

## Lexical Errors in the Qur'anic English Translation by Arthur John Arberry

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### **Worthiness of Arberry's Translation:**

The translation of the holy Qur'ān by A. J. Arberry is in such a style that the summary of each five verses is given in the form of paragraphs. Arberry has tried his best to make the gist of divine theme and scheme. Arthur John Arberry himself says: "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".<sup>1</sup> Arberry's translation deserves the exceptional remarks for having the following distinctive qualities:

- i) Additions are not found therein except a few due to his comprehensiveness.
- ii) Summarizing style has, even, been appreciated by Muslim scholars.
- iii) Its beautiful selection of the words and arrangement of sentences are really commendable.
- iv) Arberry's and Pickthall's are the only translations that have been made direct from the original Arabic text.
- v) This translation has, even, been declared by the Western scholars as 'the greatest literary distinction'.

### **Drawbacks of Arberry's Translation**

If all the errors are reckoned, it shall be too burdensome to calculate them. Therefore, some of these errors that have been found repeatedly are being mentioned, briefly, in the following:

(1) The word 'God' has always been given in the stead of 'Allāh'. (2) The adverbs [فَا], [إِنَّ], [أَنَّ], [لَا مَ توكيد], the interjection [يَا], the conjunction [وَأَ] and the relative pronoun 'which' have mostly been missed. (3) "أَتَى، يَأْتِي" is mostly rendered as "أَتَى، يَأْتِي" and vice versa.

### **Lexical Errors and suggestions:**

A lexicon is actually the morphemes [language units] considered as a group;<sup>(2)</sup> a list of all the words used in a particular language or a subject,<sup>(3)</sup> or a dictionary.

### **Errors of Noun:**

A noun is a part of speech<sup>(4)</sup> that refers to a person, place, thing, event, substance or quality; 'Doctor', 'tree', 'party', 'coal' and 'beauty' are all nouns.<sup>(5)</sup>

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- (1) "أَتَأْمُرُونَ النَّاسَ" is rendered as 'will you bid others'. It should be rendered as 'Will you bid people / mankind'. (2:44)
- (2) "الْفُرْقَانِ" is rendered as 'the salvation' though it should be rendered as 'the criterion'. (2:53)
- (3) "مُبَارَكًا" has been rendered as 'holy'. It should be rendered as 'blessed'. (3:96)
- (4) "عَنْ مَوَاضِعِهِمْ" is rendered as 'from their meanings' instead of 'from their places/contexts' because "مَوَاضِعُ" is the plural of "مَوْضِعٌ" that means: Place, site, situation, post;<sup>6</sup> and for more description, let us turn to the following: "تحريف الكلم عن مواضعه استعمال القول بوضعه في غير" [تحريف (perversion) of the words from their places means: the usage of the words at a place where it did not befit to be placed at].<sup>7</sup> (4:46)
- (5) "أَلَمْ أَكُنْ مَعَهُمْ شَهِيدًا" is rendered as 'I was not a martyr with them'. It should be rendered as 'I was not present with them'. (4:72)
- (6) "أُجُورَهُنَّ" is rendered as 'their wages'. It should be rendered as 'their bridal gifts / marriage portions' as just 'Wage' is the payment for labor or services to a worker especially remuneration on an hourly, daily, or weekly basis or by the piece"<sup>8</sup> whereas the bridal money is not a wage as follows: "المهر واجب شرعاً" [The bride money has been prescribed as compulsory by the Shari'Ah (Islamic Law)].<sup>(9)</sup> It is, therefore, an obligation not just a wage that is given for just an hourly enjoyment. (5:5)
- (7) "لَا يُبَدِّلُ لِكَلِمَاتِ اللَّهِ" is rendered as 'No man can change the words of God'. Can it be changed by else than a man? It should be rendered as 'None can change the words of Allāh'. (6:34)
- (8) "أَفِيلِينَ" is rendered as 'setters' instead of 'settings ones' because 'setter' is a kind of long haired dog as follows: "A silky-coated intelligent dog used to indicate the presence of game birds".<sup>10</sup> (6:76)
- (9) "مُخْتَلِفًا أَلْوَانًا" is rendered as 'diverse in produce' instead of 'diverse in taste'. (6:141)
- (10) "بِأَسْئِهِ" is rendered as 'His might' instead of 'His wrath / His chastisement'. (6:147)
- (11) "الْأَعْرَافِ" is rendered as 'Battlements' that should be 'the heights / the walls' as 'battlements' means: "A wall around the top of castle, with regular spaces in it through which the people inside the castle can shoot".<sup>11</sup> (7:0)
- (12) "عَلِيمٌ" is rendered as 'cunning'. It should be rendered as 'knowing'. (7:109)
- (13) "عَلِيمٌ" is rendered as 'All-Seeing'. It should be rendered as 'All-Knowing'. (7:200)

