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SYNTACTIC ERRORS IN THE QUR'ANIC ENGLISH TRANSLATION BY: ARTHUR JOHN ARBERRY

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ABSTRACT:

It is a fact that the work, in the field of Qur'anic translation by orientalism, is too much to be mentioned here in a few pages. Rather it is expanding in the form of distortion in order to create misconception within the theme and scheme of God Almighty and to deform and defame the holy form and expanding fame of the holy word of Allah Almighty. This task has, specially, been undertaken by Jews and Christians while Allah Almighty has assured about every kind of safety in the 9th verse of the chapter Hijr as follows: {Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an), and surely, We will guard it (from corruption).}[1] Hence, it can, now, be challenged that no corruption or deceitfulness can harm the reliability and accuracy of this Final Word of God Almighty. Just to be just within the countless favors of Almighty Lord upon us, it has been intended to put our own contribution for the safety of the sanctity thereof through getting the "Syntactic Errors" out of the most prominent Qur'anic translation by Arthur John Arberry whose translation has been influencing the modern intellectuals throughout the last two centuries back. Arberry's English translation of the Holy Qur'an has even influenced the Islamic scholars so much that there are some who are ready to have it considered within the Muslim translations of the Holy Qur'an.

Main purpose of this article is to stimulate the Muslim community to have a sufficient interest and awareness concerning this Ultimate Word of God and, simultaneously, to wipe off the deformation and defamation caused by the translation of Arthur John Arberry wherefrom a confusing situation has been made for the fresh or the old Muslim community. This supreme memorandum i.e., the Holy Qur'an must be conveyed to the whole humanity in its actual form to save them from being distracted and, hence, destructed. The foremost goal to be achieved is to keep the mankind on the right path and causing them to be closer to their Sustainer and away from His eternal doom and woe. No such work within the crystallization of the prominent translation of Arthur John Arberry has been found on the face of earth. The corrigenda along with suggestions and propositions has been proffered too. May this contribution of us perform as the channel of direction and assistance unto the all-inclusive humankind as well as the cause of our own salvation!

WORTHINESS OF ARBERRY'S TRANSLATION:

Aruthur John Arberry has translated the Holy Quran in the following beautiful and distinguished style: The translation is in the form of summary of each five verses. The translator has tried his best to proffer in the form of briefest gist and summary and in a very comprehensive style. Qur'anic theme and scheme, certainly appealed him much as he says himself: "I have been at pains to study the intricate and richly varied rhythms which - apart from the message itself - constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind" though in the form of appreciation, Arberry is insulting the same in his saying: "The greatest literary masterpiece of mankind".[2] Arberry's translation deserves the exceptional remarks for its briefness and due to this distinction, it appealed, even, the Muslim intelligentsia so much that they count this translation in the Muslim translations for having beautiful style thereof. His wonderful selection of words and syntactic structure is really appreciable because he tries his best to use Eastern and western proverbs wherever he could find that embellishes his translation much. It has been made direct from the original Arabic text like that of the translation of Muhammad Marmaduke Pickthall though for being a non-Arab, he has erred much in the English translation just like Muhammad Marmaduke Pickthall as he was also a non-Arab. This translation has been acknowledged by the European intellectuals as: "The greatest literary distinction" and for its worth and significance, it has always been benefitted from and availed as a torch for the orientalist, particularly, in the field of Qur'anic studies and translation.

Shortcomings of Arberry's Translation

It is too much difficult to reckon all the errors made by Arberry because he has mostly neglected the letters and partial parts of speech. Therefore, some of these errors that have been found repeatedly are being mentioned, briefly, in the following: The word 'God' has always been given in the place of 'Allāh' that has not the exact meaning therein at all and we know that the word "Allah" has been used in the holy Qur'an more than 2500 times and, hence, these errors would have been of same number if they had been counted. The adverbs [فَا i.e. so], [إِنَّ i.e. no doubt], [أَنَّ i.e. that surely]; [لام توكيد, **emphatic letter 'laam' i.e. must**], the interjection [يا , **O!**], the conjunction [وا و, **and**] and the relative pronoun [ما , **which**] have mostly been missed. The verbs " أتى،

"يَأْتِي" [come, came, come] is mostly rendered as "أَتَى، يُؤْتِي" [give, gave, given] and vice versa and if we count these errors, it would be in thousands and thousands.

