# An Investigation of the Underlying Linguistic Problems in the Translation of Surah Quraish into English: A Comparative Syntactic and Semantic Study

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| ARTICLE INFO | ABSTRACT |
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| | The current study aims at exploring some syntactic and semantic underlying problems in three English translations of the meanings of Surat Quraish; that is in English translations of Abdel-Haleem, Khan and Mohammed Taj Al-Din Al-Hilai and Pickthall. Also, the study aims at probing how the three translators deal with some syntactic and semantic underlying problems and constrains in their renderings of the meanings of Surat Quraish into English. Four Ayahs of Surat Quraish were purposefully selected to address the research questions and categorized into semantic, and syntactic problems. The study shows that there are some syntactic, and semantic underlying problems in the translation of the meaning of Surat Quraish into English rendered by Abdel-Haleem, Khan and Mohammed Taj Al-Din Al-Hilai and Pickthall. Moreover, the types of the syntactic, and semantic underlying problems are lack of cohesion and coherence as well as the translation strategies employed by the three translators. The study also recommends that translators of the Holy Quran must adopt footnotes, paraphrase, modulation, transposition and transliteration, and other translation strategies to avoid a probable loss of the intended meaning of the Message. |

## INTRODUCTION

The current paper is a syntactic and semantic study which aims at exploring the underlying linguistic problems in the translation of Surah Quraish into English as well as probing the syntactic and semantic constraints and challenges that the translators of the Holy Quran encounter in translating the Surah into the English language. Moreover, the study intends to probe the practicability of rendering Surah Quraish from Arabic into English language and has been actuated by the fact that there are Muslims who are English speaking and yet there is no Qur'an in the English language. This is further qualified by beliefs that the Holy Qur'an which was revealed in the Arabic language cannot be rendered into other languages but should rather be called interpretations of the Qur'an as is noted by Abdul-Raof (2005,p.162) who argues that for Muslim scholars, the Holy Qur'an is untranslatable since it is a linguistic miracle with transcendental meanings that cannot be appended fully by human capacity and potentiality (Abdul-Raof,2005)

## OBJECTIVES OF THE STUDY

The study aims at

a. Analyzing the underlying linguistic problems, encountered by translators while rendering Surah Quraish into English

b. Probing the syntactic and semantic constraints that the translators encounter in rendering Surah Quraish into English.

c. Exploring the translation strategies adopted by Abdel-Haleem, Pickthall, Khan, and Hilali and Pickthall in translating Surah Quraish into English.

### Questions of the Study

To meet the stated objectives, the following research questions were raised:

1. What are the underlying linguistic problems of the translation of Surah Quraish into English?

2. What are the syntactic and semantic constraints and challenges that the three, namely, Abdel-Haleem,

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Pickthall, Khan, and Hilali and Pickthall translators face in translating Surah Quraish into English?

3. What are the translation strategies adopted by the three translators in translating Surah Quraish into English?

## RELATED LITERATURE

Constraints and Challenges in the rendering of the Holy Quran into the English Language: Critical Background

The translation from Arabic into English requires two divergent cultural - boundaries. In the Holy Quranic renditions, uttermost of syntactic, lexical and cultural problems are culture- bound. According to the Lexicon Webster Dictionary (1995, p.120), culture-bound is "limited by or valid only within a particular culture". The translators of the Quranic texts have to challenge two different boundaries, that is, of the source language (Arabic language) and target language (English language), at the same time, which is truly demanding and problematical. They cannot disregard the intricacy and cultural norms and standards of any language favoring the other (Khan,2008, Alhaj, 2020). The Quranic expressions may have not equivalents in the target language, for example, English language, and rephrasing or rewording in such positions and occurrences distort the meaning of the Holy Quran.

Rendering the Holy Quran into English is a very arduous task. It is not only demanding and posing challenges, but its translators often get implicated and enmeshed in a demanding and difficult position, especially, in rendering the Qur'anic tropes, idiomatic expressions which are unrenderable into English. (Alhaj,2019)

Observing that people in the Western countries and some Eastern countries and non-Arabic speakers find the Holy Quran an arduous book, mostly, because of the problematic renditions of its meanings, Armstrong (1999, p.173) says that:

> Arabic is particularly difficult to translate: even ordinary literature and the mundane utterances of politicians frequently sound stilted and alien when translated into English, for example, and this is doubly true of the Koran, which is written in dense and highly allusive, elliptical speech.

