3rd person plural pronoun [them]. (3:8)

'تَوَلَّوْا' is rendered as 'تَوَلَّيْتُمْ' i.e. 'ye turn your backs' instead of 'they turn away'. Therefore, the subjective case has wrongly been changed from 3rd person plural pronoun [they] into the 2nd person plural pronoun [ye]. (3:32)

'أَنْزَلَ عَلَيْنَا' is rendered as 'أَنْزَلَ عَلَيَّ' i.e. 'revealed to thee' instead of 'revealed to us' because the prepositional pronoun has wrongly been changed from 1st person plural pronoun [us] into the

- 2nd person singular pronoun [thee]. (3:84)
 'وَمَا يَفْعَلُوا' is wrongly rendered as 'وَمَا تَفْعَلُوا' i.e. 'what ye do' instead of 'what they do' because the subjective case has wrongly been changed from 3rd person plural pronoun [they] into the 2nd person plural pronoun [ye]. (3:115)
- 'الَّذِينَ تَوَلَّوْا' is rendered as 'who turned your backs' instead of 'who turned their backs' as the possessive case of the 3rd person plural pronoun [their] has wrongly been changed into the 2nd person plural pronoun [your]. (3:155)
- 'يَجْمَعُونَ' is rendered as 'تَجْمَعُونَ' i.e. 'ye gather' instead of 'they gather' because the subjective case of the 3rd person plural pronoun [they] has wrongly been changed into 2nd person plural pronoun [ye]. (3:157)
- 'يَعْمَلُونَ' is wrongly rendered as 'تَعْمَلُونَ' i.e. 'ye do' instead of 'they do'. Therefore, the subjective case of the 3rd person plural pronoun [they] has wrongly been changed into the 2nd person plural pronoun [ye]. (3:163)
- 'أَيْدِيكُمْ' is rendered as 'أَيْدِيهِمْ' i.e. 'their hands' instead of 'your hands'. Therefore, the genitive case of the 2nd person plural pronoun [your] has wrongly been changed into the 3rd person plural pronoun [their]. (3:182)
- 'أَمْوَالِكُمْ' is wrongly rendered as 'أَمْوَالِهِمْ' i.e. 'their property' instead of 'your property' because the genitive case of the 2nd person plural pronoun [your] has wrongly been changed into the 3rd person plural pronoun [their]. (4:5)
- 'فَلَنْ تَجِدَ' is rendered as 'فَلَنْ يَجِدَ' i.e. 'shall he not find' instead of 'shall ye not find'. Therefore, the subjective case of the 2nd person singular pronoun [ye] has wrongly been changed into the 3rd person singular pronoun [he]. (4:52)
- 'أَنْزَلَ إِلَيْكَ' has wrongly been rendered as 'أَنْزَلَ إِلَيْهِمْ' i.e. 'revealed to them' instead of 'revealed to thee' because the prepositional phrase of the 2nd person singular pronoun [thee] has wrongly been changed into the 3rd person plural pronoun [them]. (4:60)
- 'كُنْتُ مَعَهُمْ' has wrongly been rendered as 'كُنْتُ مَعَكَ' i.e. 'I had been with thee' instead of 'I had been with them' because the prepositional phrase has wrongly been changed from 3rd person plural pronoun [them] into the 2nd person singular pronoun [thee]. (4:73)
- 'لَا يظْلَمُونَ' is rendered as 'لَا يظلمون' i.e. 'they shall not be wronged' instead of 'you will not be wronged'. Therefore, the subjective case in the passive voice sentence has been changed from 2nd person plural pronoun [you] into the 3rd person plural pronoun [they]. (4:77)
- 'مَنْ أَضَلَّ اللَّهُ' has wrongly been rendered as 'whoso God hath led astray' instead of 'whomsoever Allāh hath led astray' because the nominative form of the pronoun 'who' has been changed into the accusative form 'whom'. (4:88)
- 'مِنْ بَعْدَمَا بَيَّنَّا' is rendered as 'مِنْ بَعْدَمَا بَيَّنَّاهُ' i.e. 'After that we have made manifest' instead of 'After that it has become manifest'. (4:115)
- 'سَوْفَ يُؤْتِيهِمْ' has wrongly been rendered as 'سَوْفَ نُؤْتِيهِمْ' i.e. 'we will give them' instead of 'He will give them' because the subjective case of the 3rd person plural pronoun 'he' has wrongly been changed into the 1st person plural pronoun 'we'. (4:152)
- 'بَعَثْنَا' has wrongly been rendered as 'بَعَثَ' i.e. 'He raised up' instead of 'We raised up' for the 1st person plural pronoun 'we' has been changed into the 3rd person singular pronoun 'he'. (5:12)
- 'كَتَبْنَا عَلَيْهِمْ' has wrongly been rendered as 'كَتَبْنَا عَلَيْكَ' i.e. 'We have prescribed for thee' instead of 'We have prescribed for them' because the prepositional phrase has been changed from the 3rd person plural pronoun 'them' into the 2nd person singular pronoun 'thee'. (5:45)
- 'رَبُّهُمْ' is rendered as 'Him' instead of 'their Lord'. (6:1)
- 'يُرْسِلُ عَلَيْكُمْ' has wrongly been rendered as 'يُرْسِلُ عَلَيْهِمْ' i.e. 'He sends to them' instead of 'He sends

to you' because the prepositional phrase has been changed from the 2nd person plural pronoun 'you' into the 3rd person plural pronoun 'them'. (6:61)

'تُحْشَرُونَ' has wrongly been rendered as 'نُحْشَرُ' i.e. 'we shall be gathered' instead of 'you shall be gathered' because the subject has been changed from 2nd person plural pronoun into 1st person plural pronoun. (6:72)

