

# **An Explanatory Model of Word Selection in the Translation of the Holy Quran**

## **(Translation of the Chapter *Al-Fātiha* based on Research Methodology)**

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### **Abstract**

Translation of the Holy Qur'an has always been a problematic and difficult issue in Islamic theology. However, what challenges this great task, apart from different translation types such as literal and free translation, is a lack of the methodology of translation. This article aims improving the ability of translating the Holy Qur'an especially for those young scholars who wish to carry these Islamic teachings to the English-speaking countries. Next, the paper clarifies the principles and distinctive features of each choice. This research is actually the result of a term-long discussion in Hawzah Language Center of Qom about the way of translating the Holy Qur'an. It shows the way of making an acceptable translation, examining the viewpoints of Surah *Al-Fātiha* translators, by selecting the most suitable English equivalent for each word, with the reasons for every choice and preference.

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Furthermore, this study covers the religious vocabulary of the Holy Book as well as literary issues and at the end the extra points related to the Surah *Al-Fātiha*.

**Keywords:** The Holy Qur'an, The Methodology of Qur'an's Translation, Chapter *Al-Fātiha*

### **Introduction**

The Holy Qur'an is the central religious text of Islam, which was revealed by *Allah* to Prophet Mohammad (570-632 C.E.).

Since Islam is the universal religion<sup>1</sup> and the Qur'an is representative and constitution of it, everyone across the globe should be aware of its content, and the simplest way to achieve this goal is translation.

The translation of the Holy Qur'an into English has been flourishing in recent decades. But, a fact should be mentioned here that although the Qur'an is, on the whole, an easily understandable book in general, yet not all of the words of *Allah* are easily understood by ordinary Arabs, especially if you want to translate it to the other languages.

The question here is what's the best way and the most reliable method to convey the meanings of Qur'an from Arabic to another language? As most of the experts believe, a good translator of Qur'an must be qualified in the following features:

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1. Surah Saba, verse 28: "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner."

1. Mastery in both Arabic and English language.
2. Acquaintance with the Qur'anic terminology.
3. Having a broad cultural and social information in the field of language
4. Establishing an intimate relationship and dynamic interaction with various texts.
5. Having critical thinking and self-motivation.
6. Effective use of all available sources of written and unwritten.
7. Creativity and personal taste...<sup>1</sup>

This article tries to solve the problem of selecting suitable morphological equivalents and relevant syntactic structures which is the nearest to the Qur'an's original coding, by analyzing Chapter *Al-Fātiha*, through a variety of Qur'an translations (e.g. *Qur'an, a literal Translation*, by Mohamed and Samira Ahmed; *The Meaning of the Holy Qur'an*, by Abdullah Yusuf Ali; *The Koran Interpreted*, by Arthur J. Arberry; *The Glorious Qur'an*, by Marmaduke Pickthall; *The Message - A Translation of the Glorious Qur'an*, by Progressive Muslims; *The Qur'an With a Phrase-by-Phrase*, by Seyyid Ali Quli Qarai).

The findings can develop a professional look to the field of translation of the Qur'an.

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1. Manafi Anari, 2006.

## **Review of Literature**

The Holy Qur'an has been translated into many languages, including English. These translations are considered to be as glosses for personal use only, and have no weight in serious religious discussions.

Translation is an extremely difficult endeavor, because each translator must consult his/her opinion and aesthetic sense in trying to replicate shades of meaning in another language. This inevitably changes the original text.

Thus, translation of the Qur'an has been traditionally rejected by Muslim scholars.

For instance, they sanctioned the reading of *Al-Fātiha* (the opening chapter) in its translated form in any language in daily prayers. And the consensus has been that the Qur'an is to be read during prayers in its Arabic originality by Arabs and non-Arabs alike.<sup>1</sup>

Studies of English translations of the Qur'an show the major goal of translation is to convey the superficial meaning of the Qur'an without regarding the style and pattern of this masterpiece. Lexical delicacy and Qur'anic style is not well done in many English translations of this book. Therefore, this research seeks to encounter the challenges of the translation of the Qur'an in terms of syntax, semantics and morphology.

