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Translations of the Arabic Active Participles in the Glorious Qur'an into English by three most Famous Translators (of the Qur'an); Pickthal, Arberry, and Hilaly (& Khan)/ : An Analytical Study A B S T R A C T

This study deals with different translations – by three most famous translators – of a limited number of active Participles in the Glorious Qur'an into English through discussing and analyzing them by identifying the accurate, inaccurate or incorrect translations, based on a scientific hypothesis made by the researcher from a previous study concerning the active participle and its translation in detail.

The study starts with an introduction then hypothesis, aims of the study, scope of the Study, and it also contains a brief explanation of the active participle in Arabic and its forms or types, with the practical method of translating it from Arabic into English, in addition to the data with a related discussion for each translation, then the results, conclusions and findings, and ending with a list of the references that were consulted for this research.

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تَرَاوِمُ اِسْمِ الْفَاعِلِ الْعَرَبِيِّ مِنَ الْقُرْآنِ الْمَجِيدِ إِلَى اللُّغَةِ الْإِنْجِلِيزِيَّةِ بِوَاسِطَةِ أَشْهُرِ ثَلَاثَةِ مُتَرَجِّمِينَ
(لِلْقُرْآنِ)؛ بَكْتَال , و آربري , و الهاللي و خان ا دراسة تحليلية

م. م. احمد عبدالسلام محمد حسين / مديرية تربية نينوى

الخلاصة:

تتناول هذه الدراسة تراجم مختلفة- بواسطة أشهر ثلاثة مترجمين للقرآن- لعدد معين من اسم الفاعل في القرآن العظيم من العربية الى الإنجليزية من خلال مناقشة وتحليل هذه التراجم بتحديد التراجم الدقيقة منها و غير الدقيقة او الخاطئة ، اعتمادا على فرضية علمية وظفها الباحث من دراسة سابقة تخص اسم الفاعل وترجمته بالتفصيل.

تبدأ الدراسة بمقدمة ثم فرضية ، مع أهداف الدراسة ونطاقها، كذلك تحتوي على شرح مختصر لإسم الفاعل في العربية و صيغه او انواعه ، مع الطريقة العملية لترجمة اسم الفاعل من العربية الى الإنجليزية، والبيانات مع مناقشة خاصة بكل ترجمة ، ثم النتائج. والاستنتاجات ، وتنتهي بقائمة المراجع التي تم الرجوع إليها في هذا البحث.

كلمات مفتاحية: تراجم اسم الفاعل العربي ، ترجمة القرآن ، اسم الفاعل في القرآن ، بكتال ، آربري ، هلال.

1- INTRODUCTION

The active participle is one of the derivatives in Arabic. It is one of the vocabulary that is of great importance because of its occurrence and its frequent use in Arabic. There is almost no verb in Arabic but it has an active participle that is formed from. When translating the active participle from Arabic into other languages, including English, the translator should be fully aware of it and its forms, types and meanings in the Arabic language in order to convey the same message contained in that active participle, hence obtaining a useful translation that conveys the same message or meaning that is intended to be transferred to the target language.

Many different translations of the Glorious Qur'an from Arabic into English have been made by many translators . Pickthal, Arberry, and Hilaly (& Khan) are the three most famous translators of the Glorious Qur'an .Within those translations, there is an Arabic grammatical term called " Ismul Faa'il " (اسم الفاعل =active participle) . In this study , a number of translations of the Arabic active participles in the Glorious Qur'an into English by the three famous translators will be highlighted analytically to explore the possible mistakes in those translations.

The term “ active Participle” is adopted after Price(1997:146), Ryding(2005:83), and Alshdaifat(2014:106).

2. Hypothesis

The present work is based on the hypothesis that the researcher made in a previous study by Ahmed A. Salam M. Husain(2018:2) in which the active participle is very much associated with the type of the word class, so when we have an active participle that expresses a noun in S.L.(Arabic), it should be rendered as a noun in T.L.(English), if it expresses an adjective in S.L., it should

be rendered as an adjective in T.L., and finally, if it expresses a verb in S.L., it should be rendered as a verb in T.L.