- (14) "فَرِيَّةٌ لَهُمْ" is rendered as 'An offering for them' instead of 'A means of nearness for them'. (9:99)
- (15) "الْحَمِيدُونَ" is rendered as 'those who pray' instead of 'those who praise'. (9:112)
- (16) "السَّاعُونَ" is rendered as 'those who journey' instead of 'those who fast'. (9:112)
- (17) "وَأَوَّاهٌ" is rendered as 'Compassionate'. It should be rendered as 'Lamenting'. (9:114)
- (18) "دَيْنَ الْمَلِكِ" is rendered as 'the king's doom' instead of 'the king's law/religion'. (12:76)
- (19) "الظَّالِمُونَ" is rendered as 'الكُفْرُونَ' i.e. 'the unbelievers' instead of 'the wrong-doers'. (17:99)
- (20) "مَغْرِبَ الشَّمْسِ" is rendered as 'setting of the sun' instead of 'setting place of the sun' because the word 'مَغْرِبٌ' is measured by 'مَفْعِلٌ' that is a pattern of adverb of place. (18:86)
- (21) "زُرْقًا" is rendered as 'staring'. It should be rendered as 'blue-eyed'. (20:102)
- (22) "كَيْفَ كَانَ نَكِيرِ" is rendered as 'how was My horror!'. It should be rendered as 'how was My rejection (of them)'. (22:44)
- (23) "بُيُوتٍ" is rendered as 'temples'. It should be rendered as 'houses'. (24:36)
- (24) "ثَلَاثَ عَوْرَاتٍ" is rendered as 'three times of nakedness'. It should be rendered as 'three times of privacy'. (24:58)
- (25) "وَلَهُمْ عَلَيَّ ذَنْبٌ" is rendered as 'they have a sin against me'. It should be rendered as 'they have a charge of crime against me' as the prophet is always sinless. (26:14)
- (26) "الْعَالَمِينَ" is rendered as 'العَالَمِينَ' [All living beings] instead of 'men of knowledge'. (30:22)
- (27) "وَلَوْ كَانَ ذَا قُرْبَىٰ" is rendered as 'Though he be a near kinsman'. It should be rendered as 'though he be of near kin' because it may be a female kindred. (35:18)
- (28) "الرَّحِيمِ" is rendered as 'الْحَكِيمِ' i.e. 'All-Wise' instead of 'The Merciful'. (36:5)
- (29) "يَعِبَادِي" is rendered as 'O my people'. It should be rendered as 'O My servants'. (39:53)
- (30) "الْوَاقِعَةِ" is rendered as 'The Terror'. It should be rendered as 'The Event'. (56:0)
- (31) "الْكَفَّارِ" is rendered as 'the unbelievers' instead of 'the tillers / the husbandmen' as the context explains about the vegetation rather than any kind of creed / faith. (57:20)