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1. Abdul-Raof, 2004.

It also aims to look at a retranslation that would be perfect in form and content, enhancing the field of the Qur'an translation.

This is obvious translating the Qur'an as a need arose in those historic circumstances when a large number of non-Arab people had embraced Islam while they had no idea about what the Quran is talking about.<sup>1</sup>

Today, we have access to numerous translations of the Qur'an in different Languages including English.

Some translation experts try to remove the defects related to the translation of the Qur'an, using the latest findings of translation methods. But despite all those efforts, a strong need remains in the field of translation and yet a great deal of critique is felt in this field.

By a careful investigation and research through different translations and variable methods it could be said that the faithful translation would be the ideal method to translate Qur'an, due to its high precision and eloquence. According to P. Netmark (2006):

"A faithful translation attempts to reproduce the precise contextual meaning of the original [text] within the constraints of the TL grammatical structures.

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1. M. Ayoub, 'Translating the Meaning of the Quran: Traditional Opinions and Modern Debates', in *Afkar Inquiry*, Vol. 3, No. 5 (Ramadan 1406/May 1986), pp. 9-34).

It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the SL writer."<sup>1</sup>

However, Beekman and Callow<sup>2</sup> (1974) believe that the best and the most acceptable type of translation is idiomatic translation (communicate-convey) which tries to provide fidelity with preserving the structural and grammatical form of the original text. In their view, both literal translations (Highly literal) and completely free (Unduly Free) are unacceptable.

A translator in order to convey the meanings of the Qur'an in the best way, must understand the environment in which the Qur'an was revealed in, and the reasons for the descent of each verse and the context in which it was revealed. He also must understand the rhetorical characteristics and graphs which belong to the Arabic language, and then transfer them strictly and conscientiously, without changing of meaning.

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1. Netmark, 2006, P. 46.

2. Beekman, Callow, 1974.

## **Analyzing the Translation of the Chapter *Al-Fātiha* (The Opening)**

### **1. In the name of *Allah*, the All-merciful, the Gracious**

The verse has two basic parts:

*Bi-smi-llāh* (preposition + noun + noun; *Bi-* is a preposition meaning by, with, etc.; *Ism* – meaning name; *Allah* – meaning God in Islam) and *Rahmānir-rahīm* (two adjectives widely used as two qualities of God, both mean merciful but in different ways.)

The word *Rahman*, as it is popularly recognized among some commentators, refers to the General Mercy of *Allah* which is bestowed upon all creatures\_ among them are the believers and the disbelievers, good-doers and evildoers. So, the preferred equivalent for *Rahman* could be 'the All-merciful' and the word *Rahim* referring to that Specific Mercy which is endowed upon the believing, obedient servants alone.

Christian Trinitarian formula is "*In the name of the Father, the Son and the Holy Spirit.*" So the phrase 'In the name' is the exact equivalent for *bism-i* in Arabic.<sup>1</sup>

The word *Allah* mainly used by Muslims to refer to God in Islam, and it's the most complete and comprehensive name among the God's many names. This is because each of *Allah's* names, which are found in the Holy Qur'an, truly reflects one particular aspect of *Allah's* Attributes.

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1. See: <http://www.al-islam.org>.

In other words, the only name that refers to all of His attributes is *Allah*. There is no god but *Allah*; and each of the other phrases such as 'Creator', alone, is not sufficient enough to proclaim as evidence of Monotheism in Islam and that is why in religions other than Islam, the God of Muslims is referred to as *Allah*.

The words *Rahman* and *Rahim* are adjectives, both derived from *Allah* which means mercy and grace. Two vital religious terms whose meanings are often misunderstood?

According to the Bible exegesis, mercy is when God doesn't give us what we do deserve (as punishment) and grace is when God gives us what we don't deserve (as extra reward).<sup>1</sup>

In Habakkuk 3:2, the prophet asks the Lord to "*in wrath remember mercy*". Despite God's judgment, He asked for God to relent and not pour out the full wrath they deserved. King David sought this mercy in Psalm 51:1-2 in confessing his sin:

"Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin!"

