

**Translation of Verses in Praise of Prophet Muhammad (PBUH)
in The Light of Dr. Khan and Darya Abadi's English
Translations
(A Comparative Linguistic Analysis)**

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Abstract

This article deals with the translation of the verses revealed in praise of Prophet Muhammad (Peace Be Upon Him). The study is limited to the English translations of two legendary Quran Translators: Dr Mohsin Khan and Abdul Majid Daryaabadi. The researchers, further, limited the study to the verses which have been revealed in praise of Prophet Muhammad (Peace Be Upon Him). The selection of verses has been done through random method of selection. The researchers firstly analyzed grammatically all the verses as mentioned in the books of Quranic declension. Then analyzed the structure of Quranic sentences and translated sentences of both translations finding out the differences, equivalences, deep and surface structure of the translated sentences. The study is qualitative in nature.

Key Words: Verses of Praise, Translation, Deep structure, Surface Structure, Equivalence.

1. Introduction

Quran, the word of Allah, carried by the most sacred angel Gabriel, revealed over the blessed heart of the last messenger of Allah, is the ultimate source of true guidance, authentic information, and real success. No doubt, from the very first day when the first verse was revealed, it has been accepted by the believers and it, at the same time, has been rejected by the non-believers. But most non-believers failed to undermine its fame and exploit its authenticity. In the history Quranic studies there a large number of scholars, linguists, literates, mathematician, doctors, who spent their capabilities in translating this complex text, explaining its ambiguities different semantic

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layers and commenting on the vast concepts hidden in this ocean of knowledge.

Subcontinent is the place where one religious language (Sanskrit)¹ took its birth and another sacred language (Arabic) influenced all walks of life. It is one of the four pieces of lands that served the Holy Quran by translations, valuable commentaries, teaching and preaching it days and nights. Like other parts of the world, Quran has been translated here nearly into all major languages, majority of local languages and into English language as well.

There are two major kinds of sentences in Arabic grammar: creative sentence and predicative sentence. The predicative is sub-divided into nominal and verbal sentences. Both have their linguistic and rhetorical meanings and beauties. The translation of Quran into other languages is a big challenge for translators in terms of its complex nature. The structure of Arabic sentence in translation to other languages surely cause damage to the linguistic, rhetorical and stylistics mysteries of the Quran and the apparent beauties it carries.

2. Scope of the Study

The researchers selected the verses that mention the last prophet Mohammad (Peace be Upon Him), His character, features and duties in the light of the following two familiar English versions of translation of Quran in subcontinent:

- The Noble Quran by Dr. Mohsin Khan²
- Abdul Majid Daryabadi's The Holy Qur'an³

The following eleven verses have been selected randomly that describe the virtues, qualities, feature ad duties of Prophet Mohammad (peace be upon Him):

- 1- There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer [of injuries or adversities]; [he is] concerned over you (i.e., to be rightly guided)

1 Shendge, Malati J. The Language of the Harappans: From Akkadian to Sanskrit. p. 45. New Delhi, India.

2 published by King Fahad Complex for the printing of the Holy Quran. Kingdom of Saudi Arabia

3 with English Translation and Commentary (Lahore, 1941 - 57) fully cognate with the traditional Muslim viewpoint.

- and to the believers is kind and merciful.¹
- 2- Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.²
 - 3- And We have not sent you, [O Muhammad], except as a mercy to the worlds.³
 - 4- God and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.⁴
 - 5- Say: If ye do love Allah, Follow me (Muhammad SAW): Allah will love you and forgive your sins.⁵
 - 6- And Most Certainly, thou (O Muhammad) are of most sublime and exalted character.⁶
 - 7- And obey Allah and the Messenger, that ye may obtain mercy.⁷
 - 8- Ye have indeed in the Apostle of God a beautiful pattern (of conduct) for any one whose hope is in God and the Final Day, and who engages much in the Praise of God.⁸
 - 9- So that O People you may believe in Allah and His Messenger and pay respect to him and honor him, and that you may glorify Him morning and evening.⁹
 - 10- And We have exalted for you your remembrance.¹⁰
 - 11- And undoubtedly, soon your Lord shall give you so much that you shall be satisfied.¹¹

3. Methodology

The study is comparative and analytical; therefore, the researchers first analyzed the structure of the Quranic Sentences with a description of their declensional and syntactic features. Then the analysis of English

1 Quran: al-Tawbah 9:128
2 Quran: al-Ahzaab 33:40
3 Quran: al-Anbiyaa' 21:107
4 Quran: al Quran 33:56
5 Qur'an 3:31
6 Quran, 68:4
7 Qur'an 3:132
8 Quran 33:21
9 Quran 48:9
10 Quran 94:4
11 Quran 93:5

translations of the same Arabic sentences has been carried out to find out the differences of structure between the sentences of source language and target language.