- (32) "الْمُشْرِكُونَ" is rendered as 'الْكَافِرُونَ' i.e. 'the unbelievers' instead of 'the idolaters'. (61:9)
- (33) "أُولَاتِ الْأَحْمَالِ" is rendered as 'those who are with child'. Though the word 'child' means 'unborn infant; a fetus' too<sup>12</sup> but it also means: 'A person between birth and puberty'<sup>13</sup> wherefore the translation cannot, clearly, be understood by some readers and, hence, it should be thus: 'those who are pregnant'. (65:4)
- (34) "زَنِيمٌ" is rendered as 'ignoble'. It should be rendered as 'baseborn'. (68:13)
- (35) "سَرَابٌ" is rendered as 'vapor'. It should be rendered as 'mirage' because the 'vapor' is actually a moisture in the air; which is usually liquid or solid; a gas below its critical temperature.<sup>14</sup> And 'سَرَابٌ' is from 'سَرَبًا' [moved] i.e. 'جَرَى' [ambulated]<sup>15</sup> and for further description, the following must be turned to: والسراب اللامع في المفازة ["Sarāb" is like shining water in the desert and that is because it seems as if it is moving and 'سَرَابٌ' actually has no reality therein.]<sup>16</sup> (78:20)
- (36) "الْهَمَزَةُ" is rendered as 'the backbiter'. It should be rendered as 'the slanderer'. (104:0)
- (37) "الْمَاعُونَ" is rendered as 'charity' instead of 'worthless small objects of use'. (107:7)

### Errors of Pronoun :

Pronoun is one of the parts of speech that is used to refer to a noun that has already been mentioned<sup>17</sup> or indicated (e.g. we, theirs, this, ourselves, who). The kinds of pronoun are as follows: [Demonstrative pronoun, interrogative pronoun, personal pronoun, possessive pronoun, relative pronoun, etc].<sup>(18)</sup>

A word that is used instead of a noun (she, we, they, this etc.)<sup>(19)</sup>

- (1) "وما يفعلوا من خير" has been rendered as "وما تفعلوا من خير" i.e. 'And whatever good you do'. It should be rendered as 'And whatever good they do'. (3:115)
- (2) "يَجْمَعُونَ" is rendered as "تَجْمَعُونَ" [you amass] instead of 'they amass'. (3:157)
- (3) "سَوْفَ يُؤْتِيهِمْ" is rendered as "سَوْفَ نُؤْتِيهِمْ" i.e. 'We shall surely give them'. It should be rendered as 'He will give them'. (4:152)
- (4) "طَرَدْتُهُمْ" is rendered as "طَرَدْتُكُمْ" i.e. 'I drive you away'. It should be rendered as 'I drive them away'. (11:30)
- (5) "الَّتِي رَضِيَ" is rendered as 'that I may please thee'. It should be rendered as 'that thou might be pleased'. (20:84)
- (6) "لَيَسَنَّخْلُقَنَّهُمْ" is rendered as "لَيَسَنَّخْلُقَنَّكُمْ" i.e. 'He will surely make you successors'. It should be rendered as 'He will surely make them

successors'. (24:55)

(7) "عَلَيْهِمْ وَكَيْلًا" is rendered as "عَلَيْهِمْ وَكَيْلًا" i.e. 'guardian over them'. It should be rendered as 'guardian over him'. (25:43)

(8) "وَلَهُمُ الْبَنُونَ" is rendered as "وَلَهُمُ الْبَنُونَ" i.e. 'And they have sons'. It should be rendered as 'And you have sons'. (52:39)

### Errors of Verb :

Verb is a part of speech that expresses the action, condition, <sup>(20)</sup> existence, occurrence, <sup>21</sup> and experience<sup>22</sup>. A word that serves as the predicate of a sentence and denotes an action or a state;<sup>23</sup> and it has many kinds e.g. active verb, auxiliary verb, compound verb, passive verb, phrasal verb, etc.<sup>(24)</sup>

(1) "الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَاوِ رَبِّهِمْ" is rendered as 'who reckon that they shall meet their Lord'. Here, 'يظنون' has the meaning of certainty rather than the suspicion while the verb 'reckon' has the meanings of doubt therein as follows:

"To draw an inference on the basis of insufficient information e.g. conjecture, guess, etc".<sup>25</sup> So, it should be rendered thus: 'who are certain that they shall meet their Lord' (2:46)

(2) "تَتَّظَرُّونَ" has been rendered as 'conspiring'. It should be rendered as 'supporting'. (2:85)

(3) "وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتَكُمْ" has been rendered as 'Had He willed He would have harassed you' instead of 'Had Allāh willed, He would have overburdened you'. (2:220)

