

# An Analysis of the Linguistic Aspects in the Qur'anic Verses' Translation: A Case of Al Fatihah Surah

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## Abstract

This study analyzed the linguistic features in Qur'anic translation in the Al Fatihah Surah. It compares five different translations, namely, Asad Quran Translation, Malik Quran Translation, Yusuf Ali Quran Translation, and Piktal Quran Translation. The analysis uses both qualitative and quantitative approaches. The theoretical framework of the study is based on Newmark's (1988) multidisciplinary method of translation. Results of the study showed that varied translation versions of Qur'an verses should be analyzed to transfer and reduce original meaning to non-native speakers of the Arabic language since Qur'an includes stylish features in both form and content. In addition, findings revealed that translation of linguistic features postures challenges translators while interpreting meaning. This study concludes that most of the linguistic features under scrutiny have been rendered into English that is often erroneous. However, the conceptualization of linguistic features in Qur'anic translation is often lost.

**Keywords:** Linguistic features, phonic, Qur'an translation, Al Fatihah

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## 1. Introduction

Translation refers to the procedure of conveying meaning from the source language (SL) to the target language (TL). It is a form of transferring ideas amongst people of varied cultures. The translation is a means of communication that bridges the gap between nations. According to Owais (2020) translators work on eliminating restrictions and limits amongst languages.

Therefore, the task of translators is to render text's meaning from the source language into the target language in a clear and intelligible manner (Elimam, 2020). The translation is a technique of copying the content of the original message employing target language text (Hassan et al., 2019). As far as this study is concerned, Quranic translation must be performed truthfully in a skillful style to convey the religious mission.

To achieve this, translators have to understand the source language's original text (ST) and transfer it accurately, devotedly, and naturally (Alhusban & Alkhwaldah, 2018). Therefore, Quranic translation is classified as either orientalist or Muslim translations. Undoubtedly, rendering linguistic features in the Qur'anic verses reveals a real challenge to both Arab and non-native translators. However, it is a worthy area of research to analyze the linguistic aspects in Qur'anic verses, since translating linguistic features across cultures is not a direct mission (Hassanein, 2019). Qur'an was shown by Allah Almighty to his prophet Mohammad peace be upon him with a clear Arabic tongue in which its implications are realized by both Arabs and non-Arab Muslims. This creates many challenges regarding the translation of Quranic verses (Al Amri, 2015).

This inspires the audience to think about the way translators deal with linguistic and cultural problems that include translations in the perspective of Quranic verses (Abdul-Raof, 2011). In addition, this motivates them to wonder whether the translator has experienced any factors that influenced his/her translation of the meanings of Qur'anic verses (Fatemeh et al., 2020).

## 2. Literature Review

A lot of investigations have been conducted to analyze the translation of the Qur'an from Arabic into other languages. Thus, it is significant to explore these studies to develop the theoretical framework of the present study. Ali (2018) studied the translation of connotative words and their basic and secondary meanings in Quran. Results revealed that some deviations and under translations are the effects of inadequate references of Quran, lack of understanding of Arabic rhetoric, and incompetence to decipher the shades of connotative words.

Hassan et al., (2019) examined a sample of Quranic collocations concentrating on five English translations of the Quran to measure the extent of faithfulness to see whether the final product is logical, reliable, error-free, simpler to understand. Results showed that Qur'anic translation is required to be intermittently assessed to reproduce feedback delivered from diverse viewpoints and expanses of the world. Most translations of the Quran in English display discrepancies both in form and content. It would appear that incremental developments to the present translations of the Quran are important. Results show that there is

some dissatisfaction from many receptors concerning the quality of English translations of the Quran believed to be convenient but inconsistent in conveying the real meaning of collocations (Hassan et al., 2019).

Khalida (2020) investigated the non-equivalence through the textual analysis of the English translation of the Verb+ Noun collocation forms of the Arabic verb “بعث” in Quran by the English translator and orientalist (Arthur Arberry, 1955/2005). Results of the study showed that the translator could not manage to avoid the factors causing non-equivalence between the SL and TL as elaborated by Baker’s approach of translation (Baker et al., 2011). Thus, they were reproduced in the target text involving centering on only one key factor that is misinterpreting the source text.