'بَيِّنَةٌ مِنْ رَبِّكُمْ' is rendered as 'بَيِّنَةٌ مِنْ رَبِّهِمْ' i.e. 'A manifest sign from their Lord' instead of 'A manifest sign from your Lord' because the prepositional phrase has been changed from the 2nd person plural pronoun into the 3rd person plural pronoun. (6:157)

'مِنْ رَبِّكُمْ' is rendered as 'مِنْ رَبِّي' i.e. 'from my Lord' instead of 'from your Lord' because the prepositional phrase has been changed from the 2nd person plural pronoun into the 1st person singular pronoun. (7:105)

'بِصَاعِرٍ مِنْ رَبِّكُمْ' is rendered as 'بِصَاعِرٍ مِنْ رَبِّي' i.e. 'perceptions from my Lord' instead of 'perceptions from your Lord' because the prepositional phrase has wrongly been changed from the 2nd person plural pronoun into the 1st person singular pronoun. (7:203)

'عَهْدُهُمْ' is rendered as 'عَهْدِكُمْ' i.e. 'your covenant' instead of 'their covenant' as the accusative phrase has wrongly been changed from 3rd person plural pronoun into the 2nd person plural pronoun. (9:4)

'أَنْ يُتِمَّ نُورَهُ' is rendered as 'أَنْ نَتِمَّ نُورَهُ' i.e. 'that we should perfect His light' instead of 'that He should perfect His light' because the 3rd person singular pronoun [He] has wrongly been changed into the 1st person plural pronoun [we]. (9:32)

'إِنْ تَسْتَغْفِرْ' is rendered as 'إِنْ يَسْتَغْفِرُوا' i.e. 'if they should ask forgiveness' instead of 'if ye should ask forgiveness' as the 2nd person singular pronoun [ye] has wrongly been changed into the 3rd person plural pronoun [they]. (9:80)

'لَوْ كَانُوا يَفْقَهُونَ' is rendered as 'لَوْ كُنْتُمْ تَفْقَهُونَ' i.e. 'if ye could but discern' instead of 'if they could but discern' because the 3rd person plural pronoun [they] has wrongly been changed into the 2nd person plural pronoun [ye]. (9:81)

'يَحْشُرُهُمْ' is rendered as 'نَحْشُرُهُمْ' i.e. 'we will gather them' instead of 'He will gather them' as the 3rd person singular pronoun [He] has wrongly been changed into the 1st person plural pronoun [we]. (10:45)

'مَلَائِهِمْ' is rendered as 'مَلَأَهُ' i.e. 'his chiefs' instead of 'their chiefs' as the 3rd person plural pronoun [their] has wrongly been changed into the 3rd person singular pronoun [his]. (10:83)

'إِنْ طَرَدْتَهُمْ' is rendered as 'إِنْ طَرَدْتَكُمْ' i.e. 'were I to repulse you' instead of 'were I to repulse them' because the 3rd person plural pronoun [them] has wrongly been changed into the 2nd person plural pronoun [you]. (11:30)

'تَقُولُونَ' is rendered as 'تَقُولُونَ' i.e. 'ye say' instead of 'we say' because the 1st person plural pronoun [we] has wrongly been changed into the 2nd person plural pronoun [you]. (12:66)

'أَخَذْتَهُمْ' is rendered as 'أَخَذَهُمْ' i.e. 'it caught them up' instead of 'I caught them up' because the subjective case has wrongly been changed from the 1st person singular pronoun [I] into the 3rd person singular pronoun [it]. (13:32)

'خَلَقَهَا' is rendered as 'خَلَقْنَاهَا' i.e. 'have we created them' instead of 'He has created them' as the subjective case has wrongly been changed from the 3rd person singular pronoun [He] into the 1st person plural pronoun [we]. (16:5)

'أَفَلَا يَذَكَّرُونَ' is rendered as 'أَفَلَا يَذَكَّرُونَ' i.e. 'Are they then unmindful' instead of 'Are you then unmindful' because the 2nd person plural pronoun [ye] has wrongly been changed into the 3rd person plural pronoun [they]. (16:17)

'وَالَّذِينَ يَدْعُونَ' is rendered as 'وَالَّذِينَ تَدْعُونَ' i.e. 'And whom ye call' instead of 'And whom they call'

as the 3rd person plural pronoun [they] has been changed into the 2nd person plural pronoun [ye]. (16:20)

'يُسِرُّونَ' is rendered as 'تُسِرُّونَ' i.e. 'ye keep secret' instead of 'they keep secret' because the 3rd person plural pronoun [they] has wrongly been changed into the 2nd person plural pronoun [ye]. (16:23)

'يُعْلِنُونَ' is rendered as 'تُعْلِنُونَ' i.e. 'ye disclose' instead of 'they disclose' as the 3rd person plural pronoun [they] has wrongly been changed into the 2nd person plural pronoun [ye]. (16:24)

'بَعَثْنَا عَلَيْكُمْ' is rendered as 'بَعَثْنَا عَلَيْهِمْ' i.e. 'we sent over them' instead of 'we sent over you' as the prepositional phrase has wrongly been changed from the 2nd person plural pronoun [you] into the 3rd person plural [them]. (17:5)

'كَمَا يَقُولُونَ' is rendered as 'كَمَا تَقُولُونَ' i.e. 'As ye say' instead of 'As they say' because the 3rd person plural pronoun [they] has wrongly been changed into the 2nd person plural pronoun [ye]. (17:42)

'وَيَظُنُّونَ إِن لَّبِثُواْ إِن لَّبِثْتُمْ' is rendered as 'وَيَظُنُّونَ إِن لَّبِثُواْ' i.e. 'And they think that they have not tarried' instead of 'And you think that you have not tarried' because this whole sentence has wrongly been changed from the 2nd person plural pronoun [you] into the 3rd person plural pronoun [they]. (17:52)