4. Literature Review

A study has been carried out on the Prophetic discourse under the title “A Stylistic Analysis of Divine-Prophetic Discourse in Biblical and Quranic Texts” by Riyadh Tariq Kadhim Al-Ameedi and Kanar Kareem Mehdi from the Department of English University of Babylon, Iraq, published in Education and Linguistics Research, Volume 4, No. 2, 2018. The research paper analyzed ten long and short Quranic verses and found out the stylistic features such as parallelism, repetition, rhyme, alliteration, simile and metaphor.

5. Analysis of Quranic Verses

The Quran has its strange sentence structure which is the most complex syntactically and semantically overloaded along with a great number of rhetorical tools. Its translation into any other language is totally impossible according to the accepted view of scholars.¹ Here we tried to analyze the English translations to find out the sentential feature.

5.1. Verse No. (1) *Surah At-Taubah (The Repentance) 9:128*

{لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ}

a) Arabic Sentence Analysis:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ

.(ل) this particle with a fatha (a) vowel gives the meaning of certainty and grammatically here before the letter (قَدْ) shows the perfectness of the verb (جاء) and indicates the stress, whereas in context it is in response of a conceptual swear. The word (جاء) is past participle, and the attached pronoun (كُمْ) is the object), the word (رَسُولٌ) is indefinite subject, (مِنْ) is preposition (أَنْفُسِكُمْ) is in genitive case due to the preposition before it, (كُمْ) is attached

1 Abdul Raof, Hussein. 2001. Quran Translation: Discourse, Texture and Exegesis. P. 15. Rutledge.

pronoun in genitive case due to the attributed noun. The compound (مَنْ) relates to the deleted adjective of the noun (رَسُولٌ).¹

(عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ)

(عَزِيزٌ) adjective of the noun (رَسُولٌ), (عَلَيْهِ) preposition, (مَنْ) attached 3rd person singular masculine pronoun both relate to (عَزِيزٌ), (مَا) is a particle called gerundive which gives the meaning of gerund, (عَنِتُّمْ) past participle with attached subject pronoun (تُمْ). This whole sentence is in place of adjective to the word (رَسُولٌ), second opinion is that (عَزِيزٌ عَلَيْهِ) is predicate which has been employed prior to the subject for rhetorical purpose and (مَا عَنِتُّمْ) is its subject.

خَرِصٌ عَلَيْكُمْ

(خَرِصٌ) the 3rd adjective to the word (رَسُولٌ) whereas (عَلَيْكُمْ) preposition and attached 2nd person masculine plural pronoun, the whole sentence is in place of adjective.

بِالْمُؤْمِنِينَ رُؤُوفٌ رَحِيمٌ

بِ preposition with sound plural in genitive case, put prior for rhetorical purposes, رُؤُوفٌ 4th adjective and رَحِيمٌ the 5th adjective, the sentence is placed in adjective form for the word (رَسُولٌ).²

b) English Translation Analysis:

First set of translation (Majid Darya Abadi)

“Assuredly there hath come unto you an apostle from amongst yourselves: heavy upon him is that which harasseth you, solicitous for you, and with the believer’s tender and merciful.”

Second set of translation (Dr. Muhammad Mohsin Khan)

“Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e., whom you know well). It grieves him that you should

1 محمود سليمان ياقوت، الدكتور، إعراب القرآن الكريم، ج5، ص1988.

2 Qasim Humaidan Daaas: Irab ul Quran.2/13-14. Daar ul Munir, Damascus.1425 al-Hijara.; Abu Jaafar Ahmad bin Muhammad al-Nuhaas: Irab ul Quran. P.387. Dar ul Maarif, Beirut, 2008.; Mehmood Safi. Al-Jadwal fi Irab il Quran. 6/68. Dar ul Rashid, Beirut. 1995.; Makki ibni Abi Talib al-Qaisi. Mushkil Irab il Quran. Muasisatu Risalat, Beirut. 1984.

receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful.”