Mutahar (2021) analyzed the style and meaning in translations of the Qur’anic collections into English. This corpus-based research used seven translations of the Qur’an. Also, findings indicated use of Qur’anic collocations uses exceptional literary techniques and devices that obstruct their natural and sufficient renditions into English.

Amenah and Sara (2022) investigated the adjustments to form and meaning in three translations of Az Zariyat surah (by Arberry, Pickthall, and Shakir). The results exposed that more than 75% of the adjustments were related to semantic adjustments, with lexical extensions being the most general. Structural adjustments and reductions were done to a lesser degree related to other adjustments. Translators frequently selected to stick to ST, explaining abstract words in the source text. This performance can be described by the understanding of Quranic verses and the translators' readiness to stay faithful to the original text.

Although few studies such as that conducted by Fida (2019) which looked at the linguistic assessment of the translation of of ' Surat al-Fatiha ' into English in four prominent translations, i.e., those of Abdullah Yusuf Ali (1968), Arthur Arberry (1955), Shakir (2002), and al-Hilali and Khan (2007); and another study done by Risyah et al., (2020) which examined lexical and grammatical differences in two of the most famous versions are translated by Saheeh International (2004) and Abdel Haleem’ (2004) translations, but none of these studies attempted to examine Asad Quran Translation, Malik Quran Translation, Yusuf Ali Quran Translation, and Piktal Quran Translation using Newmark's (1988) theory to compare and contrast lexical items, syntactic items, semantic items, phonic aspects, and rhetorical devices.

The present study is an attempt to reveal the similarities and differences in five different translations and understanding of the meanings of Quranic verses using comparison and contrast. It intends to explore the linguistic aspects found in the translations of the Al Fatihah Surah , the category, and appropriateness of translation strategies adopted by them to discuss contextual senses in Qur’anic verses.

### 3. Study Objectives

This research intends to achieve the following objectives:

1. To examine how non-Arab translators of Fatihah perceive lexical and cultural multiplicity when rendering its verses.
2. To analyze the factors that affect the translations of the Qur’anic verses in the Al Fatihah Surah as represented by certain linguistics aspects.

### 4. Study Questions

This study attempts to address the following research questions:

1. How do non-Arab translators of Fatihah perceive lexical and cultural multiplicity when rendering its verses?
2. What are the factors that affect the translations of the Qur’anic verses in the Al Fatihah Surah as represented by certain linguistics aspects?

### 5. Methodology

#### 5.1 Research Design

The setting for this research is the Qur’anic verse of the Al Fatihah Surah as connected to the study problem and data analysis. Based on the objectives of the study, the researcher used purposive sampling procedures to select the English translations of the Qur’anic verses focuses on those samples that demonstrate the effect of linguistic aspects on the loss of meaning.

The translated verse was collected from the work of four non-Arab Muslims and one Arab Muslim translator (five translators in total) to confirm the generalizability of the results. These translations have been collected from Yusuf Ali Quran Translation (1938), Piktal Quran Translation (1971), Asad Quran Translation (1980), Malik Quran Translation (1997), and Mustafa Khattab Quran Translation (2020). Translating linguistics’ aspects (lexical items, syntactic items, semantic items, phonic aspects, rhetorical devices) in Qur’an were recognized by comparing and contrasting the translation of these verses in five different translations, and

finally morphological archaic words inherited in the Qur'anic verses and demonstrated in the translated versions in an attempt to examine the meaning loss an erroneous use of these features and its underlying cause.

The study included seven verses from Surah Al Fatihah selected purposively as they combine many linguistic aspects that offer an appropriate source of knowledge. In addition, the selection of these verses infers certain issues that reveal the translator's belief and faithfulness in carrying the actual original connotations of these verses. The theoretical framework of this study was based on Newmark's model (1988) multidisciplinary method of translation. Then, the researcher conducted a translation assessment by comparing and contrasting to find errors committed in the allocated translations with the original text.

The study analyzed errors in the use of certain linguistic aspects found in the five translations (four are non-Arab Muslim translators and one Arab Muslim translator) such as lexical items (religious terms), syntactic items (capitalization), semantic items (near-synonym and polysemy), phonic aspects (rhyme), rhetorical devices (synecdoche, and metonymy), and finally archaic morphological.

The researcher attempted to find out the most frequently used translation strategies in Qur'anic texts as represented by the five translators. In this regard, the results and discussion section includes the five translations, respectively the original Arabic text, and the first English translation as depicted in Tables (1, 2, 3, 4, and 5).