Syntactic Errors and Suggestions

A syntax is, actually, a way of expression in the form of phrase, clause or a sentence as it has been defined in the following: The arrangement and interrelationship of words in grammatical constructions.[3] Syntax is a description of way words are put together to make sentences. It describes the order of the subject and verb, the position of auxiliary words and objects, and the relation of modifiers to the words they modify.[4] The way that words and phrases are put together to form sentences in a language; the rules of grammar for this. Moreover, the sentence is (usually) in three kinds: *الاسمية والفعلية* [The Nominative sentence, the verbal sentence and the adverbial sentence; and (the famous scholar) Zimakhshari adds one more sentence i.e. the conditional sentence but according to the most accurate research, it is also counted in the verbal family].[5]

It is, therefore, being tried to find the syntactic errors i.e., the errors in the form of a phrase [a group of words which is part rather than the whole of sentence e.g., 'a wet afternoon' in the sentence "Saturday became a wet afternoon"], a clause [a group of words, consisting of a subject and a finite form of the verb e.g. "I can't cook very well but I make good omelettes" wherein 'I can't cook well' and 'I make good omelettes' are both main independent clauses] or a sentence [a group of words, usually containing a verb which expresses a thought in the form of statement, question, instruction or exclamation] and not only the errors are being highlighted but rather the proofs along with the description is being given and, even, the suggestions are also being proffered so that the damaged sense and distorted form of divine theme and scheme may be crystallized and reformed.

Arberry's Syntactic Errors

"وَعَلَى الَّذِينَ يُطِيقُونَ فَدِيَةً طَعَامٍ مَسْكِينٍ" has wrongly been rendered as 'And for those who are able to fast, a redemption by feeding a poor man'. It should have been rendered as 'And for those who can afford it there is a ransom, the feeding of a needy person' because those who are able to fast, can never offer any ransom except fasting as follows: *وثبت الإطعام للكبير الذي لا يستطيع الصيام* [And the feeding (of a needy) is proved for the old one who is unable to fast.][6]. (2:184)

"فَلَا تَقْرُبُوهَا" has been rendered as 'keep well within them' instead of 'so approach them not'. In other words, the sentence is an imperative one but actually, in the Qur'anic text, it is in negative form i.e., a forbidding commandment but it has been rendered in a bidding commandment and even wrong rendering is being seen that is not matching the sense found in the text. (2:187)

"وَلَوْ أَحْبَبْتُمْ" has been rendered as 'though you may admire her'. A subjective pronoun i.e., 'she' has been replaced by an objective pronoun 'you' and vice versa; whereas it should have been rendered thus: 'though she may please you'. (2:221)

"قال كذالك" has been rendered as 'Even so, God said' instead of 'Even so, he (the angel) said'. In this translation, the addition and even wrong addition is being given because: firstly, the proper noun 'God' is not found in the Qur'anic text and only a pronoun and even attached pronoun **ضمير متصل** has been given while the translator has rendered in a detached form and even rendered in a proper noun in the stead of a pronoun; and again that according to the context and source commentaries of the Holy Qur'an, the 'angel' is being mentioned here rather than God Himself as follows:

. قال - اى الملك . [He said i.e. the angel (said)][7] (3:40)

"وانظروا لا تموتون الا وانتم مسلمون" is rendered as "And see you do not die, save in surrender". It is too ambiguous arrangement, for a reader, to understand because the imperative sense has been changed into an indefinite form whereas the imperative phrase [and see] "وانظروا" is an addition without brackets. It should, therefore, have been rendered thus: "and you should not die save in surrender". (3:102)

"ظن الجاهلية" is rendered as 'pagan's thought' instead of 'the thought of ignorance'. The noun "الجاهلية" has wrongly been rendered as 'pagan's' instead of 'ignorance' whereas we cannot even find the synonyms of both the words similar to one-another. (3:154)

"وتوفنا" is rendered as 'take us to Thee' instead of 'make us die' because the word 'توفى' has the meaning of completion/finishing/death therein instead of only taking someone (to Him). (3:193)

"يوصى بها" is rendered as 'he may bequeath' instead of 'it may be bequeathed' because the phrase is in passive voice sense and it has been changed into active voice sense and even wrongly rendered as "يوصى بها". (4:12)

"ما تنهون عنه" is rendered as 'that are forbidden you' instead of 'that you are forbidden from' because the prepositional phrase 'عنه' has been missed from being rendered and, hence, it shall be an exclusion from the holy Qur'an. (4:31)