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1. <http://www.compellingtruth.org/mercy-grace.html>.



Despite his many failures, David asked God to relent and not bring upon him the full consequences of his sin. Grace, on the other hand, is God's extending favor toward us that we do not deserve. Both Ephesian 2:5 and 2:8 state it is "*by grace you have been saved.*" God's salvation comes from His grace. Some describe grace as an unmerited or unearned favor.

In theology, two types of grace are often distinguished: common grace and saving grace.<sup>1</sup>

Common grace is defined as God's grace given to all humanity regardless of their response to Him. This can include the beauty of creation, the provision of food and other essentials, and every good thing that happens to a person regardless of whether the person is a believer or unbeliever. Saving grace is grace from God which provides salvation to a person. This is the grace described in Ephesians 2:8-9 that states:

"For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast."

According to *Lane* (Arabic-English Lexicon Dictionary), *rahmān* has the more intensive meaning, taken to include as objects of sympathy both the believer and the unbeliever, and may,

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1. In Arabic "*rahmah āmmah and rahmah hāassa*".

therefore, be rendered as 'the All-merciful', and *rahīm*, on the other hand, is taken to include as objects the believer in particular, may be rendered as 'the Gracious'. And no need to add the word 'All', because the *rahim* has not that intensive meaning.<sup>1</sup>

## 2. All Praise belongs to Allah, the Lord of all the Worlds

The verse has three basic parts:

*Al-hamdu* (*Al* -the definite article, 'the'; *Hamdu*- Meaning praise, commendation<sup>2</sup>), *Li-llāhi* (preposition + noun. *Li* is a preposition means for, belonging to, etc.; *Allah* – Meaning God) and *Rabbi'l ālamin* (*Rabb* means Lord. *Ālamin*\_ Plural form of *ālam* which means world.)

The Arabic definite article *Al* may be used to encompass all the individuals of a genus. For example, *al-asad* can be used to mean 'all lions'. This function is called *istighraq*.

One is encouraged to use caution when employing this form of *Al*- as it may be confused with its other meanings. The most well-known use of *Al*- in this meaning occurs twice in this verse 1:3: *All* praise is due to *Allah*, lord of *all* the worlds.<sup>3</sup>

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1. <https://en.wikipedia.org/wiki/Basmala>.

2. Wehr and Cowan.1976.

3. [https://en.wikipedia.org/wiki/Arabic\\_definite\\_article](https://en.wikipedia.org/wiki/Arabic_definite_article).

The word 'praise' is the expression of respect and thanks to God.<sup>1</sup> And it's uncountable, so, you can't say: 'all praises'.<sup>2</sup>

The Arabic preposition *li* before *Allah* here used for *ikhtisas* – belonging to sth/sb. So, the meaning of *lillah* is that the praise particularly belongs to *Allah*, and according to Longman the verb 'belong' means to be related to a particular person.<sup>3</sup>

The word *Rabb* originally means the owner of something who proceeds to train and improve it. This word is absolutely applied to *Allah*, alone, and if it is applied, in Arabic, for other than Him, it is certainly used in a possessive form, as *rabb-ud-dar* the landlord. In any case, the word, itself, conveys the meaning of fostering, bringing up and training.

There is another idea mentioned in *Majma'-ul-Bayan* that says: *Rabb* means an important person whose orders are obeyed. However, *Rabb* covers such a wide meaning that other languages lack an equivalent of the word<sup>4</sup>.

Considering the Torah and the Bible, and comparing them with the Holy Quran it can be concluded that the sense and feeling that they have toward the word 'Lord' is as same as our feeling and impression about the word *Rabb*.

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1. Example: "Let us give praise unto the Lord".

