

## **A Syntactic Analysis of Different Translations of Al-Fatiha Sura: A Contrastive Comparative Study**

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### **Abstract**

The present research is a contrastive comparative study that examines seven English translations of Al-Fatiha Sura by analyzing them syntactically and contrasting the syntactic analyses of the translations with the syntactic analysis of the Qur'anic seven verses of the Sura after comparing the analyses of the seven translations among themselves. The analyses are based on Chomsky's Universal Grammar and summed up in the form of tree diagrams. The similarities and differences that result from the syntactic analyses are discussed and the findings of the discussion are presented. On the basis of these findings, some conclusions are drawn. One of the main conclusions of the present study is that the language of the Glorious Qur'an tends to use implicit elements which the reader can easily recover from the context, whereas the English language tends to have explicit elements, which is a serious problem in translation in general. Another conclusion is that most of the subjects, objects, and possessive pronouns in the language of the Glorious Qur'an are affixed (prefixed or suffixed), whereas all the English pronouns are separate words. Finally, the translators use clearly different structures in their translations of the Sura, especially in the three verses.

**Keywords:** Qur'an, translation, syntactic analysis, contrastive, comparative

### **INTRODUCTION**

Al-Fatiha Sura, which is the first chapter in the Glorious Qur'an, consists of seven verses. Scholars state that the main goal of this chapter is to accommodate all the meanings of worshipping the Almighty Allah alone (Al-Uthaymeen, 1434 H, p. 14). The first three verses reflect belief in the Almighty Allah, the next two are about the worshipping of the Almighty Allah, and the final two verses refer to the Muslims' attitude towards religious practice (Nefeily, 2005, p. 4-5). Thus, it includes the religious rules, rewards and recompense for all Adam's successors (Al-Uthaymeen, 1434 H, p. 14).

All the previous advantages signify the importance of this Sura for all Muslims all over the world, whether or not they speak the Qur'anic language. It should be read in every

Rak'ai of the five daily prayers (Al-Bukhari, 1997, p. 424). For this reason, proficient translators tried hard to translate and interpret the meaning of the Qur'anic text into most human languages. The English translations and interpretations are considered the most familiar ones since English is an international language. Therefore, studying and investigating these English Qur'anic translations play a vital role in observing and pursuing the most equivalent translation that conveys the message implied by the syntactic and semantic frame of the source language (i.e. Arabic).

The most familiar and prominent seven English translations of Al-Fatiha Sura have been syntactically compared with each other and with the source text. The syntactic comparison is based on Chomsky's Universal Grammar. The authors have chosen this model because it is assumed to be universal and applicable to all languages. This model is based on structural groupings of words. Thus, tree diagrams are presented in analyzing the phrase structures of sentences. Each constituent in the phrase is encoded by a node on the tree. All these nodes are connected by branches to shape an up-side-down tree (Cook & Newson, 2007: 28-29). The nodes used in the present study are as follows (the realizations of these nodes are enclosed in square brackets [ ]):

Sentence (S), Noun Phrase (NP), Verb Phrase (VP), Prepositional Phrase (PP), Adjectival Phrase (AdjP), Noun (N), Pronoun (Pro.), Determiner (Det.), Degree (Deg.), Lexical Verb (V), Auxiliary Verb (Aux.), Preposition (P), Adjective (Adj.), Adverb (Adv.), Conjunction (Conj.), Complementizer (C), Complementizer Phrase (CP), demonstrative pronoun (Demo.), possessive pronoun (Poss.), relative pronoun (Rel.), negative article (neg.)

## DATA COLLECTION

The Qur'anic source text of Al-Fatiha Sura is taken from the Glorious Qur'an and the translations are those of Al-Hilali and Khan (1417 H.), Ali (2000), Arberry (1996), Pickthall (1938), Saheeh (2004), Sarwar (2011), and Shakir (2009).

### Al-Fatiha Sura in Arabic Orthography.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ (٣) مَالِكِ يَوْمِ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ  
 (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7).

### Transliteration of Al-Fatiha Sura ii

bismillaahir raHmaanir raHiim (1) 'alHamdu lillaahi rabbil 'aalamiin (2) 'ar-raHmaanir-raHiim (3) maaliki yawmid-diin (4) 'iyyaaka na'budu wa 'iyyaaka nasta'iin (5) 'ihdinaS-SiraaTal-mustaqiim (6) SiraaTal-lazhiina 'an'amta 'alayhim ghayril-maghDuubi 'alayhim wa laD-Daaalliin (7).

### The English Translations of Al-Fatiha Sura

#### *Al-Hilali and Khan's Translation.*

1. In the Name of Allah, the Most Beneficent, the Most Merciful.
2. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
3. The Most Beneficent, the Most Merciful
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
6. Guide us to the Straight Way
7. The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

### ***Ali's Translation.***

1. In the name of Allah, Most Gracious, Most Merciful
2. Praise be to Allah, the Cherisher and Sustainer of the worlds;
3. Most Gracious, Most Merciful;
4. Master of the Day of Judgment.
5. Thee do we worship, and Thine aid we seek.
6. Show us the straightway,
7. The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

### ***Arberry's Translation.***

1. In the Name of God, the Merciful, the Compassionate
2. Praise belongs to God, the Lord of all Being,
3. the All-merciful, the All-compassionate,
4. The Master of the Day of Doom.
5. Thee only we serve; to Thee alone we pray for succour.
6. Guide us in the straight path,
7. The path of those whom Thou hast blessed, not of those against whom Thou art wrathful, nor of those who are astray.

### ***Pickthall's Translation.***

1. In the name of Allah, the Beneficent, the Merciful
2. Praise be to Allah, Lord of the Worlds,
3. The Beneficent, the Merciful
4. Master of the Day of Judgment,
5. Thee (alone) we worship; Thee (alone) we ask for help.
6. Show us the straight path,
7. The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray.

***Saheeh's Translation.***

1. In the name of Allah , the Entirely Merciful, the Especially Merciful.
2. [All] praise is [due] to Allah , Lord of the worlds –
3. The Entirely Merciful, the Especially Merciful,
4. Sovereign of the Day of Recompense
5. It is You we worship and You we ask for help.
6. Guide us to the straight path –
7. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

***Sarwar's Translation.***

1. In the Name of Allah, the Beneficent, the Merciful.
2. All praise belongs to Allah, Lord of the Universe,
3. the Beneficent, the Merciful
4. and Master of the Day of Judgment
5. (Lord), You alone We do worship and from You alone we do seek assistance
6. (Lord), guide us to the right path,
7. the path of those to whom You have granted blessings, those who are neither subject to (Your) anger nor have gone astray.

***Shakir's Translation.***

1. In the name of Allah, the Beneficent, the Merciful.
2. All praise is due to Allah, the Lord of the Worlds.
3. The Beneficent, the Merciful.
4. Master of the Day of Judgment.
5. Thee do we serve and Thee do we beseech for help.
6. Keep us on the right path.
7. The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray.

**SYNTACTIC ANALYSIS AND DISCUSSION OF AL-FATIHA SURAH.**

For each of the seven verses of Al-Fatiha Sura, the old Arab grammarians' syntactic analysis will be presented followed by a tree-diagram representation, then the seven translations of the verse will be syntactically analyzed and represented by tree diagrams. They will also be compared with each other and contrasted with the Arabic analysis.

