

Investigative Notes on Muhammad Marmaduke Pickthall's Translation of the Qur'anic Surahs' Names

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To cite this article:

Ali Yunis Aldahesh. Investigative Notes on Muhammad Marmaduke Pickthall's Translation of the Qur'anic Surahs' Names. *International Journal of Language and Linguistics*. Vol. 7, No. 6, 2019, pp. 286-297. doi: 10.11648/j.ijll.20190706.16

Received: October 7, 2019; **Accepted:** October 26, 2019; **Published:** November 5, 2019

Abstract: *The Meaning of The Glorious Qur'an* of Muhammad Marmaduke is one of the earliest English translations of the Qur'an conducted by Muslims' translators and the first translation conducted by an English-speaking Muslim scholar. This translation of the Qur'an has been the focus of a number of studies that scrutinise it from different angles. Yet, there has been no thoughtful study dedicated to investigate the issue of Pickthall's translation of the Qur'anic surahs' names. Utilising the Contrastive Analysis approach as a theoretical framework, this study aims to fill this gap by assessing the accuracy of the equivalents provided by Pickthall to the 114 Qur'anic surahs' names. The study consists of an introduction and five sections. It gives a succinct description of the Qur'anic surahs' names, pinpoints the major features of Pickthall's translation of the Qur'an, details his own approach in handling the Qur'anic surahs' names, and analytically discusses the difficulties he encountered when rendering such vital terms of the Qur'an into English. The chief purpose of this study is fourfold: 1) to gauge the accuracy of Pickthall's translation of the Qur'anic surahs' names, 2) to identify the difficulties encountered by him, 3) to pinpoint his own procedure (s), and 4) to advocate recommended translations and practical procedures. The study finds that Pickthall has been inconsistent and experiences a number of syntactic and semantic difficulties when rendering the Qur'anic surahs names into English. The study also finds that due to unjustifiable syntactic and semantic deviations, Pickthall conducts three types of translational pitfalls, namely: over-translation, under-translation, and erroneous translation. It is hoped that the arrived at findings are of fruitful benefit to the translators of the Qur'an and, by extension, to scholars of Qur'anic and Islamic studies.

Keywords: Qur'an Translation, Qur'anic Surahs' Names, Muhammad Marmaduke Pickthall, Contrastive Analysis, Over-translation, Under-translation

1. Introduction

The Muslim scripture is a corpus of 114 surahs (roughly: 'chapters', 'sections', 'portions', 'units of revelation', etc.). Every surah is assigned a particular name, which differentiates it from other surahs. There are, however, a number of surahs with more than one name designated to each of them. Traditional literature shows that there exist a number of Qur'anic surahs (e.g., *Sūrat al-Fātiḥah* and *Sūrat al-Ikhlāṣ*) with more than twenty names assigned to each surah. The traditional literature also shows that the Qur'anic surahs' names are of two types when it comes to their origin. The first type is the *Tawqīfī* names, which are the Qur'anic surahs' names designated by God and revealed to the Prophet. The second type of the Qur'anic surahs' names is

the *Ijtihādī* names, which are the names derived through reasoning by the Companions of the Prophet or "introduced by later scholars and editors for convenience of reference" [11]. Stakeholders - traditional and/or modern - believe that each Qur'anic surah has at least one *Tawqīfī* name assigned to it. They also believe that a great deal of the Qur'anic surahs have more than one *Tawqīfī* name and a number of *Ijtihādī* names [13, 33, 34, 37, 38].

Given the fact that there is no clear-cut pattern accentuating the way of naming the Qur'anic surahs [11], scholars are of different opinions as to perceiving the nature of the surahs' names. Some of them believe that they are "catchwords" [22], or "key-words" [7], which take up "a particular lexeme from the text" [22]. Other scholars (e.g., Abdel Haleem and Robinson) believe that the surahs' names

are words that depict the core topics of the Qur'anic surahs. It is more telling to know that some of the Qur'anic surahs derive their names from the *al-hurūf al-muqatta'ah*, i.e., the detached, and mysterious letters occur at the beginning of these surahs [3, 14].

Being the key words of the Muslims' Scripture, the Qur'anic surahs' names are so important that understanding their intended meanings would by all means help in capturing the overall meaning of the surahs to which they are designated. Hence, the importance of translating them correctly into other languages, and the catastrophic consequences otherwise. Knowing that translating the Qur'an into other languages is not without a great deal of difficulties, translating the Qur'anic surahs' names involves no less difficulty. This is for the reason that they are culture-specific terms that encompass divine names, ritual concepts, abstract lexes and Prophets' names. Therefore, investigating the difficulties encountered and the procedures utilised by a given translator when tackling the Qur'anic surahs' names would definitely help recognise the approach of that translator in dealing with such key terms in their translation of the Qur'an. Notwithstanding, albeit the importance of these names and their centrality in understanding the Qur'an, no scholarly research has been conducted to account for the difficulties they pose, and the procedures employed by translators when dealing with them. This study is part of a large-scale project aims at closing this gap. It, specifically, explores the idiosyncrasies of Pickthall's approach in treating the Qur'anic surahs' names, the difficulties he encountered and the procedures he employed when translating them into English.

2. Pickthall's Translation of the Qur'an: A General Overview

Muhammad Marmaduke Pickthall is the first English-speaking Muslim to translate the Qur'an. He was born in 1900. His father was a vicar and Rector of Chillesford, Suffolk, UK. [2, 19]. After receiving his early education at Harrow, Pickthall studied Arabic and developed a close relationship with the Druzes of Mount Lebanon, which encouraged him to love Islam and embrace it in 1914 [19]. Serving as the Imam of Woking mosque, Surrey and the editor of *Islamic Review* journal along with his dissatisfaction with the earlier translations of the Qur'an especially the Qadyani Muhammad Ali's translation (published in 1917) were the main factors that led him to realize the necessity of conducting an accurate English translation of the Qur'an [19]. Consequently, Pickthall embarked upon the challenging task of translating the Qur'an. Sponsored by The Nizam of Hyderabad, India, and in consultation with the former Rector of al-Azhar University Shaykh Muhammad Mustafa al-Maraghi, he finalized and published his translation in 1930 under the title of *The Meaning of the Glorious Qur'an* [19].

Pickthall initiates his work with a Foreword and an Introduction. In his Foreword he states the aim of embarking

upon translating the Muslim Scripture, which is, to use his words, "to present to English readers what Muslims the world over hold to be the meaning of the words of the Qur'an, and the nature of the Book, in not unworthy language and concisely, with a view to the requirements of English Muslims" [26]. Confirming as a fact the untranslatability of the Qur'an, which is the stance of "old-fashioned Sheykhs", Pickthall asserts that "no holy Scripture can be fairly presented by one who disbelieves its inspiration and its message; and this is the first English translation of the Qur'an by an Englishman who is a Muslim" [26]. In his Foreword, he also states his works of reference, which include the exegetical works of al-Beydāwī and al-Zamakhsharī, the *Sirah* works of Ibn Hishām and Ibn Khaldūn, the Prophetic traditions work of al-Bukhārī and *Asbāb al-Nuzūl* work of al-Wāhidī [26].

Pickthall also writes a rather lengthy Introduction to his *The Meaning of the Glorious Qur'an* whereby he elaborates on the Prophet's biography and the Qur'an itself. He divides his Introduction into two distinct parts. Pickthall titles the first part as *At Mecca* to cover such details as the Prophet's birth, his marriage, the first revelation received by him, the beginning of persecution conducted against him, the flight of a number of his companions to Abyssinia, the plot to murder him, his immigration to al-Madinah and the classification of Meccan surahs among other things. Pickthall names the second part of the Introduction *At Al-Madinah*. He devotes it to account for such topics as the Jews, the hypocrites, the battle of Badr, the battle of Mt. Uhūd, the war of the Trench, the al-Hudaybiyah truce, the campaign of Khaybar, the conquest of Mecca, the Prophet's farewell pilgrimage, the illness and death of the Prophet, and the collection of the Qur'an [26].

As the number of English-speaking Muslims is rapidly increasing, Pickthall's translation has gained wide acceptance almost all over the world [19, 29]. It has been re-issued for more than 80 times [19]. Some of the major factors that led Pickthall's work to become so popular include his adherence to "the conventional mainstream Muslim stance", which made him "not guilty of twisting or distorting the Qur'anic text with a view to giving it any particular slant, which is regrettably the case with the apologists and translators with a sectarian bias" [19]. Thus, being non-dogmatic, Pickthall's work enables "readers to gain first-hand acquaintance with the message of the Qur'an" [19].

