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Arberry and Pickthall; A Syntactical Comparative Review of Two Interpretations of the 30th Section of the Glorious Quran

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ABSTRACT

The Holy Quran is considered a linguistic miracle by the people of faith and beyond. In February 4, 2012 'The Muslim Times' stated that there are more than fifty different simultaneous translations of the Holy Quran in English.¹ Syntactical structures are a contributing factor in creating style, tone and impression. Making choices in syntax is one of the crucial choices every translator/author should make. Different translators from different target languages have applied diverse syntactic forms and techniques to establish the meanings. This article aims to compare the two translations by Arthur John Arberry (1905-1969) titled 'The Koran Interpreted' (Allen & Unwin, London, 1955) and by Marmaduke Pickthall (1875-1936) titled 'The Meaning of the Glorious Koran, An Explanatory Translation' (1930) through this perspective. We go through the 30th section and compare the structures in five categories that manifest vivid differences in the two translations: archaic verbs, attributive adjectives (those before the noun), word order after subordinating conjunctions, use of prepositions, use of phrasal verbs.

Keywords: Syntactical Phrases, Archaic Verbs, Attributive Adjectives, Word Order after Subordinating Conjunctions, Use of Prepositions, Use of Phrasal Verbs.

INTRODUCTION

Northrop Frye, the Canadian literary critic stated that the bible is a unique text², and sought to uncover its relation with literature. He believed that the Bible has worked as an “imaginative framework” for the western people at least till eighteenth century. Some scholars followed his example, including Kyle Keefer who wrote ‘The New Testament as Literature’ in 2008.³

We, Muslims are proud that our holy book is considered a linguistic and literary miracle and also that God, The Almighty has sworn by ‘PEN’ in this book.

In his translation, Pickthall has mentioned the *cause of revelation* for some of the verses. He also tends to write explanatory words and phrases in parentheses. Arberry doesn't.

Like any other two translators, the choices of words vary between Arberry and Pickthall. Arberry frequently calls the Almighty, “God” while Pickthall prefers the Islamic/Arabic word “Allah”. Where Arberry knows him “the Merciful, the Compassionate”, Pickthall writes about “the Beneficent, the Merciful”. Arberry calls *At-Târiq* the night-star, while Pickthall calls it the Morning Star. That goes for their syntactic choices, too. In the following chart, their syntactical differences in their translations of the 30th section of the Book are listed.

Arberry	Pickthall
Of what	Whereof
Whereon	Concerning which
For the insolent a resort	A home for the rebellious
Therein to tarry for ages	They will abide therein for ages.
Tasting therein	Therein taste they neither
For a suitable recompense	Reward proportioned
Everything We have numbered in a book	Everything have We recorded in a Book
We shall increase you not save in chastisement.	No increase do We give you save of torment
godfearing	duteous
A place of security	achievement
A cup overflowing	A full cup
Therein they shall hear no idle talk, no cry of lies	There hear they never vain discourse, nor lying
For a recompense from	Requital from
A gift, a reckoning	A gift in payment
All that between them is	All that is between them
Speak to	Converse with
Has given leave and who speaks aright.	Alloweth and who speaketh right
Whosoever wills takes unto his Lord a resort.	Whoso will should seek recourse unto his Lord
We have warned you	We warn you
Losing return	Vain proceeding

Become gates	Becometh as gates
Become a vapour	Become as a mirage
Gehenna has become an ambush	Hell lurketh in ambush
The Pluckers	Those who drag forth
That pluck out vehemently	Who drag forth to destruction
That draw out violently	The meteors rushing
That swim serenely	The lone stars floating
Those that outstrip suddenly	The angels hastening
shivers	resoundeth
follows	followeth
Restored as we were before	Restored to our first state
Bones old and wasted	Crumbled bones
They are awakened	They will be awakened
Hast thou received the story of Moses?	Hath there come unto thee the history of Moses?
Go to Pharaoh!	Go thou unto Pharaoh!