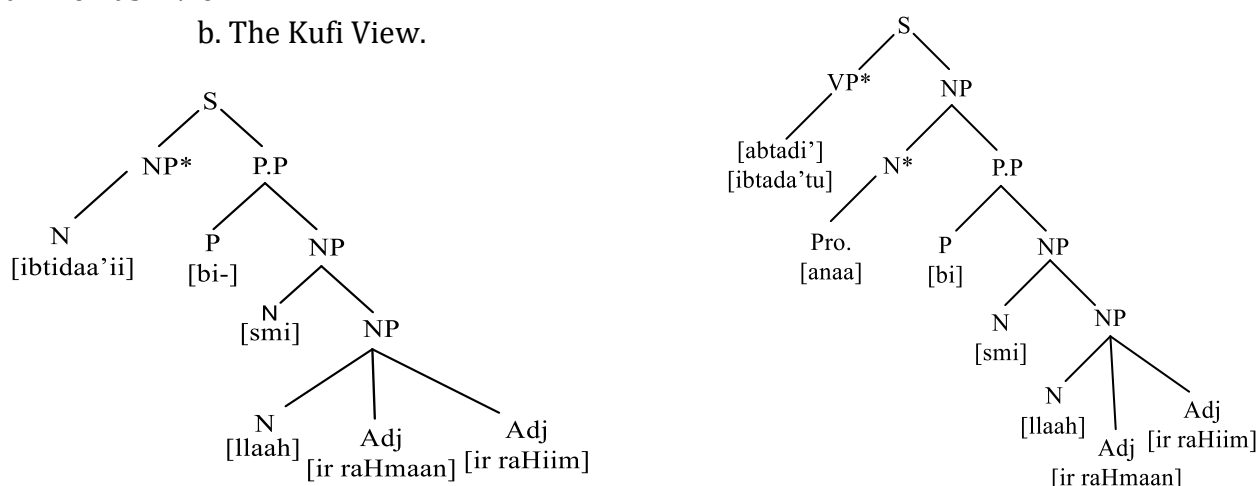
**Verse 1: bismillaahir raHmaanir raHiim.**

The old Arab grammarians have two different views related to this verse of the Glorious Qur'an. The first view is the Basri view, which says that it is a clause starting with an 'implicitii muftada' "subject" standing for 'ibtidaa'ii "my starting" and the explicit phrase 'bismillaah' "In the name of Allah" is 'khabar' "predicate" (Al-Aqbari, 2001, p. 9), as

shown in figure 1a. The Kufi view, on the other hand, analyzes it as a clause starting with an implicit verbal phrase standing for ‘abtadi’ “I start” or ‘ibtada’tu “I started” (Al-Aqbari, 2001, p. 9, Darwish, 1415 H, p. 9) with an implicit subject which is understood as “anaa’ “I”, as shown in Figure 1b. *bismillaah* “In the Name of Allah” is a prepositional phrase which consists of the prefixed preposition ‘bi-’ “in”, and ‘smillaah’ “the name of Allah” which is the complement noun phrase for the preposition in the genitive case. ‘smillaah’ “the name of Allah”, in turn, is composed of an *Idhafaiv* construction, where the noun *smi* “name” is *Mudhaf* “possessed” and the second noun *llaah* “Allah” is *Mudhafilaihi* “possessor” (Al-Safi, 1418 H, p. 21). ‘*ir raHmaan*’ “the most Gracious” and ‘*ir raHiim*’ “the most Merciful” are two adjectives for the Almighty Allah functioning as noun post modifiers, which carry the same case as that of their head (i.e. genitive).

#### a. The Basri View.

#### b. The Kufi View.

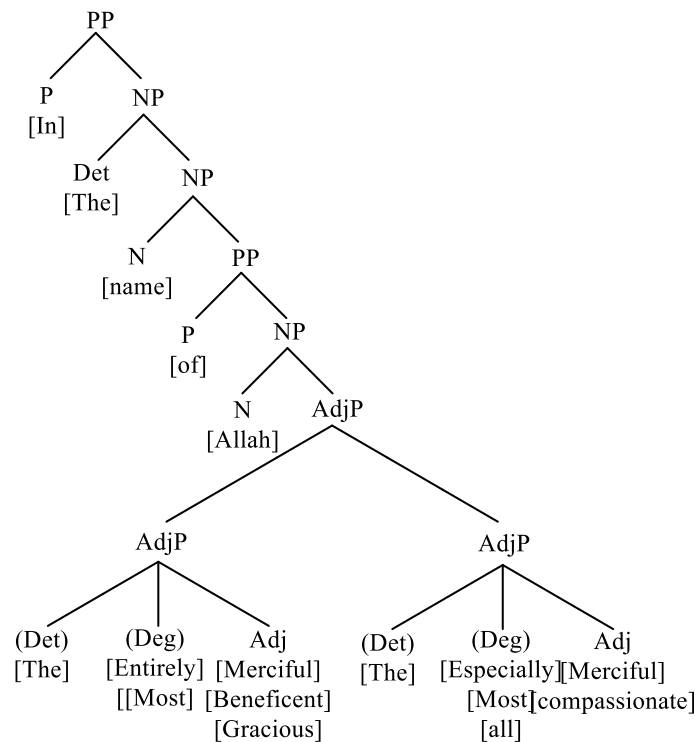


**Figure 1.** The Basri and Kufi Views

The syntactic analysis of the seven translations of this verse shows that only the explicit part of the verse is translated without referring to the implicit one. This shows that the Qur’anic (i.e. Arabic) language, unlike English, tends to have structures with implicit elements that the reader can easily recover from the context. Thus, the translators account for the explicit part only in their translations, as they all translate it into a prepositional phrase, consisting of the preposition ‘in’ and the noun phrase ‘the name of Allah’. The noun phrase in its turn consists of the determiner ‘the’, the noun ‘name’ and a prepositional phrase consisting of the preposition ‘of’ and the noun ‘Allah’, expressing possession. Arberry is the only one whose translation fails to give the exact indication of the noun ‘Allah’ by rendering it into ‘God’.

The second part of the verse is descriptive. It consists of two adjectival phrases to describe the noun ‘Allah’. The translators vary in the structures of these adjectival phrases. Four translators, viz. Arberry, Pickthall, Sarwar, and Shakir, use the determiner

'the'+ adjective. Al-Hilali and Khan, Ali, and Saheeh on the other hand, use a degree adverb for the adjective, i.e. (the) + Deg + Adj., as manifested in Figure 2 below.



**Figure 2.**

### **Verse 2: 'alHamdu lillaahi rabbil 'aalamiin.**

The second verse of Al-Fatiha Sura is recognized as a nominal sentence that starts with the noun "alHamdu" "All praise" functioning as 'mubtada' "subject". The predicate (i.e. khabar) is implicit and stands for 'waajib' "due" (Al-Safi, 1418 H, p. 23). 'lillaahi' "to Allah" is a prepositional phrase for the implicit predicate. It consists of a prefixed preposition 'li-' "to" and the noun 'laahi' "Allah" in genitive case. This phrase is followed by an adjectival phrase 'rabbil 'aalamiin'. This adjectival phrase is composed of Idhafa "possession". 'rabb' "the Lord (of)", which is an adjective for the former noun, viz. Allah, is Mudhaf "possessed". 'il 'aalamiin' "the worlds" is a noun called Mudhaf'ilaihi "possessor" (ibid, p. 23), as shown in Figure 3 below.