"درجات منه" is rendered as 'in ranks standing before Him' instead of 'ranks from Him' because 'standing before Him' is an addition without brackets and even for no purpose at all. (4:96)

"فإذا سجدوا فليكونوا من وراءكم" has been rendered as 'when they bow themselves, let them be behind you' instead of 'when they have bowed, let them be behind you' because they can never be behind while bowing. Sometimes, Qur'anic arrangement does need its actual sense to be rendered otherwise misconception may arise as here we see that Allah Almighty has described in past tense i.e. "فإذا سجدوا" that gives the meaning of completion of

some action [i.e., the prostration] while the translator is giving the meaning of present indefinite tense that creates the ambiguity therein. (4:102)

"ولا تهنأوا في ابتغاء القوم" is rendered as 'Faint not in seeking the heathen' instead of 'And slacken not in pursuit of the people (the enemy) / in following up the enemy' or in other words, the word 'heathen' has not been intended here in the Qur'an because the word heathen means: "belonging to a religion that is not Christianity, Judaism or Islam".[8] (4:104)

"مترددين بين ذلك" is rendered as 'wavering all the time' instead of 'wavering between that' as it has been mentioned in the following commentary: مترددين بين الايمان والكفر. [Shilly-Shallying between the belief and disbelief]. [9] And again that the phrase "بين ذلك" has wrongly been rendered as 'all the time' while the preposition 'بين' [between] does not mean "all the time". It should, therefore, be rendered as it has been given as a proof from the commentary above. (4:143)

"باللغو في ايما نكم" is rendered as 'for a slip in your oaths' instead of "for what is meaningless / unintentional in your oaths" because the word "اللغو" does not mean 'a slip' at all rather it means the meaningless/unintentional as follows: "لك ما جرى وصلا للكلام بضرب من العادة" [that which is uttered to join the talk with a kind of habit i.e., a catch phrase]. [10] (5:89)

"استوى على العرش" is rendered as 'sat (God) Himself upon the throne' instead of 'established on the throne (befitting His dignity)'. The verb "استوى" has been rendered as 'جس' [sat] that neither befits God nor gives the actual meaning at all because "استوى" gives the meaning of rising over [the Throne in a manner that suits the Majesty of God Almighty]. (7:54)

"يغشى الليل النهار" is rendered as 'covering the day with the night' instead of 'covers the night with the day' because the proper noun "الليل" [the night] has been preceded with the proper noun "النهار" [the day] in the Qur'anic text. (7:54)

"ايان مرسلها" is rendered as 'when it shall berth' instead of 'when will be its appointed time'. (7:187)

"خذ العفو" is rendered as 'take the abundance' instead of 'keep to forgiveness' as in the following:

"(O beloved Prophet)! Adopt forgiveness". [11] Translation of the holy Qur'an does necessitate the matching and resemblance with the context and traditions too. (7:199)

"من الملائكة مردفين" is rendered as 'Angels riding behind you' instead of 'Angels in succession / angels ranks on ranks. (8:9)

"ان كنتم تعلمون" is rendered as 'did you know' i.e., 'you did know' that can create ambiguity though the best translation is 'If you but knew'. (9:40)

"أَكْبَرْنَهُ، وَ قَطَعْنَ أَيْدِيَهُنَّ" is rendered as 'they so admired him that they cut their hands' instead of 'they extolled him and cut their hands'. The conjunction [and] has, aimlessly, been removed and changed the Qur'anic theme absolutely and, hence, it should have, at least, been rendered thus: "they admired him and cut their hands" so that the Qur'anic arrangement should not be damaged. (12:31) "أَنْ تَأْتِيَهُمْ غَاشِيَةٌ" is rendered as 'that there shall come upon them no enveloping' instead of 'that there shall come upon them an enveloping'. The arrangement that Arberry made is, actually, an error in English grammatical construction not in the Qur'anic one but it is damaging the Qur'anic sense because throughout the Qur'an, we can never find such a sentence that damage the eloquence. Therefore, the translation made by Arberry should be changed and the adjective 'no' should be removed therefrom so that the sense may be clear and according to the language rules because we cannot write the English sentence thus: "Work hard lest you should not fail!" and the same error is being made here in the translation. (12:107)