## 5.2 Results and Discussion

The data of the study included the analysis of five different translations of Surah Al Fatihah verses (7 in total), namely, Yusuf Ali Quran Translation (1938), Piktal Quran Translation (1971), Asad Quran Translation (1980), Malik Quran Translation (1997), and Mustafa Khattab Quran Translation (2020).

This research does not only relate to linguistic features in Qur'anic translation but also provides attention to their conceptual perspectives. Interestingly, the selected translations of the verses are that they are performed by five translators who belong to different cultural and academic backgrounds in which one of them is a native speaker of Arabic, and the other four are non-native speakers of Arabic but they complement one another.

The analysis of the five translations is based on seven main features including; 1) semantic features; 2) lexical features; 3) syntactic features; 4) phonetics features; 5) rhetorical features, and 6) archaic morphological features. The theoretical framework of the study adopts Newmark's (1988) multidisciplinary method of translation / or culture-specific items translation procedures' application. Tables (1, 2, 3, 4, and 5) depict the five different translations, accordingly. Table (1) represents the translation of Yusuf Ali (1938) of Al Fatihah verses.

Table 1  
 Yusuf Ali Quran Translation (1938)

Verses	Translation	Transliteration
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah Most Gracious Most Merciful.	/Bismi Allahi alrrahmani/ /Bismi Allahi alrrahmani/
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	Praise be to Allah the Cherisher and Sustainer of the Worlds.	/Alhamdu lillahi rabbi alAAalameena/
لِرَحْمَنِ الرَّحِيمِ	Most Gracious Most Merciful.	/ Alrrahmani alrraheemi /
مَلِكِ يَوْمِ الدِّينِ	Master of the Day of Judgment.	/ Maliki yawmi alddeeni /
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	Thee do we worship and Thine aid we seek.	/ Iyyaka naAAbudu waiyyaka
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	Show us the straight way.	/ Ihdina alssirata almustaqeema/
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ	The way of those on whom Thou hast bestowed Thy Grace Those whose (portion) is not wrath and who go not astray.	/ Sirata allatheena anAAamta AAalayhim ghayri almaghdoobi AAalayhim

Table (2) in the next section displays the translation of Piktal (1971) of Al Fatihah verses

Table 2  
*Piktal Quran Translation (1971)*

Verses	Translation	Transliteration
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Beneficent, the Merciful	/Bismi Allahi alrrahmani/
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	Praise be to Allah, Lord of the Worlds.	/Alhamdu lillahi rabbi alAAalameena/
الرَّحْمَنِ الرَّحِيمِ	The Beneficent, the Merciful:	/ Alrrahmani alrraheemi /
مَلِكِ يَوْمِ الدِّينِ	Owner of the Day of Judgment,	/ Maliki yawmi alddeeni /
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	Thee (alone) we worship; Thee alone we ask for help.	/ Iyyaka naAAbudu waiyyaka
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	Show us the straight path,	/ Ihdina alssirata almustaqeema/
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ	The path of those whom Thou hast favored; Not (the path) of those who earn Thine anger nor of those who go astray	/ Sirata allatheena anAAamta AAalayhim ghayri almaghdoobi AAalayhim

Table (3) shows the translation of Asad (1980) of Al Fatihah verses

Table 3  
*Asad Quran Translation (1980)*

Verses	Translation	Transliteration
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of God, the most Gracious, the Dispenser of Grace:	/Bismi Allahi alrrahmani/
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	ALL PRAISE is due to God alone, the Sustainer of all the worlds.	/Alhamdu lillahi rabbi alAAalameena/
الرَّحْمَنِ الرَّحِيمِ	the Most Gracious, the Dispenser of Grace,	/ Alrrahmani alrraheemi /
مَلِكِ يَوْمِ الدِّينِ	Lord of the Day of Judgment!	/ Maliki yawmi alddeeni /
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	Thee alone do we worship; and unto Thee alone do we turn for aid.	/ Iyyaka naAAbudu waiyyaka
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	O'Allah! Guide us to The Right Way.	/ Ihdina alssirata almustaqeema/
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ	the way of those upon whom Thou hast bestowed Thy blessings, not of those who have been condemned [by Thee], nor of those who go astray	/ Sirata allatheena anAAamta AAalayhim ghayri almaghdoobi AAalayhim