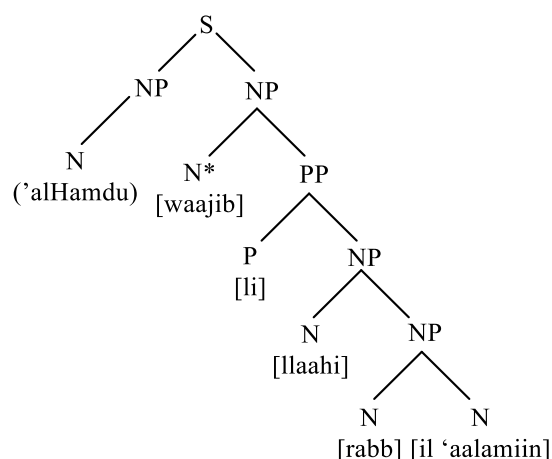


Figure 3.

Three of the seven translators, viz. Saheeh, Sarwar, and Shakir and successfully translate this Qur’anic verse into an equivalent English finite clause, whereas the other four translate the sentence into a non-finite sentence by using the non-finite verb ‘be’, as shown in Figure 4.

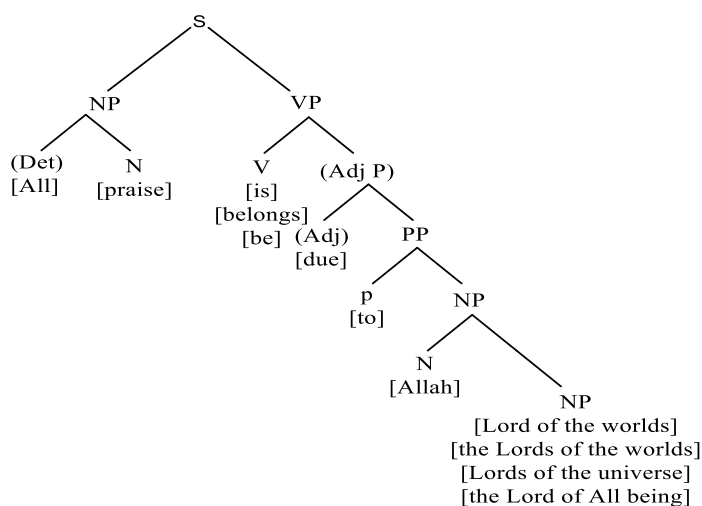
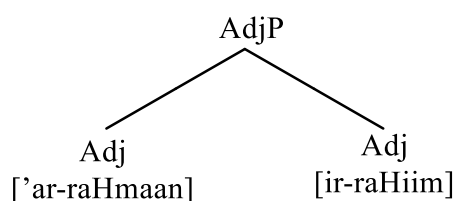


Figure 4.

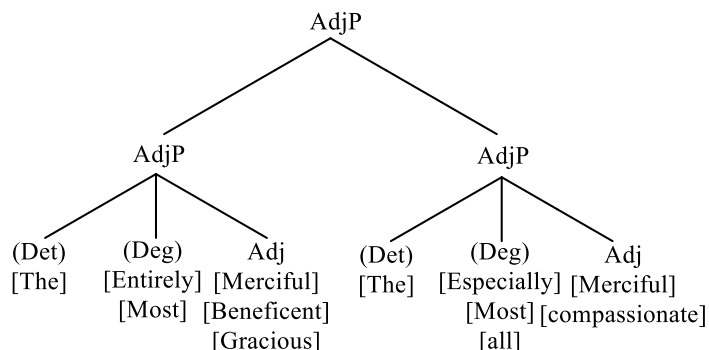
**Verse 3: ‘ar-raHmaanir-raHiim.**

This verse is an adjectival phrase of two adjectives: ‘ar-raHmaan’ “the most Gracious” and ‘ir-raHiim’ “the most Merciful”. It is a subordinate phrase used to describe the noun phrase ‘rabbil ‘alamiin’ “the Lord of the worlds” mentioned at the end of the preceding verse (Al-Safi, 1418 H, p. 25), as shown in figure 4. These two adjectives also appear in Verse 1 above, which shows their importance (see Figure 5 below).



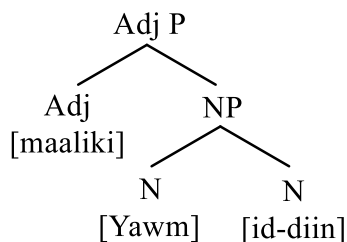
**Figure 5.**

All the translators rightly translate this Qur'anic adjectival phrase into an adjectival phrase, although the seven translations varied in their adjective terms and degrees of adjectives ( e.g. the entirely, the especially, most, the all), as manifested in Figure 6.

**Figure 6.**

#### Verse 4: maaliki yawmid-diin.

This verse is considered as a second adjectival phrase following Verse 3 to describe the same head noun 'rabbil 'aalamiin' "the Lord of the worlds" (Al-Safi, 1418 H, p. 25; Darwish, 1415 H, p. 14). 'maaliki' "owner (of)" is an adjective functioning as Mudhaf "possessed", and 'yawm' "the day (of)", which is a noun, is Mudhaf'ilaihi "possessor". 'yawm' is, in turn, part of another Idhafa "possession" in which it functions as Mudhaf "possessed" and the following noun 'id-diin' "Judgment" is Mudhaf'ilaihi "possessor", as shown in Figure 7:

**Figure 7.**

Concerning the seven translators, they all refer to 'maaliki' "possessor" as 'Master' and 'Sovereign', which do not refer to the possessor, except Al-Hilali and Khan who give the proper equivalent, viz. 'the only owner'. For the noun phrase 'yawmid-diin' "the day of Judgment", all of them properly use equivalent terms. Arberry uses 'the day of Doom', Ali, Pickthall, Sarwar, and Shakir use 'the day of Judgment', and Al-Hilali and Khan and Saheeh use 'the day of Recompense'. Thus, it is clear that Ali, Pickthall, Sarwar, and Shakir use the same translation with the exception that Sarwar adds an initial conjunction (viz. and). Generally, the syntactic analysis shows that all the seven translators translate the Qur'anic Adjectival phrase into English noun phrase, as shown in Figure 8 below:



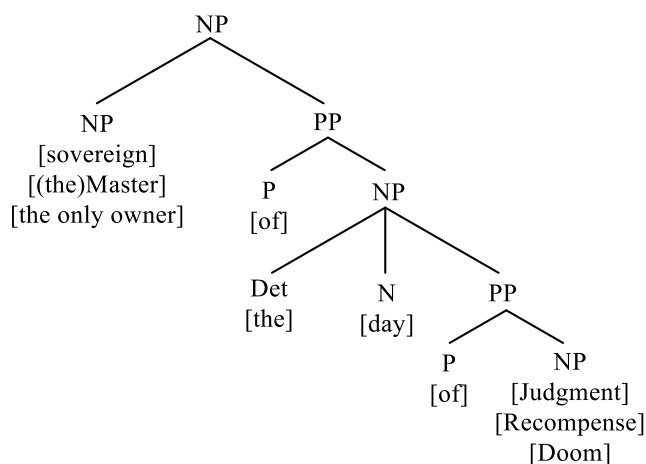


Figure. 8

**Verse 5 : 'iyyaaka na'budu wa 'iyyaaka nasta'iin.**

Syntactically, this verse transfers the Qur'anic speech from the third person, which is used in the previous verses, into the second person to be used in this and the following verses (Nefeily, 2005, p. 55). Generally, this verse consists of two verbal clauses joined by the conjunction 'wa-' "and". The two clauses are totally identical in their grammatical structures. They start with a front-shifted object pronoun 'iyyaa' "Thee" followed by the suffixed pronoun '-ka' "you" to address the speech to the second person, the Almighty Allah (Al-Safi, 1418 H, p. 26). This front-shifting has a superiority function to confine the meaning of clauses to the Almighty Allah only and no one else (Darwish, 1415 H, p. 14; Nefeily, 2005, p. 55).