2. Lane, 1863.

3. Ibid.

4. Tabarsi, 1960.

Moreover, the According to *Longman Dictionary*, Lord is a title of God, used when praying, exactly like *rabbana* for Muslims, and also he is someone who must be obeyed, as it mentioned above to be one of *rabb*'s meaning. As it mentioned above, the addition of the word 'all' before the 'World' is because of the meaning of *istighrâq* in the prefix *al-* that preceded the word *âlamîn*.

The term *âlamîn* is the plural form of *âlam* which means the world, and the plural form (worlds) may refer to the universe or beyond of that. Because it includes this world and the world after death. Or, as some commentators<sup>1</sup> have mentioned the pluralization of *âlam* as *âlamîn* and not *avâlim* which commonly used for intelligent beings may imply that just intelligent being–humankind and jinn kind\_ are addressed in the verse. So, it would be better if it is written with capital letter.<sup>2</sup>

### **3. The All-Merciful, the Gracious**

The verse has two basic parts:

*Er- Raḥmāni* (the All-merciful, referring to *Allah's* general mercy) and *ar-raḥīm* (the All-merciful, referring to *Allah's* special mercy).

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1. Tabarsi, 1960.

2. Pickthall, 1987.

The article 'the' at the beginning of the verse is not capitalized, because it follows the previous verse with a comma.

The meaning of *rahman* and *rahim*, together with their broad sense of meaning and the difference between them, was explained at length while commenting on *bismillah* and the repetition of which is not required.

#### **4. The Master of the Day of Judgment**

The verse has two basic parts:

*Mālik-i*: –meaning the Lord, owner, ruler, etc; *Yawmid Deen* (noun + noun: *Yawm* – meaning day: *Din*– meaning account, reckoning, obeying, tradition and, etc).

The article 'the' at the beginning of the verse is not capitalized again, because it follows the previous verse with a comma.<sup>1</sup>

Also, the word *mālik* means owner, possessor or ruler, but here it has a sense of sovereign who has absolute authority over everyone at that day. On the other hand, according to Longman Dictionary the word 'master' is a man who has control or authority over servants or workers. It seems even though it is not the exact equivalent of *mālik*, it could be an acceptable one.<sup>2</sup>

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1. Al Ashfahani, 1412 H.

2. Longman Dictionary, 2008.

The phrase *yaum-id-din* is repeated more than ten times in the Qur'an, exclusively with the meaning of 'the Hereafter'. It is used in the sense of 'the Day of Judgment'.

The word *din* in Arabic philology means an account, reckoning or obeying and even tradition, which the former refers to the procedure of paying rewards or inflicting punishments in Hereafter. But on the other hand, we have this expression *yawm-al hisâb* in Qur'an which exactly means 'the Day of counting or reckoning'. Consequently, 'The Day of Judgment' could be preferred to 'the Day of Reckoning', as well as, other choices are much farther than meaning of the expression *yawmi-d din*. Finally the combination of *yawm* and *din* is a genitive construction, not an adjective construction; therefore, 'the Day of Judgment' could be considered as a much better equivalent in comparison with 'the Judgment Day.'

### **5. Thee [only] we Worship and Thee [only] we Ask for Help**

The verse consist of four basic parts:

*Iyyāka* (Objective pronoun, means 'you/thee'), *Na'budu* (Verb + pronoun, means 'we worship, serve'), *Wa iyyāka* (Conjunction + Objective pronoun; *Wa-* meaning and; *Iyyāka* means 'you, thee') and *Nasta'een* (Verb + pronoun, means 'we seek help').

The word *iyyâka* is a pronoun which means 'you', always used as the subject of a sentence, like 'Thou' in English. According to the Arabic syntax, when the object of the verb precedes its subject, in that language, the meaning of exclusiveness is understood. But since exclusiveness just implied from the position of the word, not in essence of the word, so it seems more appropriate to be.

Here, the word *iyyâka* has preceded twice in the verses, first *na'budu* and second *nasta'inu* which indicates exclusiveness of whom is worshiped and whom is asked for help. And since the sense of exclusiveness is just implied by the syntax of Arabic Language— as an object that preceded the verb— so, as it has already mentioned, it has to be enclosed by bracket.