Sentence Analysis:

Quran Text	Sentence Arabic	Darya Abadi	Mohsin Khan
لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ	Verbal sentence in present perfect form starting with a stress particle	Verbal with stress	Verbal with stress
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ	Nominal/ in place of adjective	Nominal/ adjective	Verbal/ independent
حَرِيصٌ عَلَيْكُمْ	Nominal/in place of adjective	Nominal/ Word to word	Nominal/ Extensive commentary
بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ	Nominal/ in place of adjective, predicate mentioned prior for rhetorical meaning	Nominal/ Word to word precise	Nominal/word to word extra words for explanation

Semantic Analysis:

<u>First set of translation</u>		<u>Second set of translation</u>		Quran
Words	Meanings	Words	Meanings	
assuredly	without a doubt	verily	truly	لَقَدْ
apostle	messenger, or ambassador	Messenger	Apostle, ambassador	رَسُولٌ
heavy	dense	grieves	sorrow	عَزِيزٌ
harrasseth	tease or worry	injury or difficulty	damage. grieve or trouble	عَنِتُّمْ

solicitous	anxious, attentive, caring	anxious	worried	حَرِيصٌ
tender and merciful	kind, generous	Full of pity, kind and merciful	Caring and generous	رُؤُوفٌ رَّحِيمٌ

The table shows that the translation of Majid Darya Abadi is more sophisticated and in formal language with the usage of somewhat difficult words for a lay man to understand. His worth mentioning feature is keeping the decorum of a divine language in his translation. On the other hand, Dr. Mohsin has used quite easy language with easy words that is very easy for a common reader to understand. For example, he used the word ‘verily, injury or difficulty and anxious’ as compared to Darya Abadi’s words ‘assuredly, harrasseth or solicitous’.

5.2. Verse No. (2) Surah Al Ahzab (The Confederates) 33:40

{مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا}

Arabic Sentence Analysis:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

(ما) is particle denoting negation , (كان) is defective verb, past tense of first mood, (محمد) is the primate /subject which is called the **Noun** of this defective verb in Arabic grammatical terms, (أبا) is noun in accusative form and is called the predicate of the defective verb, annexing noun. (أحد) annexed noun in genitive form with nunation, (من) is preposition, (رجالكم) the first noun is annexing and the second is annexed and the whole annexed composite is adjective of the word (أحد).¹

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

(و) particle of attraction, (لكن) letter of neglected restriction(i.e. having no primate and no predicate) , (رَسُولٌ) annexing noun in accusative form due to the eliminated defective verb (كان) with its latent personal(he), (الله) annexed

1 Al-Nahaas: Irab ul Quran. p.774.

word of Majesty having the sign of reduction at the last letter, (وَ) conjunction/ letter of attraction, (خَاتَمَ) annexing noun in accusative form due to the eliminated defective verb (كَانَ) with its latent personal(he), (التَّبِيِّينَ) annexed plural noun in genitive form.¹

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

(وَ) conjunction, (كَانَ) defective verb, (اللَّهُ) primate of the defective verb, (بِ) preposition, (كُلِّ) annexing word with reduction sign due to preposition, (شَيْءٍ) annexed word in genitive case, placed advanced, (عَلِيمًا) common noun in accusative case being the predicate of the defective verb.²

a) English Translation Analysis:

First set of translation (Majid Darya Abadi)

“Muhammad is not the father of any of your males, but the apostle of Allah and the seal of the prophets; and Allah of everything is ever the Knower.”

Second set of translation (Dr. Muhammad Mohsin Khan)

“Muhammad (SAW) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.”

Sentence Analysis:

Quran Text	Arabic Type	Darya Abadi	Mohsin Khan
مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ	Nominal with rhetorical features	Nominal, careful literal to the text of Quran	Nominal with a praise abbreviation after the word Mohammad, careful literal
وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ	Nominal with rhetorical features	Nominal according to the Quran text literal meaning of words.	Nominal with semantic meaning of words

1 Makki bin Abi Talib al-Qaisi: Mushkil Irab il Quran. p.579.

2 Daas: Irab ul Quran. 3:53; Mehmood Safi:Al-Jadwal fi Irab il Quran. 11:168.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا	Nominal with rhetorical features	Nominal, according to the word sequence of Quran, definite meaning of the last indefinite word in the text.	Nominal, in plain sequence of the sentence, explanatory meaning of the indefinite Arabic last word in the text
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Semantic Analysis:

<u>First set of translation</u>		<u>Second set of translation</u>	
Words	Meanings	Words	Meanings
1. males	men	men	males
2. seal	stopper	Last (end)	final
3. ever the knower	Ever the discern	Ever all aware	Ever all mindful

5.3. Verse No. (3) Surah Al Anbiya" (The Prophets) 21:107

{وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ}

a) Arabic Sentence Analysis:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

(وَ) conjunction, (مَا) letter of negation, (أَرْسَلْنَاكَ) past tense with its subject (نَا) and object (كَ) , (إِلَّا) article of exception/exclusion, (رَحْمَةً) causal patient(causative object), or accusative of status (ذَا رَحْمَةٍ) one who has mercy, (لِّلْعَالَمِينَ) the letter ‘Laam’ is preposition, Aalamin is dative-Mjroor case.¹ The whole sentence is appellate.

a) English Translation Analysis:**First set of translation (Majid Darya Abadi)**

“And We have not sent thee except as a mercy unto the Worlds.”