3. Aims of the Study:

This study aims at gathering the data(translations of number of active Participles[APs] by three most famous translators) and analyzing them to extract the mistakes made by those translators in addition to account the successful translations by them.

4. Scope of the Study:

This study is limited to only a number of Arabic Aps in the Glorious Qur'an that was translated into English by three translators.

5. Arabic Active participle

The AP is one of the eight derivatives in Arabic (See Al-Afghani,2003 :197). Derivatives in Arabic are اسم المفعول "active Participle(AP)", اسم الفاعل "Passive Participle", الصفة المشبهة "Qualificative Adjective", صيغة المبالغة "Hyperbolic Pattern", اسم التفضيل "Preference Noun", اسم المكان "Place Noun", اسم الزمان "Time Noun" and اسم الآلة "Noun of Instrument". (See Ibid)

The AP is what is derived from a verb for who did the action , denoting the meaning of happening (occurrence) (Al-Radhi,1996,3:413). It is which indicates an action and the doer of that action (Al-Suyuti,1979,5:79) .

The **active participle** is a word derived, so it is one of derivatives, from an active voice- verb(not passive voice) , having the meaning of description which refers to the doer of the action, similar to the imperfect in diacritics and to the meaning of the past and present tense semantically , and including , in most its cases, meaning of happening as well it may show- in a few cases or rarely- meaning of constancy, like: عالِم (a scholar) , طالب (a student) , مُنْقِذ (a saver), ..etc. (Ahmed A. Salam M. Husain,2018:9-10)

The reason behind the naming of AP as اسم الفاعل in Arabic is the large number of triliteral verbs in Arabic and the predominance of the APs that come from these verbs that take on this form " فاعِل " rather than the other forms(like " مُفْعِل " , " مُسْتَفْعِل " , " مُنْفَعِل " ...etc.) (see Ibn Al-Haajib, 2011:139). So the reason of naming is because of the great number of the form " فاعِل " for the Arabic APs. The word اسم الفاعل belongs to Basra linguists, while Kufa linguists call it as الفعل الدائم (the permanent verb)(Al-Qoozi , 1981:185). So the first school sees it as a noun but the second one as a verb.

It is formulated in the form " فاعِل " from the verbal noun of the base form triliteral verb, provided that it is derivable and its verbal noun form has

impermanent meaning. This form is provided for all types of triliteral verbs(Hasan,1974,3:240-241).

In addition, it is formulated from the verbal noun of non-base form triliteral verb(more than base form triliteral verb), by fetching the imperfect form of the verb then replacing the first letter ,the — ي [yaa] , by the prefix مُ [meem with dhamma] and adding a *kasrah* before the last letter (Hasan,1974,3:245). For example, the imperfect form of درَّسَ (taught) is يُدَرِّسُ (to teach) then it becomes مُدَرِّسٌ(a teacher) as an AP, the AP of قَاوَمَ(resisted) is مُقَاوِمٌ(a resistant) and AP of تَسَابَقَ (raced)is مُتَسَابِقٌ (a racer) and so on. See (Ahmed A. Salam M. Husain,2018:22)

6.Translation of Arabic Active Participle into English

Here is the conclusion of translating the Arabic active participles into English represented by the following table from the thesis of Ahmed A. Salam M. Husain(2018:67):