'رَبِّكُمْ' is rendered as 'رَبِّنَا' i.e. 'Our Lord' instead of 'your Lord' because the genitive case has wrongly been changed from the 2nd person plural pronoun [your] into the 1st person plural pronoun [our]. (18:16)

'فَارَادَ رَبُّكَ' is rendered as 'فَارَادَ رَبُّهُمْ' i.e. 'And their Lord desired' instead of 'And your Lord desired' as the genitive case has wrongly been changed from the 2nd person singular pronoun [your] into the 3rd person plural pronoun [their]. (18:82)

'وَجَعَلْنَا فِيهَا فِجَاجًا' is rendered as 'وَجَعَلَ فِيهَا فِجَاجًا' i.e. 'And He made therein open roads' instead of 'And We made therein open roads' as the subjective case of the sentence has wrongly been changed from the 1st person plural pronoun [We] into the 3rd person singular pronoun [He]. (21:31)

'تَصِفُونَ' is rendered as 'يَصِفُونَ' i.e. 'they ascribe' instead of 'you ascribe' as the subjective case has wrongly been changed from the 2nd person plural pronoun [you] into the 3rd person plural pronoun [they]. (21:112)

'يَحْكُمُ بَيْنَكُمْ' is rendered as 'يَحْكُمُ بَيْنَهُمْ' i.e. 'shall judge between them' instead of 'shall judge between you' as the prepositional phrase has wrongly been changed from the 2nd person plural pronoun [between you] into the 3rd person plural pronoun [between them]. (22:69)

'كُنْتُمْ فِيهِ تَخْتَلِفُونَ' is rendered as 'كَانُوا فِيهِ يَخْتَلِفُونَ' i.e. 'whereon they disagreed' instead of 'wherein you disagreed' as the whole sentence has wrongly been changed from the 2nd person plural pronoun [you] into the 3rd person plural pronoun [they]. (22:69)

'سُبْحٰنَكَ' is rendered as 'سُبْحٰنَهُ' i.e. 'Celebrated be His praises' instead of 'Celebrated be Thy praises' as the possessive case has wrongly been changed from the 2nd person singular pronoun [Thy] into the 3rd person singular pronoun [His]. (24:16)

'وَيَوْمَ تُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُكُمْ بِمَا عَمِلْتُمْ' is rendered as 'وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا' i.e. 'And the day ye shall be sent back to Him then He will inform you of what ye have done' instead of 'And the day they will be sent back to Him then He will inform them of what they have done' because all of the pronouns used in this sentence have wrongly been changed from the 3rd person plural pronoun [they / them] into the 2nd person plural pronoun [you / you]. (24:64)

'إِن كُنَّا نَحْنُ الْغَالِبِينَ' is rendered as 'إِن كَانُوا هُمُ الْغَالِبِينَ' i.e. 'if we gain the upper hand' instead of 'if they gain the upper hand' as the whole of the sentence has wrongly been changed from the 3rd person plural pronoun [they] into the 1st person plural pronoun [we]. (26:40)

'مَا تَخْفُونَ وَمَا تُعْلِنُونَ' is rendered as 'مَا يُخْفُونَ وَمَا يُعْلِنُونَ' i.e. 'what they hide and what they manifest' instead of 'what ye hide and what ye manifest' because all the pronouns in this conjunctive sentence have wrongly been changed from the 2nd person plural pronouns [ye] into the 3rd person plural pronouns [they]. (27:25)

'لَا يَمْلِكُونَ لَكُمْ رِزْقًا' is rendered as 'لَا يَمْلِكُونَ لَهُمْ رِزْقًا' i.e. 'they cannot control for themselves provision' instead of 'they cannot control for you provision' as the prepositional phrase has wrongly been changed from the 2nd person plural pronoun [you] into the 3rd person reflexive plural pronoun [themselves]. (29:17)

'لَقَدْ آتَيْنَا' is rendered as 'لَقَدْ آتَيْتُمْ' i.e. 'we have tarried' instead of 'you have tarried' as the subjective case has been changed from the 2nd person plural pronoun [you] into the 1st person plural pronoun [we]. (30:56)

'فِي قُلُوبِكُمْ' is rendered as 'فِي قُلُوبِهِمْ' i.e. 'in their hearts' instead of 'in your hearts' as the genitive case has wrongly been changed from the 2nd person plural pronoun [your] into the 3rd person plural pronoun [their]. (33:51)

'لَا يُعْزَبُ عَنْهُ' is rendered as 'Nor shall there escape from it' instead of 'Nor shall there escape from Him' as the pronoun 'u' has wrongly been defined as 'it' instead of 'Him' as the Qur'anic text is describing itself. "Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth" [31]. (34:3)

'وَلَنْ يَجِدُوا' is rendered as 'وَلَنْ يَجِدُوا' i.e. 'they shall not find' instead of 'And you shall not find' as the 2nd person singular pronoun [you] has wrongly been changed into the 3rd person plural pronoun [they]. (35:43)

'وَالِيهِ تُرْجَعُونَ' is rendered as 'وَالِيهِ أَرْجِعُ' i.e. 'And unto whom I must return' instead of 'And unto Whom you shall be returned' as the passive voice sense has been changed from the 2nd person plural pronoun [you] into the active voice 1st person singular pronoun [I]. (36:22)

'يَتَذَكَّرُونَ' is rendered as 'يَتَذَكَّرُونَ' i.e. 'they remember' instead of 'you remember' as the 2nd person plural pronoun [you] has wrongly been changed into the 3rd person plural pronoun [they]. (40:58)

'الَّذِي خَلَقَكُمْ' is rendered as 'الَّذِي خَلَقَهُمْ' i.e. 'who created you' instead of 'Who created them' as the direct object of the sentence has wrongly been changed from the 3rd person feminine plural pronoun [them (women)] into the 2nd person masculine plural pronoun [you]. (41:37)