The renditions of the Holy Qur'an from Arabic into English caused tensity and incompatible since some Muslim -Scholars argued that there is no other language as spacious and rich in vocabulary as the Arabic language and that to render the Holy Qur'an into a foreign language in general and English language has no sense at all (Lacunza-Balda,1993,Alhaj,et al 2017, Mohammed et al, 2019).

Mere translation can never substitute the Divine Original. Translations are mere crutches, to be used only till one learns to stand one's feet (Khan, 2013,

The point is further explained that the intended meaning of the Holy Qur'an cannot be communicated through translation as the Qur'anic lexical items are like a spectrum with different shades of meaning and possibly a tinge of that may be captured while translating the Arabic text. Even in Greece, Greek and Latin were purely meant for understanding the Scriptures and the expression of religious faith. Khan, 2013

To conclude, rendering the Arabic text of the Holy Qur'an into any other language is not an easy job. (Alhaj, 2020, Khan, 2013)). However, a thorough study of the life of the Prophet Mohammed (PBUH) and the prevailing circumcenters of that time may prove helpful both for the reader and translator of the Holy Qur'an. Ahmed, 2004) supports the idea and quotes the Qur'anic scholar Jalalduddin Suyuti who comments" He who is unaware of pre-Islamic affairs cannot understand the Holy Qur'an and the 'Sunnah 'properly". (Ahmed, 2004, Khan,2013,Al-Suyuti, 2005)

## Previous Studies

Very few studies addressed the underlying linguistic problems, faced by translators in translating religious texts in general and the Holy Qur'an in particular. Abdel-Haleem, the eminent and prominent scholar in translation (1999) pointed out that none of the translations of Qurʾān is the'Qurʾān' that is, "the direct word of God". Khalifa (2005) said:

> Comparing any translation with the original Arabic is like comparing a thumbnail sketch with the natural view of a splendid landscape rich in color, light and shade, and sonorous in melody. The Arabic vocabulary as used in the Quran conveys a wealth of ideas with various subtle shades and colors impossible to express in full with a finite number of words in any other language. (cited in Alhaj,2020).

Fauzi (2008) conducted a study aimed at investigating the underlying semantic problems that face the translators in translating Surrah Al-Ra'd into the English language. The study revealed that , there are some kinds of meaning involved in Surrah Al-Ra'd, for example lexical meaning which is concerned with denotative, connotative, polysemic, and synonymic words . Moreover, the researcher hopes the study can give a great academic contribution for readers, especially the researchers and students of translation who are interested in the translation of the Holy Qur'an and semantic underlying problems

Abu-Sayyidah (2005) conducted a study entitled ''An Analysis on the Quality of Surah Yaasin". After analyzing and comparing Mohammed Ali's and Hilali and Khan's translations of Surah Yaasin, the researcher concludes that, all the three translators have different skills in translating Surah Yaasin. The researcher finds a lot of differences in their translations. For example. Mohammed Ali uses simple sentences in translating Surah Yaasin . It means that he uses full translation because SL is as the original text, while Hilali and Khan use additional strategies in translating Surah Yaasin to give more information, explanation, and interpretation to the readers clearly to make easy in understanding the meaning message of Surah Yaasin (cited in Alhaj, 2020).

Alhaj et al (2019) studied pragma-stylistic-assessment of three translations of the meanings of Surratt Fatir into English. The study revealed that Qur'anic pragma-stylistic differences between Arabic and English languages seem to give rise to mistranslations as far as the religious text of Qur'anic texts that is due to their sacred status and cultural

and linguistic barriers that exist between Arabic and English cultures (Alhaj,2019).

Alhaj (2020) has conducted a study to explore pragmastylo –semantic analysis of three translations of the meanings of Surratt Al-Saffat into English. The study results reveal that loss in a pragma- stylo –semantic meaning of Surah Al-Saffat into English occurred due to many factors such as lack of equivalence and the translation strategies employed by the three translators. As far as the strategies adopted in the translations of Surah Al-Saffat is concerned, (Alhaj,2020).