Table 1: The translations of the APs into English

Arabic Active Participle (AP)	Realisations In English
1-AP expresses a noun, two types: a- Common noun (طَالِب, كَاتِب, حَافِلَة, سَائِق) b- Proper noun(غَانِم, خَالِد)	a- Translated into an agent noun or to a common noun; سَائِق ⇒ driver (agent noun) حَافِلَة ⇒ bus. (common noun) كَاتِب ⇒ writer. (agent noun) طَالِب ⇒ student. (agent noun) b- Translated by transliteration; خَالِد ⇒ Khalid. غَانِم ⇒ Ghanim.
2-AP expresses an adjective, for example 1- اِمْرَأَةٌ نَائِمَةٌ 2- كِتَابٌ مُمْتِعٌ 3- طَبِيبٌ مَاهِرٌ	Translated into English Present Participle or a normal adjective; 1- ⇒ a sleeping woman.(English Present Participle) 2- ⇒ an interesting book.(English Present Participle) 3- ⇒ a skillful doctor.(normal adjective)
3-AP expresses a verb, for example 4- أَنَا قَاتِلٌ أَبَاكَ . 5- أَنَا سَاكِنٌ فِي الْمَوْصِلِ. 6- هِيَ ذَاهِبَةٌ إِلَى السُّوقِ. 7- هُمْ مُسَافِرُونَ إِلَى عَمَّانِ الْأَسْبُوعِ الْقَادِمِ. 8- أَنَا مُتِمٌّ عَمَلِي غَدًا.	Translated into verb by using multiple forms of tenses depending on co-text, context of situation and the accurate tense or time in which the sentence said. Hence, the translations will be: 4- ⇒ I will kill your father. 5- ⇒ I live in Mosul. 6- ⇒ she is going to the market.

7- ⇒ they are **travelling** to Amman next week.

8- ⇒ I **will have finished** my work by tomorrow.

7.Data Analysis and Discussion

Text 1: {وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ} [إبراهيم:33]

Translations:

- “33. And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day. ” (Pickthall,1930:78)
- “33 and He subjected to you the sun and moon constant upon their courses, and He subjected to you the night and day, ” (Arberry,1955:112)
- “33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.” (Al-Hilali and Khan,1434AH-2013AD:332-333)

Discussion :

The word (دَائِبِينَ) is a dual masculine indefinite AP in accusative case refers to (a temporary) adjective(Haal in Arabic), its root AP is (دَائِب) in the form (فَاعِل) and derived from the triliteral verb (دَابَّ).

The active participle (دَائِبِينَ) has been translated into English by Pickthall as an adjective, and by Arberry as an adjective too, while by Al-Hilali and Khan as an adverb of manner(which represents the Haal or the temporary adjective in Arabic). Thus, the translation of Al-Hilali (and Khan) were the most accurate translation among the others.

Although the three translators translated the AP correctly, only one of them succeeded to achieve the accurate translation. Hence, there are **1 success and 2 failures**.

Text 2: {أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ} [آل عمران:136]

Translations:

- “136. The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever, a bountiful reward for workers! ” (Pickthall,1930:20)

- "136 Those -- their recompense is forgiveness from their Lord, and gardens beneath which rivers flow, therein dwelling forever; and how excellent is the wage of those who labour!" (Arberry, 1955:31)
- "136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders). " (Al-Hilali and Khan, 1434AH-2013AD:93)

Discussion :

The word (الْعَامِلِينَ) is a masculine sound plural AP in accusative case with the definite article (الـ) refers to the **verb** meaning, its root (singular) AP is (عَامِل) in the form (فَاعِل) and derived from the triliteral verb (عَمِلَ).

The active participle (الْعَامِلِينَ) has been translated into English by Pickthall and Al-Hilali (and Khan) as a noun, while by Arberry as a verb. Thus, the translation of Arberry is the accurate translation among the others.

Although the three translators translated the AP correctly, only one of them succeeded to achieve the accurate translation. Hence, there are **1 success and 2 failures**.