By the way, the word 'only' is more suitable to exclusiveness of worshiping and asking for help from God, than other choices, like the word 'alone' which indicates the oneness of God more than the exclusiveness of our action. And other equivalents are much farther than 'alone'.

The verb *na'budu* derived from the root '*a-b-d*', which has two philological forms in Arabic language:

*ibâdah* and *ubûdiyyah*, and both are possible. However to know the meaning of the word in this language, it is necessary sometimes to check the root, and sometime check the plural form of the word.

Thus, the plural form of word shows which meaning of the root is meant right in the sentence. For example, if the plural form of the word *amr* is *umuûr* it means the 'issue', but if the plural form of it is *awâmir* it means the 'order' and, etc. Besides, the noun of the verb *nabudu* that is always used in Qur'an is *abd* as singular, and *ibâd* as plural.

Accordingly, the word *abd* and *nabudu* refers to worship, not serve or slavery. Because if it was meant by, the plural form of *abd* should have been *abid* in Qur'an, not *ibâd* which means worshipers<sup>1</sup>. Moreover, as long as the second pronoun 'Thee' is referring to God, it must be capitalized.

Sometime the stem of Arabic verb is formed by prefixing *sta-*, which is called *istif'al* form of verb. The meaning this form imparts is to ask or think that the sense of form I should be done.

For examples *istaktaba-* to ask someone to write- or *ista'âne-* to ask someone to help: derived from *awn* which means help, aid, assistance, baking, boost, etc.<sup>2</sup> But since the 'ask for help' is a typical collocation in English, and people don't say 'I ask for an aid!', so, for the sake of communication, it seems '*Thee (only) we ask for help*<sup>3</sup>' could be a better translation.

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1. Abobaker; Brakhw; Zarirruddin; Shaik Ismail, 2012.

2. [https://en.wiktionary.org/wiki/Appendix:Arabic\\_verbs](https://en.wiktionary.org/wiki/Appendix:Arabic_verbs).

3. Pickthall, 1987.



## 6. Guide us to the Straight Path

The verse has two basic parts:

*Ihdina* (Imprevasive verb + objective pronoun); *Ihdi* – meaning guide; *Na* – meaning us.) and *As-Sirāt'al mustaqeem* (Noun + adjective. *Sirāt* – meaning path; *Mustaqeem* – meaning straight).

The word *ihdina* derived from the root *hidâyah*, plus the objective preposition *nâ*, which means 'us'. *Hidâyah* is a type of kindly guidance, not just by showing the way, but by taking into the destination.

On the other hand, the meaning of the words direct, take, guide and lead which has been used in the translations are basically the same with a subtle difference.

According to Longman Dictionary, if you direct someone somewhere, you tell them which way to go to get there, but you do not go with them, but if you take, guide, or lead someone somewhere, you accompany them. Use guide especially to talk about helping someone along a difficult route. Use lead to talk about going in front of someone who is following you.

Accordingly, the word 'guide' could be the closest equivalents to *hidayah*. Because *sirat* means difficult way, and *ihdina* means guide us to the end.<sup>1</sup>

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1. See: Al Ashfahani, 1412 H and Tabatabai, 1397 H and Longman Dictionary, 2008.

It is noteworthy that the verb *ihdina* (guide) used as a ditransitive verb which takes two objects, with and without preposition in Arabic. But in English we need preferably to add some preposition.

There are a couple of prepositions which are used with the verb 'guide' in English Language (like: into, in, to, through, towards and along), but the most common usage in Bible is the preposition 'to'. Here is Google's search results about the different prepositions of the verb 'guide':<sup>1</sup>

Collocation	Frequency
Guide us to the Straight Path	5,490,000
Guide us into the Straight Path	9,000
Guide us toward the Straight Path	780

Observing the meaning of *hidayah* and *sirat* which convey the meaning of kindly guidance it seems 'through' could be a better selection, even if no one happened to use it before, in the reviewed Qur'an translations.

The word *sirat* means a track, way, path or direction. So, it's more general than physical or mental way in Arabic.

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1. See: Bible, 1964.