Ali et al (2019) has conducted a study to explore constraints of rendering some selected Qur'anic Verses (Āyahs) into English. Ali and his co-authors used three translations of the Holy Qur'an-by George Sale (1988) Arthur John Arberry(1983) and Khan and Mohammed Taj Al-Din Al-Hilai(1996) - The study revealed that some cultural and lexical constraints face the translators when rendering Qur'anic verses (Āyahs) into English. That is due to their sacred status and cultural and linguistic barriers that exist between Arabic and English cultures. Also, the results of the study have shown that the three translators have adopted various strategies such as transliteration, transposing, cultural substitution, and footnotes.

## METHODOLOGY

This section of the study aims at describing the method that is employed by the researcher in collecting data

## RESEARCH DESIGN

In this study, the researcher used the analytical descriptive qualitative method, which aimed at identifying the underlying syntactic and semantic problems in the English translation of the meaning of Surah Quraish of Mohammed, A,S,Abdel Hakeem, Mohammed M.Khan and Mohammed Taj Al-Din Al-Hilali and Pickthall. Furthermore, the researcher will analyze the Arabic verses of Surah Quraish and compare them to three different English translations of the Surah that were rendered by these three translators Finally, the researcher will examine ,analyze and compare the selected Arabic ayahs (verses) of the English translation of Surah Quraish containing some underlying semantic and syntactic problems based on semantic and syntactic theories as well as the definition of the commentaries of Tafsir Ibn Kathir (2010) and Tafsir Al-Jalalayn (1975/2010).

### Data Analysis

The data of this paper consist of ayahs of Surah Quraish in Arabic containing the underlying semantic and syntactic problems.

### Procedure

The most focal and pivotal research instrument is reading, analyzing and comparing the translated text of selected Ayahs of Surah Quraish in Arabic (Ayahs were rendered by the three different translators). This study is eclectic, three translations of the meaning of Surah Quraish have been analyzed and identified to explore the underlying semantic and syntactic problems. When analyzing, identifying and exploring the underlying semantic and syntactic problems in the three translations, the researcher followed the following procedures:

a)   The researcher obtained the three translations of the meaning of Surah Quraish of Mohammed, A,S,Abdel Hakeem, Mohammed M.Khan and Mohammed Taj Al-Din Al-Hilali and Pickthall.

b)   Studying each ayah(verse) of Surah Quraish in terms of the aforementioned underlying semantic and syntactic problems

c)   Analyzing Mohammed, A,S,Abdel Hakeem, Mohammed M.Khan and Mohammed Taj Al-Din Al-Hilali and Pickthall 's translation and identifying their adequacy , appropriates , and then giving comments and correction on the three translations

### The Instrument of the Study

It is a matter of fact that an instrument of the study is very crucial in collecting the data. In the current study the researcher is the main instrument of the study. Cresswell (1994, p.145) states that qualitative research is the primary instrument for data collection and data analysis. Besides that, the researcher spent a great deal of time in reading and exploring the underlying semantic and syntactic problems. Then the data was analyzed by the researcher following the stated problem of the study. (Alhaj,2019, Cresswell,1994).

## RESULTS AND DISCUSSIONS

Examples of underlying semantic and syntactic problems in some selected Ayahs (Verses) of Surah Quraysh.

**Example 1**

**Source Surrah** "Quraysh'', ayah, verse 1

ST: (1) لإيلاف قُرَيْش

**Transliteration**: Li-eelaafi quraish(1)

**Target Text:**

(1)   **Abdelhaleem**: "[He did this] to make The Quraysh feel secure''

(2)   **Khan and Al-Hilali**: "[ It is a great Grace from Allah] for the protection of the Quraysh.''