Table (4) depicts the translation of Piktal (1997) of Al Fatihah verses

Table 4  
*Malik Quran Translation (1997)*

Verses	Translation	Transliteration
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Compassionate, the Merciful.	/Bismi Allahi alrrahmani/
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	All praise is for Allah, the 'Rabb' of the Worlds.	/Alhamdu lillahi rabbi alAAalameena/
الرَّحْمَنِ الرَّحِيمِ	The Compassionate, the Merciful.	/ Alrrahmani alrraheemi /
مَلِكِ يَوْمِ الدِّينِ	Master of the Day of Judgment.	/ Maliki yawmi alddeeni /
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	O'Allah! You Alone we worship and You Alone we call on for help.	/ Iyyaka naAAbudu waiyyaka
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	O'Allah! Guide us to The Right Way.	/ Ihdina alssirata almustaqeema/
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ	The Way of those whom You have favored; not of those who have earned Your wrath, or of those who have lost The Way.	/ Sirata allatheena anAAamta AAalayhim ghayri almaghdoobi AAalayhim

Table (5) illustrates the translation of Mustafa Khattab to Al Fatihah Verses (2020)

Table 5  
*Mustafa Khattab Quran Translation (2020)*

Verses	Translation	Transliteration
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the Name of Allah—the Most Compassionate, Most Merciful.	/Bismi Allahi alrrahmani/
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	All praise is for Allah—Lord of all worlds.	/Alhamdu lillahi rabbi alAAalameena/
لِرَّحْمَنِ الرَّحِيمِ	the Most Compassionate, Most Merciful,	/ Alrrahmani alrraheemi /
مَلِكِ يَوْمِ الدِّينِ	Master of the Day of Judgment.	/ Maliki yawmi alddeeni /
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	You ‘alone’ we worship and You ‘alone’ we ask for help.	/ Iyyaka naAAbudu waiyyaka
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	Guide us along the Straight Path,	/ Ihdina alssirata almustaqeema/
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ	the Path of those You have blessed—not those You are displeased with, or those who are astray	/ Sirata allatheena anAAamta AAalayhim ghayri almaghdoobi AAalayhim

Therefore, based on the analysis of the findings Table (6) shows the semantic features’ translation by the five translators.

Table 6  
*Translation of Semantic Features in Al Fatihah Verses*

Semantic Features	ST	Yusuf Ali (1938)	Piktal (1971)	Asad (1980)	Malik (1997)	Mustafa (2020)
Near synonym	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	Most <i>Gracious</i>	the <i>Beneficent</i>	the Most <i>Gracious</i>	the <i>Compassionate</i>	the <i>Compassionate</i>
	Technique	partially-equivalent	partially-equivalent	partially-equivalent	partially-equivalent	partially-equivalent
Polysemy	مَلِكِ يَوْمِ الدِّينِ	<i>Master</i> of the Day of Judgment	<i>Owner</i> of the Day of Judgment	<i>Lord</i> of the Day of Judgment!	<i>Master</i> of the Day of Judgment	<i>Master</i> of the Day of Judgment
	Procedures	Modulation	Cultural Equivalence	Cultural Equivalence	Modulation	Modulation

The analysis of semantic features in Qur’anic verses is complicated as a result of the lexical ties found amongst texts’ structures (Ameneh et al., 2022). It is stated in Table (6) that polysemy and synonymy are semantic features that were analyzed, identified, compared, and contrasted in the five translations. The use of near synonymy was a common semantic feature that was translated by the three translators. Near synonymy refers to words that have similar meanings but do not comprise all the common nuances of meaning (Abdul-Ghafour, 2020).

For example, the noun/ name of Allah “الرَّحْمَنِ” which is the equivalent of the word “the Most Gracious”, in the setting of this Qur’anic verse “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” has been rendered by Yusuf Ali (1983) as “the Most Gracious”, “the Beneficent” by Piktal (1971), “the Most Gracious” by Asad (1980), “the Compassionate” by Malik (1997), and “the Compassionate” by Mustafa (2020). This shows that all the five translators used the partial-equivalent translation technique which is an attempt to generate particularization in this kind of translation. Therefore, such translation is found inappropriate since it causes a loss in the lexical meaning of words between the ST and TT because the term “the Most Gracious” as translated by Yusuf and Asad, and the term “the Compassionate” as translated by Malik and Mustafa, as well as the term “the Beneficent” as translated by Piktal, caused confusing due representing and indirect meaning in this setting. To the point, the translation of the term “the Compassionate” – “الرَّحْمَنِ” by Malik and Mustafa using literal translation technique is found the more appropriate translation to effectively provide direct meaning.