The subjects of the two clauses are implicit in the verbs and realized by the subject prefix 'na-' "we" in the main verbs of the clauses 'na'budu "we worship" and 'nasta'iin' "we beseech for help", respectively (Al-Safi, 1418 H, p. 26; Darwish, 1415 H, p. 14). The two verbs are used in the simple present tense since they are rites that are always true for Muslims.

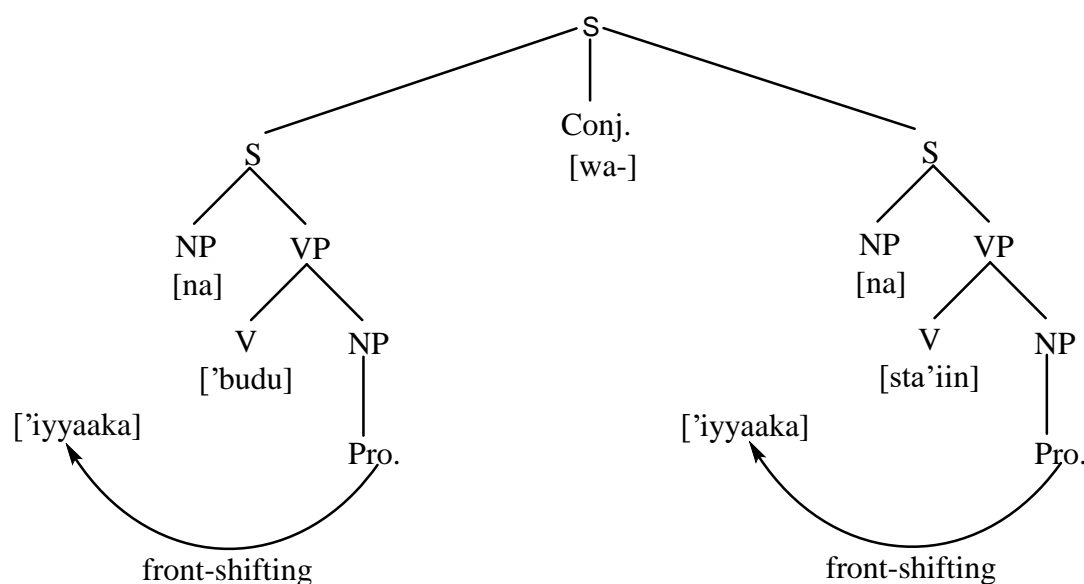
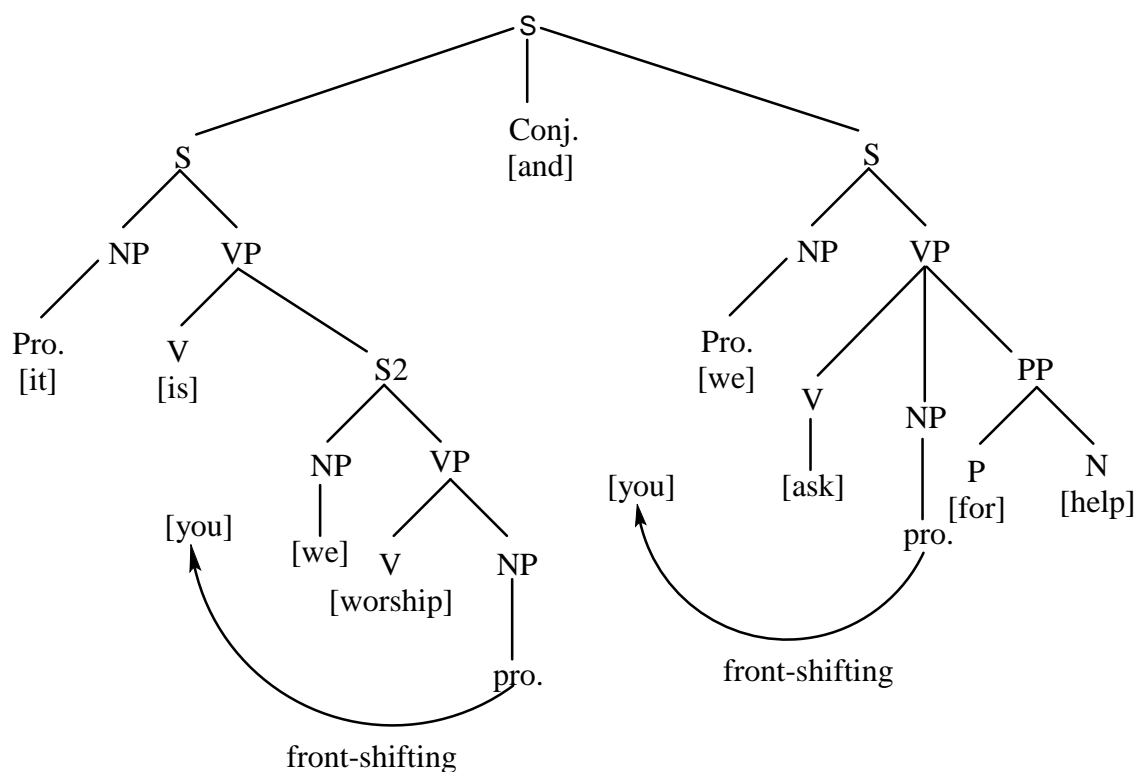


Figure 9.