(3)   **Pickthall:** "for the taming of Quraysh''

## EVALUATION OF THE TRANSLATION

### The Meaning of the Ayah

This Surah has been separated from the one that preceded (Surat Al-Fil) it in the original copy of Mus'haf Uthman; as the Companion who wrote it had written (in the name of Allah, the Most Gracious, the Most Merciful) on the space separating between these two Surah(chapters). They did even though this Surah is directly related to Surat Al-Fil, because that the meaning of both of the two chapters is: "We (Allah) have restrained the Elephant from entering Makkah

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and its people We have deteriorated, because We (Allah) wanted with together the people of Quraysh together safely in their city".( Tafsir Ibn Kathir p.2559).

It was said that the meaning of the Meaning of Ilaf لإيلاف Li-eelaafi is their gathering together during their journey in the winter- some translators like Pickthall rendered the name of this surah into (the winter- to Yemen and As-Sham (greater Syria) in summer for trade and other purposes, then from their journeys in summer and winter, they would return safely to their homeland. The Quranic lexemes لإيلاف Li-eelaafi mean gathering, familiarity security and safeguard and protection (Tafsir Ibn Kathir p.2558).

### The Underlying Linguistic Analysis of the Verse (Ayah)

Muslim scholars agreed the letter "Lam" -the name of letter لin Arabic language- at the beginning of the Ayah has following linguistic function:

a. Reasoning Lam "lam alta'lil" because it was mentioned in the Surah Allah destroy and eradicated the army of Abraha who had tried to demolish and remove away all and every trace of The Ka'abah from the world. This the reason for Ilaf لإيلاف قريش Li-eelaafi for Quraysh to preserve familiarity, protection and stability and safety.

b. Exclamation Lam: Lam alta'ajjub: meaning: look and give grasp of amazement by their stability ,and unity in land without vegetation, water, and protection and look how Allah protected them from Army of Abraha( and bestowed on them of all means of loverhood and made them united and gathered in their abodes around the Holy Mosque after their separation .

Abdelhaleem and Khan ,and Al- Hilali used ( couplet translation strategy ) to render the Quranic lexemes لإيلاف Li-eelaafi ino[He did this] and [ It is a great Grace from Allah] receptively which are accurate renderings because of using the addition strategy which is not suitable one in rendering the Holy Quranic ,markedly this type of translation strategy aims to add something to the target text which is not found in the original text, According to Dickens (2002,p. 56) defines this strategy "translation in which something is added to be the target text which is not present in the source text" ,such a strategy , however, often attempts to insert additional elegant-sounding words or phrases into a TT to counter balance any weaknesses that might creep in. Hence, Abdelhaleem and Khan and Al-Hilali's renderings for the Quranic lexeme الإيلافLi-eelaafi are inadequate and out of context.

Abdelhaleem , Khan and Al-Hilali rendered the Qur'anic verse لإيلاف قُرَيْشٍ Li-eelaafi Quraish into "to make The Quraysh feel secure", and "for the protection of the Quraysh." respectively which seems more accurate because their renditions are easy for comprehension , and they fully regards to expectation of the target language English receptor. However, Pickthall rendered the same Qur'anic verse لإيلاف قُرَيْشٍ Li-eelaafi Quraish into "for the taming of Quraysh" which seems inadequate and inappropriate because his rendition may not be understood by the receptor in target language, losing the sense of the intended meaning of the Quranic Message(Khan, 2008, Alhaj,2019). However,

Abdelhaleem , Khan and Al-Hilali's usage of dynamic equivalence, that is,' "to make The Quraysh feel secure" "for the protection of the Quraysh." respectively, give a true sense of the intended Qura'nic Message. Moreover, Pickthall's rendition is accurate and may be out of context in the light of the context of the intended Qura'nic Message because of his usage of the lexeme(taming). According to Cambridge English Dictionary online ' the word "taming" means to control something dangerous or powerful:https://dictionary.cambridge.org/dictionary/english/taming, hence, this word is not equivalent to the Quranic Arabic word لإيَلاَفِ Li-eelaafi which means in English" familiarity , stability, unity, safety and protection etc.), fittingly, Pickthall's rendition is not clear and unappreciable because 'content' is more important than form.

### Example 2

**Source Surrah** "Quraysh", ayah, verse 2

ST: (2) إِيلاَفِهِمْ رِحْلَةَ الشِّتَاء وَالصَّيْفِ

**Transliteration**: Eelaafihim rihlatash shitaaa'i wassaif(2)

**Target Text:**

(1) **Abdelhaleem:** "secure in their winter and summer journeys"

(2) **Khan and Al-Hilali**: "and with all those Allah's Grace and Protections, (We cause) the (Quraysh) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear)."