Nevertheless, Pickthall's translation has come under criticism by a number of scholars for "a number of inaccuracies" it contains [29], the archaic language he uses and the shortage of explanatory notes included in his text. In this respect, Kidwai writes:

Although he enjoys the distinction of being the first major Muslim translator, his work has grown dated over the years. Particularly, his use of archaic biblical language has been a stumbling block for readers [...] Another equally serious weakness in Pickthall's work is the absence of a sufficient number of explanatory notes. As a result, uninitiated readers might not derive as much guidance

from the Qur'an as is hoped for [19].

Notwithstanding, Pickthall's translation has been well-regarded by scholars in the fields of Qur'anic and Islamic studies. Abdel Haleem, for example, indicates that "Although his language may now seem almost artificially archaic, his translation keeps close to the original Arabic, and is still very popular among Arabs and Muslims." [2]. Along these lines, Kidwai highlights the faithfulness of Pickthall's translation to the original. He asserts that:

A distinctive feature of Pickthall's is its faithfulness to the original. Unlike his contemporary, Abdullah Yusuf Ali, he does not paraphrase the meaning. Rather, he adheres closely to the Qur'anic text and in so doing he manages to avoid the shortcomings of literal translation. Being that of a native speaker of English, Pickthall's translation transcends other translations in the elegance of style and vocabulary [19].

What's more, the faithfulness of Pickthall's translation to the original has been the reason for taking it as the basis of comparison by stakeholders. Neal Robinson affirms that Pickthall's translation "generally gives a fairly literal rendering of the Arabic. I shall therefore use it as the basis for comparison" [29].

It is worth mentioning that Pickthall's translation has been thoroughly revised in 1996 by Arafat K. El-Ashi, who published a modified version of it in modern standard English [19]. This revised edition has been described as "better than the original and more suitable for today's readership" [19]. Pickthall died in 1992 to be remembered as a novelist [2], an editor of a number of Islamic journals, an extensive writer on different aspects of Islam [19], and most importantly as a great Qur'an translator.

3. Methodology

As a theoretical framework, this study adopts the Contrastive Analysis approach [18]. The main three paradigms of the Contrastive Analysis approach (i.e. Description, *Tertium Comparationis* and Comparison) are utilized to scrutinise the accuracy of the English equivalents given by Pickthall to the 114 Qur'anic surahs' names, and to analyse the difficulties experienced, and the procedure (s) employed by him when undertaking these names. Thus, Pickthall's English equivalents of the Qur'anic surahs' names are the very corpus data of this study. This corpus data is carefully scrutinised, categorised, compared and assessed. Main exegetical works, and authoritative Arabic lexicons are consulted and taken as the *Tertium Comparationis*, which constitutes "the biggest bone of contention in the comparison of [a source text] and a [target text] [... and] an invariant against which two text segments can be measured to gauge variation" [21]. These works are consulted to determine the intended significances of the Qur'anic surahs' names in order to be used as a basis for comparison upon which the accuracy of the provided equivalents and workability of the procedure (s) employed by Pickthall are assessed.

As a method of analysis, this study employs the following

six steps in analysing the corpus data at hand: 1) determining the intended significance (s) of the names as understood by the Qur'an commentators and Arabic lexicographers; 2) mentioning the other name (s) cited in traditional literature; 3) stating the English equivalents provided; 4) investigating the provided equivalents; 5) assessing the procedure (s) employed by Pickthall; and 6) recommending the acceptable equivalent (s) and the feasible procedure (s).

4. Pickthall's Approach in Translating the Qur'anic Surah's Names

Like Yusuf Ali, Asad and Abdel Haleem, Pickthall offers an introduction note to every Qur'anic surah whereby he provides such vital information as its chronological order (i.e., whether it is a Meccan surah, Medinan surah, or otherwise), its main topic (s), and the reason for naming it per se. Moreover, Pickthall, similar to a number of translators (cf. Yusuf Ali, Ahmad Ali, Shakir, Fakhry, al-Hilali and Khan, Bakhtiar, Abdel Haleem, and Qarā'ī), gives the transliteration of each surah's name. Yet, he provides the transliteration in the introduction notes not with the English equivalent into brackets as the other translators do. There are five cases in which Pickthall gives the transliteration only as titles of the Qur'anic surahs. The surahs being: *al-Hijr* (Qur'an, 15), *al-Isrā'* (Qur'an, 17), *Saba'* (Qur'an, 34), *Fuṣṣilat* (Qur'an, 41) and *al-Jinn* (Qur'an, 72). He, however, provides the English equivalents of these names in the introduction note of each surah. In tackling *Sūrat Saba'* (Qur'an, 34), for instance, Pickthall gives '*Saba*' as a title of that surah and provides the English equivalent in his introduction note, which reads:

'Sheba' takes its name from its name from [Verse] 15 ff., where Sheba (Saba), a region in the Yaman, is mentioned as having been devastated by a flood. It warns of the effect of luxury. An early Meccan surah [26].

The transliteration Pickthall provides is a diacritical one in which the letter "h" is utilized for the feminine marker 'i.e., *tā' marbūṭah*' (e.g., *Al-Fāṭihah*, *Al-Baqarah*, etc.), and the letter *lām* is assimilated with the sun letters '*al-ḥurūf al-shamsiyyah*' (e.g., *An-Nisā'*, *Ar-Rūm*, etc.).

Additionally, unlike other translators who provide extensive and lengthy footnotes to elaborate on the other titles assigned to each surah, Pickthall keeps the usage of footnotes to a minimum. They are mainly used to provide the traditional rendering when the otherwise is provided in the translation. In his Foreword, Pickthall indicates that "On the one or two occasions where there is departure from the traditional interpretation, the traditional rendering will be found in a footnote" [26]. Pickthall's approach in undertaking the surah's names, the procedures he adopts, and the difficulties he experiences are accounted for in the following subsections:

4.1. Pickthall's Translation of *al-Ḥurūf al-Muqaṭṭa'ah*

al-Ḥurūf al-muqaṭṭa'ah constitute one of the Qur'an-

specific features. They are detached, mysterious letters of the Arabic alphabet appearing at the beginning of a number of the Qur'anic surahs. There exists four surahs take their names from those letters which stand as their first verses, namely: *Sūrat Ṭāhā* (Qur'an, 20); *Sūrat Yāsīn* (Qur'an, 36); *Sūrat Šād* (Qur'an, 38); and *Sūrat Qāf* (Qur'an, 50).

Unlike Asad and Yusuf Ali who do a great job and provide appendices at the end of their translations devoted to explaining the nature of *al-Ḥurūf al-muqaṭṭa'ah* as one of the Qur'an-specific properties, Pickthall opts for providing the transliteration of these surahs' names along with brief comments about them in the introduction notes. Thus, in his comment on *Sūrat Ṭāhā* (Qur'an, 20), Pickthall indicates that this surah "takes its name from the Arabic letters which form the first verse" [26]. Similarly, in his comment on *Sūrat Šād* (Qur'an, 38), he states that "This surah takes its name from the letter of the Arabic alphabet which stands alone at the beginning of the first verse" [26]. Likewise, in his comment on *Sūrat Qāf* (Qur'an, 50), Pickthall asserts that it "Takes its name from the letter of the Arabic alphabet which stands alone at the beginning of the first verse" [26]. Pickthall, however, elaborates a bit in his introduction note to *Sūrat Yāsīn* (Qur'an, 36). He alludes to the other interpretation of the name of this surah as understood by a number of commentators. Pickthall's note reads:

Ya Sin takes its name from the two letters of the Arabic alphabet which stands as the first verse and are generally held to signify *Ya Insan* ("O Man"). This surah is regarded with special reverence, and is recited in times of adversity, illness, fasting and on the approach of death [26].

It is vital to mention here that unlike other translators who deal with these names as words with specific meanings and provide their English equivalents (cf. [7]), Pickthall, considers them as part of *al-ḥurūf al-muqaṭṭa'ah* and deals with them as Arabic letters with Qur'anic mysterious meanings. The translational procedures utilised by Pickthall (i.e., treating these surahs' names as Arabic letters belong to the category of *al-ḥurūf al-muqaṭṭa'ah*, providing their transliteration, and giving information about them in the introduction notes) are commendable procedures which do not only allow the target text readers to test the flavour of the Qur'anic style but also provide them with the required background information. Other translators (such as: Arberry and Bakhtiar) who provide the transliteration of these letters only are recommended to follow suit.