(4) "مَا جَرَحْتُمْ" is rendered as 'what you work'. It should be rendered as 'what you commit' i.e. 'جرحتم' is rendered in a positive sense instead of a negative one. (6:60)

(5) "يَخُوضُونَ" is rendered as 'plunge into' instead of 'meddle with false discourse'. (6:68)

(6) "أَسْكُنُ" is rendered as 'inherit'. It should be rendered as 'dwell'. (7:19)

(7) "يُبْصِرُونَ" is rendered as 'they perceive'. It should be rendered as 'they see'. (7:179)

(8) "لَا يَرْجُونَ" is rendered as 'those who look not' instead of 'those who hope not'. (10:7)

(9) "تَتَوَفَّيْتَنِي" is rendered as 'We shall call thee [Jesus] unto Us' instead of 'We shall cause you [Jesus] to die'. (10:46)

(10) "يَسْمَعُونَ" is rendered as 'A people who have ears' instead of 'A people who hear'. (10:67)

(11) "فَأَجَاءَهَا" is rendered as 'And surprised her' instead of 'And took / drove her'. (19:23)

(12) "عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ" is rendered as 'who observe their prayers'. It should be rendered as 'who preserve / guard their prayers'. (23:9)

- (13) "فَأْتِيَا" is rendered as 'so go you'. It should be rendered as 'so come you both'. (26:16)
- (14) "فَاتَّقُوا اللَّهَ" is rendered as "فَاعْبُدُوا اللَّهَ" i.e. 'so serve you God'. It should be rendered as 'so fear you God' as Arberry himself has rendered in 26:110,126,131,144,150. (26:108)
- (15) "فَأَوْقِدْ لِي" is rendered as "فَأَوْقِدْنِي" i.e. 'kindle me' instead of 'kindle for me'. (28:38)
- (16) "عَمَّرُوْهَا" is rendered as 'cultivated it' instead of 'populated / inhabited it'. (30:9)
- (17) "لَا تُخْضَعَنَّ بِالْقَوْلِ" is rendered as 'be not abject in speech' instead of '(O wives of Prophet ﷺ) be not so soft [over courteous] in speech'. (33:32)
- (18) "وَمَا تَعْمَلُونَ" is rendered as 'what you make' instead of 'what you do'. (37:96)
- (19) "سَبَّحَ" is rendered as 'magnifies'. It should be rendered as 'glorifies'. (57:1)
- (20) "بُرُزَّتِ الْجَحِيمُ" is rendered as 'Hell is advanced'. It should be rendered as 'Hell is made manifest'. (79:36)
- (21) "فَأَغْنِي" is rendered as 'And suffice thee' instead of 'And enrich thee'. (93:8)
- (22) "تَطَّلَعُ" is rendered as 'roaring'. It should be rendered as 'soaring'. (104:7)

### Errors of Adverb :

Adverb is a part of speech that is used to modify verbs, adjectives and other adverbs.<sup>26</sup> Sometimes it belongs to the class ending with 'ly' such as rapidly in 'The dog runs rapidly'<sup>27</sup> or in the phrase 'she smiled cheerfully', the word 'cheerfully' is an adverb.<sup>(28)</sup>

An adverb has also been defined as a word that qualifies an adjective, a verb, or another adverb, so as to express a relation of place, time, circumstance, manner, cause, degree, etc.<sup>(29)</sup>

- (1) "أَنْتَى شَأْنُكُمْ" is rendered as "كَمَا شَأْنُكُمْ" i.e. 'As you wish'. It should be rendered as 'from where you wish'. (2: 222)
- (2) "هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ" has been rendered as 'From then Zachariah prayed to his Lord'. It should be rendered as 'Over there Zakariyya prayed to his Lord' because the adverb 'هُنَالِكَ' is 'ظَرْفُ مَكَانٍ' [the adverb of place] rather than 'ظَرْفُ زَمَانٍ' [the adverb of time] as follows: 'هُنَاكَ / هُنَالِكَ' means: "there, over there, in that place, there is, there are".<sup>(30)</sup> (3:38)
- (3) "وَكَايِّنَ مِنْ نَبِيٍّ" has been rendered as 'many a prophet'. It should be rendered as 'how many a prophet'. (3:146)

