

THE MONGOLIAN TRANSLATION OF THE SURAH *AL-FĀTIḤAH* OF THE QURAN: AN ANALYSIS OF RELIGIOUS TERMINOLOGY

 **Elvin Abbasbeyli***

Khazar University, Baku, Azerbaijan

Abstract. In this article, we will analyze this Mongolian translation. For the comparison of the chosen terms, we will use Arabic-English, Mongolian-English and Mongolian-Russian and Mongolian-Turkish dictionaries. We will give the translations of the analyzed terms in English, Turkish and Russian. We will try to see, by comparing the words given by the dictionaries in these three languages, how the translator managed to render the nuances of a religious text from Arabic into Mongolian. The difficulties encountered by translators are also due to the difference in book-binding cultures, which makes the translation of notions often impossible. We have chosen surah *Al-Fātiḥah* (سُورَةُ الْفَاتِحَةِ) which is the first surah of the Quran. In this article, we will analyze the following religious terms: *Allāh, ar-raḥmān, ar-raḥīm, al-hamd, rab-bi l-‘ālamīn, māliki yawmi d-dīn, na ‘budu as-ṣirāṭa l-mustaqīm.*

Keywords: *Quran, surah Al-Fātiḥah, translation, religious terminology, Mongolian language.*

***Corresponding Author:** *Elvin Abbasbeyli, Department of English Language & Literature, Khazar University, Baku, Azerbaijan, e-mail: abbasbeyli@gmail.com*

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1. Introduction

Compared to the translation of the Bible, the translation of the Quran into Mongolian is quite recent. Although the country is predominantly of the Buddhist religious tradition, Islam and Christianity, two of the three religions of the Book, have been present in the country for some time. Islam is mainly present thanks to the Kazakh minority in Mongolia who live in Bayan-Olgii Province and Khovd Province. The Bible has already been translated into Mongolian and this translation exists both in print and online. Translation of the Quran into Kazakh has been around for quite some time. The Mongolian Translation of the Quran was made and published by *Diyanet İşleri Başkanlığı* (Directorate of Religious Affairs) of the Republic of Türkiye.

2. Informations on Surah *AL-FATIḤAH* (سُورَةُ الْفَاتِحَةِ)

The Surah *Al-Fātiḥah*, translated into Mongolian as ***Cype Φamuxa*** and which means 'The Opening' or 'The Opener', is the first *sūrah* (سورة) of the Quran and is the equivalent of a "chapter". The primary literal meaning of *Al-Fātiḥah* is "The Key". This Surah consists of 7 *ayah* (آية) which can be translated as "verses". The Surah *Al-Fātiḥah* is recited in Muslim prayers known as *salah* (صلاة) in Arabic and also known as *namāz* (نماز) in Persian. This Surah also has different names as:

<i>Al-Fātiḥah</i>	الْفَاتِحَة	The Opener
<i>Umm al- Kitāb</i>	أُمّ الْكِتَاب	the Mother of the Book
<i>Umm al-Qur'an</i>	أُمّ الْقُرْآن	the Mother of the Quran
<i>As-Sab'ul Mathani</i>	السَّبْعُ الْمَثَانِي	the Oft-Repeated Seven Verses
<i>Al-Shifā</i>	الْشِفَاء	the Cure
<i>Al-Hamd</i>	الْحَمْدُ	The Praise
<i>As-Salah</i>	الصَّلَاة	The Prayer
<i>Ar-Ruqyah</i>	الرُّقْيَة	An Amulet

Texts of the Surah

We give here the original in Arabic of the surah, its transliteration in Latin characters, its translation into English and finally the Mongolian translation. The verses are numbered for clarity because during the analysis of the terms we will refer to the verses by indicating their number.

Arabic (Quran Kareem, 2020)

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
3. الرَّحْمَنِ الرَّحِيمِ
4. مَالِكِ يَوْمِ الدِّينِ
5. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
6. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
7. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Transliteration

1. [Bismi l-lāhi r-rahmāni r-rahīm]
2. [al-ḥamdu lil-lāhi rab-bi l-‘ālamīn]
3. [ar-rahmāni r-rahīm]
4. [Māliki yawmi d-dīn]
5. [‘iy-yāka na ‘budu wa ‘iy-yāka nasta ‘īn]
6. [‘ihdīnā ṣ-ṣirāṭa l-mustaqīm]
7. [Ṣirāṭa l-ladhīna ‘an ‘amta ‘alayhim, ghayri l-maghḍūbi ‘alayhim wala ḍ-ḍāl-līn]

English Translation (<http://www.islamicstudies.info/quran/theclearquran.php>)

1. In the Name of Allah-the Most Compassionate, Most Merciful.
2. All praise is for Allah-Lord of all worlds,
3. the Most Compassionate, Most Merciful,
4. Master of the Day of Judgment.
5. You ‘alone’ we worship and you ‘alone’ we ask for help.
6. Guide us along the Straight Path,
7. The Path of those you have blessed--not those you are displeased with, or those who are astray.

Mongolian Translation (Quran Kareem, 2020).