4.2. Pickthall's Translation of the Qur'anic Surahs with Multiple Names

Pickthall adopts five different procedures in tackling the Qur'anic surahs with multiple names, viz. providing two names as a title, providing only the *Ijtihādī* name as a title, providing only the *Tawqīfī* name as a title and mentioning the *Ijtihādī* one in the introduction note, providing only the *Tawqīfī* name as a title and mentioning some of the *Ijtihādī* names in the introduction note, or providing one name and disregarding the other names.

Pickthall's translation of *Sūrat al-Insān* (Qur'an, 76) and

Sūrat Quraysh (Qur'an, 106) demonstrate his first procedure. He gives two names for *Sūrat al-Insān* 'Time' and 'Man' presenting them equally by inserting the conjunction particle 'or' in between. The traditional literature shows that *al-Insān* 'The Man' is the only *Tawqīfī* name for this surah, the other name *al-Dahr* 'The Time' is an *Ijtihādī* name. It is, however, known by other *Ijtihādī* names, they are: *Hal Atā* 'Has Not There Been', *Hal Atā 'lā al-Insān* 'Has Not There Been Over The Man', *al-Abrār* 'The Righteous', and *al-Amshāj* 'Mixed Semen' (cf. [37, 38, 33, 13, 34]). Similarly, Pickthall provides 'Winter' or 'Qureysh' as title to *Sūrat Quraysh*, which has two other names in the traditional literature, i.e., *Li-Ilāfi Quraysh* 'For The Timing Of Quraysh', and *al-Ilāf* 'The Timing'. This surah has two *Tawqīfī* names: *Sūrat Quraysh*, and *Li-Ilāfi Quraysh*. The other names are *Ijtihādī* ones ([37, 38, 33, 13, 34]).

Pickthall's second procedure of rendering the Qur'anic surahs with multiple names is to provide only the *Ijtihādī* name as a title. This is evident in his treatment of *Sūrat Fāfir* 'The Originator' (Qur'an, 35), *Sūrat Ghāfir* 'The Forgiver' (Qur'an, 40), *al-Muṭaffifīn* 'Defrauding' (Qur'an, 83) and *Sūrat al-Ikhlās* 'The Sincerity' (Qur'an, 112). For *Sūrat Fāfir*, he considers its *Ijtihādī* names as a title (i.e., *Al-Malā'ikah*) and translates it as 'The Angels'. He, however, mentions the *Tawqīfī* name in his introduction note in which he states that "*Al-Malā'ikah*, 'The Angels', also called *al-Fatir*, 'The Creator', takes its name in either case from a word in [verse] 1" [26].

Likewise, for *Sūrat Ghāfir*, Pickthall considers *al-Mu'min* as a title of this surah and renders it 'The Believer'. In the introduction note of this surah, Pickthall indicates that:

Al-Mu'min, 'The Believer', takes its name from [verses] 28-45, which describe the attempt of a believer, in the house of Pharaoh, to dissuade his people from opposing Moses and Aaron. It is the first of seven surahs beginning with the Arabic letters Hā, Mīm, all of which are sometimes referred to as Hā. Mīm [26].

In a footnote, however, he mentions that it is "Also regarded in Egypt as *Ghāfir*" (Pickthall, 1971, p. 616). It is fruitful to say here that this surah has three *Tawqīfī* names, namely: *Sūrat Ghāfir*, *al-Mu'min*, and *Hā' Mīm al-Mu'min* and one *Ijtihādī* name, i.e., *al-Ṭawl* 'The Power' (cf. [37, 38, 33, 13, 34]).

Relatedly, for *Sūrat al-Ikhlās*, Pickthall considers *al-Tauḥīd* as a title of this surah and translates it as 'The Unity'. In the introduction note of this surah, he indicates that "*Al-Tauḥīd*, 'The Unity', takes its name from its subject. It has been called the essence of the Qur'an, of which it is really the last surah" [26]. What is more, he provides a footnote in which he states that this surah is "Also regarded in Egypt as *Al-Ikhlās*" [26]. There are two points that need to be addressed in this respect. Firstly, providing 'The Unity' as an equivalent to *al-Tauḥīd* involves a semantic deviation. This is because the Arabic equivalent for 'The Unity' is *al-Wiḥdah* not *al-Tauḥīd*, which means 'The Monotheism' in this particular context. Secondly, There are more than twenty titles given to *Sūrat al-Ikhlās* in the traditional literature, they

include: *Qul Huwa Allāhu Aḥad* 'Say He Is The One God', *al-Asās* 'The Foundation', *al-Tajrīd* 'The Purification', *Al-Tafrīd* 'The Uniqueness', *al-Muqashshah* 'The Thunderous', and *al-Ṣamad* 'The Eternal', *al-Nūr* 'The Light', *al-Amān* 'The Safety', *al-Jamāl* 'The Beauty', *al-Barā'ah* 'The Disassociation', *al-Ma'rifah* 'The Knowledge', *al-Mudhakkirah* 'The Reminder', *al-Najāt* 'The Salvation', *al-Nisbah* 'The Attribution', *al-Māni'ah* 'The Protector', *al-Mu'awwidah* 'The Rewarder', *al-Muḥḍir* 'The One which Invites', *al-Munaqqirah* 'The One Which Sacks', *al-Mu'awwidhah* 'The Surah of Seeking Refuge with God', and *al-Wilāyah* 'The Surah of God's Companionship'. The first two names are the *Tawqifī* names for this Surah while the other names are *Ijtihādī* ones (cf. [37, 38, 33, 13, 34]).

Pickthall's third procedure of rendering the Qur'anic surahs with multiple names is to provide the *Tawqifī* name only as a title and mentioning the *Ijtihādī* one in the introduction note. This is manifested in his treatment of *Sūrat al-Isrā'* 'The Night Journey' (Qur'an, 17) to which he gives that transliteration of its *Tawqifī* name while mentioning its *Ijtihādī* name in his introduction note which reads:

Banī Isrā'īl, 'The Children of Israel', begins and ends with references to the Israelites. Verse 1 relates to the Prophet's vision, in which he was carried by night upon a heavenly steed to the Temple at Jerusalem, whence he was caught up through the seven heavens to the very presence of God" [26].

It is worth mentioning that *Sūrat al-Isrā'* has another *Ijtihādī* name, i.e., *Subḥān* 'Glorified' [13, 34].

Pickthall's fourth procedure of rendering the Qur'anic surahs with multiple names is to provide only the *Tawqifī* name as a title and mentioning some of the *Ijtihādī* names in the introduction note. This is shown in his dealing with *Sūrat al-Fātiḥah* (Qur'an, 1) 'The Opening' to which Pickthall provides its *Tawqifī* name (i.e., *al-Fātiḥah*) and mentions only three of its *Ijtihādī* names in his introduction note to this surah, which reads:

Al-Fātiḥah, 'The Opening'. Or *Fātiḥatul-Kitāb*. 'The Opening of the Scripture' or *Ummul-Qur'an*, 'The Essence of the Qur'an', as it is variously named, has been called the Lord's Prayer of the Muslims. [...]. This surah is also often called *Sab'an min al-Mathānī*. 'Seven of the Oft-repeated' ('Verses' being understood) [26].

The traditional literature shows that this surah has 25 names. The only *Tawqifī* name is *al-Fātiḥah* and the other names are *Ijtihādī* names. Pickthall mentions only three of the *Ijtihādī* names and disregards the others. The *Ijtihādī* names of this surah include: *al-Ṣalāh* 'The Prayer', *al-Ḥamd* 'The Praise', *Mathānī* 'The Repeated', *al-Wāfiyah* 'The Complete/Perfect', *al-Shāfiyah* 'The Healing', *al-Shifā* 'The Cure', *al-Kāfiyah* 'The Sufficient', *al-Asās* 'The Foundation', *al-Qur'ān al-Aẓīm* 'The Mighty Qur'an', *al-Kanz* 'The Treasure', *al-Nūr* 'The Light', *al-Shukr* 'The Surah of Gratitude', *Sūrat al-Ḥamd al-Ūlā* 'The First Surah of Praise', *Sūrat al-Ḥamd al-Quṣrā* 'The Short Surah of Praise', *al-Ruqyah* 'The Incantation', *al-Du'ā* 'The Supplication', *al-Su'āl* 'The Questioning', *Ta'līm al-*

Mas'alah 'The Surah of Teaching the Issue', *al-Munājāh* 'The Surah of Conversing', *al-Tafwīd* 'The Entrustment' (cf. [37, 38, 33, 13, 34]).

