Syntactic Analysis of three Interpretations of "Surah Maryam": A Contrastive Study*

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The research attempts to compare and analyze the different interpretations of the syntactic structure of some verses of the Quran, specifically in Surah Maryam, and in what way these structures have affected the accuracy and quality of the interpretations. The choice of Surah Maryam in particular, is an attempt to highlight the miracle of the birth of Allah's prophet 'Iesa (Jesus), the son of Maryam, and how the interpreters have conveyed it to the non-Arab Muslims through their interpretations.

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In conducting this research, the researcher is relying on the following Quranic interpretations; M.Taqiuddin Al-Hilali (MTH) and M.Mohsen Khan (MMK) "1404 AH/ 1984 CE", who are Arab Muslim speakers. Yusuf Ali (YA) "1934 CE", an Indian Muslim expert, who is not a native English speaker, and Saheeh International (Saheeh) "1997 CE", released by three Americans who had been non-Muslims and then converted to Islam. Besides, the researcher is going to make use of different Quranic tafsirs and dictionaries throughout the study in order to pinpoint the most convincing and accurate interpretation of the Quranic sentence structure in Surah Maryam.

This study managed to find out the syntactic and semantic inaccuracy in thirty-six misinterpreted verses of all verses of Surah Maryam that the translators committed while converting the meaning of the original Quranic Arabic text into English language. The first chapter reviewed the literature background of the translation theory in general, and the religious translation; in particular, in the light of the evolution of the translation and linguistic theories. Then, the second chapter discussed the basic syntactic structure of classical Arabic and English in the light of Naom Chomsky's theory of transformational grammar and highlighted the distinction between both languages in form and function. In the third chapter, Chomsky's theory was applied to three different English interpretations represented by the following interpreters: Muhammad Muhsin Khan and Muhammad Taquiudin Al-Hilali (1984) , Saheeh international (1997) and

Yusuf Ali (1934), besides the following tafsirs: Al-Jalalayn (870 AH), Ebn-Kathir (774 AH), Al-Shawkani (1 414AH), Al-Baydawi (685 AH) and Al-Zamakhshari (538 AH), in order to compare and analyze the syntactic and semantic structure of these interpretations to the authentic Quranic Arabic text. It also identified how these structures affected the accuracy of the intended meaning. This study clearly illustrated the syntactic misinterpretations resulting from the inappropriate word-order of the target text which distorted the significance of the authentic Arabic context.

The fourth chapter pinpointed the mis-selection of lexical and semantic interpretations that resulted in distorting the intended significance of the original text as supported by *Cambridge Advanced Learner's Dictionary* 3rd edition (2008), *Oxford Dictionary* 3rd edition (2010), *Oxford English- Arabic Dictionary* (2015*), Al-Mawrid Dictionary* (1995), *Al-Muʿjam Al-Mawsuʿī* (2002), *Al-Muʿjam Al-Wasīt* 4th edition (2004) and the tafsirs mentioned above.

According to the studies discussed within this research, we can see a difference in a number of inaccuracies of interpretation among translators and this is due to the fact that each translator has a different interpretation of the same verse that may differ in accuracy. Accordingly, it is revealed that Saheeh interpretation is considered the most accurate **syntactically** since the interpreters have followed the closest word-order to the Arabic text. On the other hand, the interpretation by Al-Hilali and Khan is the most accurate

semantically since the interpreters have conveyed the closest significance and intended meaning of ST. Yet, none could convey the miracle of the inimitable language in the meaning and structure of the ST and the message revealed by Allah to his prophet Mohammed (PBUH).

As the topic of this thesis still needs for more research, therefore, the researcher suggests further studies in the field of linguistic Quranic translation for the Holy Quran in order to serve the non-Arab Muslims to understand and absorb the accurate and closest meaning of Allah's miraculous Quranic verses, and to simplify the complicated Quranic phrases in the most meticulous lexical terms and form.