Polysemy was the second semantic feature that was contrasted in provided translations. Polysemy relates to the ability of the word or phrase to represent multiple meanings (Alnamer, 2017). In the Qur’anic verse, Yusuf, Malik, and Mustafa rendered the noun “مَلِكِ يَوْمِ الدِّينِ” as “Master of the Day of Judgment” employing cultural equivalence, using “comma” and “full stop” or different punctuation marks to discuss the semantic meaning of the term for the readers. In addition, translators used the couplets’ technique that relates

to the translation strategy that is adopted when a translator uses two different strategies to explain a particular problem (Newmark, 1988).

Table 7  
*Translation of Lexical Features Al Fatihah Verses*

Lexical Features	ST	Yusuf Ali (1938)	Piktal (1971)	Asad (1980)	Malik (1997)	Mustafa (2020)
	الله	Allah	Allah	God	Allah	Allah
	Technique	partially-equivalent	partially-equivalent	Cultural equivalent with different connotation	partially-equivalent	partially-equivalent
Religious Terms	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	Praise be to Allah the Cherisher and Sustainer of the Worlds.	Praise be to Allah, Lord of the Worlds.	ALL PRAISE is due to God alone, the Sustainer of all the worlds	All praise is for Allah, the <i>'Rabb'</i> of the Worlds.	All praise is for Allah— Lord of all worlds
	Technique	partially-equivalent	partially-equivalent	Cultural equivalent with different connotation	Functional Equivalent & Naturalization	partially-equivalent

Table (7) depicts the analysis of translating the lexical features as found in the use of religious terms. The use of Specialised lexical items is a common feature in Qur'anic or religious translation. Lexical features used to represent words that include independent meanings in grammatical categories such as nouns, adjectives, prepositions, adverbs, and verbs (Patada, 2010; Elewa, 2014) have been translated inversely by the five translators.

Religious terms are a set of words or phrases that represent commitment or devotion to religious faith or observance (Hassan & Menacere, 2019). For instance, in the Qur'anic verse “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” – “In the name of Allah Most Gracious Most Merciful” and “In the name of God, the Most Gracious, the Dispenser of Grace”, which is a name of a religious figure “Almighty Allah” that has been translated by all the translators as “Allah” except one of them who translated it as “God”. Asad (1980) rendered the term “الله” as “God” as a cultural-equivalent and the other four translators adopted the transliteration strategy which relates to the process of transferring a word alphabetically from SL to TL to give a sense of cultural and exotic diversity (Fatemeh et al., 2020).

Other terms such as “Lord- Allah”, “Worship”, “path”, 'Rabb- Allah”, and “Grace”. Although the use of transliteration has many difficulties, scholars support translation in Quranic text more than transliteration. For instance, transliteration might propose a pronunciation in English that is unlike the pronunciation of the original text in Arabic. It suggested that the adoption of transliteration compared to translation of religious terms might reveal an anti-others approach (Alhusban & Alkhwaldah, 2018), whereas translated religious terms are perhaps more favorable in discourses that support dialogue with other terms.

Translation syntactic features is another aspect of linguistic features that are found in the five translations. Syntactic features refer to formal aspects of syntactic terms that show how they perform about syntactic restraints and processes including assortment, licensing, agreement, and movement (Yan, 2019). Further, the use of capitalization is another linguistic feature found in the translation of Al Fatihah verses by those translators as displayed in Table (8).