Pickthall's fifth procedure of rendering the Qur'anic surahs with multiple names is to provide one name and disregard the other names. This is his main procedure. It is demonstrated in the following three illustrative examples:

For *Sūrat al-Taubah*, Pickthall considers one of its *Tawqifī* names (i.e., *al-Taubah*) and translates it as 'Repentance'. He mentions its other *Tawqifī* name in the introduction note, in which he indicates that "*Al-Taubah*, 'Repentance', takes its name from [verse] 104. It is often called *Al-Barā'at* (The Immunity), from the first word" [26]. He totally disregards the surah's *Ijtihādī* names. This surah is known by twelve *Ijtihādī* names in the traditional literature, namely: *al-Fāḍiḥah* 'Dishonourable', *al-Ḥāfirah* 'The Digger', *al-Adhāb* 'Torment', *al-Mushaqshiqah* 'The Healer from Polytheism and Hypocrisy', *al-Mubathirah* 'The Scatter', *al-Musawwirah* 'The One which Enclose', *al-Munaqqirah* 'The Digger', *al-Muthīrah* 'The Exciting', *al-Munakkilah* 'The Punisher', *al-Musharriḍah* 'The Startler', *al-Mudamdimah* 'The Murmur', *al-Baḥūth* 'The Searcher' (cf. [37, 38, 33, 13, 34]).

Likewise, for *Sūrat Muḥammad* (Qur'an, 47), Pickthall considers its *Tawqifī* name (i.e., *Muḥammad*) and overlooks the two *Ijtihādī* names assigned to this surah (i.e., *al-Qitāl* 'The Fighting' and *al-Ladhīna Kafarū* 'Those Who Disbelieve' (cf. [37, 38, 33, 13, 34]).

Similarly, for *Sūrat al-'Alaq* (Qur'an, 96), Pickthall considers one of its *Tawqifī* names (i.e., *al-'Alaq*) and renders it as 'The Clot'. He disregards the other *Tawqifī* name (i.e., *Iqra' Bismi Rabbika* 'Read in The Name of Your Lord'). He also disregards the *Ijtihādī* names given to this surah (i.e., *Iqra'* 'Read' and *al-Qalam* 'The Pen') [13, 34].

The final point needs to be considered in this regard is that it would have been helpful for the target text reader if Pickthall elaborated on the other names assigned to the Qur'anic surahs with multiple names in his introduction notes, and/or footnotes. It would have been more helpful if he assigned an appendix at the end of his translation attending to this enquiry.

4.3. Pickthall's Translation of the Prophets' Names

Six Qur'anic surahs take their names from the prophets' names mentioned in them, namely: *Sūrat Yūnus* (Qur'an, 10), *Sūrat Hūd* (Qur'an, 11), *Sūrat Yūsuf* (Qur'an, 12), *Sūrat Ibrāhīm* (Qur'an, 14), *Sūrat Muḥammad* (Qur'an, 47), and *Sūrat Nūḥ* (Qur'an, 71). As well as *Sūrat Maryam* (Qur'an, 19), and *Sūrat Luqmān* (Qur'an, 31).

In translating the aforesaid names into English, Pickthall provides the Biblical equivalents of 'Yūnus', 'Yūsuf', 'Ibrāhīm', 'Nūḥ' and 'Maryam', i.e., 'Jonah', 'Joseph', 'Abraham', 'Noah' and 'Mary' with their transliteration provided in the introduction notes of these surahs. For prophets with no Biblical equivalents (i.e., 'Muḥammad', 'Hūd', and 'Luqmān'), Pickthall provides the transliteration only. His introduction note to *Sūrat Hūd* (Qur'an, 11), for

instance, reads:

Takes its name from [verse] 50, which begins the story of Hūd, of the tribe of 'Aād, one of the prophets of Arabia who are not mentioned in the Hebrew scriptures. The surah also contains the stories of two other Arab prophets, Šālih, of the tribe of Thamūd, and Shu'eyb of Midian (identified with Jethro), which, with those of Noah and Moses, are quoted as part of the history of Divine Revelation, the truth of which is here vindicated, in a manner supplementary to surah X [26].

Pickthall's approach of combining two procedures (i.e., providing the Biblical equivalents and the transliteration) is the recommended approach in translating the prophets' names mentioned in the Qur'an. Yet, adding the word 'Prophet' before these names (as conducted by al-Hilali and Khan) would be more helpful for the target text readers who presumably have no idea that *Hūd*, for instance, is a prophet's name.

4.4. Pickthall's Syntactic Deviations

The data collected from Pickthall's translation of the Qur'an shows that he experiences two types of syntactic difficulties in rendering the Qur'anic surahs' names, viz. number shift and skipping the Arabic definite article (*al*- 'The'). These difficulties cause syntactic deviation which results in translation loss and affects the faithfulness to the original. The two types of syntactic deviations are closely tackled in what follows:

4.4.1. Number Shift

Mostly, Pickthall retains the singular / plural forms of the Qur'anic surahs' names when rendering them into English. He, for example, accurately renders *al-A'rāf* (Qur'an, 7) as 'The Heights', *al-Kahf* (Qur'an, 18) as 'The Cave', *al-Zumar* (Qur'an, 39) as 'The Troops', *al-Qalam* (Qur'an, 68) as 'The Pen', *al-Muzzammil* (Qur'an, 73) as 'The Enshrouded One', and *al-Muddaththir* (Qur'an, 74) as 'The Cloaked One'. Yet, he unjustifiably makes a syntactic number shift by providing singular equivalents to plural surahs' names and plural equivalents to singular surahs' names. Such a shift appears five times in his translation of the Qur'an. He inaccurately translates the singular Qur'anic surah's names *al-Šaff* (Qur'an, 61) and *al-Naba* (Qur'an, 78) into plural form equivalents, i.e., 'The Ranks' and 'The Tidings' respectively. Similarly, he renders the plural Qur'anic surahs' names *al-Nahl* (Qur'an, 16), *al-Naml* (Qur'an, 27), and *al-Qaṣaṣ* (Qur'an, 28), into singular form equivalents, viz. 'The Bee', 'The Ant', and 'The Story' in that order.

Out of the aforesaid five cases, Pickthall tries to justify the number shift of one case only, that is providing the singular form equivalent 'The Story' for the plural form name *al-Qaṣaṣ*. He makes the point that this surah "takes its name from a word in [verse] 25. The name is moreover justified by the nature of the surah, which consists mostly of the story of Moses, his early struggles and ultimate triumph" [26]. It is true that about one half of this surah is dedicated to the story of Moses (Asad, 2011, p. 703), hence its *Ijtihādī* name in the

traditional literature is *Sūrat Musa* 'The Surah of Moses' ((cf. [37, 38, 33, 13, 34])). Nevertheless, providing the singular form equivalent is still erroneous. This is because the plural noun '*al-Qaṣaṣ*' is mistakenly taken by Pickthall (also by Asad, and Arberry) as a word derived from the noun *Qiṣṣah* 'a story, a tale, or an account'. It is in fact a plural form of the noun *Qaṣṣ* 'the storytelling, or the process of narrating'. This being said, the Yusuf Ali's translation, viz. 'The Narrations' constitutes the accurate and recommended translation for this surah's name.