He has waxed insolent.	He hath rebelled.
Then he turned away hastily	Then turned he away in haste.
Then he mustered and proclaimed	Then gathered he and summoned
The Most High	The Highest
Surely in that is a lesson for him who fears!	Lo! Herein is indeed a lesson for him who feareth.
Are you stronger in constitution	Are ye the harder to create
And darkened its night, and brought forth its forenoon.	And He made dark the night thereof, and He brought forth the morn thereof.
He spread it out.	He spread the earth.
The Great Catastrophe comes	The great disaster cometh
What he has striven	His (whole) endeavour
Hell is advanced for whoever sees	Hell will stand forth visible to him who seeth
Who was insolent	Who rebelled
Feared the Station of his Lord	Feared to stand before his Lord
What art thou about, to mention it?	Why (ask they)? What hast thou to tell thereof?
Unto thy Lord is the final end of it.	Unto thy Lord belongeth (knowledge of) the term thereof.
Him who fears it.	Him who feareth it.
They have but tarried	They had but tarried
Its forenoon	The morn thereof
Came to him	Came unto him
perchance	But that he might
But the self-sufficient, To him thou attendest	As for him who thinketh himself independent, Unto him thou payest regard
If he does not cleanse himself	If he grow not (in grace)
And he who comes to thee eagerly and fearfully, to him thou payest no heed.	But as for him who cometh unto thee with earnest purpose And hath fear, From him thou art distracted.
Whoso wills, shall remember it	So let whosoever will pay head to it
Upon pages high-honoured	On honoured leaves
Perish man!	Man is (self-)destroyed.
Of what did He create him?	From what thing doth He create him?
He created him, and determined him, Then the way eased for him, Then makes him to die, and buries him, Then, when He wills, He raises him. No indeed! Man has not accomplished His bidding.	He createth him and proportioneth him, Then maketh the way easy for him, Then causeth him to die, and burieth him; Then, when He will, He bringeth him again to life. Nay, but (man) hath not done what He commanded him.



We poured out the rains abundantly.	How We pour water in showers
And therein made the grains to grow	And cause the grain to grow therein
Dense-tree'd gardens	Garden-closes of thick foliage
And when the Blast shall sound	But when the Shout cometh
A man shall flee	a man fleeth
Every man that day shall have business to suffice him.	Every man that day will have concern enough to make him heedless (of others).
Shall shine	Will be bright
Those- they are the unbelievers.	Those are the disbelievers
(tense) When the sun shall be darkened, When the stars shall be thrown down, When the mountains shall be set moving, When the pregnant camels shall be neglected, When the savage beasts shall be mustered, When the seas shall be set boiling, When the souls shall be coupled, When the buried infant shall be asked for what sin she was slain, When the scrolls shall be unrolled, When heaven shall be stripped off, When Hell shall be set blazing, When Paradise shall be brought nigh, Then shall a soul know what it has produced.	When the sun is overthrown, And when the stars fall, And when the hills are moved, And when the camels big with young are abandoned, And when the wild beasts are herded together, And when the seas rise, And when souls are reunited, And when the girl-child that was buried alive is asked For what sin she was slain, And when the pages are laid open, And when the sky is torn away, And when hell is lighted, And when the garden is brought nigh, (Then) every soul will know what it hath made ready.
The runners, the sinkers	The stars which rise and set.
By the night swarming, By the dawn sighing	And the close of night, And the breath of morning
Truly	In truth
Having power	Mighty
With the Lord of the Throne secured	Established in the presence of the Lord of the Throne
Obeded	To be obeyed
An accursed Satan	Worthy to be stoned
But a reminder	Else than a reminder
Who would	Willeth
But will you shall not	And ye will not
God wills	Allah willeth
When the seas swarm over	When the seas are poured forth



A soul shall know its works, the former and the latter	A soul will know it hath sent before (it) and what left behind
What deceived thee	What hath made thee careless
As to thy generous Lord	Concerning thy Lord
And shaped thee and wrought thee in symmetry	Then fashioned, then proportioned thee
And composed thee after what form He would?	Into whatsoever form He will, He casteth thee.
You cry lies to the Doom	They deny the Judgement
Noble, writers	Generous and recording
Whatever you do	(All) that ye do
Shall be in bliss	Will be in delight
Shall be in a fiery furnace	Will be in hell
Roasting therein	They will burn therein
Nor shall they ever be absent from it	And will not be absent thence
What shall teach thee	What will convey unto thee
What is the Day of Doom?	What the Day of Judgement is!
A day when	A day on which
No soul shall possess aught to succour another soul	No soul hath power at all for any (other) soul.
That day the Command shall belong unto God	The (absolute) command on that day is Allah's.
Who	Those who
They measure against the people	They take the measure from mankind
Take full measure	Demand it full
When they measure for them	If they measure unto them
Do skimp	They cause them loss
Do those	Do such (men)
They shall be raised up	They will be raised again
A day when	The day when
Mankind shall stand	(all) mankind stand
All Being	The Worlds
What shall teach thee	What will convey unto thee
What is Sijjin?	What Sijjin is!
A book inscribed	A written record
Those who cry it lies	The repudiators
That day	On that day
Who cry lies to	Those who deny
None... but	Non... save
None cries lies to it but ...	None denieth save...
When... he says	Who, when... saith
He says	Saith