Table 8  
*Translation of Syntactic Features Al Fatihah Verses*

Syntactic Features	ST	Yusuf Ali (1938)	Piktal (1971)	Asad (1980)	Malik (1997)	Mustafa (2020)
Capitalization	الله مَلِكِ يَوْمِ الدِّينِ	Allah <i>Day</i> of Judgment	Allah <i>Day</i> of Judgment	<i>God</i> <i>Day</i> of Judgment	Allah <i>Day</i> of Judgment	Allah <i>Day</i> of Judgment
	Technique	partially-equivalent	partially-equivalent	Cultural with different connotation	partially-equivalent	partially-equivalent
Vocatives	إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	Show us the straight way.	Show us the straight path,	<i>O'Allah!</i> Guide us to The Right Way.	<i>O'Allah!</i> Guide us to The Right Way.	Guide us along the Straight Path,
	Technique	Literal	Literal	partially-equivalent	partially-equivalent	Literal
Imperative Addressing "God"	إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	Show us the straight way.	Show us the straight path,	<i>O'Allah!</i> Guide us to The Right Way.	<i>O'Allah!</i> Guide us to The Right Way.	Guide us along the Straight Path,
	Technique	Literal	Literal	partially-equivalent	partially-equivalent	Literal
Subjunctives	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	<i>Praise be to Allah</i> the Cherisher and Sustainer of the Worlds.	<i>Praise be to Allah</i> , Lord of the Worlds.	ALL PRAISE is due to God alone, the Sustainer of all the worlds	All praise is for Allah, the 'Rabb' of the Worlds.	All praise is for Allah— Lord of all worlds
	Technique	Partially-equivalent	Partially-equivalent	Partially-equivalent	Partially-equivalent	Partially-equivalent

As revealed in the findings of the analysis, it is viewed in Table (8) that four of the translators used the transliteration process to translate “الله” as SL. Four of them translated it as “Allah” in TL and one of them used culture equivalent with different connotation as “God”. Although the translators used both transliteration and cultural equivalent translation to render the word الله this caused a loss in the semantic meaning of the word.

All the translators used capitalization when translating the word “يَوْمَ” as “Day”. Therefore, capitalization as a syntactic feature in religious translation is generally employed to represent honorific or theological importance (Elewa, 2014). Also, the use of vocative features such as the words “O'Allah!” by two of the translators, Asad and Malik, is a sign of revealing politeness and intimacy from the part of the translator towards the addressee (Zwicky, 1974).

Use of imperatives, therefore, as the third syntactic feature, only two translators used such aspect are Asad and Malik, the other three translators have not employed this norm. There are five types of imperatives including imperative plus subject, imperative plus vocative, Imperative plus third person pronoun, Imperative addressing God, and Negated imperative (Leech, 1966). Only one type of imperatives, imperative addressing God, appeared in Surah Al Fatihah translations.

Imperative is a significant syntactic feature that helps beautify religious translation. This feature is commonly applied to give orders and operate as a form of direct language for achieving effective interaction between the speaker and the addressee. Further, it may be used as a signal of command governed by the age or social position of the speaker and the addressee (Leech, 1966).

Practice of subjunctives forms as a syntactic feature was very clear amongst two of the translators are Yusuf and Piktal as illustrated in the verse “الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ” – “Praise be to Allah”. As viewed, subjunctives (mood verb) have been used by the translators to represent a possible opinion, emotion, or wish (Elewa, 2014). The translators used that to express obligation and fear of Allah. The analysis of the verses showed no existence or use of compounds consisting of noun+ adjective in the translation.

Gender was used very clearly as viewed in the translation of the masculine pronoun “Thee - you” to refer to “Allah”. That is, there was a lack of occurrence of the feminine gender in the translation compared to

masculine gender which is natural in the Arabic language to give specificity of gender for every noun (Elewa, 2011). Furthermore, the translation of phonetic features by the five translators is viewed in Table (9).

Table 9  
*Translation of Phonetic Features Al Fatihah Verses*

Phonetic Features	ST	Yusuf Ali (1938)	Piktal (1971)	Asad (1980)	Malik (1997)	Mustafa (2020)
Rhyme	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	Thee do we worship and Thine aid we seek.	<u>Thee</u> ( <u>alone</u> ) we worship; <u>Thee alone</u> we ask for help.	<u>Thee alone</u> do we worship; and unto <u>Thee alone</u> do we turn for aid.	O'Allah! You <u>Alone</u> <u>we</u> worship and You <u>Alone we</u> call on for help.	<u>You 'alone'</u> we worship and <u>You 'alone'</u> we ask for help.
Technique		Literal	Literal	Literal	Literal	Literal

Table (9) displays the translation of phonetic features by all the five translators in which Rhyme is one of these features. Rhyme refers to the recurrence of alike sounds in the final stressed syllables and any consequent syllables of words (Hassanein, 2019).