"إِنَّمَا أَنْتَ مُنذِرٌ لِكُلِّ قَوْمٍ هَادٍ" is rendered as 'thou art only a warner, and a guide to every people' instead of 'thou art only a warner; and for every people there is a guide' because in this Qur'anic arrangement, there are two different sentences that are being shown with the conjunction 'and' but Arberry has joined the two in one and, hence, damaged the sense absolutely and made the sense thus: "thou art only a warner and a guide to every people" that means: "You are a warner and a guide to every nation" while in the Qur'anic Arabic construction, it has been described that 'you are only a warner whereas every other nation has also its own warner and guide'. (13:7)

"أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ" is rendered as 'have we not forbidden thee all beings' instead of 'have we not forbidden thee concerning (other) people'. Actually, the preposition 'عَنِ' [about] is being missed here and we know that preposition is only used to join the separated sense of the sentence and without a preposition, the sense is damaged absolutely and sometimes, even, it becomes just like a joke or at least the divine message is changed absolutely as here we are seeing in the translation of Arberry. It, therefore, should be translated as: 'Have We not forbidden thee about all beings?' (15:70)

"أَفَهُمْ يُؤْمِنُونَ" is rendered as 'then, will they not believe?' instead of 'then, will they believe?' i.e. the negativity has, aimlessly, been added to the interrogativeness as follows: "Would they then believe?" [12] Actually, there is no adverb of negation that is being discussed here and again that the addition of this adverb [not] adds no specific meaning therein nor it has any specific sense here that should increase or benefit the divine message a bit. (21:6)

"سُبْحَانَ اللَّهِ" is rendered as 'glory to be God' instead of 'glory be to God / Allāh' because the arrangement 'glory to be God' is a comic translation i.e., for being a God, there should be glory instead of 'Allah is Ever-Glorified'. (23:91) "لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ" is rendered as 'did you know' instead of 'if you had only known / If you but knew / had you but known'. (23:114)

"كُلٌّ قَدْ عَلِمَ صَلَاتَهُ" is rendered as 'Each--He knows its prayer' instead of 'Each one knows its own mode of prayer'. The sense and theme of the holy Qur'an is

being changed because the pronoun 'He' is being used to talk about God Almighty that is not right because if it had been 'كُلًّا' then it might be right but as it is "كُلٌّ قَدْ عَلِمَ", it shall be translated as "everyone has come to know". As far as the translation of Arberry is concerned, it might be found in some commentary or in some supposed translation. (24:41)

"وَرَتَّلْنَاهُ تَرْتِيلًا" is rendered as 'We chanted it distinctly' instead of 'We have revealed it gradually, in stages' because in the verb 'chanting' there is found the sense of singing therein while God Almighty has neither sang the Holy Qur'an nor this divine sentence means the same. (25:32)

"فَكَبَّتْ وَجُوهُهُمْ فِي النَّارِ" is rendered as 'their faces shall be thrust into the Fire' instead of 'they shall be thrust on their faces into the Fire / their faces will be thrown headlong into the Fire'. Actually, the word "كَبَّتْ" is not being rendered properly because it has the sense of 'being overturned' therein that is not being proffered here and, hence, it shall be an injustice within the translation of the divine message. (27:90)

"يُصَدِّقُنِي" is rendered as 'And to confirm I speak truly' instead of 'to confirm me'. How much change in the original sense and the sense in rendering is being seen here that is not fair in the rendering of such a dignified Book of God. (28:34)

"رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا" is a full sentence but has been rendered as 'Our Lord, those whom we perverted' instead of 'Our Lord, these are whom we perverted' as it can be proved by the following: "Our Lord! these are they whom we caused to err".[13] The specification with the demonstrative pronoun 'these' is being missed here that can create misconception in the Qur'anic sense therefore, the sentence should be fully rendered and no sense should be omitted therefrom otherwise it shall an exclusion from the holy Qur'an. (28:63)

"وَإِذْ رَأَى عَتَابَ الْأَبْصَارِ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا" has been rendered as 'And when your eyes swerved and your hearts reached your throats, while you thought thoughts about God' instead of 'And when the eyes swerved and the hearts reached the throats, while you thought various uncertainties about Allāh. Actually, the beauty of the Holy Qur'an has been damaged because of the needless repetition of the pronoun 'your' and the same substitute of the verb as well as the object i.e. thought thoughts; while 'الظُّنُّ' means: 'التَّرَدُّدُ' i.e. uncertainty / doubt etc. [14] The same sense has been described in the following translations: "And you made will suppositions about Allāh."[15] "And you were imagining vain thoughts concerning Allāh".[16] (33:10)