Text 3: {لَكِنَّ الرَّاٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَمَا اُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِيْنَ الصَّلَاةَ وَالْمُؤْتُوْنَ الزَّكَاةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اُولٰٓئِكَ سَنُوْتِيْهِمْ اَجْرًا عَظِيْمًا} [النساء: 162]

Translations:

- "162. But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward. " (Pickthall, 1930:31)
- "162 But those of them that are firmly rooted in knowledge, and the believers believing in what has been sent down to thee, and what was sent down before thee, that perform the prayer and pay the alms, and those who believe in God and the Last Day - them We shall surely give a mighty wage." (Arberry, 1955:45)
- "162. But those among them who are well grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه و سلم) and what was sent down before you; and those who perform As-Salât (iqâmat-as-Salât), and give Zakât (obligatory charity)

and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward. ”

(Al-Hilali and Khan,1434AH-2013AD:136)

Discussion:

In text 3 there are five APs: (الرَّاسِخُونَ), (الْمُؤْمِنُونَ), (الْمُقِيمِينَ), (الْمُؤْتُونَ), (الْمُؤْمِنُونَ) respectively. They are masculine sound plural Aps, all are in nominative case, but (الْمُقِيمِينَ) which is in accusative case, with the definite article (الـ). Their roots (singular) APs are (رَاسَخَ), (مُؤْمِنَ), (مُقِيمَ), (مُؤْتِيَ), and (مُؤْمِنَ) respectively. All in the form (فَاعِلَ) and derived from the triliteral verbs (رَسَخَ), (رَسَخَ), (أَمَنَ), (أَمَنَ), (أَمَنَ), and (أَمَنَ).

The AP (الرَّاسِخُونَ) refers to **adjective** meaning, and all the three translators succeeded in transferring the accurate meaning **3 successes 0 failure**. The AP (الْمُؤْمِنُونَ) refers to a **noun**, and all the three translators succeeded in transferring the accurate meaning **3 successes 0 failure**. The AP (الْمُقِيمِينَ) refers to **adjective** meaning, and only Pickthall succeeded in transferring the accurate translation **1 success 2 failures**.

As for the AP (الْمُؤْتُونَ) which refers to **verb** meaning, and all the three translators succeeded in transferring the accurate meaning **3 successes 0 failure**. Doing the prayer is different from to do Al-Zakat (pay the poor due), since the doers of the prayer are doing the prayers repeatedly and regularly every day five times at least, this means the doers of the prayer do that many times till it became an adjective for them, whereas paying Al-Zakat does not happen many times, perhaps once per a year or none (depending on several factors and conditions), so there is no need to make it (pay al-Zakat) as an adjective.

The last AP (الْمُؤْمِنُونَ) in the aya (verse=text 3) refers to a **verb** meaning, since it refers to a part of what is applied on the believers (the first الْمُؤْمِنُونَ in the same text) and only two of the three translators succeeded in transferring the accurate meaning **2 successes 1 failure**.

Text 4: {رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا} [النساء:165]

Translations:

- “165. Messengers of good cheer and off warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise. ” (Pickthall,1930:31)

- "165 Messengers bearing good tidings, and warning, so that mankind might have no argument against God, after the Messengers; God is All-mighty, All-wise. " (Arberry,1955:112)
- "165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All Powerful, All-Wise. " (Al-Hilali and Khan,1434AH-2013AD:332-333)

Discussion :

There are two Aps in this text: (مُبَشِّرِينَ), (مُنْذِرِينَ). They are masculine sound plural indefinite Aps in accusative case. Their roots (singular) APs are (مُبَشِّر) and (مُنْذِر) respectively. All in the form (مَفْعَل) and derived from the quadrilateral verb (بَشَّرَ), and triliteral verb plus one letter (أَنْذَرَ).

The AP (مُبَشِّرِينَ) has an **adjective** meaning. Only Arberry succeeded to transfer the accurate meaning by using the English present participle that has the adjective meaning. **1 success 2 failures**. The AP (مُنْذِرِينَ) has an **adjective** meaning too, and all the translators succeeded to achieve the accurate meaning **3 successes 0 failure**.