'وَوَقَّيْنَهُمْ' is rendered as 'وَوَقَّيْنَهُمْ' i.e. 'And we will keep them from' instead of 'And he will keep them from' as the subject of the sentence has wrongly been changed from the 3rd person singular pronoun [he] into the 1st person plural pronoun [we]. (44:56)

'أَفَلَا يَتَذَكَّرُونَ' is rendered as 'أَفَلَا يَتَذَكَّرُونَ' i.e. 'will they not then mind' instead of 'will you not then mind' as the subjective case of the sentence has wrongly been changed from the 2nd person plural pronoun [you] into the 3rd person plural pronoun [they]. (45:23)

'أَعْمَالِكُمْ' is rendered as 'أَعْمَالَهُمْ' i.e. 'their works' instead of 'your works' as the genitive case has wrongly been changed from the 2nd person plural pronoun [your] into the 3rd person plural pronoun [their]. (47:30)

'أَأَنْتُمْ تَخْلُقُونَهُ' is rendered as 'أَأَنْتُمْ تَخْلُقُونَهُ' i.e. 'Do we create it?' instead of 'do you create it?' as the subjective case of the interrogational sentence has wrongly been changed from the 2nd person plural pronoun [you] into the 1st person plural pronoun [we]. (56:59)

'وَإِذَا رَأَيْتَهُمْ' is rendered as 'وَإِذَا رَأَيْتَهُمْ' i.e. 'when thou seest them [i.e. the boys]' instead of 'And when you will see there [i.e. the garden]' because the adverb 'ثُمَّ' [there] has wrongly been changed into the 3rd person plural pronoun [them]. (76:20)

'وَالْقَمَرَ إِذَا تَلَّهَا' is rendered as 'وَالْقَمَرَ إِذَا تَلَّهَا' i.e. 'And the moon when it follows him [i.e. the sun]'

instead of 'And the moon when it follows her [the sun]' because the 'moon' rather than the 'sun' is considered as a masculine noun in Arabic as follows: ' فَلَمَّارَ الشَّمْسِ بَارِغَةً ' [32] and ' فَلَمَّارَ الْقَمَرِ بَارِغًا ' [33]. Here, We can see that the "ة" of 'femininity' has been used in the adjective of ' الشَّمْسِ ' [the sun] i.e. 'بَارِغَةً' rather than ' الْقَمَرِ ' [the moon] i.e. 'بَارِغًا' without 'ة' [the round 'Tā' of femininity]. (91:2)

Errors of Verb

A word or group of words that expresses an action (such as eat), an event (such as happen) or a state (such as exist). Kinds of verb are “regular/irregular and transitive/intransitive”. [34] A part of speech that expresses action or a state of being. [35] In short, it can be said that most verbs are action words that tell you what people, animals or things are doing.[36]

' مَا آتَيْنَاكُمْ ' is rendered as ' مَا آتَيْنَاكُمْ بِهِ ' i.e. 'what we have brought you with' instead of 'what we have given you'. (2:63)

' يَكْسِبُونَ ' is rendered as 'they gain' instead of 'they earn' as 'earning' concerns to the performance of service or return of something whereas it is not necessary for 'gaining' [37]. (2:79)

' وَلَا لَهُمْ يَنْظُرُونَ ' is rendered as 'nor shall they be looked upon' instead of 'nor shall they be reprieved' as the reference to the context and even through the holy traditions, we find the same. (2:162)

' أَمْ حَسِبْتُمْ ' is rendered as 'did you count' instead of 'did you think'. (2:214)

' فَإِنْ فَاءً وَأَوْ رُجُوعًا ' is rendered as 'but if they break their vow' instead of 'but if they return' i.e. if they make 'رُجُوعًا' to their wives [then Allāh is Oft-Forgiving]. (2:226)

' وَاللَّهُ يَضِيقُ ' is rendered as 'God closes His hand' instead of 'Allāh straitens (the provision)'. (2:245)

' مَنِ اعْتَرَفَا ' is rendered as 'who laps' instead of 'who sips' as the lapping is like animals particularly the dogs / the cats as follows: 'sth (of animals) to drink sth with quick movements of the tongue' [38]. (2:249)

' مَكَرَ اللَّهُ ' is rendered as 'God was crafty' instead of ' Allāh planned / schemed'. (3:54)

' كَلَّمَاتٍ ضَجَّتْ جُلُودُهُمْ ' is rendered as 'whenever their skins are well done' instead of 'whenever their skins are burnt out' because the skins are already 'well done' as the main function of a skin is protection as follows: "It covers the underlying muscles, protects them from injury, and in virtue of its padding of fat prevents them from extremes of temperature. The hair, fur, wool or feathers assist this heat regulating mechanism more still" [39]. (4:56)

' نُصَلِّهِ ' is rendered as 'we will make him reach' instead of 'We will burn him'. (4:115)

' يَكُونُ لَهُ وَلَدٌ ' is rendered as 'he should beget a son' instead of 'he should have a son'. (4:171)

' أَوْ لَمَسْتُمُ النِّسَاءَ ' is rendered as 'or ye have touched women'. 'Touching' must be defined within brackets i.e. "or ye have had sexual contact with women". (5:6)

' كَسَبُوا ' is rendered as 'they erred' instead of 'they earned'. (5:38)

' وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ' is rendered as 'And God will not hold thee free from men' instead of 'And Allāh will protect thee from mankind'. (5:67)

' لَا يَنْتَاهُونَ ' is rendered as 'they would not desist' instead of 'they would not forbid one another' as it is on the pattern of ' يَتَفَاعَلُونَ ' i.e. some mutual action. (5:79)

The verb ' تَعْمَلُونَ ' has been rendered as 'تَعْلَمُونَ' i.e. 'you know' instead of 'you do'. (5:105)

' الْعَلَهُمْ يَفْقَهُونَ ' is rendered as 'haply they may discriminate' instead of 'that they may understand'. (6:65)