Rendering the aesthetic aspect of rhyme is one of the difficulties that encounter translators in the translation of Quranic verses. It is observed that the term “إِيَّاكَ نَعْبُدُ” has been rendered by two translators as “Thee (alone)”, Piktal (1971) and Asad (1980) respectively, as well as “You alone” by Malik (1997) and Mustafa (2020), whilst Yusuf (1983) rendered the term as “Thee do”. Comparably, the term “وَإِيَّاكَ نَسْتَعِينُ” has been translated by Yusuf as “Thine aid we seek”, and “Thee alone” we ask for help” by Piktal, as well as “Thee alone do we turn for aid” by Asad, whilst “Alone we call on for help” by Malik and “You ‘alone’ we ask for help” by Mustafa.

It is observed that in the translation of the verse “إِيَّاكَ نَعْبُدُ” as based on the findings of the analysis verse is rhythmic ending with the same words and same sounds. This shows the translators; concern of being accurate, faithful, and sincere to the source language (SL) as the translation of the verse is literal and near to the most appropriate cultural equivalent in the target language (TL). That is the translation process of the translators concerning this linguistic feature considered conveying the meaning more than focusing on the form of the word and provided no attention to non-rhythmic endings and elegance of the expressions. In addition, rendering rhetorical devices in the translation of Al Fatihah verses was very challenging and difficult as viewed by the five translators in Table (10)

Table 10  
*The Translation of the Rhetorical Devices Al Fatihah Verses*

Rhetorical Devices	ST	Yusuf (1938)	Piktal (1971)	Asad (1980)	Malik (1997)	Mustafa (2020)
Synecdoche	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ	The way of those on whom Thou hast <u>bestowed</u> Thy Grace Those whose ( <u>portion</u> ) is not wrath and <u>who go not astray</u> .	The path of those whom Thou hast <u>favoured</u> ; Not ( <u>the path</u> ) of those who earn Thine anger nor of those who go astray	the way of those upon whom Thou hast bestowed Thy blessings, not of those who have been condemned [ <u>by Thee</u> ], nor of those who go astray	The Way of those whom You have favored; not of those who have earned Your wrath, or of those who have lost The Way.	the Path of those You have <u>blessed—not</u> those You are displeased with, or those who are astray
Technique		Literal	Literal	Literal	Literal	Literal

Table (10) shows that translating rhetorical devices in Qur’anic verses is confusing and complicated due to the interconnection between both rhetorical and linguistic devices to build a distinctive and persuasive genre.



Translators very often find faithfulness and accuracy in rendering figures of speech such as Synecdoche and Metonymy as of great importance in delivering the sameness of the message of the SL as that of the TL (Qassas, 2021).

For instance, rendering the verse “الضَّالِّينَ” as “who go not astray” by Yusuf, Piktal, Asad as well as Mustafa and “who have lost The Way” by Malik can mean “disbelievers” or “atheists”. However, the figure of speech refers to words or phrases that represent a part of expression used to show the entire meaning (Owais, 2020). Use of hyponymy – is a superordinate (e.g. “blessed” for “bestowed or favored”). Likewise, metonymy is the other rhetorical device that appeared in the translation of the Al Fatihah verse. This feature is applied to evade clarification by showing the quality and description of an object (Mayuuf, 2015). For instance, “the straight way”, “the straight path”, “the Right Way” that was used by the translators to represent the term “الصِّرَاطَ الْمُسْتَقِيمَ”.

According to the discussion of the findings, it is shown that the translators used modulation translation techniques to maintain the originality of the text when translating linguistic aspects and evade applying literal conversion so that unnatural conversion happens when transforming the meaning (Mayuuf, 2015). Translators used different techniques to render the meanings of Qur’anic verses through using synonymy, hyponymy, metonymy, synecdoche to shorten the undeviating sense of the meaning to elude fuzziness in the TL as a “ who go not astray ” that shapes openly the unintended sense of synecdoche appearance.

Some of the translators used literal translation technique to uphold the unintended connotation of the term according to the operation of rhetorical devices that destruct the attractiveness of rhetorical illustration of the word “ وَلَا الضَّالِّينَ ” with an effort held by these translators to recompense the loss in meaning by using notes to explain the synecdoche when related to the other translators. This, as a result, leads to a reduction in the synecdoche influence of their conversion effort. However, all the five translators were unable to convey the original rhetorical image as is in Qur’anic verses but attempted to do so by using literal translation technique which caused vagueness and loss of words’ meaning in the TL. Table (11) however displays the translation of morphological archaic in the translation of Al Fatihah verses.