4.4.2. Definiteness

The second type of syntactic deviations experienced by Pickthall manifested in his inconsistency of tackling the Arabic definite article *al*- prefixes to the majority of the Qur'anic surahs' names. While Pickthall mostly retains the Arabic definite article by giving its English equivalent 'The', he sometimes totally disregards it. Pickthall's accuracy in maintaining this article is demonstrated in his rendering of *al-Fātiḥah* (Qur'an, 1) as 'The Opening', *al-Baqara* (Qur'an, 2) as 'The Cow', *Āli 'Imrān* (Qur'an, 3) as 'The Family of Imran', *al-Mā'idah* (Qur'an, 5) as 'The Table Spread', *al-A'rāf* (Qur'an, 7) as 'The Heights', *al-Ra'd* (Qur'an, 13) as 'The Thunder', *al-Kahf* (Qur'an, 18) as 'The Cave', *al-Anbiyā'* (Qur'an, 21) as 'The Prophets', *al-Ḥajj* (Qur'an, 22) as 'The Pilgrimage', *al-Mu'minūn* (Qur'an, 23) as 'The Believers', *al-Furqān* (Qur'an, 25) as 'The Criterion', *al-Shu'arā'* (Qur'an, 26) as 'The Poets', *al-Ankabūt* (Qur'an, 29) as 'The Spider', *al-Rūm* (Qur'an, 30) as 'The Romans', *al-Sajdah* (Qur'an, 32) as 'The Prostration', *al-Aḥzāb* (Qur'an, 33) as 'The Clans', *al-Malā'ikah* (Qur'an, 35) as 'The Angels', *al-Zumar* (Qur'an, 39) as 'The Troops', *al-Mu'min* (Qur'an, 40) as 'The Believer', *al-Aḥqāf* (Qur'an, 46) as 'The Wind-Curved Sandhills', *al-Ḥujurāt* (Qur'an, 49) as 'The Private Apartments', *al-Dhāriyāt* (Qur'an, 51) as 'The Winnowing Winds', *al-Ṭūr* (Qur'an, 52) as 'The Mount', *al-Najm* (Qur'an, 53) as 'The Star', *al-Qamar* (Qur'an, 54) as 'The Moon', *al-Raḥmān* (Qur'an, 55) as 'The Beneficent', *al-Wāqī'ah* (Qur'an, 56) as 'The Event', *al-Jum'ah* (Qur'an, 62) as 'The Congregation', *al-Munāfiqūn* (Qur'an, 63) as 'The Hypocrites', *al-Ma'ārij* (Qur'an, 70) as 'The Ascending Stairways', *al-Jinn* (Qur'an, 72) as 'The Jinn', *al-Qiyāmah* (Qur'an, 75) as 'The Rising of The Dead', *al-Mursalāt* (Qur'an, 77) as 'The Emissaries', *al-Takwīr* (Qur'an, 81) as 'The Overthrowing', *al-Infītār* (Qur'an, 82) as 'The Cleaving', *al-Inshiqāq* (Qur'an, 84) as 'The Sundering', *al-Burūj* (Qur'an, 85) as 'The Mansions of the Stars', *al-Ṭāriq* (Qur'an, 86) as 'The Morning Star', *al-A'lā* (Qur'an, 87) as 'The Most High', *al-Ghāshiyah* (Qur'an, 88) as 'The Overwhelming', *al-Fajr* (Qur'an, 89) as 'The Dawn', *al-Balad* (Qur'an, 90) as 'The City', *al-Shams* (Qur'an, 91) as 'The Sun', *al-Layl* (Qur'an, 92) as 'The Night', *al-Ḍuḥā* (Qur'an, 93) as 'The Morning Hours', *al-Tīn* (Qur'an, 95), as 'The Fig', *al-'Alaq* (Qur'an, 96) as 'The Clot', *al-Bayyinah* (Qur'an, 98) as 'The Clear Proof', *al-Zalzalah* (Qur'an, 99) as 'The Earthquake', *al-'Adiyāt* (Qur'an, 100) as 'The Coursers', *al-Qāri'ah* (Qur'an, 101) as 'The Calamity', *al-*

'*Aṣr*' (Qur'an, 103) as 'The Declining Day', *al-Humazah* (Qur'an, 104) as 'The Traducer', *al-Fil* (Qur'an, 105) as 'The Elephant', *al-Kāfirūn* (Qur'an, 109) as 'The Disbelievers', *al-Ikhlāṣ* (Qur'an, 112) as 'The Unity, and *al-Falaq* (Qur'an, 113) as 'The Daybreak'.

Pickthall, on the other hand, completely disregards the Arabic definite article. This is shown in his translation of *al-Nisā'* (Qur'an, 4) as 'Women', *al-An'ām* (Qur'an, 6), as 'Cattle', *al-Anfāl* (Qur'an, 8) as 'Spoils of War', *al-Taubah* (Qur'an, 9) as 'Repentance', *al-Nūr* (Qur'an, 24) as 'Light', *al-Shūrā* (Qur'an, 42) as 'Counsel', *al-Zukhruf* (Qur'an, 43) as 'Ornaments of Gold', *al-Dukhān* (Qur'an, 44) as 'Smoke', *al-Jāthiyah* (Qur'an, 45) as 'Crouching', *al-Fath* (Qur'an, 48) as 'Victory', *al-Ḥadīd* (Qur'an, 57) as 'Iron', *al-Hashr* (Qur'an, 59) as 'Exile', *al-Taghābun* (Qur'an, 64) as 'Mutual Disillusion', *al-Ṭalāq* (Qur'an, 65) as 'Divorce', *al-Tahrīm* (Qur'an, 66) as 'Banning', *al-Insān* (Qur'an, 76) as 'Time' or 'Man', *al-Muṭaffifin* (Qur'an, 83) as 'Defrauding', *al-Sharḥ* (Qur'an, 94) as 'Solace', *al-Qadr* (Qur'an, 97) as 'Power', *al-Takāthur* (Qur'an, 102) as 'Rivalry in Worldly Increase', *al-Mā'ūn* (Qur'an, 107) as 'Small Kindness', *al-Kawthar* (Qur'an, 108) as 'Abundance', *al-Naṣr* (Qur'an, 110) as 'Succour', and *al-Nās* (Qur'an, 114) as 'Mankind'.

Providing indefinite equivalents to the definite Qur'anic surahs' names is an erroneous practice. Given the fact that these names are definite proper nouns, Pickthall should adhered to retaining the definite article when rendering them into English. Retaining the definite article of proper nouns well accommodates the English language grammatical rules and in turn shows accuracy and authenticity to the original text.

One may argue that some of the aforesaid surahs' names are generic or abstract nouns. Hence, they do not need the definite article when rendered into English. Three points need to be made here. First, the English language -in special cases - allows the usage of the definite article with generic or abstract nouns. Such a usage, however, is deemed to be archaic and old-fashioned. Second, due to the sensitive nature of the Qur'an as a sacred text, translators ought to be committed to exercise the paramount level of accuracy and authenticity to the original. Retaining the definite article of generic and abstract nouns when translating them into English is one aspect of such a commitment. Third, in his *The Meaning of The Glorious Qur'an*, Pickthall accurately retains the definite article when rendering a number of generic and abstract nouns. See, for example, his translation of *al-Nahl* (Qur'an, 16) as 'The Bee', *al-Fūrqān* (Qur'an, 25) as 'The Criterion', *al-Naml* (Qur'an, 27) as 'The Ant', *al-Mulk* (Qur'an, 67) as 'The Sovereignty', and *al-Tīn* (Qur'an, 95), as 'The Fig'.

Other translators who retain the definite article of generic and abstract nouns when rendering them into English include Yusuf Ali (1991), al-Hilali and Khan (1997), Ahmad Ali (1984), Shakir (2011), and Bakhtiar (2012), who translate *al-Nisā'* (Qur'an, 4) as 'The Women', *al-An'ām* (Qur'an, 6), as 'The Cattle', *al-Taubah* (Qur'an, 9) as 'The Repentance', *al-Shūrā* (Qur'an, 42) as 'The Consultation' and *al-Ḥadīd*

(Qur'an, 57) as 'The Iron', and Asad (2011), who translates *al-Fūrqān* (Qur'an, 25) as "The Standard of Truth and False", *al-Ankabūt* (Qur'an, 29) as 'The Spider', and *al-Ikhlāṣ* (Qur'an, 112) as 'The Declaration of [God's] Perfection'.

4.5. Pickthall's Semantic Deviations

The other type of difficulty encountered by Pickthall is the semantic deviations he makes in translating the Qur'anic surahs' names into English. Such deviations cause translation loss and demonstrate unfaithfulness to the original. Pickthall's semantic deviations are carefully taken up in what follows:

4.5.1. *al-Baqarah* (Qur'an, 2)

Pickthall accurately renders *al-Baqarah* as 'The Cow' [26]. Further, he translates it as such in verses 67 and 68 of this surah. His translation of verse 67 reads:

"And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a *cow*, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish!" [26] [My italics].

Similarly, his translation of verse 68 reads:

"They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded" [26] [My italics].