When our signs are recited to him	When thou readest unto him Our revelations
Fairy-tales	(mere) fables
ancients	Men of old
That	That which
They were earning	They have earned
Has rusted	Is rust
Indeed	surely
They shall be veiled	They will be covered
Shall roast	Will burn
Roast	Verily burn
Shall be said	Will be said
That	That which
Cried lies to	Used to deny
Indeed	But
Shall	Will
Teach thee	Convey unto thee
What is Illiyun?	What Iliyîn is!
A book inscribed	A written record
Those brought nigh	Those who are brought near (unto their Lord)
Shall be	Are
-	Verily
Knowest	Wilt know
As...	-
Wine	Pure wine
So after that	For this
The strivers strive	(all) those strive who strive for bliss
Whose mixture is Tasnim	Mixed with water of Tasnîm
At which	Whence
Do drink those brought nigh	Those brought near to Allah drink
The sinners	The guilty
Were laughing	Used to laugh
Believers	Those who believed
By winking at one another	Wink one to another
Blithely	Jesting
These men	These
Are astray	Have gone astray
Today	This day
The believers	Those who believe
Are laughing at	Have the laugh of
Have the unbelievers been rewarded	Are not the disbelievers paid for
They were doing	Use to do



Gives ear	Attentive
Its Lord	Her Lord
Is fitly disposed	In fear
Earth	The earth
Casts forth	Hath cast out
What is in it	All that was in her
Voids itself	Is empty
Art labouring unto thy Lord laboriously	Verily art working toward thy Lord
Thou shalt encounter Him	A work which thou wilt meet (in His Presence)
As for him who is given	Whoso is given
Shall surely	Truly will
He will return to	Will return unto
Joyfully	In joy
Shall	Surely will
Call for	Invoke
Shall roast at a Blaze	Be thrown to scorching fire
Once	Verily
Joyfully	Joyous
He surely thought	He verily deemed that
Revert	Return (unto Allah)
Yes indeed	Nay, but lo!
Had sight of him	Is ever looking on him!
Twilight	Afterglow of sunset
And the night... And the moon	And by the night... And by the moon
What it envelops	All that it enshroudeth
envelops	enshroudeth
It is	She is
You shall surely	That ye shall
Ride	Journey on
Stage after stage	From plane to plane
Then, then, ...
Ails	Aileth
Recited to	Recited unto
They do not bow?	Worship not (Allah)?
Unbelievers	Those who disbelieve
Are crying lies	Will deny
Knows	Knoweth
Very well	Best
Secreting	Hiding
Good tidings	Tidings
Chastisement	Doom



Except those	Save those
That believe	Who believe
Theirs	For theirs
Shall be	Is
The Constellations	The Mansions of the Stars
Heaven of the constellations	The heaven, holding mansions of the stars
-	And
The witnessed	That whereunto he beareth testimony
Slain	(self-) destroyed
Men of	Owners of
The fire abounding in fuel	Of fuel-fed fire
They were seated over it	They sat by it
-	The
Did with	Did to
They took revenge on them	They had naught against them
Only because	Save that
All-mighty	The Mighty
All-laudable	The Owner of Praise
To whom	Him unto Whom
Belongs	Belongeth
Witness over everything	Of all things the Witness
~	Lo!
Those who	They who
The believers, men and women	Believing men and believing women
And then have not repented	And repent not
There awaits them	Theirs verily will be
And there awaits them	And theirs
The burning	burning
For them await	Theirs will be
Surely	Lo!
Thy Lord's assault	The punishment of thy Lord
Surely it is He who	He it is Who
Originates	Produceth
And brings again	Then reproduceth
All-forgiving	The Forgiving
All-loving	the Loving
Lord of the Throne, the All-glorious	Lord of the Throne of Glory
Performer of what He desires	Doer of what He will
Hast thou received	Hath there come unto thee
~	Of
Thamood	(the tribe of) Thalmūd