Second set of translation (Dr. Muhammad Mohsin Khan)

“And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamîn (mankind, jinn and all that exists)”.

Sentence Analysis:

1 Daas: Irab ul Quran. 2:298.

Quran Text	Arabic Type	Darya Abadi	Mohsin Khan
وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ	Negative verbal in past tense with rhetorical features	Negative verbal in present perfect form	Positive verbal in present perfect form with explanatory words just after the 2 nd person pronoun and the last word

Semantic Analysis:

<u>First set of translation</u>		<u>Second set of translation</u>		
Words	Meanings	Words	Meanings	Quran
thee	you (old English)	You (O Muhammad SAW)	you	ك
except	Apart from, but	not but as	Then, nonetheless	إلا
unto the worlds	Domains, spheres	for the Alamin (mankind, jinn and all that exists)	everything	لِّلْعَالَمِينَ

5.4. Verse No. (4) Surah Al Ahzab (The Confederates) 33:56

{ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا }

a) Arabic Sentence Analysis:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

(إِنَّ) letter of stress always enters on nominal sentence removing the doubts from the sentence, (اللَّهِ) primate/ subject and attracting noun, here the verb is missing for the word Allah as mentioned by al-Nnahaas in his declension book Iarab ul Quran, (وَ) conjunction, (مَلَائِكَتَهُ) attracted, (يُصَلُّونَ) present indefinite and subject, (عَلَى) preposition, (النَّبِيِّ) with reduction sigh, (يُصَلُّونَ عَلَى النَّبِيِّ) this whole verbal sentence is in place of predicate.¹

1 Memood Safi: Al-Jadwal fil Irab il Quran:11/187; Nahaas: Irab ul Quran: p.778.

يَا أَيُّهَا الَّذِينَ آمَنُوا

يا vocative particle/ letter of call, أَيُّ called noun, هَا letter of attention, (الَّذِينَ) relative plural pronoun, substitute according to Nahaas and Yaqoot, or explanatory apposition or adjective according to Yaqoot, (آمَنُوا) past indefinite verb with its subject, the whole sentence is Antecedent of the relative sentence.

صَلُّوا عَلَيْهِ

(صَلُّوا) plural imperative with plural subject pronoun, (عَلَيْهِ) preposition and singular masculine attached pronoun, the imperative sentence is answer to the call and attracting sentence.¹

وَسَلِّمُوا تَسْلِيمًا

و conjunction, سَلِّمُوا imperative plural with subject, تَسْلِيمًا absolute patient/object.²

b) English Translation Analysis:

First set of translation (Majid Darya Abadi)

“Verily Allah and His angels send their benedictions upon the prophet. O ye who believe! send your benedictions upon him and salute him with a goodly Salutation.”

Second set of translation (Dr. Muhammad Mohsin Khan)

“Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad SAW) and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât[] on (ask Allâh to bless) him (Muhammad SAW), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).”

Sentence Analysis:

Quran Text	ARABIC TYPE	DARYA ABADI	MOHSIN KHAN
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ	Nominal with stress word	Verbal with stress word according to	Stress less Verbal mentioning the missing singular verb

1 Nahaas: Irab ul Quran: p.778.

2 Daas: Irab ul Quran il Karim. 3:58.

		the visible shape of Quran	for Allah; the first subject, according to the majority of grammarians with so many explaining words in brackets.
يَا أَيُّهَا الَّذِينَ آمَنُوا	Nominal	nominal	Nominal
صَلُّوا عَلَيْهِ	Imperative	imperative	Imperative with many explanatory words in brackets.
وَسَلِّمُوا تَسْلِيمًا	Imperative with absolute object	Imperative with absolute object	Imperative with explanatory wording

Semantic Analysis:

<u>First set of translation</u>		<u>Second set of translation</u>		
Words	Meanings	Words	Meanings	Quran
send their benedictions	Sanctions, approvals	sends His Salat (Graces, Honours, Blessings, Mercy)	Explained the meaning in the bracket (an Arabic word)	يُصَلُّونَ
O ye	You (old English)	O you	you	يَا أَيُّهَا
salute	greeting	(you should) greet (salute)	welcome	سَلِّمُوا
With a goodly Salutation.		with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).		تَسْلِيمًا

5.5. Verse No. (5) Surah Al-'Imran (The Family of 'Imran) 3:31

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ}

a) Arabic Sentence Analysis:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ

(قُلْ) 2nd person singular imperative sentence with the hidden pronoun (أنت) you. (إِنْ) conditional particle (كُنْتُمْ) defective verb 2nd person plural mood with the subject pronoun (تُمْ) you, which is called the noun of the defective verb, (تُحِبُّونَ) imperfective tense, 2nd person plural mood with the subject pronoun (و) before the letter (اللَّه) the object. (تُحِبُّونَ اللَّهَ) verbal sentence in the place of predicate for the noun of the defective verb. Conditional sentence.¹

فَاتَّبِعُونِي

(ف) in response of the answer of the condition, (اتَّبِعُوا), 2nd person plural mood with subject, (ي) for distinguishing which is called the Nun of protection or separation (نون الوقاية), ي is object, the whole imperative sentence is the answer of the condition.²

يُحِبُّكُمُ اللَّهُ

Jussive verb with attached object 2nd person plural pronoun كُمْ, the word اللَّهُ is the subject of the jussive verb. The verbal sentence is the answer of the demand (then follows me).³

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

و is conjunction, يَغْفِرْ jussive with hidden subject pronoun هو for the subject noun الله, لَ is preposition, كُمْ attached pronoun, ذُنُوبَ object and annexing noun, كُمْ attached annexed pronoun, the sentence is antecedent.⁴

وَاللَّهُ غَفُورٌ رَحِيمٌ

1 Daas: Irab ul Quran: 1/132.

2 Daas: Irab ul Quran: 1/132.

3 Nahaas: Irab ul Quran: p.128.

4 Daas: Irab ul Quran: 1/132.

و is for starting a new sentence, الله is primate/nominal subject, غَفُورٌ predicate one, رَحِيمٌ predicate second.¹

b) English Translation Analysis:

First set of translation (Majid Darya Abadi)

“Say thou: if ye, are wont to love Allah, then follow me, and Allah shall rove you and forgive you your sins; and Allah is Forgiving, Merciful.”

Second set of translation (Dr. Muhammad Mohsin Khan)

“Say (O Muhammad SAW to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.”

Sentence Analysis:

Quran Text	Analysis Arabic	Darya Abadi	Mohsin Khan
قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ	Imperative subjects hide, conditional, verbal in place of predicate of defective verb (كُنْتُمْ)	Imperative with visible subject pronoun, conditional nominal,	Imperative visible subject in brackets addressed with extra words, conditional verbal.
فَاتَّبِعُونِي	imperative	imperative	Imperative with many explanatory words in brackets
يُحِبِّكُمْ اللَّهُ	Imperfective jussive with future meaning	future	future
وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ	Attracting sentence	Word for word translation, future	Word for word without similar

1 Nahaas: Irab ul Quran: p.128.

			qualitative meaning, nominal
وَاللَّهُ غَفُورٌ رَّحِيمٌ	Independent nominal sentence	Independent, simple word for word	Independent, with similar qualitative meaning, nominal.

Semantic Analysis:

<u>First set of translation</u>		<u>Second set of translation</u>		Quran
Words	Meanings	Words	Meanings	
Say thou	You (old English)	Say (O Muhammad SAW to mankind)	Referred Prophet directly instead of You	فَأَنْ
then follow me		Then follow me (i.e., accept Islamic Monotheism, follow the Qur'ân and the Sunnah),		فَأَتَّبِعُونِي
shall love you		will love you	affection	يُحِبُّكُمْ

5.6. Verse No. (6) Surah Al-Qalam (The Pen) 68:04

{وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ}

a) Arabic Sentence Analysis:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

وَ particle of conjunction, إِنَّ particle of stress and removing doubt, كَ attached 2nd person masculine pronoun and the subject or noun of إن , لَ letter of confirmative in place of (laam of swear) , عَلَى preposition, خُلُقِي qualified noun in genitive case, عَظِيمٍ adjective , predicate of the sentence . The whole

sentence is attracted to the previous sentence which is in place of the answer of the swear in the beginning of the Surat (al-Qalam).¹

b) English Translation Analysis:

First set of translation (Majid Darya Abadi)

“And verily thou art of a high and noble disposition”.

Second set of translation (Dr. Muhammad Mohsin Khan)

“And verily, you (O Muhammad SAW) are on an exalted (standard of) character.”

Sentence Analysis:

Quran Text	Analysis Arabic	Darya Abadi	Mohsin Khan
وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ	Nominal starting with the word of emphasis and containing rhetorical meaning	Nominal with classical language, more words for one Arabic word.	Nominal simple language, mentioning the addressee person and the adjective in brackets.