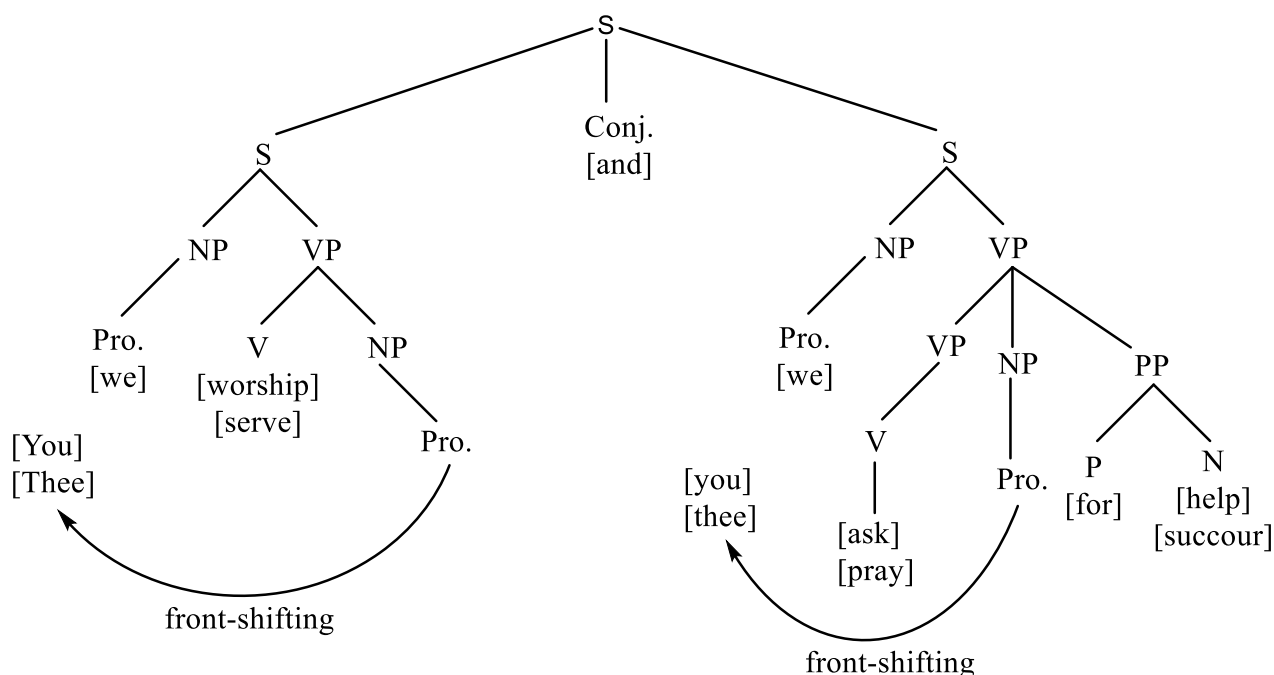
On the other hand, the translators are different in their terms but they are similar in their structures. Al-Hilali and Khan and Sarwar use the pronoun 'you', and the optional adjective 'alone', to translate the fronted object pronoun, whereas the other five translators use the equivalent term 'Thee' since it refers to only one person who is the object of a clause.

As this verse presents the confinement and superiority, Sarwar is using the auxiliary affirmative verb 'do' to reflect that (see Figure 10.c below). In the first clause, Arberry and Shakir are unsuccessful in using the verb 'serve' which doesn't give the source text meaning of the duty of worshipping not serving. However, to summarize, they all translated the source text clause into a target text clause. For the second clause, they all use the same clause structure of their first clause except Sarwar who starts the second clause with a prepositional phrase instead of a noun phrase (see Figure 10c below). Finally, it is clear that some translators use, between the two clauses, the conjunction 'and' and some do not (see Figure 10v,vi below).

a. Saheeh's translation



b. Pickthall, Al-Hilali and Khan, and Arberry's translations



c. Sarwar's translation

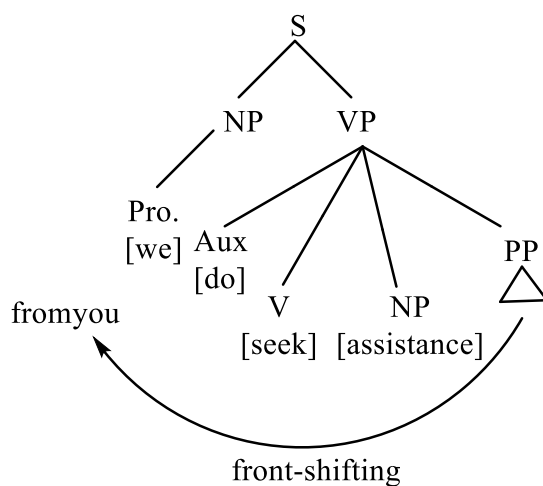
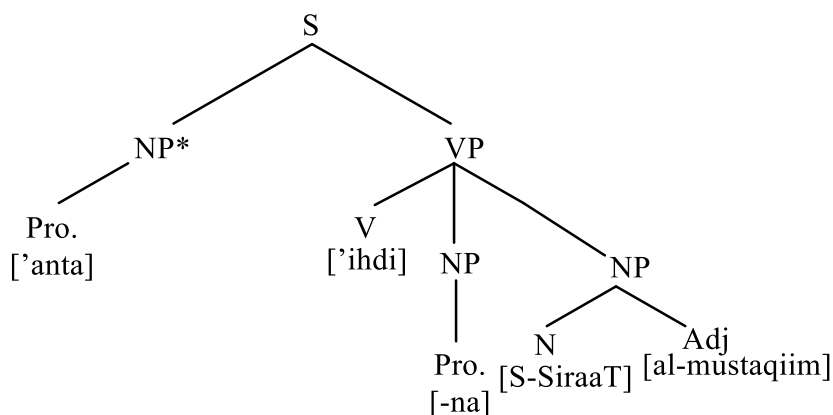


Figure 10.

**Verse 6: 'ihdinaS-SiraaTal-mustaqiim.**

Syntactically, this verse is an imperative sentence functioning as a request or prayer. It is the explanation of the second part (i.e. clause) of Verse 5 in beseeching for help from Allah (Nefeily, 2005, p. 69). It is a sentence that starts, as all imperative sentences do, with an imperative verb which is "ihdina" "Guide us" and the subject is clear and can be assumed from the imperative verb to be "anta" "you" (Al-Safi, 1418 H, p. 26; Darwish, 1415 H, p. 14). The verb, morphologically, consists of the verb "ihdi" "guide" and the object suffixed

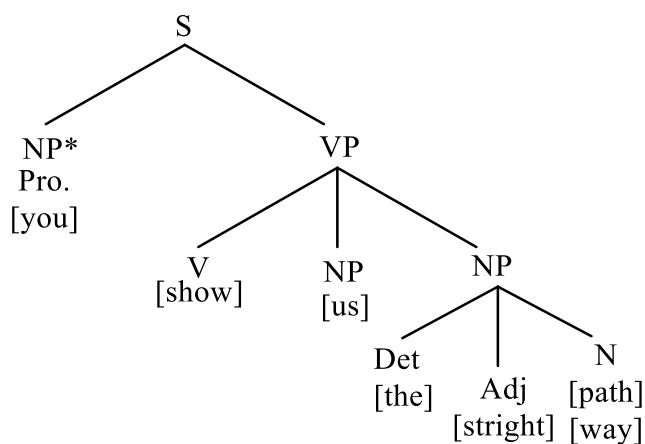
pronoun ‘-na’ “us” to be an indirect object. ‘S-SiraaT’ “the path” is a direct object for the verb ‘ihdi’ “guide” in the accusative case followed by an adjective ‘al-mustaqiim’ “the straight” to describe the head ‘ihdi’ “guide” (Al-Safi, 1418 H, p. 28; Darwish, 1415 H, p. 15), as shown in Figure 11.