Unbelievers	Those who disbelieve
Still cry lies	Live in denial
God is behind them, encompassing	Allah, all unseen, surroundeth them
In ...	On...
~	The
Shall teach	Will tell
What is the night-star?	What the Morning Star is!
Every	No... but hath...
Soul	Human soul
There is a watcher	Hath a guardian
Of what	From what
He was created	He is created
Gushing water	A gushing fluid
Issuing	That issued from
The	~
Breast-bones	ribs
He is able to	He verily is Able to
Bring him back	Return him (unto life)
Upon	On
Secrets	Hidden thoughts
Are tried	Shall be searched out
And he shall have	Then will he have
No	Nor any
~	The
Of the	Which giveth
By	-
~	The
Splitting with verdure	Which splitteth (with the growth of trees and plants)
It	This (Qur'an)
They are devising guile	They plot a plot (against thee, O Muhammad)
And I am devising guile	And I plot a plot (against them)
respite	Give a respite
Delay with them	Deal thou gently with them
Awhile	For a while
Created	Createth
Shaped	Disposeth
Determined	Measureth
Guided	Guideth
Brought forth	Bringeth forth
Made it	Turneth it to
A blackening wrack	Russet stubble



To	So that
To forget not	So that thou shalt not forget
What	That which
Wills	Willeth
Surely	Lo
Knows	Knoweth
What is spoken aloud	The disclosed
What	That which
Is	Still is
Thee	Thy way
The easing	The state of ease
Remind	Remind (men)
If the reminder profits	For of use is the reminder
Fears	Feareth
Shall remember	Will heed
Wretched	Hapless
Shall	Will
Even	~
Shall	Will
Roast	Be flung
In	To
Then ... therein	Wherein
Shall	Will
Prosperous is he	He is successful
Has cleansed himself	Groweth
Mentions	Remembereth
And	so
Prays	Prayeth
Nay	-
You	Ye
The present life	The life of the world
And	although
The world to come	The Hereafter
Surely	Lo
The Enveloper	The Overwhelming
Has thou received	Hath there come unto thee
Story	Tidings
Faces	(many) faces
Humbled	Will be downcast
Toilworn	Weary
Roasting at a ...	Scorched by ...



Watered at	Drinking from
No... but...	No... save...
Cactus thorn	Bitter thorn-fruit
Unfattening, unappeasing hunger	Which doth not nourish nor release from hunger
Faces	Other faces
On that day	In that day
Jocund	Will be calm
With their striving well-pleased	Glad for their effort past
Hearing there	Where they hear
No babble	No idle speech
Therein	Wherein is
Therein	Wherein are
Uplifted couches	Couches raised
Set forth	Set at hand
Carpets	Silken carpets
Outspread	Spread
What, do they not consider	Will they not regard
How the camel was created	The camels, how they are created?
How heaven was lifted up	And the heavens, how it is raised?
How the mountains were hoisted	And the hills, how they are set up?
How the earth was outstretched?	And the earth, how it is spread?
Then	... for...
Only a	But a
-	At all
Charged to oversee them	A warder over them
He who	Whoso
Turns his back	Is averse
Disbelieves	Disbelieveth
Shall	Will
The greatest	Direst
Truly	Lo
To	Unto
Then	And
Upon Us shall rest their reckoning	Ours their reckoning
By...	~
Journeys on	Departeth
Is there	There surely is
A mindful man	Thinking man
Hast thou not	Dost thou not
Did with	Dealt with
Ad	(the tribe of) A'ād



Iram of the pillars	With many-columned Iram
Never	Not
Land	Lands
Thamood	Thamūd
Hollowed	Clove
And	And with
He of the tent-pegs	Firm of might
All	(all)
The land	These lands
Worked much corruption	Multiplied iniquity
~	Therefor
Unloosed on them a scourge of chastisement	Poured on them the disaster of His punishment
Surely	lo
On the watch	watchful
Tries	Trieth
And honours him	By honouring him
Blesses him	Is gracious unto him
Then	-
Says	Saith
Has honoured	Honoureth
When	Whenever
Tries	Trieth
And	By
Stints for him his provision	Straitening his means of life
Then	-
Says	Saith
Has despised me	Despiseth me
No indeed	Nay
You	Ye (for your part)
You	~
Urge	Urge not
needy	poor
You	Ye
The inheritance	Heritages
Greedily	With devouring greed
you	~
An ardent love	Abounding love
No indeed!	Nay, but
Is ground to powder	Is ground to atoms, grinding, grinding
Comes	Shall come