Semantic Analysis:

<u>First set of translation</u>		<u>Second set of translation</u>		Quran
Words	Meanings	Words	Meanings	
thou	Old English	you (O Muhammad SAW)		إِنَّكَ
high and noble	glorious	exalted (standard of)	high	عَظِيمٍ
disposition	character	character	personality	خُلُقٍ

5.7. Verse No. (7) Surah Al-'Imran (The Family of 'Imran) 3:132

{وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ}

a) Arabic Sentence Analysis:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ

1 Abu Talib Qaisi: Mushkil Irab ul Quran. p. 748-749.

و conjunction particle, أَطِيعُوا imperative with 2nd person masculine subject attached pronoun, اللهُ proper name used for the Lord of the universe, called the Word of Dignity subject in this sentence, وَ conjunction particle, الرَّسُولُ attracted to the first object : the word of dignity.¹

لَعَلَّكُمْ تُرْحَمُونَ

لَعَلَّ Subjunctive particle/particle of hope, كُمْ attached 2nd person pronoun, primate in accusative case due to the particle before it, تُرْحَمُونَ dependent verbal sentence in passive imperfective with 2nd person masculine plural pronoun, in place of predicate .²

The sentence is independent.

b) English Translation Analysis:

First set of translation (Majid Darya Abadi)

“And obey Allah and the apostle; haply ye may be shewn mercy.”

Second set of translation (Dr. Muhammad Mohsin Khan)

“And obey Allāh and the Messenger (Muhammad SAW) that you may obtain mercy.”

Sentence Analysis:

Quran Text	Analysis Arabic	Darya Abadi	Mohsin Khan
وَأَطِيعُوا اللَّهَ وَالرَّسُولَ	Imperative sentence, attracted to the previous verse	Imperative	Imperative with proper name in bracket for the proper noun.
لَعَلَّكُمْ تُرْحَمُونَ	Independent nominal sentence containing dependent verbal sentence in place of predicate.	Passive translation of the dependent verbal sentence: the predicate.	Active translation of the dependent verbal sentence: the predicate.

Semantic Analysis:

<u>First set of translation</u>		<u>Second set of translation</u>		Quran
Words	Meanings	Words	Meanings	

1 Daas: Irab ul Quran il Karim. 1/160.

2 Mehmood Safi: Al-Jadwal fi Irab il Quran: 2/309.

1	apostle		Messenger		
2	shewn	Show (old English)	obtain	get	
3	haply ye	old English	that you		

5.8. Verse No. (8) Surah Al Ahzab (The Confederates) 33:21

{لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا}

a) Arabic Sentence Analysis:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

لَقَدْ: the letter (ل) is (لام القسم) in place of the answer of the presumptive swear (قسم مقدر), (قد) is word of emphasis. كَانَ: defective verb enters a nominal sentence having subject and predicate. لَكُمْ: (ل) is preposition, (كم) is 2nd person masculine plural attached pronoun, both the preposition and pronoun in place of the predicate of the defective verb employed prior to the subject of the defective verb for rhetorical purposes.¹

فِي رَسُولِ اللَّهِ: (في) is preposition, (رسول) is in majroor case due to the preposition and is an annexing noun, (الله) is in genitive case due to annexation of the previous noun as genitive compound, both the genitive compound and preposition is a prepositional phrase relates to the predicate of the defective verb, employed prior to the predicate for rhetorical purposes.

أُسْوَةٌ حَسَنَةٌ: adjective compound, predicate of the defective verb put in last for rhetorical meanings².

English Translation Analysis:

First set of translation (Majid Darya Abadi)

“Assuredly there hath been for you: in the apostle of Allah an excellent pattern for him who hopeth in Allah and the Last Day and remembereth Allah much.”

Second set of translation (Dr. Muhammad Mohsin Khan)

1 Daas:Irab il Quran il Karim.3/47.

2 Mehmood Sulaiman Yaqoot: Irab ul Quran il Karim. P. 3724.

“Indeed, in the Messenger of Allâh (Muhammad SAW) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day and remembers Allâh much.”

Sentence Analysis:

Quran Text	Analysis Arabic	Darya Abadi	Mohsin Khan
لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ	Nominal sentence starting with words of emphasis, rhetorical and grammatical structure.	Nominal according to the word structure of the Quran.	Nominal focusing on the meaning of the verse.

Semantic Analysis:

First set of translation		Second set of translation		
Words	Meanings	Words	Meanings	Quran
assuredly	Without a doubt	indeed	truly	لَقَدْ
excellent pattern	Good example	Good example to follow	Excellent example	أُسْوَةٌ حَسَنَةٌ

5.9. Verse No. (9) Surah al-Fath (The Victory) 48:9

{لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلاً}

a) Arabic Sentence Analysis:

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ

لَ preposition, here اَنْ is hidden, the jussive verb with 2nd person plural is in the sense of gerund, in genitive case due to the preposition, both reducer and reduced relates to the verb of the previous sentence, بِاللَّهِ preposition and reduced noun. وَ conjunction, رَسُولِهِ reduced annexing noun the annexed pronoun,

وَتُعَزِّرُوهُ

وَ conjunction, تعزرو imperative with subjective attached pronoun, ۝ object attached pronoun,

وَتُوقَّرُوهُ

و conjunction , تُوقَّرُوهُ imperative with subject attached pronoun , هُ object attached pronoun.