In his introduction note to this surah, however, Pickthall refers to *al-Baqarah* as the 'Heifer'. He indicates that the surah is "so named from the story of the yellow *heifer* ([verses] 67-71). As the case with many other surahs, the title is taken from some word or incident which surprised the listeners [...]" [26] [My italics]. Referring to *al-Baqarah* as the 'Heifer' is erroneous and suggests translational distortion. According to the English lexicographers, the noun 'Heifer' signifies "a cow that has not produced a calf and is under three years of age" [20]. This is, by all means, different from the intended meaning of *al-Baqarah* in this context, which is "a cow neither with calf nor immature" as it is described in verse 68 cited above. Regrettably, such a mistaken view has been adopted by Pickthall's contemporary Yusuf Ali, who renders *al-Baqarah* as 'The Heifer' in his *The Meaning of the Holy Qur'an* [35].

It is vital to note here that the traditional literature shows that *Sūrat al-Baqara* is also known by another *Tawqīfī* name, i.e., *al-Zahrā'* 'The Shining', and two *Ijtihādī* names, i.e., *fusṭāt al-Qur'ān* 'The Canopy of the Qur'an', and *sinām al-Qur'ān* 'The Hump of the Qur'an' (cf. [37, 38, 33, 13, 34]). These names need to be alluded to by Pickthall in his introduction note to this surah.

4.5.2. *al-Mā'idah* (Qur'an, 5)

In the introduction note of this Medinan surah, Pickthall makes the point that it "derives its name from [verses] 112 ff., where it is told how the disciples of Jesus asked that a table spread with food might be sent down from heaven, and their prayer was granted, a passage in which some have seen an allusion to the Eucharist" [26]. He translates the name of

this surah as ‘The Table Spread’ [26]. This translation is not quite accurate. It stops short of capturing the intended meaning confirmed in the traditional literature. Exegetes are of the interpretation that the term *al-Mā'idah* denotes *Khuwān* ‘a dining table with the food on it’ [28, 37]. Thus, ‘Table’ - which merely signifies “a piece of furniture with a flat top on one or more legs” [24] - is not a ‘*Mā'idah*’ as long as there is no food on it. Accordingly, Pickthall’s translation is inaccurate and involves a partial semantic loss. The accurate equivalent of *al-Mā'idah* is ‘The Table Spread with Food’ produced by al-Hilali and Khan and Bakhtiar. Interestingly, Pickthall in his translation of verse 112 of the surah at hand, provides the accurate translation. He translates *Ma'idatan* as “a table spread with food” [26].

It is worth noting that *al-Mā'idah* is the only *Tawqifi* name of this surah, which is also known by seven other *Ijtihādi* names in the traditional literature, namely: *al-Uqūd* ‘The Contracts’, *al-Munqidhah* ‘The Rescuer’, *al-Aḥbār* ‘The Rabbis’, and *Malakūt Allāh* ‘The Kingdom of God’ (cf. [37, 38, 33, 13, 34]). It would be better if Pickthall gave the target text reader a clue with regard to the other names given to this surah.

4.5.3. *al-Zumar* (*Qur'an*, 39)

In his introduction note to this Meccan surah, Pickthall declares that it ‘takes its name from a peculiar word, meaning troops or companies, which occurs in [verse] 71, and again [verse] 73’ [26]. While *al-Zumar* is the *Tawqifi* name of this surah, it is also known by an *ijtihādi* name in the traditional literature, i.e., *al-Ghuraf* ‘The Rooms’ [13, 34]. The Qur’an commentators assert that the surah refers to “sorting out people into [*Zumar*] ‘Groups’ on the Day of Judgement” [8] where the term *al-Zumar* signifies separated groups of people, each group follows the other [28, 37]. Pickthall gives ‘The Troops’ as equivalent to *al-Zumar* [26]. This equivalent does not capture the intended meaning of the original. It suggests a military connotation which is neither explicitly nor implicitly intended in the original. The term ‘Troops’ is taken by the English lexicographers to mean “a body of soldiers being a subdivision of a cavalry regiment. [...] a unit of group of Scouts” [20]. Consequently, Pickthall’s translation is erroneous and involves in a semantic loss. The recommended translation would be the one proposed by al-Hilali and Khan, i.e., ‘The Groups’.

4.5.4. *Fuṣṣilat* (*Qur'an*, 41)

In his introduction note to this Meccan surah, Pickthall alludes to one of its *Ijtihādi* names. He asserts that it “derives its title from a word in [verse] 2. It is also often called *Hā' Mīm. As-Sajdah*, from a word in [verse] 37, *Hā' Mīm*. being added to distinguish it from surah XXXII, which is called *As-Sajdah*” [26]. While *Fuṣṣilat* is the only *Tawqifi* name of this surah, the traditional literature shows that it is also known by other five *Ijtihādi* names, viz. *al-Sajdah* ‘The Prostration’, *al-Maṣābīḥ* ‘The Lamps’, *Hā' Mīm Sajdah*, ‘*Hā' Mīm* Prostration’, *Sajdat al-Mu'min* ‘The Believer’s Prostration’, and *al-Aqwāt* ‘The Sustenance’ (cf. [37, 38, 33, 13, 34]). Thus, to give the target text reader a fuller picture, Pickthall

needs to refer to the other *Ijtihādi* names assigned to this surah.

What is more, in dealing with this surah’s name, Pickthall utilises two procedure. He firstly provides the name’s transliteration ‘*Fuṣṣilat*’ and secondly gives its translation between brackets (“They are Expounded”) [26]. Although combining the two procedures is a recommendable approach in dealing with the Qur’anic surahs’ names, Pickthall’s translation is not quite accurate. This is for the reason that it involves an unjustifiable tense shift, which results in a semantic deviation from the original. The term *Fuṣṣilat* is a past, passive voice verb. Whereas Pickthall’s equivalent is a present, passive voice phrase. The Qur’an commentators take the term *Fuṣṣilat* to mean that the Qur’anic verses were differentiated, and their meanings were made distinct. Moreover, the commentators mention another recitation for the term *Fuṣṣilat*, i.e., *Faṣṣalat* (a past, active voice verb) meaning the verses of the Qur’an have distinguished falsehood from truth, or the verses were separated from each other consistent with their different meanings [37, 8]. Consequently, the better and recommended translation of the term *Fuṣṣilat* is ‘[The Verses] Made Distinct’, ‘They Were Explained Distinctly’, as it has been translated by Abdel Haleem, and Bakhtiar respectively.

4.5.5. *al-Jum'ah* (*Qur'an*, 62)

al-Jum'ah is the only *Tawqifi* name assigned to this Medinan surah [13, 34]. Pickthall renders *al-Jum'ah* as ‘The Congregation’ [26] and notes that it “takes its name from a word in [verse] 9, where obedience to the call to congregational prayer is enjoined” [26]. Pickthall’s equivalent of *al-Jum'ah* (i.e., ‘The Congregation’) is inaccurate and based on the literal meaning of the word. ‘Congregation’ denotes “An assembly of persons met for common religious worship. [Or] An organization formed for the purpose of providing for worship of God, religious education, and other church activities; a local church society” [20]. The intended meaning of *al-Jum'ah* - as confirmed by the exegetes - is Friday, the day on which Muslims gather for prayer [28, 37]. Thus, the translation produced by Dawood, i.e., ‘Friday, or The Day of Congregation’ can be taken as the recommended translation, which accurately captures the intended meaning.

4.5.6. *al-Hāqqah* (*Qur'an*, 69)

Pickthall indicates that this surah “takes its name from a word recurring in the first three verses. It belongs to the middle group of Meccan surahs” [26]. Similar to a number of translators (cf. Yusuf Ali, Irving, Ahmad Ali, and Bakhtiar), he provides ‘The Reality’ as an equivalent to this surah’s name, which seems to be an inaccurate translation. English lexicographers take the term ‘Reality’ to denote:

1. the state or fact of being real. 2. resemblance to what is real. 3. a real thing or fact. 4. *Philosophy* a that which exist independently of ideas concerning it. B. that which exists independently of all other things; an ultimate thing which produce derivatives. 5. that which is real. 6. that which constitutes the real or actual thing, as distinguished from

that which is merely apparent" [20].

No one significance of the aforesaid significances is close enough to the meaning of *al-Hāqqah* as understood by the Qur'an commentators, who unanimously confirm that *al-Hāqqah* means *al-Qiyāmah*, 'the Day of Judgement'. They are of the opinion that it signifies the indubitable and inevitable Hour, or the Hour in which the truth from falsehood is distinguished [37, 28, 8]. Consequently, Pickthall's translation is erroneous and results in a semantic loss. The accurate and the recommended equivalents of *al-Hāqqah* are those proposed by Abdel Haleem 'The Inevitable Hour' and Asad 'The Laying-Bare of the Truth'.