And the	With
Brought out	Brought near
Upon that day	On that day
And	But
Shall	Will
Reminder	Remembrance
Be for him	(then avail him)
Shall	Will
Had forwarded for my life	Had sent before me (some provision) for my life
upon	On
Shall chastise	Punisheth
He chastises	He will punish
Shall bind	bindeth
binds	Then will bind
O	But ah!
~	Thou
Well-pleased, well-pleasing!	Content in His good pleasure!
servants	bondmen
Lodger	Indweller
by	and
That	That which
Begot	Begat
Indeed	Verily
Created	Have created
In trouble	In an atmosphere or in affliction
What does he think	Thinketh he that
Has	Hath
Saying	And he saith
Wealth abundant	Vast wealth
What, does he think	Thinketh he that
Has seen	Beholdeth
Have We not ...ed	Did We not
To	Unto
On the two highways	To the parting of the mountain ways
Yet	But
has	Hath
And	ah
Shall	Will
Teach	Convey unto
What is ...?	What...is!
The freeing of a slave	(It is) to free a slave



Or	And
Giving food	To feed
upon	In
A	The
To	~
A needy man	Some poor
In misery	Wretch in misery
Then that	And
He become of	To be of
Each other	One another
To be steadfast	To perseverance
To be merciful	To pity
Those are the companions of	Their place will be on
And	But
Disbelieve in	Disbelieve
They are the companions of	Their place will be on
Over them [first in sentence]	Over them [last]
Is a fire	Fire will be
Covered down	Will be an awning
His morning brightness	His brightness
by	~
Follows	Followeth
by	~
Displays	Revealeth
by	~
enshrouds	Enshroudeth
by	And
That which	Him who
by	~
That which	Him who
by	And
The soul	A soul
That which	Him who
~	(with conscience of)
Lewdness and godfearing	What is wrong for it and (what is) right for it
Prosperous is he	He is indeed successful
Purifies it	Causeth it to grow
Failed has he	He is indeed a failure
Seduces	Stunteth
Thamood	(the tribe of) Thamûd
Cried lies	Denied (the truth)
insolence	Rebellious pride



Uprose	Broke forth
Then	and
Said to them	said
~	It is
~	so
Cried him lies	denied
~	They
Their Lord	Allah
Levelled them	Rased (their dwellings)
and	~
fears	Dreadeth
The issue thereof	The sequel (of events)
In splendour	resplendent
That which	Him who
Created	Hath created
The male and the female	Male and female
Surely	lo
Striving	Effort
Is to diverse ends	Is dispersed (toward divers ends)
Gives	Giveth
Godfearing	Dutiful (toward Allah)
Confirms...	Believeth in
The reward most fair	Goodness
We shall surely	Surely we will
him	His way
Ease him to the Easing	Ease his way unto the state of ease
Is a miser, and self-sufficient	Hoardeth and deemeth himself independent
Cries lies	Disbelieveth in
The reward most fair	Goodness
We shall surely	Surely We will
Him	His way
To the Hardship	Unto adversity
Wealth	Riches
Shall not avail	Will not save
perishes	Perisheth
surely	lo
Upon Us rests the guidance	Ours it is (to give) guidance
~	lo
To	unto
The Last and the First	The latter portion and the former
now	therefor
I have warned you	Have I warned you



A Fire that flames	The flaming Fire
Whereat none but	Which only
Shall be roasted	Must endure
even	~
Cried lies	Denieth
Turned	Turneth
And from which ... shall be removed	Far removed from it will be
The most godfearing	The righteous
even	~
gives	Giveth
To purify himself	That he may grow (in goodness)
Confers no favour on any man for recompense	None hath any favour for reward
only	Except as
The Face of	(to fulfil) the purpose
The Most High	Most High
and	~
He shall surely be	He verily will be
Satisfied	content
The Forenoon	The Morning Hours
White forenoon	Morning hours
by	~
The brooding night	The night when it is stillest
Has	Hath
Neither... nor	Not...nor
hates	Doth He hate
~	verily
The Last	The latter portion
Shall be	Will be
The First	The former
~	And verily
Shall	Will
give	Give unto
and	So that
Shalt be	Wilt be
Thee	(thee) [3 times]
As for	therefor
Do not oppress him	Oppress not
And as for	Therefor
Scold him not	Drive not away
And as for	Therefor of
Thy Lord's blessing	The bounty of thy Lord