Table 11  
*The Translation of Morphological Archaic Forms in Al Fatihah Verses*

Linguistic Aspect	ST	Yusuf Ali (1938)	Piktal (1971)	Asad (1980)	Malik (1997)	Mustafa (2020)
Morphological Archaic	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	<u>Thee</u> do we worship and <u>Thine</u> aid we seek.	<u>Thee</u> (alone) we worship; <u>Thee</u> alone we ask for help.	<u>Thee</u> alone do we worship, and unto <u>Thee</u> alone do we turn for aid.	O'Allah! <u>You</u> Alone we worship and <u>You</u> Alone we call on for help.	<u>You</u> ‘alone’ we worship and <u>You</u> ‘alone’ we ask for help.
Language & Style		Literal with Archaic Style (Use of Formal Pronouns)	Literal with Archaic Style (Use of Formal Pronouns)	Literal with Archaic Style (Use of Formal Pronouns)	Literal ( Use of Modern English)	Literal ( Use of Modern English)

Table (11) shows the translation of morphological archaic forms in Al Fatihah verses. Therefore, the Arabic language does not resemble English, it attempts to employ archaic words to generally connect it to its proven beliefs over time and to confirm uniformity as well as endurance. Archaic words are employed concerning the use of Old and Middle English (Elewa, 2014).

Based on the findings of the analysis, out of the five translators, three of them used archaic words in their translations are, Yusuf, Piktal, and Asad, respectively. They used words such as the personal pronoun “Thee” in old English which refers to the personal pronoun “you” in modern English. Two of the translators who used the pronoun “you” in modern English form are Malik and Mustafa, respectively as illustrated in Table (11). This style was adopted by the three translators as an attempt to make their translation appear like “scripture” to non-native Arabic speakers’ spectators. Therefore, the style is found odd and dated, , translators should evade using this style and must translate Qur’anic verses with modern morphological forms.

To conclude, conveying or translating Qur'anic verses from one language to another includes the scientific analysis of language comprising all linguistic levels (lexis and semantics, syntax, phonology, morphology, lexis, and semantics). This paper examined the main linguistic aspects of translating Qur'anic verses in an attempt to avoid the distinctiveness of source language. Four translators of Al-Fatihah verses are non-native speakers of the source language (Arabic), so they might find some challenges in shaping the details and uncertainties of the receptor linguistic system constructions and meanings.

## 6. Conclusion

This study has revealed that the loss of meaning in the English translation of Qur'anic verses occurs due to certain linguistic factors that include semantic, lexical, syntactic, morphological, and rhetorical aspects. This loss may be related to the lack of awareness of the Qur'anic and religious specific linguistic features that propose that any change of linguistic aspect in the Qur'anic verses is attended with a new connotation that is not overtly specified, but practically concluded, implicatures.

The findings also accomplish that translators, particularly non-native speakers of Arabic, have to use Arabic culture and Tafsir resources of Qur'an that are devoted to discovering the linguistic and pragmatic dedications of the source language literariness when confronting linguistic aspects' change to pinpoint the suitable implicatures and convey into the target language the more corresponding conversion of the verses. This investigation has also exposed that mistranslation produces linguistic loss that happens because of using either semantic, lexical, syntactic, morphological, or rhetorical equivalence.

Also, the nature of the translation techniques (modulation, cultural equivalence, functional equivalence, literal and language style play a significant role in marinating or losing words' meaning during translation from the SL to TT, particularly in Qur'anic verses. Semantic, lexical, syntactic, morphological, and rhetorical equivalence in translation postulates that translators should have knowledge and awareness not only concerning the overtly connected meanings but the covertly specified expectations as well.

The investigation has also revealed that translation of linguistic aspects delivers an uncertain solution to fill in the gap of translation inappropriateness as it allows translators to select from the manifold parts of linguistic aspects to propose the original feature of the source text and to match the linguistic aspects with which it applies. This is to evade linguistic loss of interaction, translators should liaise with experts and professionals in diverse knowledge connected to language and Qur'anic translation.

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