Text 5: {فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ} [المائدة:31]

Translations:

- "31. Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant. " (Pickthall,1930:33)
- "31Then God sent forth a raven, scratching into the earth, to show him how he might conceal the vile body of his brother. He said, 'Woe is me! Am I unable to be as this raven, and so conceal my brother's vile body?' And he became one of the remorseful. " (Arberry,1955:112)
- "31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted. " (Al-Hilali and Khan,1434AH-2013AD:332-333)

Discussion :

The word (النَّادِمِينَ) is a masculine sound plural AP in accusative case with the definite article (الـ) refers to the **adjective** meaning, its root (singular) AP is (نَادِم) in the form (فَاعِل) and derived from the trilateral verb (نَدِمَ). Pickthall and Arberry succeeded to transfer the accurate meaning since they translated the Arabic AP into an adjective into English, but Al-Hilali (and Khan) translated it into a relative pronoun(as a subject) plus verb. **2 successes 1 failure**

Text 6: {يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ}[المائدة:37]

Translations:

- “37. They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom. ” (Pickthall,1930:78)
- “37 They will desire to come forth from the Fire, but they will not come forth from it; for them awaits a lasting chastisement. ” (Arberry,1955:112)
- “37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ”
(Al-Hilali and Khan,1434AH-2013AD:332-333)

Discussion :

The word (خَارِجِينَ) is a masculine sound plural indefinite AP in genitive case refers to the **verb** meaning, its root (singular) AP is (خَارَج) in the form (فَاعِل) and derived from the trilateral verb (خَرَجَ). Although the three translators; Pickthall, Arberry and Al-Hilali (and Khan) succeeded to transfer the accurate form of the AP, which is a verb, they should have been more accurate to choose between the different forms within the verb. They chose the future form(will + infinitive) which means that the decision is at the time of speaking)(see Murphy, 1994:46), while the true meaning is within a prior decision, then it is better to choose the (be +going to) instead(see Ibid). Hence it can be said that the translators failed to achieve the accurate translation, thus there are **0 success and 3 failures**.

Text 7: {وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ}[الأنعام:4]

Translations:

- “4. Never came there unto them a revelation of the revelations of Allah but they did turn away from it. ” (Pickthall,1930:38)
- “4 Not a sign of their Lord comes to them, but they turn away from it. ”
(Arberry,1955:56)

- “4. And never an Ayah (sign) comes to them from the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.”

(Al-Hilali and Khan,1434AH-2013AD:332-333)

Discussion :

The word (مُعْرِضِينَ) is a masculine sound plural indefinite AP in accusative case refers to the **verb** meaning, its root (singular) AP is (مُعْرِض) in the form (مُعْرِضٌ) and derived from the quadrilateral verb (أَعْرَضَ). Although the three translators; Pickthall, Arberry and Al-Hilali (and Khan) succeeded to transfer the accurate form of the AP, which is a verb, they should have been more accurate to choose between the different forms within the verb. Only Al-Hilali (and Khan) succeeded to transfer the accurate meaning since he chose the present perfect continuous tense to express the continuity from past to present tenses then to future time . Hence , there are **1 success 2 failures**

Text 8: فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ
[الْأَفْلِينَ]{[الأنعام:76]}

Translations:

- “76. When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set”
(Pickthall,1930:40)
- “76 When night outspread over him he saw a star and said, ‘This is my Lord.’ But when it set he said, ‘I love not the setters.’”
(Arberry,1955:60)
- “76. When the night covered him over with darkness he saw a star. He said: “This is my lord.” But when it set, he said: “I like not those that set.”

(Al-Hilali and Khan,1434AH-2013AD:181)

Discussion :

The word (الْأَفْلِينَ) is a masculine sound plural AP in accusative case with the definite article (الـ) refers to the **adjective** meaning, its root (singular) AP is (أَفْلٌ) in the form (فَاعِلٌ) and derived from the trilateral verb (أَفَلَ). The three translators; Pickthall, Arberry and Al-Hilali (and Khan) failed to achieve the accurate translation.

The suggested translation of لَا أُحِبُّ الْأَفْلِينَ is: **I like not those that are setting**. Thus there are **0 success and 3 failures**.