Moreover, the right path or straight path is repeatedly used in Old and New Testaments, where it's translated to 'guidance to the straight path'.<sup>1</sup>

In some translators of Qur'an the word 'right' has been used as equivalent of *mustaqeem*, but it does not seem to be an exact equivalent. As long as the word *mustaqeem* means extending or moving uniformly in one direction only, without any turn or bend. But the right way is the correct way that leads to the success, whether it turns anywhere or not.

Moreover, the term *sirata-l mustaqeem* is an Islamic expression, which means a special way that leads to salvation. So, it seems capitalizing both words is necessary, as a proper noun.<sup>2</sup>

### 7. The Path of whom you have Blessed them, who are neither Subject to Wrath, nor gone Sstray

The verse has four basic parts:

*Sirāt*: (Noun – meaning way, path, etc.), *Allazina an'amta alayhim* (Relative pronoun + verb + subjective pronoun + proposition + objective pronoun). *Allazina*– meaning who (plural); *An'amta*– meaning 'you blessed'; *Alayhim*– meaning 'upon them'), **Ghayril maghdubi 'alayhim**: (Noun + past participle + proposition + objective pronoun; *Ghayr*– meaning other, neither; *Maghdub*– past participle derived from the verb wrath;

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1. <http://biblehub.com/psalms/23-3.htm>.

2. See: Different translators of Qur'an.

*Alayhim*— meaning 'upon them'. The whole phrase literally means: 'neither whom the wrath is upon them') and *Wa-la'd dhālleen* (Conjunction + conjunction + relative pronoun + noun. *Wa*— meaning and. *La* – meaning no, nor; *dhālleen*— meaning those who gone astray, lost, etc.

The reason that the article 'the' at the beginning of the English translation of the verse has not capitalized is because it follows the previous verse with a comma. Also, the pronoun 'You' must be written in capital letter, because it refers to God.<sup>1</sup>

In fact, the second 'path' (*sirat*) here is an indefinite word, but according to a grammatical rule in Arabic, when an indefinite word precedes a definite word in a possessive case, the first word becomes definite, too; therefore, addition of a 'The' article in the translation is inevitable.

The exact meaning of the Arabic term *alayhim* is 'upon them'. But, here it follows the verb *an'amta* which is a transitive verb with proposition *alâ* and also it is derived from the word *nimah* which means blessing; therefore, if we use the equivalent 'bless' for that, we don't need any extra preposition, as some translators did. In addition, the word 'blessing' is used as the most common equivalent for the Arabic word *nimah* in different translations of Qur'an.

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1. Manafi Anari, 2006.

There are plenty of experts who have chosen the word 'bless' without preposition for referring the word *nimah* in their translations.<sup>1</sup>

Since there is no distinction in Arabic between the simple past and the present perfect, usually a sentence that should be written in present perfect tense is written in the past tense;<sup>2</sup> therefore, the verb *anamta* could be translated in both ways, but, the meaning of verse conveys the sense of present perfect tense.

The Arabic noun *ghayr* literally means 'other'. But here, likewise the pairing structures in English language (like: neither, nor) that used in a sentence in the negative sense, the pairing *gahyr* and *lâ* also is used when it is meant to say that two or more things are not acceptable. There are a lot of translators which have used the pairing 'not, nor' that seems to be a British style. In this sense, the pairing structure of '*neither* and *nor*', as an American style, could be also acceptable.<sup>3</sup>

According to Longman Dictionary, if someone or something is subjected to something, especially something bad, it is possible or likely that they will be affected by it.

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1. Qara'i,1996; Ahmed–Samira, 1994; Arberry, 1964; Progressive Muslims rtanslations of Quran.

2. F. Tengler; S. Aburizaiza; M Solaiman; Bibi, 2013

3. See: *Mohammad Sarwar Tranlation* of the Holy Qur'an and others.

And here— as it will be explained extensively in the next footnote— the word *maghdub*, in Arabic language, is an *ismi-i maf'ul* (i.e. passive participle) which means the one who has inflicted by wrath. Since the term 'be subject to' has this negative meaning (be subject to punishment) we prefer it over other choices.'