Moreover, while *al-Hāqqah* is the only *Tawqif* name of this surah, it is also known by other two *Ijtihādī* names in the traditional literature, i.e., *al-Silsilah* 'The Chain', and *al-Wā'iyah* 'The Consciousness' [13, 34]. These *Ijtihādī* names need to be referred to by Pickthall in his introduction note to this surah.

4.5.7. *al-Takwīr* (Qur'an, 81)

Pickthall renders *al-Takwīr* as 'The Overthrowing' [26]. Such an equivalent captures only one aspect of the intended meaning confirmed by the Qur'an commentators. *al-Takwīr* has been given two significances, namely: 1) to be folded up in darkness, or 2) to be shrouded and taken away from the orbit [28, 37]. Thus, Pickthall's translation results in a partial semantic loss. There are two ways to compensate for this translational loss. Either to add the other significance between two brackets, or to refer to it in the introduction note. It is worth mentioning that Pickthall employs the second compensational procedure in translating *al-Dhāriyāt* (Qur'an, 51), *al-Jinn* (Qur'an, 72), *al-Burūj* (Qur'an, 85), and *al-Ṭāriq* (Qur'an, 86).

Hence, the recommended equivalent for *al-Takwīr* would be: 'The Overthrowing (or 'The Shrouding in Darkness')'. What is more, the traditional literature shows that this Meccan surah is also known by another *Tawqif* name, i.e., *Idhā al-Shamsu Kuwwirat* 'When The Sun is Shrouded in Darkness' and an *Ijtihādī* name, i.e., *Kuwwirat* 'Shrouded in Darkness' [13, 34]. These names need to be alluded to by Pickthall in his introduction note.

4.5.8. *al-Ghāshiyah* (Qur'an, 88)

Pickthall renders *al-Ghāshiyah* as 'The Overwhelming' and points out that it "takes its name from a word in verse 1" [26]. Three other Qur'an translators (Sale, Ahmad Ali, al-Hilali and Khan) proposed the same rendering. Pickthall's equivalent of *al-Ghāshiyah* lacks the impeded connotation of the 'Calamity'. Exegetes are of the opinion that *al-Ghāshiyah* signifies the calamity which overwhelms people with its difficulties and horrors. They take it to have two meanings, viz. 'the Day of Resurrection' or 'the Hellfire' (cf. [28, 37]). Therefore, Pickthall's translation results in a partial semantic loss. The better and the recommended translation, which capture the intended meaning is that proposed by Shakir, i.e., 'The Overwhelming Calamity'.

al-Ghāshiyah is the *Tawqif* name of this Meccan surah. It is also known by an *Ijtihādī* name in traditional literature,

i.e., *Hal Atāka Ḥadīthu al-Ghāshiyah* 'Has There Come To You The Tiding of The Overwhelming Calamity?' [13, 34]. A reference to the *Ijtihādī* name by Pickthall is needed. This would be quite useful for the target text reader who might see it titled as such.

4.5.9. *al-Qadr* (Qur'an, 97)

In his introduction to this surah Pickthall writes:

[It] takes its name from a word in verse 1. It refers to the night (one of the last nights of Ramadan) on which the prophet received his Call and the first verses of the Qur'an were revealed in the vision of Mt. Hira. It is said to be the night on which God's decrees for the year are brought down to the earthly plane" [26].

Pickthall's note is in line with the opinion of Qur'an commentators, who indicate that *al-Qadr* is the night in which the first revelation was received by the Prophet, probably the 27th of the month of Ramadan 13 years before the Prophet's emigration from Mecca to Madinah. It is so called due to its honour and glory as people's fate and destiny is determined in it [37, 28, 8]. Pickthall provides 'Power' as an equivalent to this surah's name [26]. 'Power' is not the intended meaning confirmed by the commentators and alluded to in the above-mentioned introduction note. The term 'Power' signifies "1. the ability to do something [...] 2. force or strength [...] 3. control or influence over other people [...] 4. the right or authority to do [something]" [24]. 'The Night of Decree' is the recommended translation, which is proposed by al-Hilali and Khan.

5. Discussion

The main two difficulties experienced by Pickthall in rendering the Qur'anic surahs' names (i.e., syntactic and semantic difficulties) cause a translation loss and vagueness on the part of the target text reader. Pickthall's inconsistency in tackling the Arabic definite article and the plural/singular forms not only shows his poor command of these aspects of Arabic syntax but also effects his faithfulness to the original. What is more, a close look at his semantic deviations from the intended meaning of the Qur'anic surahs names reveals that he makes three distinct types of translational pitfalls, viz. under-translation, over-translation, and erroneous translation. Newmark indicates that under-translation is the translation that "gives less detail and [it] is more general than the original" [23]. He further elaborates that "Most translations are under-translations, but their degree of under-translation is too high." [23]. Good instances of the under-translation pitfall made by Pickthall include his translation of *al-Mā'idah* (Qur'an, 5) as 'The Table Spread', *al-Jum'ah* (Qur'an, 62) as 'The Congregation', *al-Takwīr* (Qur'an, 81) as 'The Overthrowing', and *al-Ghāshiyah* (Qur'an, 88) as 'The Overwhelming'. In dealing with text types other than the Qur'an (and similar sacred texts), opting for the under-translation procedure forms one of the correct choices. It is suggested by theorists for dealing with semantically complex terms which cause a "non-equivalence" problem at word

level “particularly in the area of propositional meaning”. It is referred to as “translation by a more general word (superordinate)” [9]. Nevertheless, in translating sacred scriptures in general and the Qur’an in particular, such a procedure must be avoided. This is because the Qur’an translators are expected to perform the utmost level of accuracy and faithfulness to the original within their human ability due to its socio-cultural sensitivity and multi-layered meanings. The second type of translation pitfalls made by Pickthall is over-translation, which Newmark takes it to denote the translation that “gives more detail than its corresponding [source language] unit. Often a more specific word” [23]. A good example of the over-translation pitfalls made by Pickthall is his translation of *al-Zumar* (Qur’an, 39) as ‘The Troops’. The third type of translation pitfalls made by Pickthall is the erroneous translation by which we mean the type of translational pitfalls, which is other than the aforesaid under-translation and over-translation pitfalls. It is a total deviation from the intended meanings of the Qur’anic surahs’ names as understood by the Qur’an commentators. Illustrative examples include Pickthall’s translation of *al-Hāqqah* (Qur’an, 69) as ‘The Reality’, *al-Qadr* (Qur’an, 97) as ‘Power’, *al-Ikhlāṣ* (Qur’an, 112) as ‘The Unity’, and his interpretation of *al-Baqarah* (Qur’an, 2) as ‘Heifer’ in his introduction note to it.

This having been said, to do justice to Pickthall and his *The Meaning of The Glorious Qur’an*, the aspects of his success in translating a great deal of the Qur’anic surahs’ names ought to be highlighted. Pickthall succeeds in translating *al-Fātiḥah* (Qur’an, 1) as ‘The Opening’, *al-Baqara* (Qur’an, 2) as ‘The Cow’, *Āli ‘Imrān* (Qur’an, 3) as ‘The Family of Imran’, *al-A‘rāf* (Qur’an, 7) as ‘The Heights’, *al-Anfāl* (Qur’an, 8) as ‘Spoils of War’, *al-Hijr* (Qur’an, 15), *al-Furqān* (Qur’an, 25) as ‘The Criterion’, *al-Aḥzāb* (Qur’an, 33) as ‘The Clans’, *al-Ṣāfāt* (Qur’an, 37) as ‘Those Who Set The Ranks’, *al-Shūrā* (Qur’an, 42), as ‘Counsel’, *al-Zukhruf* (Qur’an, 43) as ‘Ornaments of Gold’, *al-Aḥqāf* (Qur’an, 46) as ‘The Curved Sandhills’, *al-Hujurāt* (Qur’an, 49) as ‘The Private Apartments’, *al-Dhāriyāt* (Qur’an, 51) as ‘The Winnowing Winds’, *al-Ṭūr* (Qur’an, 52) as ‘The Mount’, *al-Raḥmān* (Qur’an, 55) as ‘The Beneficent’, *al-Wāqī‘ah* (Qur’an, 56) as ‘The Event’, *al-Mujādilah* (Qur’an, 58) as ‘She that Disputeth’, *al-Hashr* (Qur’an, 59) as ‘Exile’, *al-Mumtaḥanah* (Qur’an, 60) as ‘She that to be Examined’, *al-Munāfiqūn* (Qur’an, 63), as ‘The Hypocrites’, *al-Taghābun* (Qur’an, 64) as ‘Mutual Disillusion’, *al-Mulk* (Qur’an, 67) as ‘The Sovereignty’, *al-Ma‘ārij* (Qur’an, 70) as ‘The Ascending Stairways’, *al-Muzzammil* (Qur’an, 73) as ‘The Enshrouded One’, *al-Muddaththir* (Qur’an, 74) as ‘The Cloaked One’, *al-Qiyāmah* (Qur’an, 74) as ‘The Rising of The Dead’, *al-Mursalāt* (Qur’an, 77) as ‘The Emissaries’, *al-Nāzi‘āt* (Qur’an, 79) as ‘Those Who Drag Forth’, *al-Infīṭār* (Qur’an, 82) as ‘The Cleaving’, *al-Inshiqāq* (Qur’an, 84) as ‘The Sundering’, *al-Tāriq* (Qur’an, 86) as ‘The Morning Star’, *al-A‘lā* (Qur’an, 87) as ‘The Most High’, *al-Fajr* (Qur’an, 89) as ‘The Dawn’, *al-Balad* (Qur’an, 90) as ‘The City’, *al-Ḍuḥā* (Qur’an, 93) as ‘The Morning Hours’, *al-*