' أَفْءِدَةٌ وَلِيْتَصْنَفِي ' is rendered as 'And let the hearts listen' instead of 'And that the hearts may incline'. (6:113)

' وَلَا تَعْنُوا فِي الْأَرْضِ ' is rendered as 'And waste not the land' instead of 'And do not wander about in the earth'. (7:74)

'فَلَا تَنْتَظِرُونَ' is rendered as 'And do not wait' instead of 'so give me no respite'. (7:195)
 'أَطِيعُوا اللَّهَ وَأَطِيعُوا رَسُولَهُ' is rendered as 'Fear God and His Apostle' instead of 'Obey Allāh and His Apostle' because the commandment 'اطيعوا' means: 'to perform الطاعة' as it has been mentioned in the following: 'أطيعوا الله وأطيعوا رسوله' {Obey Allāh and His Apostle} He Almighty commanded them to be obedient unto Allāh and His Apostle. [40](8:46)
 'قَاتِلُوا' is rendered as 'أَقْتُلُوا' i.e. 'kill' instead of 'fight'. (9:14)
 'وَلَا يَطْعُونَ مَوْطِئًا' is rendered as 'nor do they stop' instead of 'nor they step any step'. (9:120)
 'عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ' is rendered as 'hard for him to bear is it that ye commit iniquity' instead of 'hard for him to bear is it that you should receive any difficulty'. (9:128)
 'لَا يَخْسِرُونَ' is rendered as 'they shall not be cheated' instead of 'they shall not be given diminished / they shall not be made to suffer loss' as it does not befit Allāh to cheat. (11:15)
 'تَادِي' is rendered as 'went' instead of 'he called upon'. (11:45)
 'يُجَادِلُنَا' is rendered as 'he wrangled with us'. Wrangling with Allāh! My goodness! It should have been rendered as 'he pleaded with us' because 'wrangling' means: "An angry noisy argument or dispute; A noisy fight : altercation, quarrel, squabble, fight, scrap, scuffle, dustup (slang), set-to, wrangle, clash, row, melee, brawl, fracas, riot, fistfight, slugfest, dogfight, catfight, free-for-all, knock-down-and-drag-out, affray, rumpus, ruckus, barney (British), donnybrook, fray, ruction, tumult". [41]Is it all with Allāh, the Creator? It was not done by Abraham (peace be upon him) unto Allāh Almighty but he just pleaded on the behalf of the nation of Lot (peace be upon him) and even this plea was with the angels as it has been described in the following: 'يُجَادِلُنَا وَالْمَرَادُ: {He pleaded with us} and it means: he pleaded with our sent ones (angels) [42]. (11:74)
 'الَّذِينَ اتَّقَوْا' is rendered as 'those who believe' instead of 'those who fear' because the verb 'اتقوا' means: 'to fear Allāh from committing sins or fornication etc' as it has been interpreted in the following: 'الَّذِينَ اتَّقَوْا' {Those who fear} the polytheism and the sins[43]. (12:109)
 'وَوَظَنُوا أَنَّهُمْ قَدْ كَذَّبُوا' is rendered as 'And they (the messengers) thought that they were proved liars' instead of 'And they thought that they were denied / belied'. (12:110)
 'الَّذِينَ يَصِلُونَ' is rendered as 'who attain' instead of 'who join'. (13:21)
 'مُفْرَطُونَ' is rendered as 'they shall be sent on' instead of 'they shall be neglected'. (16:62)
 'وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا' is rendered as 'And when those who join their partners with God will say' instead of 'And when those who join their partners with Allāh will see'. (16:86)
 'وَمَا يَنْبَغِي لِلرَّحْمَنِ' is rendered as 'but it becomes not the Merciful' instead of 'but it befits not the Beneficent'. (19:92)
 'سَيَجْعَلُ' is rendered as 'will give' instead of 'will make'. (19:96)
 'أَكَادُ أَخْفِيهَا' is rendered as 'I almost make it appear' instead of 'I almost make it hidden'. (20:15)
 'أَنْ يُفْضَى إِلَيْكَ وَخِيَةَ' is rendered as 'before its inspiration is decided for thee' instead of 'before its revelation / inspiration is completed unto thee'. (20:114)
 'فَتَسْفَى' is rendered as 'or thou will be wretched' instead of 'or thou come to toil'. (20:117)
 'فَعْوَى' is rendered as '(Adam) went astray' instead of '(Adam) erred'. (20:121)
 'تُسْحَرُونَ' is rendered as 'ye be infatuated' instead of 'ye be bewitched' as there is a difference between magic and passion. (23:89)
 'فَاتِيَا' is rendered as 'go to Pharaoh' instead of 'come you both to Pharaoh'. (26:16)
 'وَمَا أَرِيدُ أَنْ أُشَقَّ عَلَيْكَ' is rendered as 'For I do not wish to make it wretched for thee' instead of 'For I do not wish to make it hard for thee'. (28:27)
 'لَنُنَبِّئَنَّهُمْ' is rendered as 'لَنُنَبِّئَنَّهُمْ' i.e. 'we will surely inform them' instead of 'we will surely house them' and the same can be verified from the following: 'لَنُنَبِّئَنَّهُمْ مِنْ الْجَنَّةِ غُرَفًا عَالِيَةً.'