**Figure 11.**

Investigating the seven translations shows that they all use an imperative sentence structure but they differ in their predicates. Ali and Pickthall are the only translators to use the same structure of the source text ( V+O1+O2), as shown in Figure 12 a below. However, the other translators use a different structure (viz. V+ O+ PP) with different terms, as shown in Figure 12 b:

a. Translations of Pickthall and Ali



## b. The other translations

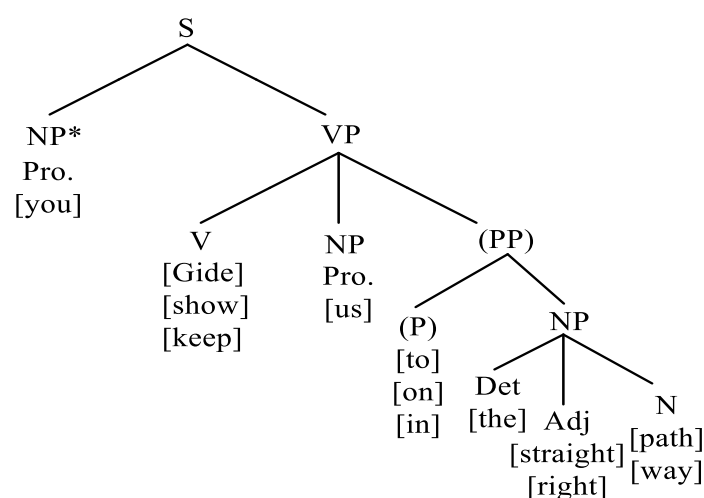


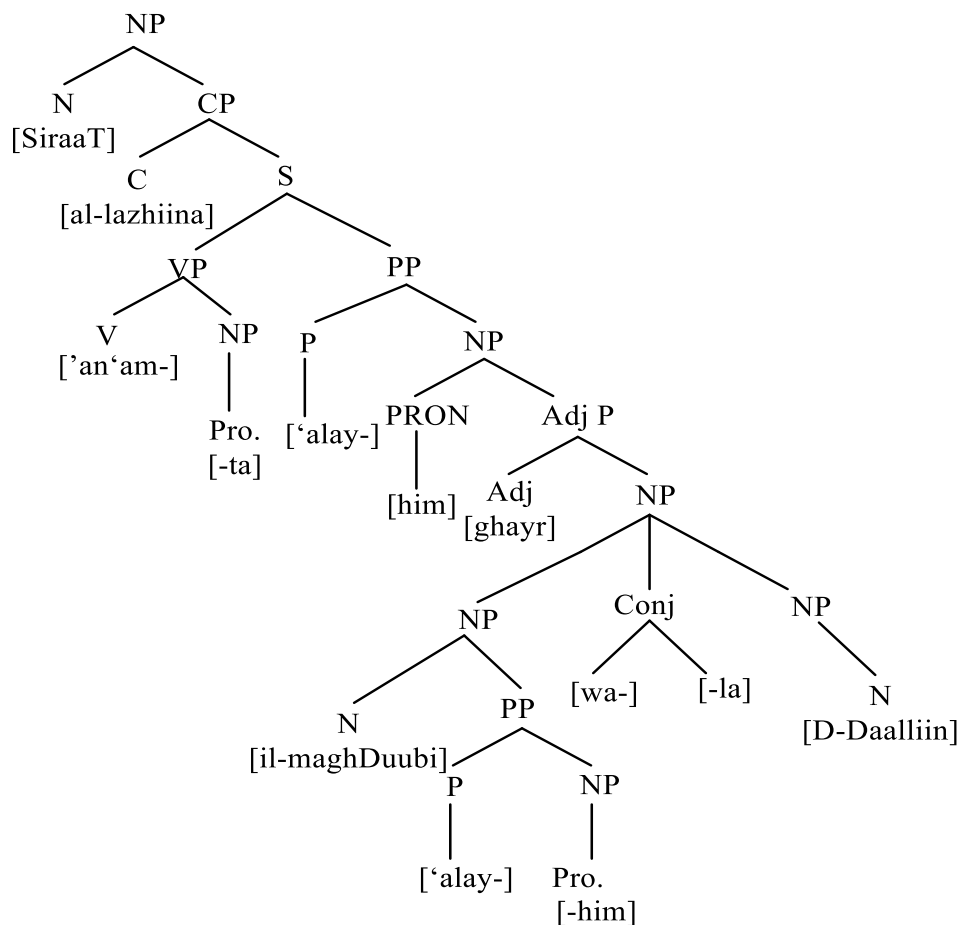
Figure 12.

**Verse 7: SiraaTal-lazhiina 'an'amta 'alayhim ghayril-maghDuubi 'alayhim wa laD-Daallin.**

This verse consists of noun phrases only because it is connected to the previous one. 'SiraaT' "path" is 'badal' "apposition" for the second object of the previous verse 'S-Siraatal-mustaqim' "the straight path" (Al-Safi, 1418 H, p. 28; Darwish, 1415 H, p. 15). SiraaTal-lazhiina "the path of those (who)" is an Idhafa construction "possession" in which the noun SiraaT "the path" is Mudhaf "possessed" and the relative pronoun 'al-lazhiina' "those (who)" is Mudhaf'ilaihi "possessor". This relative pronoun is used to start an embedded clause (i.e. a subordinate clause). The subordinate clause "an'amta 'alayhim' "upon whom you have bestowed grace" is composed of the verb "an'am' "have bestowed" and the suffixed pronoun '-ta' which represents the addressee subject "you: Allah". "alayhim' "upon them" is a prepositional phrase which stands for the object of the verb "an'am-' "have bestowed" (Al-Safi, 1418 H, p. 29; Darwish, 1415, p. 15). This prepositional phrase consists of the preposition "alay-' "upon" + the pronoun '-him' "them".

'ghayri' "not" is a word used to negate what follows. It can be analyzed in two ways. It could be 'badal' "apposition" either of the pronoun '-him' "them" suffixed in the previous word "alayhim' "upon them" or of the relative pronoun 'al-lazhiina' "those (who)". It could also be an adjective for the previous relative pronoun (Darwish, 1415 H, p. 15). The present study adopts the second view which treats 'ghayri' "not" as an adjective and the whole clause 'ghayril-maghDuubi 'alayhim' "not those who earned your wrath" as an adjectival phrase in an Idhafa construction. Thus, 'ghayri' "not" is Mudhaf "possessed" and the noun 'l-maghDuubi' "those who earned your wrath" is Mudhaf'ilaihi "possessor". "alayhim' "upon them" is the prepositional phrase (i.e. "alay-' "upon") + '-him' "them" which functions as the acting subject of the passive 'l-maghDuubi' "those who earned your wrath" (Al-Safi, 1418 H, p. 29; Darwish, 1415, p. 15). 'wa laD-Daallin' "nor those who go astray" is analyzed into 'wa-' "and", a conjunction used only to match a phrase

follows with a previous one. ‘-La’ “nor” is a word used only to assert the negation of the word ‘ghayri’ “not”. ‘D-Daalliin’ “those who go astray” is a noun that is in conjunction with the noun ‘l-maghDuubi’ “those who earned your wrath”. See Figure 13 below.