(3) **Pickthall:** "for their taming (We cause) the caravans to set forth in winter and summer".

## EVALUATION OF THE TRANSLATION

### The Meaning of the Ayah

Regarding their stay in Makkah, Allah says" have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them?'/ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ (وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ) (67) Awalam yaraw annaa ja'alnaa haraman aaminanw wa yutakhattafun naasu min haw lihim; afabil baatili yu'minoona wa bini'matil laahi yakfuroon. This is why Allah says" and with all those Allah's Grace and Protections, (We cause) the (Quraysh) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear).This is a subject that has been transferred from the first sentence to give it more explanation.

### The Underlying Linguistic Analysis of the Verse (Ayah)

Abdel-Haleem and Pickthall used literal translation to render the Quranic Arabic verse (2) إِيلاَفِهِمْ رِحْلَةَ الشِّتَاء وَالصَّيْفِ Eelaafihim rihlatash shitaaa'i wassaif into" secure in their winter and summer journeys", and" for their taming (We cause) the caravans to set forth in winter and summer" receptively , moreover Pickthall used some Biblical English in his translation (taming). Abdel-Haleem and Pickthall's renditions are neither communicative nor semantic because they do not express the intended meaning of the Message.

In the syntactic context ,the subject phrase'' We cause'' which is used by Pickthall as well as Khan and Al-Hilali, may be misinterpreted by the receptor of TL because of its grammatical ambiguity and is not present in the source text , hence, their renditions are certainly confusing for the receptor as the translation of the verse lacks cohesive textuality. (Khan, 2008, Alhaj et al 2019)

Khan and Hilali used bracketed information to clarify the intended meaning of the Quranic verse إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ Eelaafihim rihlatash shitaaa'i wassaif, hence rendition "and with all those Allah's Grace and Protections, (We cause) the (Quraysh) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear).'' ranks the best .Furthermore, Khan and Al-Hilali's rendering for this Quranic verse إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ Eelaafihim rihlatash shitaaa'i wassaif, is appropriate rendering in the cotext or linguistic context, which maintains cohesive textuality. Also, Khan and Al-Hilali's rendering bears more communication load as compared to the other two translations of both Abdelhaleem and Pickthall.

## Example 3

**Source Surrah** "Quraysh", ayah, verse 3
ST: (3) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ
**Transliteration**: Faly'abudoo rabba haazal-bait
**Target Text:**
(4) **Abdelhaleem**: "So let them worship the Lord of this House''.
(5) **Khan and Al-Hilali**: "So, let them worship (Allah) the Lord of this House( The Ka'bah in Kakkah''
(6) **Pickthall**: "So let them worship the Lord of this House''.

## EVALUATION OF THE TRANSLATION

### The Meaning of the Ayah

Let them single Him out for worship, just as He has granted them with a safe sanctuary and a Sacred House.

### The Underlying Linguistic Analysis of the Verse (Ayah)

Abdelhaleem, Khan and Al-Hilali and Pickthall used the communicative translation strategies in rendering the Quranic verse(3) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ Faly'abudoo rabba haazal-bait into "So let them worship the Lord of this House'', So, let them worship (Allah) the Lord of this House( The Ka'bah in Kakkah'', and "So let them worship the Lord of this House'' respectively which aimed at rendering the intended meanings of the Quranic verse 3 (فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ) Faly'abudoo rabba haazal-bait and producing for its readers the closet effect that of the source language.SL).

All the three translators are accurate in rendering the Ayah into English. Khan and Al-Hilali's rendering seems the best because the two translators (Khan and Al-Hilali) used the brackets to clarify the intended meanings, for example (Allah) and (The Ka'bah in Kakkah'' hence their renditions is more appropriate as compared to Abdelhaleem and and Pickthall.

To conclude that Abdelhaleem, Khan and Al-Hilali and Pickthall's renderings give the better possible sense of the intended meaning and really communicate the better sense of the Quranic Message which certainly add to the comprehension even of an average receptor .(Khan, 2008, Alhaj et al,2019).