Declare it	be thy discourse
Did we not expand	Have we not caused ... to dilate
For thee	~
Lift from thee	Eased thee of
Thy burden	The burden
The burden that	Which
Did We not exalt	And exalted
So truly	But lo
Comes	Goeth
truly	lo
Comes	Goeth
Empty	Relieved
labour	Still toil
Let thy Lord be thy Quest	Strive to please thy Lord
and	by
the	~
~	by
This land secure	This land made safe
Indeed	surely
Restored	Reduced... to
They shall have a wage unfailing	And theirs is a reward unfailing
What then shall	So who henceforth will
Cry thee lies	Give the lie to thee
As to the Doom	About the judgement
Of judges	Of all judges
Blood-clot	clot
created	Createth
Created Man of...	Createth man from
Taught [2 times]	Teacheth
that	That which
No indeed; surely	Nay, but verily
Waxes insolent	Is rebellious
For	That
Thinks	Thinketh
Self-sufficient	Independent
surely	lo
returning	Return
What thinkest thou? He...	Hast thou seen him
Who forbids	Who dissuadeth
prays	Prayeth
What thinkest thou?	Hast thou seen
Were upon guidance	(relieth) on the guidance (of Allah)



Bade to godfearing	Enjoineth piety
What thinkest thou?	Hast thou seen
Cries lies	Denieth (Allah's guidance)
Turns away	Is froward
Did he not know	Is he unaware
sees	Seeth
No indeed; surely	Nay, but
Gives not over	Cease not
Shall	Will
A	The
So	Then
On	Upon
Shall call on	Will call
No indeed	Nay
Do thou not obey him	Obey not thou him
And	But
Draw nigh	Draw near (unto Allah)
behold	lo
Sent it down	Revealed it
And	Ah
Shall teach thee	Will convey unto thee
What is the Night of Power	What the Night of Power is!
In it	Therein
Upon every command	With all decrees
Peace it is	(That night is) Peace
Till	Until
dawn	The dawn
The unbelievers [2 times]	Those who disbelieve
Of the [2 times]	Among
Would never leave off	Could not have left off
~	(erring)
To	Unto
Pages purified	Purified pages
Therein	Containing
And they scattered not, those that were given the Book	Nor were the People of the Scripture divided
Excepting after	Until after
To	Unto
~	And
They were commanded	They are ordered
Only to	Naught else than to
Making the religion His sincerely	Keeping religion pure for Him



Men of pure faith	As men by nature upright
To perform the prayer	To establish worship
~	To
The religion of the True	True religion
Shall be in... therein dwelling forever	Will abide in
The	~
Those are	They are
Creatures [2 times]	Created beings
But	(And) lo!
Those are	Are
Therein dwelling for ever and ever	Wherein they dwell for ever
God is well-pleased with them	Allah has pleasure in them
They are well-pleased with Him	They have pleasure in Him
That is for him	This is (in store) for him
Fears	Feareth
A mighty shaking	Her (final) earthquake
Brings forth	Yieldeth up
says	Saith
Ails	Aileth
upon	~
Shall tell	Will relate
tidings	chronicles
For that	Because
Her Lord	Thy Lord
Has inspired	Inspireth
Upon	~
Shall issue	Will issue forth
In scatterings	In scattered groups
To see	To be shown
Has done	Doeth
An atom's weight of good	Good an atom's weight
Shall	Will
~	Then
Has done	Doeth
Shall	will
~	Then
by	~
The strikers of fire	Striking sparks of fire
by	And
The dawn-raiders	Scouring to the raid at dawn
Blazing a trail of dust	Then, therewith, with their trail of dust
Cleaving there with a host!	Cleaving, as one, the centre (of the foe)



Surely	lo
Ungrateful to his Lord	An ingrate unto his Lord
Surely	lo
Against	Unto
Surely	And lo
In his love for good things	In the love of wealth
Knows	Knoweth
That which is in the tombs	The contents of the graves
Is over-thrown	Are poured forth
That which is in the breasts	The secrets of the breasts
Is brought out	Are made known
Surely Perfectly
Their Lord shall	Will their Lord
Be aware of them	Be perfectly informed concerning them
The Clatterer	The Calamity
And	Ah
Shall	Will
Teach	Convey unto
What is the Clatterer?	What the Calamity is!
The day that	A day wherein
Shall be like	Will be as
Scattered moths	Thickly-scattered moths
Shall be like	Will become as
Plucked wool-tufts	Carded wool
He whose	As for him whose..., he
Deeds weigh heavy in the Balance	Scales are heavy (with good works)
Shall inherit a pleasing life	He will live a pleasant life
He whose	As for him whose
Whose deeds weigh light in the Balance	Whose scales are light
Shall plunge in the womb of the Pit	The Bereft and hungry One will be his mother
Shall teach	Will convey unto
What is the Pit?	What she is!
a	~
Rivalry	Rivalry in worldly increase
Gross rivalry	Rivalry in worldly increase
Diverts	Distracteth
Even till you	Until ye
Visit	Come to
No indeed	Nay
Soon you shall know	Ye will come to know
again	~