"الْجَاهِلِيَّةِ الْأُولَى" is rendered as 'pagans of old' instead of 'former times of ignorance' because the word "الْجَاهِلِيَّةِ" does not mean 'pagan' at all and its actual meaning is 'ignorance' that are being damaged in the form of translation. (33:33)

"لَا جُنَاحَ عَلَيْهِنَّ" is rendered as 'there is no fault in the Prophet's wives' instead of 'there is no fault upon them' as it would be the addition within the Qur'anic

text though the interpretation thereof is the same but it should have been put into brackets so that the divine text should not be damaged at all in the form of addition or omission. (33:55)

"وما عملت أيديهم" is rendered as 'And their hands' labour' instead of 'And their hands did not make it' and for the support thereto, the following is the best proof thereof: "Though their hands did not make it".[17] The translation made by Arberry here is total different from the Arabic text because phrase "ما عملت" has two senses wherein the word "ما" is used in Arabic as a relative pronoun 'which' as well as an adverb 'not' and the translator has taken the former meaning that neither resembles with the context nor with the traditions or commentaries at all because Arberry has changed the Qur'anic sense absolutely i.e. a negative sense has been changed into positive one. Allah Almighty affirms that the things you did not make with your hands while Arberry has proffered the sense that God says that all the things that they have made with their own hands. (36:35)

"وهو في الخصام غير مبين" is rendered as 'when the time of altercation comes, is not to be seen' instead of 'when the time of altercation comes, is unable to make plain (speech)'. The word مبين MUBEEN is wrongly being rendered in 'to be seen' because it is actually on the pattern of "أفعال" that is the pattern of transitive verb and it is, even, in active voice and, hence, it should have been rendered in its actual sense so that the meaning thereof could not have been misconceived. Seeing all this discussion, we can claim that this word should be rendered as 'to make (the speech) plain' rather than the translation 'to be seen'. (43:18)

"الشيطان سؤل لهم ط وأملى لهم" is rendered as 'Satan it was that tempted them, and God respited them' instead of 'The Satan tempted them and prolonged hope for them' as the subject of 'أملى' is the Satan rather than Allāh as follows: {Satan enticed them and prolonged hope for them.}[18] It can, further, be explained by the following: "ومد لهم في الآمال والأمانى" [And he prolonged them in hopes and desires]. [19] It has been commented in detail in the following too: الشيطان (سؤل) زين (لهم) اتباع أهواهم (وأملى لهم) في الآمال (ذلك) التسويل والإملاء. [The Satan tempted] adorned {for them} to follow their desires {and prolonged for them} in their hope {that} the temptation and prolonging.[20] (47:25)

"إذ يتلقى المتلقيين" has been rendered as 'when the two angels meet together' instead of 'when the two receivers receive'. It is so amazing translation that is giving the sense of angels therein while we find no sense at all in this Arabic phrase wherein we could find the meaning of angels though the same may be found in the commentaries of the holy Qur'an but we must have the sense that there is difference between the translation and the commentary because the reader is going to have the sense with his own sense and if he is going to be given the commentary of the holy Qur'an within the translation, he may have misconceptions because we see that, in the commentaries, the commentators might have differed therein while the holy Qur'an is unchallengeable regarding this because Allah has challenged therein that its verses can never differ from each other and if we find the contradiction therein, it is only due to our own understanding either for our intellect or for the tradition and context

we are missing. Therefore, the commentary should never be intermixed therein in the form of translation. (50:17)

"وَمَا كَانُوا مُنْتَصِرِينَ" is rendered as 'وَمَا كَانُوا مُنْصُورِينَ' i.e. 'And were not helped' instead of 'And they could not help themselves / and they could not take revenge' because, in Arabic, there is difference between 'مَنْتَصِرٌ' and "مَنْصُورٌ" for the former is in subjective form and the latter is in objective form while the roots are the same i.e., "ن-ص-ر" that have the meaning of 'help / aid / assistance' therein. Now, the former is on the pattern of 'اِفْتَعَالٌ' wherein is the characteristic of 'trying to do something / trying to have something' and, hence, it will be meant here in this word 'trying to have help / to help oneself' while the latter is just on the pattern of 'مَفْعُولٌ' that is itself a pattern of object or in other words it means: the one that is helped and the same has been given by the translator Arthur John Arberry that is not the divine theme and sense at all. (51:45)

"كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ" is rendered as 'every day He is upon some labour' instead of 'every day He is in a new splendor / glory'. In this translation, we see the verb "labour" that has been used for the holy action of God our Lord and if we see the meaning of this word (labour) in Cambridge Advanced Learner's Dictionary, we see the following: "practical work especially that which involves physical effort".[21] Now, let us see the meanings of this word 'labour' and let us apply on the dignity of God Almighty and see whether this word befit God's grandeur and dignity, and we have only one reply therefrom, no, no and not at all because no physical fatigue can be considered for God our Lord for in the Holy Qur'an, it has been mentioned that for any innovation and creation, God just desires and orders, that is in Arabic text thus: كُنْ فَيَكُونُ [to be and it is] and our God does not have to have an physical fatigue or struggle. Now if we see the meanings of the word used in this translated verse i.e. شَأْنٍ that has many meanings but it is a standard rule of the translation of the Holy Qur'an that if we are translating the Arabic text of the Holy Qur'an and we find the meanings of some word more than one, we shall have to select such meaning that befits to the dignity of the person or that holy being. As far as the meanings of this word is concerned, there are the following meanings found: "standing, prestige, stature, rank, credit, esteem; importance, significance, weightiness, momentousness, gravity, consequence; condition, state, situation; business, concern, relation, connection; matter, affair, concern, business, case question, issue".[22] Now when we translate the holy Qur'an about God Almighty, we should take such a meaning that befits to the grace and dignity of Almighty God and, particularly, such meanings that should have the resemblance with the Islamic description and traditions otherwise it will be rejected by the scholars not only by Islamic scholars but also by the westerners and even by the orientalist such as this word 'labour' because physical involvement can only be done by the one who is in a physical form and as for God our Creator, he is not believed in a physical form in any religion, then why such translation is made by these scholars? (55:29)

"بَلْ نَحْنُ مَحْرُومُونَ" is rendered as 'nay, we have been robbed' instead of 'nay, we have been deprived'. The verb 'rob' does not befit Almighty Allah as it has negative sense therein whereas we see in the context that deprivation is caused

only by Allah Almighty Himself as He says in the verse 65 in the same chapter thus: "Were it Our will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment)."[23] From these words, we come to know that Allah has ascribed the action of deprivation to Himself that is being insulted in the form of translation by the author. (56:67)

"فَطَلِّفُوهُنَّ لِعَدَّتِهِنَّ" is rendered as 'divorce them when they have reached their period' instead of 'divorce them for their (prescribed waiting) period' as it has, also, been translated by the following: "Divorce them for their prescribed time"[24]. Because 'عَدَّتِ' (the period)' starts after 'divorce' not 'the divorce' starts after 'عَدَّتِ' (the period)' wherefore it becomes just like a joke rather than being a scholarly translation of the highest standard Book i.e., the Holy Qur'an. Actually, [عَدَّتِ 'IDDAT] is a period of three months that starts after the divorce and in this period, no divorced woman can marry to another person till this period is over. And again that if we see the Arabic text of the Holy Qur'an, the translation does not even match with the Arabic text i.e. لِعَدَّتِهِنَّ [for their period] that has been changed into 'when they have reached their period' or in other words, where have the following words been derived: "when they have reached"? Is this all addition the English translation of only the preposition "لِ [for]"? (65:1)

"فَسَحَقْنَا لِأَصْحَابِ السَّعِيرِ" is rendered as 'curse the inhabitants of the blaze' is wrongly being rendered in imperative sense that is used only to order someone to do so whereas it was already a curse / an ill wish / an ill prayer / a curse against the inhabitants of hell-fire wherefore it should have been rendered as "curse, then, be to the inhabitants of the blaze!". (67:11)