{We shall surely house them} i.e. We shall surely harbor them in the high chambers of paradise [44]. (29:58)

'لِتَسْكُنُوا إِلَيْهَا' is rendered as 'with whom ye may cohabit' instead of 'that you may find repose in them' as the word 'cohabit' is neither meant nor suitable here because 'repose' i.e. the act of resting is not therein and again that 'cohabit' has the meaning of illegal sexual relationship too. [45] It can, further, be defined with the help of the following Tafsīr: 'اتنسوا اي: تانسوا اي: لتسكنوا اليها') {That you may find repose in them} i.e. you may have company (or friendliness) with them [46]. (30:21)

'فَلَا تَغُرَّنَّكُمْ' is rendered as 'Say, 'Let not beguile you" instead of 'So let not beguile you'. (31:33)

'وَبَدَأَ خَلْقَ الْإِنْسَانِ' is rendered as 'And produced the creation of man' instead of 'And began the creation of man'. (32:7)

'يُصَلِّونَ عَلَى النَّبِيِّ' is rendered as 'pray for the prophet'. Will Allāh pray for the prophet? It should have been rendered as 'send blessings on the Prophet'. (33:56)

'أَجْرَمْنَا' is rendered as 'we have sent' instead of 'we have committed'. (34:25)

'وَأَسْرَوْا النَّدَامَةَ' is rendered as 'And they shall display repentance' instead of 'And they shall conceal repentance' as it has been mentioned in the following: 'اضمر الندم كلا الفريقين و اخفاه اي: وأسروا الندامة') {And they shall conceal the repentance} i.e. both parties will secrete the repentance and conceal it from its companion [47]. (34:33)

'إِنَّا نَطَّيَّرْنَا بِكُمْ' is rendered as 'verily, we have augured concerning you' instead of 'verily, we have augured ill concerning you'. (36:18)

'يَخُوضُوا' is rendered as 'to ponder' instead of 'to talk nonsense'. (43:83)

'ادّوا اليّ' is rendered as 'send back to me' instead of 'give upto me'. (44:18)

'إِذَا أَكْحَنْتُمُوهُمْ' is rendered as 'ye have massacred them' instead of 'ye have killed them'. Actually, the word 'massacre' means: general slaughter neglecting all the principles while the killing mentioned in the verse is bound with rules and regulations. (47:4)

'الَّذِينَ آمَنُوا' is rendered as 'those who misbelieve' instead of 'those who believe'. (47:20)

'فَلَوْ صَدَقُوا اللَّهَ' is rendered as 'if they believed God' instead of 'if they had been true to Allāh'. (47:21)

'لَنْ يَرِيَكُمْ' is rendered as '[God] will not cheat you' instead of 'will not reduce (your reward)'. (47:35)

'لَعَنْتُمْ' is rendered as 'you would commit a sin' instead of 'you would be in trouble'. (49:7)

'قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا' is rendered as 'say, you do not believe; but say, you have become Muslims' i.e. the Muslims are not the believers. What a wrong sense and even non-sense! It should have been rendered thus: 'say, you have not (yet) believed but say, 'we have (only) surrendered'. (49:14)

'لَا يَلْتَكُمُ' is rendered as 'God will not defraud you' instead of 'Allāh will not decrease from you' as the word 'defraud' does not befit Allāh (49:14)

'وَأَقْبَلِ بَعْضُهُمْ عَلَى بَعْضٍ' is rendered as 'And they shall accost each other' instead of 'And they shall advance to each other' for the word 'Accost' is not suitable for the dwellers of paradise as there is no aggression or hostility in paradise. (52:25)

'فَالْتَمَسُوا نُورًا' is rendered as 'And beg a light' instead of 'then seek light'. (57:13)

'إِذَا نَاجَيْتُمُ الرَّسُولَ' is rendered as 'when ye address the Apostle' instead of 'when you say something to the Apostle secretly'. (58:12)

'أَطِيعُوا اللَّهَ وَرَسُولَهُ' is rendered as 'fear God and His Apostle' instead of 'obey Allāh and His Apostle'. (58:13)

'وَبَدَّابَيْنَنَا وَبَيْنَكُمْ' is rendered as 'between us and you is begun' instead of 'Appeared between us and

you'. (60:4)
 'فَرَضَ اللَّهُ' is rendered as 'God has allowed' instead of 'Allāh has ordained'. (66:2)
 'ذَرَأَكُمُ' is rendered as 'sowed you' i.e. 'زَرَعَكُمُ' instead of 'dispersed you'. (67:24)
 'وَلَا يَحْضُرُ' is rendered as 'nor was he particular' i.e. 'وَلَا يَخْصُ' instead of 'nor he urged'. (69:34)
 'أَحْصَيْنَاهُ كِتَابًا' is rendered as 'have we remembered in a book' instead of 'We have recorded in a Book'. (78:29)
 'رَانَ عَلَى قُلُوبِهِمْ' is rendered as 'has settled upon their hearts' instead of 'is rust upon their hearts'. (83:14)
 'الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى' is rendered as 'he who gives his wealth in alms' instead of 'he who gives his wealth to purify (himself)'. (92:18)
 'فَلَا تَنْهَرْ' is rendered as 'Drive him not away' instead of 'Chide him not'. (93:10)
 'وَأَنْحَرْ' is rendered as 'And slaughter (victims)' instead of 'And sacrifice' because the former is an ambiguous and doubtful translation though the animal - being sacrificed - is also called a 'victim' but simultaneously it also means: 'A person who is tricked; suffers injury and loss'. (108:2)

Errors of Adverb

Any of a class of words used to modify the meaning of a verb, adjective, or other adverb, in regard to time, place, manner, means, cause, degree etc.: one of the eight traditional parts of speech.[48] A word that adds more information about place, time, manner, cause or degree to a verb, an adjective, a phrase or another adverb: In 'speak kindly', 'incredibly deep', 'just in time' and 'too quickly', 'kindly', 'incredibly', 'just' and 'too' are all adverbs.[49] Word that modifies or qualifies an adjective, verb or other adverb, expressing a relation of place, time, circumstance, manner etc. (e.g. gently, so, now, where, why). [50]