No indeed	Nay
Did you know	Would that ye knew (now)
Knowledge of certainty	A sure knowledge
You shall surely	For ye will
Hell	Hell-fire
Again, you shall surely	Aye, ye will
The eye of certainty	With sure vision
That day	On that day
You shall be questioned	Ye will be asked
True bliss	Pleasure
Afternoon	The declining day
Surely	Lo
The way of loss	A state of loss
Counsel each other unto the truth	Exhort one another to truth
Counsel each other to be steadfast	Exhort one another to endurance
Every backbiter, slanderer	Every slandering traducer
Has	Hath
Riches	Wealth (of this world)
Counted them over	Arranged it
thinking	He thinketh that
Riches	Wealth
Have made him immortal	Will render him immortal
No indeed	Nay, but verily
He shall be thrust into the Crusher	He will be flung to the Consuming One
And	ah
Shall teach thee	Convey unto thee
What is the Crusher?	What the Consuming One is!
~	(It is)
Roaring over the hearts	Which leapeth up over the hearts (of men)
~	lo
Covered down upon them	It is closed in on them
In columns outstretched	In outstretched columns
Did with	Dealt with
The Men of the Elephant	The owners of the Elephant
Make their guile to go astray	Bring their stratagem to naught
He loosed upon them	Send against them
Birds in flights	Swarms of flying creatures
Hurling against them stones	Which pelted them with stones
He	~
~	(by cattle)
Koraish	Winter or Qureysh



Their composing for the winter and summer caravan!	For their taming (We cause) the caravans to set forth in winter and summer
Has	Hath
Secured them	Hath made them safe
charity	Small Kindnesses
Cries lies to the Doom	Belieth religion
Repulses	Repelleth
Urges	Urgeth
So	Ah
To	Unto
Those that pray	worshippers
And are	Who are
Their prayers	Their prayer
To those who make display	Who would be seen (at worship)
And	Yet
Surely [2 times]	Lo
He that hates thee,	It is thy insulter (and not thou)
He is the one cut off	Who is without posterity
What [3 times]	That which
You	ye
And you are not serving	Nor worship ye
Nor am I serving	And I shall not worship
What you have served	That which ye worship
Neither are you serving	Nor will ye worship
To [2 times]	Unto
Comes	Cometh
The help of God, and victory	When Allah's succour and triumph cometh
God's religion	The religion of Allah
His forgiveness	Forgiveness of Him
For	Lo
He turns again unto men	He is ever ready to show mercy
Perish	Palm Fibre
Perish the hands of Abu Lahab	The power of Abû Lahab will perish
And perish he!	And he will perish
Wealth	Wealth and gains
Avails him not	Will not exempt him
Shall roast	Will be plunged
At a flaming fire	In flaming fire
The carrier of the firewire	The wood-carrier
~	Will have
One	The One
Everlasting Refuge	Eternally Besought of all



Who has not begotten, and has not been begotten	He begetteth not nor was begotten
Equal to Him is not any one	There is none comparable unto Him
I take refuge with the Lord [2 times]	I seek refuge in the Lord
What	That which
He has created	He created
~	the
It gathers	It is intense
~	And [2 times]
The women who blow on knots	Malignant witchcraft
An	The
Envies	Envieth
Whispers	Whispereth
Of jiin and men	Of the jiin and of mankind

No indeed; they shall soon know!	Nay, but they will come to know!
Have We not made the earth as a cradle And the mountains as pegs?	Have We not made the earth an expanse, And the high hills bulwarks?
And We created you... We appointed	And We have created you... We have appointed
For a livelihood	For livelihood
Water cascading	Abundant water
You shall come	Ye come



Data Analysis:

Both translators have used the archaic word, ‘thou’ and the verbs ‘hast’ and ‘art’. Yet, it is only Pickthall who prefers the verbs with a ‘-th’ ending. Probably to emphasize his archaic approach, Pickthall tends to use verbs like “belongeth, glorifieth, etc. (He applies the verb-ending of ‘-th’ approximately 130 times in this section), while Arberry prefers the more mundane versions: belongs, glorifies. It should be mentioned that besides hast and art, Arberry uses verbs like ‘thinkest’ and ‘knowest’ in this section.