"نَحْنُ مَحْرُومُونَ" is rendered as 'we have been robbed'. Is the robber Almighty Allāh [نَعُوذُ بِاللَّهِ i.e., we seek refuge in Allah!] as it has been mentioned in the back verses that the calamity came from your Lord? Allah Almighty says in the verse 19 of the same chapter: "Then there passed by on (the garden) a visitation (fire) from your Lord at night and burnt it while they were asleep." [25] We can see in the verse that this calamity was sent by Lord Almighty Himself and rendering the action of God in such words [i.e., robbed] would be an insult of our Creator. Therefore, it should have been rendered as 'we have been deprived'. Again that The God our Lord is the Creator of this universe and His insult is not only condemned through Islam but rather it prohibited even in all the divine religions e.g. Christianity and Judaism that is not being cared in this translation by the renderer and such word is being used that has never been used in a good sense and, particularly, it has never been used for God our Lord in any religion because if we see the synonyms of the word 'robbery', we cannot even find its good sense in the synonyms thereof. (68:27) "الْخَيْرِ: الْمَالِ مِنْ قَوْلِهِ تَعَالَى (إِنْ تَرَكَ) "خَيْرًا" [Al-KHAER means: ALMĀL (the riches) from His (Exalted) word: "If he leaves wealth" (in the chapter al-Baqarah, verse 180)].[26]

It can, further, be supported by the following too: والمعنى من أجل حب الخير لشديد أى بخيل بالمال ضابط له والخير هنا المال. [And it means that for the sake of riches, he is indeed severe i.e. miserly regarding riches withholding it and ALKHAIR,

here, is the riches].[27] The translator has changed the negative sense into a positive sense i.e. the sense that was mentioned in the Holy Qur'an within negativity i.e. the pure worldly things have been condemned in the holy Qur'an and in the traditions of the Holy Prophet (peace and blessings be upon him) rather than being praised whereas the translator has rendered it in an appreciated style "good things". Particularly, here in this verse the word **الْخَيْر** has not been used in a positive sense and specifically in the meaning of goodness rather than the meanings of riches therein. (100:8)

"**فَسَبِّحْ بِحَمْدِ رَبِّكَ**" is rendered as 'then proclaim the praise of thy Lord' instead of 'then glorify with the praise of thy Lord' because the word **سَبِّحْ** is being missed form being rendered and, hence, it shall be the exclusion from the holy Qur'an that can create misconception. (110:3)

SUMMARY OF RESEARCH

Orientalism is such a movement that focuses on the treasures of East more than that of the minerals of West though it be in the form of knowledge of the worldly riches. For this purpose, they had to focus on the sources of knowledge in Islam i.e., Qur'an and Hadith etc. They, therefore, have plunged themselves in the deep ocean of Qur'anic sciences wherein Qur'anic translation was the basic step of theirs that they took briskly. But despite having awareness of truths therein, they have made errors in the translation of the holy Qur'an, some intentionally and some unintentionally that has been sought out in this research and with the special succor of Allah Almighty, we have become able to complete this difficult task accordingly wherein we have mentioned the following things:

The errors of syntactic arrangement i.e., the errors of phrases, clauses and sentences - because syntax comprises of all these – have been highlighted with the proofs that appeal the intellect and match the traditions and commentaries. The actual sense of the Holy Qur'an that was taken out of the Qur'anic text, in the form of gist and summary of the Holy Qur'an, has been tried to be discovered again and put back accordingly so that the beauty of the holy Qur'an that was gifted in its original form and sense may be revived and inspired in its original beauty. Arthur John Arberry, as we have come to know, is really a highly qualified intellectual and his work really deserved to be focused, commended and recommended for having beautiful selection of lexical and grammatical constructions, though after being crystallized, for being more beneficial unto the humankind because this translation has become a turning point of the Muslim intelligentsia despite having errors therein. It should have, therefore, been focused much to make the way of the seekers of reality and truth clear so that they may be protected from distraction and, hence, destruction.

CONCLUSION

As a conclusion of all this research, it can be proclaimed that the theme and scheme of Almighty Allah, revealed in the Holy Qur'an is being realized as a threat unto all the disbelieving folk - the Atheist, the Agnostic, the polytheist and all such religious folk that deny the holy personality of the Holy Prophet Muhammad (blessings and peace be upon him) - for being a strong argument

of high status and the scientific truths therein being verified by the science itself and as we know that this is the era of research or intellectualism and, hence, the truths of the holy Qur'an are being acknowledged by the intelligentsia throughout the globe. The truths and realities emerged from the holy Qur'an are, therefore, being concealed and veiled in the form of distortion particularly by the orientalis. Arthur John Arberry is one of the torch-bearers of the orientalism that had appeared only for the sake of oriental inheritance though it be in the form of knowledge or the natural resources. The westerners have been proclaiming that the Eastern people cannot represent themselves and they must be represented. Benjamin Disraeli had rightly uttered to inform the westerners: "*The East is a career*".[28]

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