Thus, there is no single word in English that can be used as an equivalent for *maghdûb*. The exact meaning of this is the one who that God's wrath is upon him. As long as the 'wrathful' is full wrath or characterized by intense anger (For example: Natural calamities seemed to be the work of a wrathful deity.), it does not seem this equivalent which Arthur John Arberry has chosen for *maghdûb* be appropriate and it conveys exactly the opposite of the word *maghdûb*.

The closest equivalents for this term could be 'accursed, hated, loathed, disgraced, condemned' and etc. But, none of them is the exact equivalent that conveys the meaning of being subject to the wrath of God.

There is another point in the verse, that God relates blessings to Himself, but He is silent about the source of wrath. Some translators haven't noticed this point, so they added the word 'Your' before 'wrath'. And about the word 'wrath', the word 'anger' seems to be much better than 'wrath' as an equivalent of *ghadab*.

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1. Longman Dictionary, 2008.

In some English translations of religious source, the word 'wrath' is often used when they are talking about God. It seems to be more classic, more formal, and more common in religious texts<sup>1</sup>.

If a person goes **astray**, he loses the path. That's the exact meaning of *dâlalah* in Arabic. Of course, the philological form of the word *dâllîn* is the active participle (**ism-i fail**) that is a plural noun. And *al* here is a relative pronoun which means 'who'. Thus, the exact equivalent would be 'nor who gone astray.'

Finally, the definite article *al* that preceded the participles *maghdûb* and *dâlleen* is a relative pronoun that exactly means 'who' in English. Also, as long as There is no linking verb in Arabic. So, the additional 'are' is just necessary in to the English translation.<sup>2</sup>

## **Conclusion**

This study concludes that the translation of the Qur'an is not an easy task and not everyone is able to do that, but those possess a great deal of knowledge about Arabic language, and know rhetorical and syntactic points, in addition to the greater knowledge of the target language, in this case English, with the importance of the accuracy and honesty in translation, so things would be bearing fruit.

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1. Arberry, 1965.

2. Manafi Anari, 2006.

In brief, the following table would express some bases which form the findings of the article:

الرحيم	الرحمن	الله	بـ (اسم)
Special mercy	Comprehensive mercy	The One who deserves worship	to make a connection with God
العالمين	رب	الله	الحمد
God is universal	Who creates and takes care	Purification of praise	All kind of thankfulness
-	-	الرحيم	الرحمن
		grace	mercy
	الدين	يوم	مالك
	payment/reward/penalty	Hereafter	authority/ownership
نستعين	وياك	نعبد	إياك
Show need	meditation	devotion	sincerity
المستقيم	الصراط	نا	اهدنا
perseverance	direction/destination	community	Guidance kindly
ت	أنعمت عليهم	الذين	صراط
by God	Blessings over them	bad models	Following path
-	المغضوب	المغضوب عليهم	غير
	by unknown	Show no mercy	Avoidance/exception
		-	ولأضالين
			misguidance/wrong path



Based on findings of the article and the table above, the preferred translation for Chapter *Al-Fātiha* is as following:

1. In the name of Allah, the All-merciful, the Gracious.
2. All praise belongs to Allah, the Lord of all the Worlds.
3. the All-merciful, the Gracious.
4. the Master of the Day of Judgment.
5. Thee (only) we worship and Thee (only) we ask for help.
6. Guide us to the Straight Path;
7. the path of those You have blessed, who are neither subject to wrath, nor gone astray.

This case study can be used as an example to improve further works about Qur'an translation, by bilingual and multilingual scholars, who work on Islamic studies in English.

This study has not gone beyond literal meaning of the words, to the extent possible, and therefore the circumstances of revelation of every single verse and its variable interpretations have not been mentioned. However, further researches can be done in the field of interpretation or other lexical and rhetorical aspects of the Qur'anic verses.

Also, it can be done, whether in this way or not, through the other chapters of the Holy Qur'an.

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