Text 9: {فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَفْدِيرُ الْعَزِيزِ الْعَلِيمِ}{[الأنعام:96]}

Translations:

- “96. He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise. ” (Pickthall,1930:41)
- “96 He splits the sky into dawn, and has made the night for a repose, and the sun and moon for a reckoning. That is the ordaining of the Almighty, the All-knowing. ” (Arberry,1955:61)
- “96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. ”
(Al-Hilali and Khan,1434AH-2013AD:332-333)

Discussion :

The word (فَالِقُ) is a singular indefinite AP in nominative case refers to the (continuous) **verb** meaning, in the form (فَاعِل) and derived from the triliteral verb (فَلَقَ). Pickthall, and Al-Hilali (and Khan) translated it as anoun, Arberry translated it as a verb, but he should have been more accurate to choose between the different forms within the verb. The suggested translation of فَالِقُ الْإِصْبَاحِ is: **He is splitting the Daybreak.** Thus there are **0 success and 3 failures.**

Text 10: {وَمِنْهُمْ مَّنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي اَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ}{[التوبة:49]}

Translations:

- “49. Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen. Lo! hell is all around the disbelievers. ”
(Pickthall,1930:58)
- “49 Some of them there are that say, ‘Give me leave and do not tempt me.’ Have not such men fallen into temptation? And surely Gehenna encompasses the unbelievers. ” (Arberry,1955:84)
- “49. And among them is he who says: “Grant me leave (to be exempted from Jihād) and put me not into trial.” Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. ”
(Al-Hilali and Khan,1434AH-2013AD:253)

Discussion :

The word (مُحِيطَةٌ) is a feminine indefinite AP in nominative case refers to the **verb** meaning, in the form (مُفْعِلَةٌ) and derived from the quadrilateral verb (أَحَاطَ). Pickthall translated it by using an adjective with an adverb, Arberry used the present tense, and only Al-Hilali (and Khan) succeeded to transfer the accurate meaning of the AP when he used the present participle (“surrounding”). Hence, there are **1 success 2 failures**

Text 11: {قَالَ سَأُوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُقِينَ}[هود:43]

Translations:

- “43. He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned. ” (Pickthall,1930:68)
- “43He said, ‘I will take refuge in a mountain, that shall defend me from the water.’ Said he, ‘Today there is no defender from God’s command but for him on whom He has mercy.’ And the waves came between them, and he was among the drowned. ” (Arberry,1955:97)
- “43. (The son) replied: “I will betake myself to some mountain; it will save me from the water.” Nûh (Noah) said: “This day there is no saviour from the Decree of Allâh except him on whom He has mercy.” And waves came in between them, so he (the son) was among the drowned. ”(Al-Hilali and Khan,1434AH-2013AD:291-292)

Discussion :

The word (عَاصِمٍ) is a masculine singular indefinite AP in accusative case refers to the **noun** meaning, in the form (فَاعِلٍ) and derived from the triliteral verb (عَصَمَ). Although the three translators; Pickthall, Arberry and Al-Hilali (and Khan) succeeded to transfer the accurate form of the AP, which is a verb, they should have been more accurate to choose between the different forms within the verb. Only Al-Hilali (and Khan) succeeded to transfer the accurate meaning since he chose the present perfect continues tense to express the continuity from past to present tenses then to future time . Hence , there are **1 success 2 failures**

Text 12: {إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ}[هود:75]

Translations:

- “75. Lo! Abraham was mild, imploring, penitent. ” (Pickthall,1930:69)
- “75Abraham was clement, compassionate, penitent. ” (Arberry,1955:99)
- “75. Verily, Ibrahîm (Abraham) was, without doubt, forbearing, used to invoking Allâh with humility, and was repentant (to Allâh all the time, again and again). ”
(Al-Hilali and Khan,1434AH-2013AD:296)

Discussion :