'كَمَا أَرْسَلْنَا' is rendered as 'Thus have we sent' instead of 'As we have sent'. (2:151)
 'عَفِيَ لَهُ شَيْءٌ' is rendered as 'is pardoned at all' instead of 'is pardoned somewhat'. (2:178)
 'أَنَّى هَذَا' is rendered as 'how is this?' instead of 'whence is this?'. (3:165)
 'بِمَا كُنْتُمْ تَعْمَلُونَ' has wrongly been rendered as 'that which you do not' instead of 'that which you do' because the 'مَامَوْصُولَةٌ' [relative pronoun مَا] has been rendered as 'مَانَا فِيَّةٌ' [negating 'مَا' i.e. the adverb 'not']. (5:105)
 'وَأَمَّا' is rendered as 'وَعَسَى' i.e. 'And it may be' instead of 'And if'. (6:68)
 'إِنَّمَا' is rendered as 'إِنَّ' i.e. 'verily' instead of 'if'. (7:35)
 'وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ' is rendered as 'we have only sent thee to men generally' instead of 'we have only sent thee unto all mankind'. (34:28)
 'أَلْيَوْمِ' is rendered as 'on that day' instead of 'today / this day'. (36:65)
 'طِبَاقًا' is rendered as 'in stories' instead of 'one above the other'. (67:3)
 'هَنِيئًا' is rendered as 'with good digestion' instead of 'At ease'. (69:24)

Errors of Adjective

A word used to limit or qualify a noun. [51] A part of speech that describes, qualifies, or places limits on a noun or pronoun. [52] Any of a class of words used to modify a noun or other substantive by limiting, qualifying, or specifying and distinguished in English morphologically by one of several suffixes, such as -able, -ous, -er, and -est, or syntactically by position directly preceding a noun or nominal phrase, such as white in a white house.[53] A word that describes a person or thing, for example big, red and clever in a big house, red wine and a clever idea. [54] 'عَظِيمٌ' is rendered as 'grievous' instead of 'great' i.e. the Quality instead of the quantity. (2:7)

'الْحَيْلُ الْمُسَوَّمَةُ' is rendered as 'horses well-bred' instead of 'branded horses'. (3:14)
 'الْحُجَّةُ الْبَالِغَةُ' is rendered as 'searching argument' instead of 'perfect argument'. (6:149)
 'كَيْلٌ يَسِيرٌ' is rendered as 'A small measure' instead of 'An easy load' as the former defines the measuring thing while the latter is to define the measured thing. (12:65)
 'فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ' is rendered as 'that the creation seem familiar to them' instead of 'that the creation seem similar to them'. (13:16)
 'قَصْرٍ مَشِيدٍ' is rendered as 'lofty palace' instead of 'strongly built palace'. (22:45)
 'صَلَاةَ الْعِشَاءِ' is rendered as 'the evening prayer' instead of 'the night prayer'. (24:58)
 'أَوْفُوا الْكَيْلَ' is rendered as 'give good measure' instead of 'give full measure'. (26:181)
 'ذِي الطَّوْلِ' is rendered as 'Long-suffering' instead of 'The Bountiful / The Bestower'. (40:3)
 'قَوْمًا بُورًا' is rendered as 'corrupt people' instead of 'people bound to perish'. (48:12)
 'مَا أَصْحَابُ الْمَشْأَمَةِ' (The word 'الْمَشْأَمَةُ' i.e. 'on the left hand' is missed from being rendered while the interpretation has been added therein i.e. 'what unlucky fellows!'. (56:9)
 'عَذَابًا أَلِيمًا' is rendered as 'mighty woe' instead of 'painful torment' as the word 'الْيَمَامَا' has wrongly been rendered as 'mighty' instead of 'painful'. (73:13)

Errors of Conjunction

A conjunction is the state of being joined together. [55]A word used to connect words, phrases, clauses, and sentences. [56]An Uninflected word used to connect clauses or sentences or to coordinate words in same clause.[57]A word that joins words, phrases or sentences, for example 'and', 'but', 'or'. [58]

'فَأَمَّا الَّذِينَ آمَنُوا' is rendered as 'And as for those who believe' instead of 'So, as for those who believe'. (2:26)
 'فَقَلِيلًا مِّمَّنْ آمَنُوا' is rendered as 'few it is who do believe' instead of 'few it is what they believe'. (2:88)
 'لَوْلَا يَكَلِّمُنَا اللَّهُ' is rendered as 'unless God speak to us' instead of 'why does Allāh not speak to us?'. (2:118)
 'يَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبْ مَنْ يَشَاءُ ط وَاللَّهُ غَفُورٌ رَحِيمٌ' is rendered as 'He forgives whom He pleases, and punishes whom He pleases; for God is forgiving and merciful'. The conjunction 'for' is wrongly used in the stead of the conjunction 'And'. (3:129)
 'لِلَّذِينَ أَحْسَنُوا' is rendered as 'for those if they do good' instead of 'for those who do good'. (3:172)
 'عِنْدَ رَبِّهِمْ' is rendered as 'And their Lord' instead of 'with their Lord'. (6:127)
 'إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ' is rendered as 'Verily, thy Lord is swift to punish, but, verily, He is forgiving and merciful'. The conjunction 'but' is always to negate the previous statement and, hence, it is negating Allāh's swiftness in punishment. The translation, therefore, should be thus: 'Verily, thy Lord is Swift to punish and verily, He is Forgiving, Merciful'. (6:165)
 'جِجَارَةً مِّنْ سِجِّيلٍ' is rendered as 'stones and baked clay' instead of 'stones of baked clay'. (11:82)
 'جَنَّاتٍ مِّنْ نَّخِيلٍ' is rendered as 'gardens and palms' instead of 'gardens of date palm'. (36:34)
 'إِنْ نَفَعَتِ الذِّكْرَى' is rendered as 'for, verily, the reminder is useful' instead of 'If the reminder is useful'. (87:9)
 'وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ' is rendered as 'And though a dweller in this land' instead of 'And thou art a dweller in this land'. (90:2)