وَتُسَبِّحُوهُ

و particle of conjunction, تُسَبِّحُوهُ imperative with plural subjective pronoun, هُ objective attached pronoun.¹

بُكْرَةً وَأَصِيلاً

بُكْرَةً adverb of time for dawn (أول النهار) (2) , و conjunction, أَصِيلاً second adverb of time for evening and for the time before sunset.³

b) English Translation Analysis:

First set of translation (Majid Darya Abadi)

“That ye may believe in Allah and His apostle, and may assist Him and honour Him, and may hallow Him at dawn and evening.”

Second set of translation (Dr. Muhammad Mohsin Khan)

“In order that you (O mankind) may believe in Allâh and His Messenger (SAW), and that you assist and honour him (SAW), and (that you) glorify (Allâh's) praises morning and afternoon.”

Sentence Analysis:

Quran Text	Analysis Arabic	Darya Abadi	Mohsin Khan
لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ	Verbal imperfective with subject attached pronoun and noun objects	Verbal	Verbal with explanatory word in brackets
وَتُعَزِّرُوهُ	Verbal with subject and object pronouns	Verbal without subject, mentioning	verbal with subject and object both

1 Daas: Irab ul Quran il Karim, 3/242.

2 معجم الألفاظ القران الكريم، مجمع اللغة العربية، الهيئة المصرية العامة للتأليف و النشر، الطبعة الثانية 1970، ج 1 ص 121.

3 المصدر السابق، ج 1 ص 140.

	attracting to the previous sentence	object attracting the previous but missing the meaning of the first (ل)	mentioning the meaning the first. (ل)
وَتُوقَّرُوهُ	Verbal with subject and object pronouns attracting to the previous sentence	Verbal without subject, mentioning object attracting the previous but missing the meaning of the first (ل)	verbal with subject and object both mentioning the meaning the first (ل)
وَتُسَبِّحُوهُ	Verbal with subject and object pronouns attracting to the previous sentence	Verbal without subject, mentioning object attracting the previous but missing the meaning of the first (ل)	verbal with subject and object both mentioning the meaning the first (ل) in brackets and extra noun for Allah
بُكْرَةً وَأَصِيلاً	Adverbs of time	Adverbs of times with close meaning to Arabic words	Adverbs not clear meaning of these two words

Semantic Analysis:

<u>First set of translation</u>		<u>Second set of translation</u>		Quran
Words	Meanings	Words	Meanings	
1. hallow	bless	glorify	adore	وَتُسَبِّحُوهُ
2. dawn	Start of the day	morning	sunrise	بُكْرَةً
3. evening	sunset	afternoon	Time after midday	أَصِيلاً

5.10. Verse No. (10) Surat-ul-Inshirah (The Opening Forth) 94:04

{وَرَفَعْنَا لَكَ ذِكْرَكَ}

a) Arabic Sentence Analysis:

وَرَفَعْنَا لَكَ ذِكْرَكَ

وَ particle of conjunction, رَفَعْنَا past with plural 1st person attached pronoun as subject, لَكَ preposition with attached 2nd person pronoun, ذِكْرَكَ object with annexing noun with annexed pronoun. The whole sentence is attracted to the first sentence starting with a question letter.¹

b) English Translation Analysis:

First set of translation (Majid Darya Abadi)

“And We have exalted thy fame.”

Second set of translation (Dr. Muhammad Mohsin Khan)

“And have We not raised high your fame?”

Sentence Analysis:

Quran Text	Analysis Arabic	Darya Abadi	Mohsin Khan
وَرَفَعْنَا لَكَ ذِكْرَكَ	Verbal sentence, attracted to the previous sentence with a question start	Verbal in present perfect with old language, independent.	Verbal interrogative present perfect linking it with the starting sentence

Semantic Analysis:

<u>First set of translation</u>		<u>Second set of translation</u>		Quran
Words	Meanings	Words	Meanings	
exalted	high	raised high	exalted	رَفَعْنَا

5.11. Verse No. (11) Surat-udh-Dhuha (The Morning Brightness) 93:05

{وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى}

a) Arabic Sentence Analysis:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ

وَ conjunction particle, لَسَوْفَ letter of beginning with letter of future, after (لَ) before to (سَوْفَ) the primate/subject is missing which is (أنت) يُعْطِيكَ

1 Daas: Irab ul Quran il Karim. 3/455.; Al-Jadwal fi Irab il Quran: 15/356.

imperfective with object 2nd person singular attached pronoun, رَبُّكَ annexing subject of the imperfective verb with attached 2nd person singular pronoun,

فَتَرَضَى

فَ is conjunction particle , imperfective with hidden 2nd person pronoun as subject of the verb, the sentence is attracted to the previous .¹

a) English Translation Analysis:

First set of translation (Majid Darya Abadi)

“And soon shall thy Lord give unto thee so that thou shalt be well-pleased.”