(4) "كما أنزلنا" is rendered as 'so We sent down' instead of 'such as We sent down'. (15:75)

(5) "قَلَنْ يَغْفِرَ اللَّهُ لَهُمْ" is rendered as 'them God will not forgive'. It should be rendered as 'them God will never forgive'. (47:34)

### Errors of Adjective :

**Adjective** is a part of speech that is used to modify nouns<sup>(31)</sup> or pronouns such as: 'Big', 'boring', 'purple', 'quick' etc.<sup>32</sup> Morphologically suffixes, such as -able, -ous, -er, and -est, or syntactically preceding a noun or nominal phrase, such as white in a white house.<sup>(33)</sup>

(1) "عَظِيمٌ" has been rendered as 'الْيُمُّ' i.e. grievous. It should be rendered as 'great'. (2:49)

(2) "كُلِّ آيَةٍ" is rendered as 'Any sign'. It should be rendered as 'every sign'. (6:25)

(3) "المسجدالاقصى" is rendered as 'further mosque' instead of 'A farthest mosque' as the word 'further' is also used as an adverb in another sense i.e. in addition to. (17:1)

(4) "بِيَدَيَّ" is rendered as 'with My own hands' instead of 'with My both hands'. (38:75)

(5) "عَذَابٍ يَوْمٍ عَظِيمٍ" is rendered as 'chastisement of a dreadful day'. It should be rendered as 'chastisement of a tremendous / mighty day'. (46:21)

(6) "دِينِ الْقِيَمَةِ" is rendered as 'the religion of the True'. It should be rendered as 'the true religion' as the word 'الْقِيَمَةُ' is an adjective rather than being in the genitive case. (98:5)

### Errors of Conjunction:

Conjunction is a joining, connecting<sup>34</sup> and an uninflected functional word<sup>35</sup> - other than a relative pronoun -<sup>36</sup> a part of speech;<sup>37</sup> a word such as 'And', 'but', 'while' or 'Although' that connects words, phrases and clauses in a sentence.<sup>(38)</sup>

(1) "الْأَخَوْفُ عَلَيْهِمْ" is rendered as 'because no fear shall be on them' instead of 'that no fear shall be on them'. (3:170)

(2) "فَإِنْ لَمْ يَعْزِرْ لَكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ" has been rendered as 'If they withdraw not from you, and offer you peace, and restrain their hands, take them, and slay them'. It should have been rendered thus: "If they do not withdraw from you; nor offer you peace; nor restrain their hands, take them and slay them". (4:91)

(3) "انتم ولا آباءكم" is rendered as 'you and your fathers' instead of 'you nor your fathers'. (6:91)

(4) "فَضَحِكْتَ فَبَشَّرْنَاهَا" is rendered as 'She [Abraham's wife] laughed, therefore We gave her the glad tidings' instead of 'She laughed when/because We gave her the glad tidings'. (11:71)

(5) "أَمَّنْ خَلَقَ" is rendered as 'He who created' instead of 'or who has created'. (27:60)

### Errors of Interjection:

Interjection is a part of speech that is used to express emotion such as Ugh! or Wow!<sup>(39)</sup>

An exclamatory word (as ouch);<sup>(40)</sup> a short sudden expression of emotion: such as "Hey!"<sup>(41)</sup> a side remark;<sup>(42)</sup> the utterance of an exclamation;<sup>(43)</sup> an abrupt emphatic exclamation or a remark that interrupts.<sup>(44)</sup>

(1) "قَالَ هِيَ عَصَايَ" is rendered as 'why, it is my staff, said Moses'. It should be rendered as 'he said, "it is my staff"'. (20:18)

### Errors of Preposition:

Preposition is one of the traditional parts of speech<sup>(45)</sup> i.e. a word which is used before a noun, a noun phrase or a pronoun, connecting it to another word<sup>(46)</sup> or expresses a relationship with another word<sup>(47)</sup> in order to form a prepositional phrase that can have an adverbial or adjectival relation to some other word.<sup>(48)</sup>

A word or construction similar in function to a preposition, such as 'in regard to' or 'concerning'.<sup>(49)</sup>