The word (مُنِيب) is a masculine indefinite AP in nominative case refers to the **adjective** meaning, in the form (مُفْعِل) and derived from the quadrilateral verb (أَنَابَ). The three translators succeeded to transfer the accurate meaning of the AP . Hence , there are **3 successes 0 failure**

Text 13: {وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ}[يوسف:42]

Translations:

- “42. And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord, so he (Joseph) stayed in prison for some years. ”
(Pickthall,1930:72)
- “42 Then he said to the one he deemed should be saved of the two, ‘Mention me in thy lord’s presence.’ But Satan caused him to forget to mention him to his master, so that he continued in the prison for certain years. ” (Arberry,1955:103)
- “42. And he said to the one whom he knew to be saved: “Mention me to your lord (i.e. your king, so as to get me out of the prison).” But the *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf (Joseph) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others). So [Yûsuf (Joseph)) stayed in prison a few (more) years. ”
(Al-Hilali and Khan,1434AH-2013AD:308)

Discussion :

The word (نَاجٍ) is a masculine defective (ends with ي that is deleted in the nominative and genitive cases when it is indefinite)indefinite AP in nominative case refers to the **verb** meaning referring to future time, in the form (فَاع) and derived from the trilateral verb (نَجَّى). All the three translators translated the AP

by using the verb in passive voice. The researcher thinks that the three translators made a mistake in their translations; firstly by choosing the passive voice, since he(the prisoner) would not be saved by someone but because of his (good) work, and secondly by using a wrong word to transfer the meaning. And the suggested translation of **لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ** is : **to whom he believed that he would survive** ..

Hence , there are **0 success 3 failures**

Text 14: {وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ}[يوسف:82]

Translations:

- “82. Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth. ” (Pickthall,1930:74)
- “82 Enquire of the city wherein we were, and the caravan in which we approached; surely we are truthful men” (Arberry,1955:106)
- “82. “And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth.” (Al-Hilali and Khan,1434AH-2013AD:314)

Discussion :

The word (صَادِقُونَ) is a masculine sound plural indefinite AP in nominative case refers to the **verb** meaning, its root (singular) AP is (صَادِق) in the form (فَاعِل) and derived from the triliteral verb (صَدَقَ). Pickthall translated the AP as a verb in the present tense, and this is inaccurate expression because it refers to the action in general in all times, the matter is they did not aim at that meaning, Arberry translated the AP as an adjective, which is a mistake, and Al-Hilali (and Khan) translated the AP as a verb in present continuous which is the most accurate expression , where they(the sons of Jacob aimed at making their father believe them at least only this time). It is obvious now that only Al-Hilali (and Khan) succeeded to transfer the accurate translation of the AP. Hence , there are **1 success and 2 failures**

8. The Results

The following table illustrates the findings of the translation processes made in above by the translators:

Table 2: The successful and failure translations of the Arabic Active Participles in the Glorious Qur'an into English with percentage

	SUCCESS	FAILURE	TOTAL
AP(within sentences)	27	30	57
Percentage	47%	53%	100%

The number of failures is 30 of 57 translations, which represents about 53% of the results. Actually this rate of failure in translating the Arabic AP in Glorious Qur'an into English should be taken into consideration because it is bigger than the successful translations which only about 47% of the results, which is even less than the conventional rate of the success that is 50% .

9. Conclusions and Findings

Main conclusions and findings in this study can be listed in the following:

- 1- The three translators did not agree in their translations of the Arabic AP into English in most of translations.
- 2- The three translators were unaware of achieving the formal correspondence between the two languages(Arabic and English) on the level of translating the AP.
- 3- The rate of mistakes(number of failures regarding the AP) that is 53% is bigger than the correct or successful translations(47%).
- 4- Choosing the right form Among the three hypothesized forms(noun, verb and adjective) is not enough to translate the Quranic AP into English. There should be diving within each form (noun, verb and adjective) to reach the accurate translation.
- 5- The translators focused only on the meaning at most of their translations, regardless the syntax.

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