## Example 4

**Source Surrah** "Quraysh", ayah, verse 4
ST: (4) الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ
**Transliteration:** Allazeee at'amahum min joo'inw-wa-aamanahum min khawf
**Target Text:**
(1) **Abdelhaleem:** "who provides them with food to ward off hunger, safety to ward off fear''
(2) **Khan and Al-Hilali** "(He) Who has fed them against hunger, and has made them safe from fear.''
(3) **Pickthall:** "And hath made them safe from fear''

## EVALUATION OF THE TRANSLATION

### The Meaning of the Ayah

"(He) Who has fed them against hunger'' i.e. It is He Who is the Lord of the Sacred House and it is He Who nourished them after being from hunger suffering (and has made them safe from fear). i.e. it is He Who granted them with safety and security; so, let them single Him out for worship alone, without partners, and let them not worship alongside him any idol, rival or statue. Hence, whoever accepts this command, Allah will grant him with safety in both the life of this world and the Hereafter; and whoever denies Him this command, of both of them, Allah will surely deprive him. (Ibn Kathir, 2015, As-Suyūṭī, J. A., (1426/2005).

### The Underlying Linguistic Analysis of the Verse (Ayah)

Abdelhaleem, Khan and Al-Hilali used communicative translation in rendering the Quranic verse الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ Allazeee at'amahum min joo'inw-wa-aamanahum min khawf into'' who provides them with food to ward off hunger, safety to ward off fear'', and He) Who has fed them against hunger, and has made them safe from fear.'' which bears semantic simplicity. The two translators are employing this style to maintain the context concerning the expectation of the receptor of the Message in target language. The usage of the pronoun (He) rendered formally by Khan and Al-Hilali but dropped by Abdelhaleem and Pickthall .Moreover, the usage of the pronoun (He) as syntactic expansion shows intensity and emphasis upon the Creator but this intensity is lost on the omission of (He) in Abdelhaleem and Khan and Al-Hilali's renditions.

Pickthall did not use communicative translation nor semantic translation in rendering the Quranic verse: الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ Allazeee at'amahum min joo'inw-wa- into "And hath made them safe from fear''. Syntactically and semantically, Pickthall's rendition for the

aforementioned ayah is incomplete. He dropped the part of the verse (الَّذِي أَطْعَمَهُم مِّن جُوعٍ) Allazeee at'amahum min joo'inw. Hence, Pickthall's rendition seems second to that of both Abdelhaleem , Khan and Al-Hilali and is quite different from all other two translators because it lack cohesion and coherence and may prove a bit confusing for a young receptor or may be misinterpreted. However, Abdelhaleem , Khan and Al-Hilali's renderings make the verse clear through , syntactic expansion as well as the completion of the translation for the same verse.

## CONCLUSIONS

This study aimed to examine the semantic, and syntactic underlying problems in Surah Quraysh'' encountered and the translation strategies adopted by the translators of the Holy Quran in the rendition of the meanings of Surah Quraysh'' into English language Moreover, the rendition of four ayahs(verses) of Surah Quraysh'' were analyzed by the researcher to explore the semantic, and syntactic underlying problems. The results of the research showed there are some syntactic and semantic problems in the renderings of the Surah Quraysh for example some renderings of some Ayahs lack cohesion, coherence and omissions. All the three translators of the Surah Quraysh employed several translation strategies such as literal translation, couplet translation to render the Surah Quraysh'' into English. Moreover, the paper also showed that both literal translation, and couplet translation are not always adequate for translating the Noble Quran into English in general and the Qur'anic verses of Surah Quraysh in particular because they have not successfully maintained the meaning of the Qur'anic Arabic language (ST) into the Qur'anic English version (TT). The study also revealed that Abdel Haleem seems influenced by Pickthall and their style of renditions is similar except a few things. Pickthall used archaic lexis in rendering the Surah Quraysh', for example,''hath''. To conclude, one thing distinguished Abdelhaleem, Khan and Al-Hilali is that their renditions are to some extent improved and innovative model as compared to Pickthall concerning archaism, biblical style and paraphrasing.

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