More formal and in some cases archaic adverbs such as ‘therein’, ‘thereof’, are used by both translators, sometimes for different sentences. ‘Herein’ and ‘whereof’ are only used by Pickthall in this section of the Holy book (each of them once). Only Arberry has used ‘whereon’ in this section (only once).

Pickthall takes the chance to apply some of God’s many names and attributes in his translation: ‘He is *Able* to do all things.’ Arberry writes it simply: ‘He is powerful over everything.’

When a subordinating conjunction is used, Arberry tends to write a question in its normal word order after that conjunction in such phrases. One example is ‘and what shall teach thee what is

the steep?" But he also writes them in a normal way: "then shall a soul know what it has produced." Pickthall tends to write such phrases in a word order that is not questional.

Attributive adjectives are used by both translators, but sometimes for different adjectival phrases. It means that Pickthall has written an Attributive adjective for a certain phrase in a certain Surah, while Arberry hasn't and vice versa.

Sometimes one of them has written a phrasal verb, while the other has written a simple verb. Arberry: 'He spread it out.' Pickthall: 'He spread the earth'.

In some cases, one has used a preposition in a phrase that is roughly similar with the one that the other has used yet without that preposition.

Pickthall's translation has the keenness of the language of a new-convert. It has a heart-trembling tone which seems to be trying to invite and share his glorious religious knowledge with his readership. Arberry's translation reminds the rich and confident language of such writers as Samuel Johnson and the dominance of an empire-builder.

Further Suggestions:

A review can be done on these two translations from the morphological perspective. Obviously, the choice of words differs between the two translators. And in some cases, it can be seen as a morphological preference. For instance, Arberry prefers 'unbeliever' and Pickthall 'disbeliever'. Arberry writes 'The Tiding', 'radiancy', 'merriment', 'out of the rain-clouds' and 'joyous' when Pickthall writes 'The Tidings', 'radiance', 'pleasantry', 'from the rainy clouds' and 'rejoicing at'. Their choices of words in combinations with prepositions are also very different. Arberry writes 'at variance' where Pickthall pens 'in disagreement'. He also prefers 'and' in a clause Pickthall chooses to write 'then'.

One can define some factors for a 'dialectical' language and study those factors to see whose language is more dialectical.

Background

Among the many articles written about the English translations of the Holy Quran, some discuss the translations in comparison with the original Arabic text. An example of this type of writings is the article titled 'Translating the Holy Quran: A Comparative Analysis of Al-Fatiha Verse from Arabic to English' by: Hassan Zadeh, Lashkarian, Sadegh Zadeh⁴. They have judged Pickthall's translation as one that did not transfer the literary form of the Surah. Their article does not specifically deal with syntax.

Another example of this kind is: 'Translating Denotative Meaning in the Holy Quran: Problems and Solutions' by: Dr. Nouredin M Abdelaal⁵.

More similar works with ours are those who make comparison between some of the many different English translations of the Holy book. To mention some, we can talk about the article 'The Differences in Translations of the Meaning of the Holy Quran: A Case study of Three Different Translations of Sarah Alnur and Alhuj' by Eltirmizy Ali Ahmed Mohammed.⁶

The author claims that the fact that Arabic and English grammar rules are different is ignored by the translators when translating Arabic into English: they ignore the shifting from the past tense into imperfect tense.



Syntactically, this article sadly misjudges all these three translations because of a tense they all have used. Although we believe translating grammatical tenses can be flexible in different texts, we are aware that we should be meticulous about this.

Our Conclusion and Some Friendly Metaphors

Arberry's work is like a BMW X5 (SUV) while Pickthall's is a mid-size civic Sedan Benz. Arberry's embodies the glorious mosques of the city of Istanbul, Pickthall's portrays the more humble welcoming optimistic Indian mosques. Arberry's with his mastery and the language that reminds the programming language and if statements is like pound sterling, Pickthall's is like the kindness of euro which tries to bring together the healthy desires of many.

Our general judgement about the two scholars is positive and we consider they works valuable great steps. We sincerely hope them Peace and Forgiveness of God, The Almighty.

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