Errors of Preposition

As we know that a preposition is "to indicate the relation of a substantive (the object of the preposition) to another substantive, a verb or an adjective". [59]A word serving to mark relation

between the noun or pronoun; it governs and normally precedes. [60]A word or group of words, such as in, from, to, out of and on behalf of, used before a noun or pronoun to show place, position, time or method. [61]

'لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ' is rendered as 'God has cursed them in their unbelief' instead of 'Allāh has cursed them for their unbelief' because this is the 'بَاءٌ سَبَبِيَّةٌ' [the Bā of cause/reason]. (2:88)

'اسْتَعِينُوا بِالصَّبْرِ' is rendered as 'seek aid from patience' instead of 'seek aid by patience'. (2:153)

'إِلَى صِرَاطٍ مُسْتَقِيمٍ' is rendered as 'into the right way' instead of 'unto the right way'. (3:101)

'إِنَاءَ اللَّيْلِ' is rendered as 'throughout the night' instead of 'during the hours of the night'. (3:113)

'مَعَهُ رِبِّيُونَ كَثِيرٌ' is rendered as 'myriads fought against him' instead of 'myriads fought beside him / alongwith him'. (3:146)

'وَيَمَا أَنْفَقُوا' is rendered as 'And in that they expend' instead of 'And because they expend'. (4:34)

'وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا' is rendered as 'so be not with the treacherous a disputant' instead of 'so be not for the treacherous a disputant'. (4:105)

'وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ' is rendered as 'And your feet down to the ankles' instead of 'And (wash) your feet up to the ankles'. (5:6)

'فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا' is rendered as 'who has any hold on God' instead of 'who has any hold against Allāh'. (5:17)

'وَجَعَلَكُمْ مُلُوكًا' is rendered as 'And made for you kings' instead of 'And made you kings'. (5:20)

'حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ' is rendered as 'God is sufficient for thee, with those who follow thee' instead of 'Allāh is Sufficient for thee and him who follows thee'. (8:64)

'فِيهَا' is rendered as 'for which' instead of 'in which'. (20:18)

'وَادْعُ إِلَى رَبِّكَ' is rendered as 'but call upon thy Lord' instead of 'And call (the people) unto thy Lord'. (22:67)

'نَصِيبِكَ مِنَ الدُّنْيَا' is rendered as 'thy portion in this world' instead of 'thy portion from / of the world'. (28:77)

'يَنْطِقُ عَلَيْكُمْ' is rendered as 'that speaks to you' instead of 'that speaks against you'. (45:29)

'وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ' is rendered as 'And those before him of the overturned cities' instead of 'And those before him and the overturned cities'. (69:9)

'قَبْلِكَ' is rendered as 'قَبْلِكَ' i.e. 'before thee' instead of 'towards thee'. (70:36)

'عَلَيْهِمْ نَارٌ' is rendered as 'for them is fire' instead of 'over them will be fire'. (90:20)

'بِذُنُوبِهِمْ' is rendered as 'in their sins' instead of 'for their sin'. (91:14)

Summary of Research

A movement on the face of earth that appeared only to have the understanding of the Eastern sciences; to perceive the richly knowledge thereof and to have the information about other minerals and treasures thereof and not only to have the perception but also the access thereto; that is the 'Orientalism Movement'. It did focus on the main source of oriental sciences i.e. the holy Qur'an and, particularly, the translation of the Holy Qur'an. The sciences emerging from the holy Qur'an were felt, thereby, a menace unto the western researches for being an eternal and utmost truth wherefore there had been started so many efforts to create doubts in the holy Qur'anic messages, particularly, in the translation and grammatical structure thereof. The English translation of Edward Henry Palmer is one of such endeavors wherein some errors may be unintentionally but some seem to be intentionally made as mistakes therein because the sense has, absolutely, been deformed and, hence, damaged. Therefore, it had been intended to crystallize the theme and scheme of God Almighty that was deformed and damaged; and by the grace of God Almighty, it has come to an end wherein the following things have been

mentioned: The lexical errors found in the translation of Edward Henry Palmer have been pointed out wherein the errors of noun, pronoun, verb, adverb, adjective, conjunction and preposition have been sought out with the suggestions and proofs that shall touch the intellect of the both civilizations i.e. East as well West wherefrom the intelligentsia of both cultures shall be protected from being diverted because it is a known thing that this translation of Edward Henry Palmer does appeal the intellect of Western highly qualified communities, particularly, the Muslim nation therein and outside. As it has been mentioned before, in the worthiness of this translation, it did necessitate to be turned to and, hence, to be crystallized for having an innovatorystyle that really attracts the researchers thereunto. This research has had this purpose thereof and, by the Will of God, it shall do what it has been intended for.

Conclusion

It can, conclusively, be proclaimed that the truest truths and the finest divine grammatical arrangement and style found in the holy Qur'an was being realized a menace by all the unbelieving folk – the atheist, the agnostic, the polytheist etc. – that deny the highly dignified personality of the Holy Prophet Muhammad (blessings and peace be upon him) and supreme divine message of the holy Qur'an that is being verified by the science itself and even by all the scientific researches and going to be verified onward. Edward Henry Palmer had been considered as a hero of 19th century and for having taught the Arabic language, he had had an immense worth and status in the specific area of Qur'anictranslation that had been a guideline for the future researchers. That was why it was intended to turn to reform the deformation made by Palmer when his translation was studied and found so many errors therein because he is a significant figure of orientalism that has not so favoring targets unto Islam or its sources. Despite having knowledge and honor through the holy Qur'an, Palmer has tried his best to veil the truths of the holy Qur'an in the form deformation and defamation thereof that has been, by God's Grace and special succor, clarified and crystallized in these pages above. May this endeavor have a special consent of God Almighty! Amen!

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