Second set of translation (Dr. Muhammad Mohsin Khan)

“And verily, your Lord will give you (all good) so that you shall be well-pleased.”

Sentence Analysis:

Quran Text	Analysis Arabic	Darya Abadi	Mohsin Khan
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ	Verbal while the object is attached with the verb prior to subject.	Verbal according to the word structure of Quran text.	Verbal simple language with words in brackets mentioning the object.
فَتَرَضَى	Verbal rhetorical meaning due to conjunction (ف)	Verbal with visible subject in old language.	Verbal with visible subject.

Semantic Analysis:

<u>First set of translation</u>		<u>Second set of translation</u>		Quran
Words	Meanings	Words	Meanings	
And soon shall		And verily, --- will		وَلَسَوْفَ

6. Stylistic Analysis of English Translations

Stylistic aspect	First set of translation	Second set of translation
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1 Daas: Irab il Quran il Karim. 3/454.

Language era	Old English (Chaucerian)	Modern English
Tense form	Past indefinite	Past indefinite
Voice form	Passive	Active
Speech form	Indirect	Direct
Vocabulary	Complex	Simple
Cohesion & Coherence	Yes	Yes
Metaphorical language	No	No
Tone	Advisory	Descriptive
Main idea/Theme	Clear	Simple and clear
Deep/Surface structures	Deep	Surface
Addresser/Addressee	Allah/humans	Allah/humans

7. Findings

the study reached to the following findings after analyzing the sentence structure of the selected verses:

- **Majid Darya Abadi:** The very notable point in Majid Darya Abadi’s translation is that it is in old English. For a lay man, may be it is difficult to comprehend the actual meaning. Simple past or past indefinite tense has been used in the verses (ayats). Author uses passive voice and it is in indirect speech that is difficult to understand for a common man. He has used difficult vocabulary and there is proper cohesion and coherence in the translation. The tone is advisory. The language is very simple, it is not metaphorical and theme or main idea is also quite vibrant for the readers. Here very much clear that Allah Almighty is the addresser and addressee is the humans and talking about the third person that is Prophet Muhammad (SAW). Ambiguity regarding understanding the actual matter or incident discusses in verse. The skillful method of the author is quiet mentionable which shows that he put every word in a proper place according to the word structure and placement of the Quran.
- **Dr. Muhammad Mohsin Khan:** On the other hand, Dr. Mohsin’s translation of the same verses (ayats) is in simple and contemporary/modern English. He further explains translation’s gist

in the brackets that the exact content of the translation apprehends by the readers. The tense that is used is the past indefinite or simple past. Active voice with direct speech is used by the author, this indicate that average kind of person can be able to get the meaning of the Quranic verses. Vocabulary is quite easy and comprehends. There is proper cohesion and coherence in the sentence structure which is another way of getting the clear idea of the verses. Language is not metaphorical, and the tone is descriptive. The main idea and theme are quite clear and it has deep structure more than surface structure for instance, what points author wants to tell the reader that are quite visible. Readers have not to put extra effort to understand them because of it is in simple English. Addresser is the Allah and addressee are the humans and talking about the third person that is Holy Prophet Muhammad (SAW).

8. Conclusion:

The study reaches to the following conclusion:

The meaning of both translations is almost same. It is pretty much clear that within same language the meaning of the sentences or semantic meanings does not vary. But some of stylistics aspects can change the writing pattern of the same kind of sentence in two different ways. There is no use of metaphorical language in both translations. Whatever the authors have written is the translation of Quran's Arabic text.

Darya Abadi adopted surface structure in his translation whereas Dr. Mohsin is near to deep structure. This is another stylistic aspect which has been found in the translations. In the Draya Abadi's translation the placement of subject and object within a sentence as well as the vocabulary used for addresser and addressee really makes a reader confused about the speaker and listener of the text. Due to this sentence structure the understanding perception of reader gets less clear about the words of God. Confusion among subject/object, addresser /addressee because of passive voice and sentence structure is noticeable.

While on the other hand Dr. Mohsin's translation is fairly simple and well-intentioned and some time it looks like an exegesis.

Abdul Majid translation of Quran is formal equivalent translation and Mohsin khan's translation is dynamic equivalent translation.

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