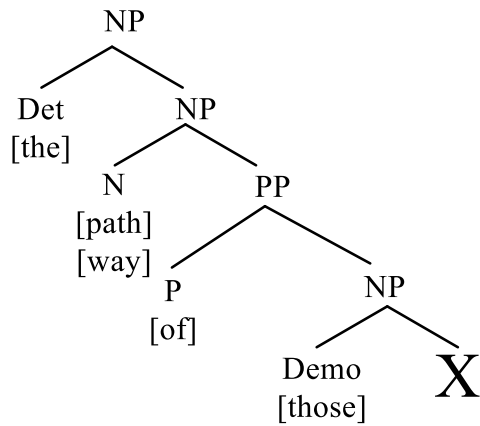


**Figure 13.**

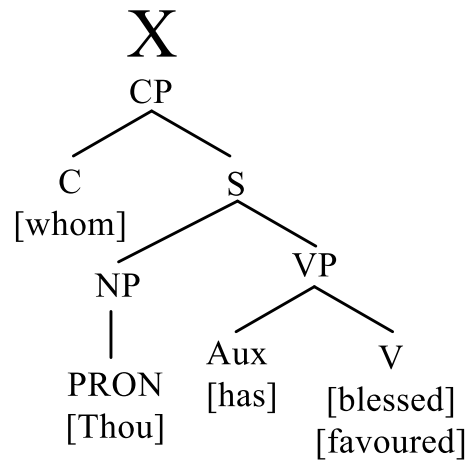
Initially one can notice that all the translations have the same syntactic category but, in investigating deeper, the differences will be recognized. The source noun phrase is translated into an English noun phrase. In the first part ‘Siraatal-lazhiina ‘an’amtal-alayhim’ “the path of those upon whom you have bestowed grace”, the translators give a definite noun phrase starting with the determiner since it is an apposition for the previous one. Arberry and Pickthall use meaningful verbs (blessed, favoured) that carry the object implicitly but the other use verbs + direct object (NP) (i.e. bestowed favour(s), bestowed thy grace, granted blessings). In Figure 14, it is clear that, at the node X, Arberry and Pickthall deviate from the other translators in realizing a complementizer phrase, in contrary to others who realize it as prepositional phrase.

The second part ‘ghayril-maghDuubi ‘alayhim wa laD-Daalliin’ “not those who earned your wrath nor those who go astray” is translated as noun phrases function as a description for the graced people. Thus, any equivalent translation must start with the demonstrative word ‘those’. Thus, Ali in Figure 14 is differentiated at the node Y from Sarwar (as shown in Figure 14). However, unsuccessfully, some translators (Hilali and Khan, Arberry, Pickthall, Saheeh, and Shakir) are using the prepositional phrase ‘of those’

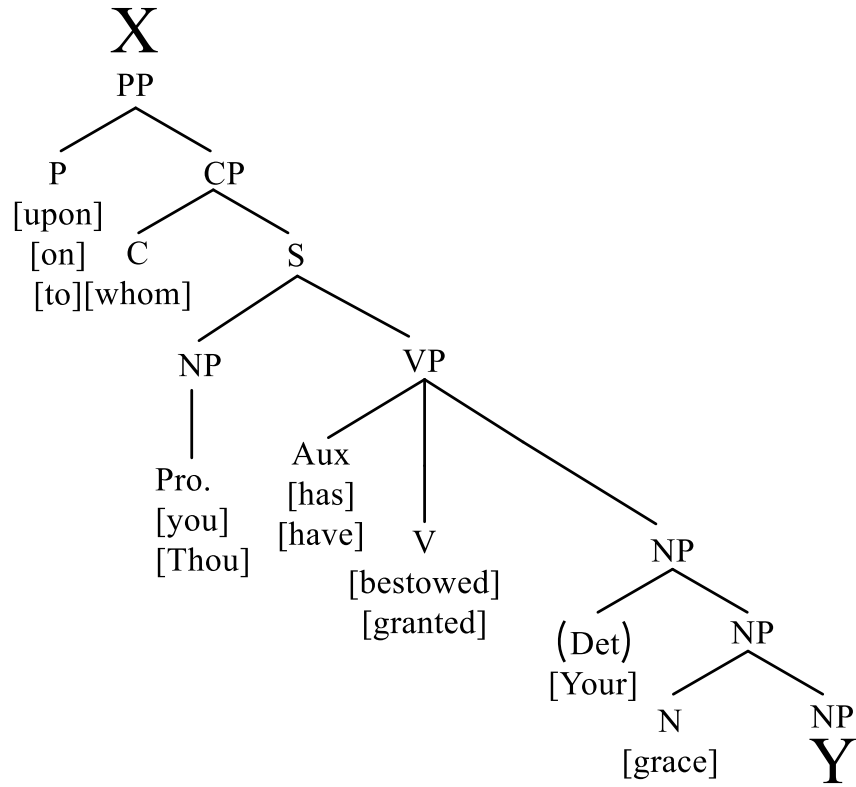
which could refer either to the ‘way’ not the ‘people’ or to some people, not all as the source text refers. So they will be excluded in the structure Figure.