(1) "نَحْنُ نُسَبِّحُ بِحَمْدِكَ" is rendered as 'we proclaim thy praise'. It should be rendered as 'We glorify with thy praise'. (2:30)

(2) ( وما كان من المشركين ) It has been rendered as 'he was no idolater' whereas it should be rendered as 'And he (Abraham peace be upon him) was not of the idolaters'. (2:135)

(3) "شُهَدَاءَ عَلَى النَّاسِ" has been rendered as 'witnesses to the people'. It should be rendered as 'witnesses against the people' as it has been explained in the following: ان المعنى: لتشهدوا على الناس باعمالهم التي خالفوا فيها الحق [That it means: You shall indeed bear witness against the people about their deeds wherein they had gone against the truth, concerning the world and the hereafter e.g. "That day their tongues, their hands and their feet shall bear witness against them".]<sup>(50)</sup> (2:143)



- (4) "لَا رَيْبَ فِيهِ" is rendered as 'whereon is no doubt' instead of 'wherein there is no doubt'. (3:9)
- (5) "مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ" is rendered as 'for the men, women and children'. It should be rendered as 'of the men, women and children'. (4:75)
- (6) "فَمِنَ اللَّهِ" is rendered as 'It is of God'. It should be rendered as 'It is from God'. (4:79)
- (7) "أَقِمِ الصَّلَاةَ لِذِكْرِي" is rendered as 'perform the prayer of My remembrance'. It should be rendered as 'perform the prayer for My remembrance'. (20:14)
- (8) "وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ" is rendered as 'God has created every beast of water'. It should be rendered as 'God / Allāh has created every beast from water'. (24:45)
- (9) "جَاهِدْهُمْ" is rendered as 'struggle with them'. It should be rendered as 'struggle against them' as the preposition 'with' gives the meaning of 'support'. (25:52)
- (10) "وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ" is rendered as 'And He cast on the earth firm mountains'. It should be rendered as 'And He cast into the earth firm mountains' as the 'mountains' have been declared as 'pegs' by the Qur'ān in 78:7, "وَالْجِبَالِ أَوْتَادًا" i.e. 'And the mountains as pegs'.<sup>(51)</sup> (31:10)
- (11) "فَاسْتَقِيمُوا إِلَيْهِ" is rendered as 'so go straight with Him'. It should be rendered as 'so go straight unto Him'. (41:6)
- (12) "إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ" has wrongly been rendered as 'We created you male and female'. It should be rendered as 'We created you from male and female'. (49:13)
- (13) "يَغْفِر لَكُمْ مِّن ذُنُوبِكُمْ" has been rendered as 'He will forgive you your sins'. It should be rendered as 'He will forgive you (some) of your sins'. (71:4)

### Summary of Research:

By the grace of God Almighty, the intricate task of this research has come to an end rather a beautiful end wherein the following substance has been discussed:

- (i) The Qur'ānic grammar and dictions that had been distorted and deformed by the author and that could never be denied, have been highlighted with irresistible arguments.
- (ii) The Qur'ānic truth that had been excluded therefrom, has been taken back to its rightful state and the falsehood that had been added therein, has been driven forth therefrom.

(iii) As Arberry's endeavour is really commendable, it has been focused as it deserved to be focused and, hence, his worthy task has been made worthier with the crystallization thereof and the task done by Arberry does necessitate the concentration for its beautiful selection of words and, hence, it must be benefitted from after the crystallization thereof that has, already, been done by this humble being i.e. the writer of this article.

### **Conclusion:**

It can be concluded from this whole task that the religion of Islam is being realized a menace to all the religions. The believers of these religions, therefore, try to cause the destruction thereof and the thing that they feel a threat for them is "the Islamic sciences" emerging from the Holy Qur'ān and being admitted by the researchers of the world because this is the age of intellectualism and only for this, the Qur'ānic truths are being veiled in the form of corruption and distortion. Actually, Arberry is one of the kingpins of the orientalism that is such a movement that has come into being only for the sake of the Eastern inheritance whether it be in the form of knowledge or the natural resources and, certainly, the following statement of Benjamin Disraeli is being followed:

*"The East is a career".<sup>(52)</sup>*

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