Sharḥ (Qur’an, 94) as ‘Solace’, *al-‘Alaq* (Qur’an, 96) as ‘The Clot’, *al-Bayyinah* (Qur’an, 98) as ‘The Clear Proof’, *al-Zalzalah* (Qur’an, 99) as ‘The Earthquake’, *al-‘Adiyāt* (Qur’an, 100) as ‘The Coursers’, *al-Qāri‘ah* (Qur’an, 101) as ‘The Calamity’, *al-Takāthur* (Qur’an, 102) as ‘Rivalry in Worldly Increase’, *al-‘Aṣr* (Qur’an, 103) as ‘The Declining Day’, *al-Humazah* (Qur’an, 104) as ‘The Traducer’, *al-Mā‘ūn* (Qur’an, 107) as ‘Small Kindness’, *al-Kawthar* (Qur’an, 108) as ‘Abundance’, *al-Naṣr* (Qur’an, 110) as ‘Succour’, *al-Masad* (Qur’an, 111) as ‘Palm Fibre’, *al-Falaq* (Qur’an, 113) as ‘The Daybreak’, and *al-Nās* (Qur’an, 114) as ‘Mankind’.

Moreover, Pickthall’s successful procedures of translating the Qur’anic surahs’ names merit to be underscored and valued. One of his successful procedures is his employment of ‘Couplets’ technique. Newmark defines the ‘Couplets’ technique as mixing more than one procedure in “dealing with a single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent. You can describe them as two or more bites at one cherry” [23]. Pickthall’s usage of this technique is manifested in combining three procedures: 1) providing the English equivalents of the Qur’anic surahs’ names; 2) providing introduction notes to offer such crucial information as the chronological order of a given surah, its main theme (s), and the reason for naming it as such; and 3) providing a transliteration for each surah’s name. Given the cultural specificity of the Qur’anic surahs’ names and their semantic intricacy, adopting the ‘Couplets’ technique is the best way to deal with them. It does not only offer the target text readers the needed background information about the origin of each surah’s name, but also allow them to appreciate its other shades of significances.

Another successful procedure is Pickthall’s delineation of the different significances of the Qur’anic surahs’ names of polysemic nature. When a given surah’s name has more than one meaning confirmed by commentators, Pickthall provides its English equivalent based on one meaning and alludes to the other meanings in an introduction note. Two examples suffice to illustrate Pickthall’s employment of this procedure. The first example is his treatment of *al-Dhāriyāt* (Qur’an, 51) to which he provides ‘The Winnowing Winds’ as an equivalent [26]. This is combined with an introduction note whereby he writes: *al-Dhāriyāt* “takes its name from a word in [verse] 1. I have followed the usual interpretation of the first four verses, but they may also be taken all referring to winds or to angels” [26]. The second example is Pickthall’s translation of *al-Tāriq* (Qur’an, 86). He gives ‘The Morning Star’ as an equivalent [26] and offers a rather lengthy introduction note to attend to the name’s other interpretations. His note reads:

[*al-Tāriq*] takes its name from a word in verse 1. There are other meanings to the word *Tāriq*, but I have chosen that which must have occurred to every hearer of this surah, especially as in verse 3 it is stated that a star is meant. The Morning Star has here a mystic sense, and is taken to refer to the prophet himself. Some have thought that it refers to

a comet which alarmed the East about the time of the Prophet's call. Others believe that this and other introductory verses, hard to elucidate, hide scientific facts unimagined at the period of revelation, and are related to the verses following them. Ghamrāwī Bey, my collaborator in the revision of this work, informed me that the late Dr. Sidqi among others considered that the reference here is to the fertilising germ penetrating the ovary, the subject being the same as [verses] 5-7. An early Meccan surah [26].

Opting for one significance of such multi-sided surahs' names and alluding to other significances is the recommended procedure in dealing with complex polysemic Qur'anic terms. It indicates that the provided equivalent is the translator's preference to the best of his/her ability with which the target readers may agree or disagree.

Another successful procedure that needs to be highlighted here is Pickthall's handling of the Qur'an-specific terms such as places names and *al-ḥurūf al-muqaṭṭa'ah*. He opts for the 'Couplets' technique by employing more than one procedure. In his treatment of '*al-Hijr*' (Qur'an, 15), for instance, Pickthall (like Asad and Arberry) does not provide its English equivalent. Rather, he gives its transliteration only [26] combined with an introduction note justifying his option. The introduction note reads: "[*al-Hijr*] (which I take to be a place-name) is so called from [verses] 80-84, where the fate of the dwellers at that place is described" [26]. Pickthall's treatment of this surah's name is in line with the commentators' view, who believe that *al-Hijr* is a valley situated between Mecca and Medina wherein Thamūd 'the people of the Prophet Ṣāliḥ' resided [28, 37]. It is also in line with that of Asad's, who writes:

The title, derived from the mention in verse 80 of the Arabian region known as *al-Hijr*, obviously suggested itself to the Prophet's Companions because of the many legends attached to that place-name since time immemorial. That it is a place-name and not a description ("rocky tract" or, according to some, "forbidden tract") is evident from the fact that an ancient township of that name, long since non-existent, is mentioned by Ptolemy as "Hegra" and by Pliny as "Egra". Consequently, I have left this title untranslated [7].

The advantage of Pickthall's (and Asad's) procedure in dealing with this surah's name (and other similar places names) is it helps eliminate the ambiguity and translation loss the transliteration only procedure (as utilised by Ahmad Ali, Dawood, Zafrullah Khn, and Arberry) may cause to the target text readers, who lack the sufficient background information.

6. Conclusion

This study has adopted the Contrastive Analysis approach to assess the accuracy of the equivalents given by Pickthall to the 114 Qur'anic surahs' names. It provided a brief account of the Qur'anic surahs' names, highlighted the main features of Pickthall's translation of the Qur'an, elaborated on his very approach in dealing with the

Qur'anic surahs' names, systematically discussed the difficulties encountered by him and outlined the procedures he utilized when translating these names into English. The study found that Pickthall - in spite of his success in translating a great deal of the Qur'anic surahs' names - was occasionally inconsistent and encountered two types of difficulties, namely: syntactic and semantic difficulties. The study also showed that Pickthall lapsed into three types of translational pitfalls when translating a number of the Qur'anic surahs' names, namely: over-translation, under-translation, and erroneous translation. Such pitfalls caused meaning loss and ambiguity, which effected Pickthall's faithfulness to the original. This study, on the other hand, has demonstrated that Pickthall employed two successful procedures, namely: 1) adopting the 'Couplets' technique, which is the most practicable technique in dealing with such intricate and culture-specific items; and 2) presenting the different meanings of the polysemic Qur'anic surahs' names, which is in turn an affective procedure to unfold the multi-layered significances of these semantically complex names. Lastly, Pickthall's *The Meaning of The Glorious Qur'an* is one of the best English translations of the Muslim Scripture. It is out of objectivity and fairness to declare that the above-mentioned shortcomings ought not to be taken as underestimation of this great work. Rather, they are an attempt to perfect its already established success. The enormity of the task of translating such a sensitive and complex text as the Qur'an with this level of success deserves a great deal of appreciation and acknowledgement.

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