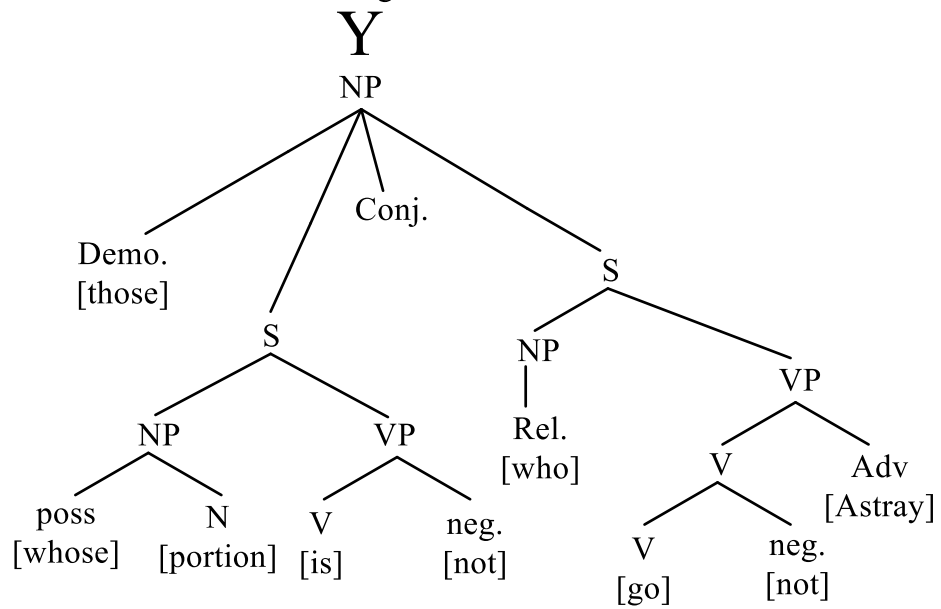
According to Arberry and Pickthall



According to rest five translators



According to Ali





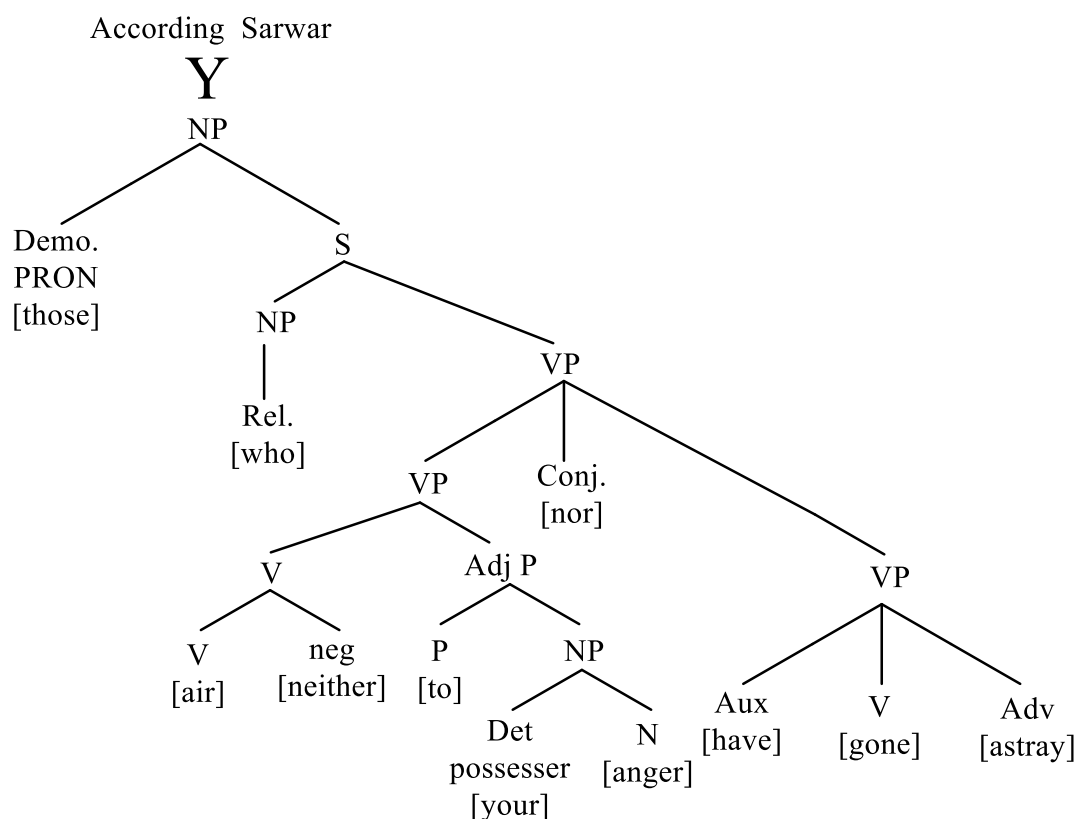


Figure 14.

## FINDINGS

Qur'anic translation is different from any other type of translation. Particularly, the translators are seeking to retain the same surface structure of the source text (Arabic) regardless of the different structure of the target language (English). In addition, syntactic structure is the main means that shows the intended meaning of the message which is deep in the Qur'anic text.

In the first verse, the Qur'anic clause is translated into a prepositional phrase. Verse 2 is syntactically recognized as a nominal clause which is characterized by having no verb. Such a phenomena characterizes the nature of the Qur'anic (i.e. Arabic) nominal clause, unlike English which always has a verb. Therefore, they differed in translating it into either a finite or a non-finite clause by using the non-finite verb be. On the other hand, Verse 4 is an adjectival phrase (Adj. P) translated into a noun phrase (NP). However, Verses 3, 5, and 6 are translated equivalently into the same source type of clause or phrase (i.e. an Adj.P into an Adj.P, a clause with an object front-shifted into a clause with an object front-shifted, and an imperative clause into an imperative clause, respectively) with differences in the parsing analysis of these main categories. Finally, Verse 7 is the most complicated noun phrase which is also translated into a noun phrase, but with a lot of differences in the sub-categorization of the phrase.

## CONCLUSIONS

From the above analysis, discussion, and results, the following conclusions may be drawn:

- a. Translating Qur'anic texts is quite different from any other type of translation. Both form (i.e. syntax) and meaning (i.e. semantics) have to be taken into consideration to yield 100% equivalent translation, which is an almost impossible task. Such a problem confused the translators in tracking the syntactic equivalent that may reflect the same source form, or tracking the semantic equivalent that may reflect the intended meaning related to religious rights and duties.
- b. Qur'anic texts sometimes tend to use implicit elements which can be recovered easily by the reader. On the contrary, the English language tends to have explicit elements. Such a thing creates a problem in translation in general.
- c. Some Qur'anic terms are very rhetorical in their meaning and use. In other words, one of the properties of the Almighty Allaah may appear in its exaggerated form "Siighatul-mubaalagha", as in the two adjectives "ar-raHmaan" "the most Gracious" and 'ir-raHiim' "the most Merciful", which are realized in the source language by single words but translated into phrases of three words.
- d. Most of the subjects, objects, and possessive pronouns are affixed (prefixed or suffixed), whereas all the English pronouns are separate words.
- e. The major syntactic difference between the translators appears in Verses 5, 6, 7, where the seven translators use different structures in their translations, as shown in Figures 10 a, b, c, 12 a,b and 14.

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## APPENDIX

Rahim's Transliteration Symbols:

- ['] (Hamza) as in **samaa'** "sky".
- [t] as in **tiin** "figs".
- [th] as in **thawb** "dress".
- [j] as in **jaysh** "army".
- [H] as in **Hamaas** "enthusiasm".
- [kh] as in **khawf** "fear (n.)".
- [d] as in **diin** "religion".
- [zh] as in **zhayl** "tail".
- [r] as in **ra's** "head".
- [z] as in **zirr** "button".
- [s] as in **sayf** "sword"
- [sh] as in **shay'** "something".
- [S] as in **Sayf** "summer".
- [D] as in **Dayf** "guest".
- [T] as in **Tiin** "mud".
- [Zh] as in **Zhahr** "back (n.)".
- ['] as in **'alayhim** "on them".
- [gh] as in **ghuyuum** "clouds".
- [f] as in **fawz** "victory".
- [q] as in **qaws** "arch".
- [k] as in **kawn** "universe".
- [l] as in **lawn** "colour".
- [m] as in **mawt** "death".
- [n] as in **nawm** "sleep (n.)".
- [h] as in **hilaal** "crescent".
- [w] as in **waqt** "time (n.)".

- [y] as in **yawm** “day”.  
 [a] (fatHa) as in **ba’s** “strength”.  
 [i] (kasra) as in **fikra** “thought (n.)”.  
 [u] (Damma) as in **Husn** “beauty”.  
 [aa] (maddul-fatHa) as in **maal** “wealth, money”.  
 [ii] (maddul-kasra) as in **qir** “tar”.  
 [uu] (madduD-Damma) as in **‘nuur** “light (n.)”

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<sup>i</sup> **Rak’a** is one unit of Islamic prayer.

<sup>ii</sup> The symbols to be used in transliterating the seven verses of Al-Fatiha Sura are those of the first author (see Appendix).

<sup>iii</sup> The implicit element is what can be implied from the words without mentioning it. It is so familiar in Arabic language. The implicit elements are symbolized in the figure with \*.

<sup>iv</sup> **Idhafa** is a construction of two words that are semantically related. It functions like possession in English. The first word may be an adjective or a noun called **Mudhaf** “possessed” and the other is a noun called **Mudhafilahi** “possessor”.

<sup>v</sup> Ali and Shakir are excluded because they do not use grammatical order in their structures.

<sup>vi</sup> In the seven translations, the terms between brackets ( ) are excluded in the figures since they are used for semantic purposes only.