1. (Рахман) Машид энэрэлт, (Рахим) нэн нигүүлсэнгүй Аллахын алдраар эхэлье.
2. Бухий л сайшаал ертөнцийн Эзэн Аллахад зохимой.
3. Аллах машид энэрэлт, нэн нигүүлсэнгүй.
4. Тэр үнэмшлийн өдрийн (ертөнцийн төгсгөлийн) эзэн.
5. Бид гагцхүү Чам дор сүсэглэн мөргөх бөгөөд зөвхөн Чамаас тусламж гуйна!
6. Биднийг шулуун замаараа хөтлөгтүн.
7. Чиний хилэгнэлд өртөгсөд болон төөрөлдөгсдийн замаар бус, Өөрийнхөө хайр ивээлд багтагсадын замаар хөтлөн соёрхогтун.

Multilingual table of religious terms selected for analysis

ARABIC	TRANSLITERATION	ENGLISH	MONGOLIAN
الله	<i>Allāh</i>	Allah	Аллах
الرَّحْمَنُ	<i>ar-raḥmān</i>	the Most Compassionate	Рахман, машид энэрэлт
الرَّحِيمُ	<i>ar-raḥīm</i>	Most Merciful	Рахим, нэн нигүүлсэнгүй
الْحَمْدُ	<i>al-hamd</i>	praise	сайшаал
رَبِّ الْعَالَمِينَ	<i>rab-bi l- 'ālamīn</i>	Lord of all worlds	ертөнцийн Эзэн
مَالِكِ يَوْمِ الدِّينِ	<i>Māliki yawmi d-dīn</i>	Master of the Day of Judgment	үнэмшлийн өдрийн (ертөнцийн төгсгөлийн) эзэн
نَعْبُدُ	<i>na 'budu</i>	we worship	дор сүсэглэн мөргөх
الصِّرَاطِ الْمُسْتَقِيمِ	<i>as-ṣirāṭa l-mustaḳīm</i>	the Straight Path	шулуун зам

Analysis of the religious terms of the Surah

الله
(*Allāh*)

الرَّحْمَنُ الرَّحِيمُ اللهُ بِسْمِ
[<i>Bismi l-lāhi r-raḥmāni r-raḥīm</i>]
In the Name of Allah (https://alequran.com/ViewDetails?Surat=1&Lang=en&Aya=1&tfr=y)-the Most Compassionate, Most Merciful.
(Рахман) Машид энэрэлт, (Рахим) нэн нигүүлсэнгүй Аллахын алдраар эхэлье.

رَبِّ الْعَالَمِينَ لِلَّهِ الْحَمْدُ
[<i>'al-ḥamdu lil-lāhi rab-bi l- 'ālamīn</i>]
All praise is for Allah -Lord of all worlds, (http://www.islamicstudies.info/quran/theclearquran.php)
Бухий л сайшаал ертөнцийн Эзэн Аллахад зохимой.

The word الله (*Allāh*), translated into English as “God (the One and Only), the Lord” (Baalbaki, 2001), appears in verses 1 and 2 of this Surah. It is the name of God in Islam. It is perhaps for this reason that the word Аллах (Allah) is used for the translation of the word *Allāh*. It is interesting to note that, to speak of God, the Bible in Mongolian uses the word *Бурхан*. The latter is also used in Mongolian Buddhism to refer to Buddha (Bawden, 1997). The phrase “In the beginning God created the heavens and the earth” from Genesis 1 in the King James Version is translated into Mongolian as “Эхэнд Бурхан тэнгэр газрыг бүтээжээ” (<https://mongol.bible/ab2004/>).

The word *Allāh*, which appears in the phrase *bismi l-lāhi* (in the name of Allah), is translated into Mongolian as “Аллахын алдраар эхэлье”. The word اسم (*ism*) means 'name, appellation, designation' according to the Arabic-English dictionary (Baalbaki, 2001). It is rendered in the Mongolian translation by *алдар* which means both 'name' and 'reputation' (Bawden, 1997). It is interesting to note that the word *нэр*, which also means 'name', was not used in the Mongolian translation. We think that it is for the meaning “glory” that the word *алдар* was preferred to the word *нэр*. The Mongolian-Russian dictionary first gives the word *слава* (glory) and then the word *имя* (name) (Kruchkin, 2006).

الرَّحْمَنُ
(*Ar-Raḥmān*)

الرَّحِيمِ الرَّحْمَنِ بِسْمِ اللَّهِ
[<i>Bismi l-lāhi r-raḥmāni r-raḥīm</i>]
In the Name of Allah- the Most Compassionate , Most Merciful.
(Рахман) Машид энэрэлт , (Рахим) нэн нигүүлсэнгүй Аллахын алдраар эхэлье.

الرَّحِيمِ الرَّحْمَنِ
[<i>'ar-raḥmāni r-raḥīm</i>]
the Most Compassionate , Most Merciful,
Аллах машид энэрэлт , нэн нигүүлсэнгүй.

The Arabic word الرَّحْمَن (*ar-raḥmān*), used in verses 1 and 3 of this surah, means “The (Most) Gracious, the (Most) Merciful (God)” according to the Arabic-English dictionary (Baalbaki, 2001) and “the Most Compassionate” in the translation of the verse. It is translated into Mongolian as '*машид энэрэлт*'. The translator also put the word “*Рахман*” in Cyrillic characters. We believe that he made this choice to ensure the understanding of his translation into Mongolian since it is one of the 99 names of Allah in Arabic.

The word “*машид*” means “extremely, greatly and entirely” in English. In Charles Bawden's English-Mongolian Dictionary (Bawden, 1997), this word is rendered as 'very much, greatly'. Ferdinand D. Lessing (2013) translates it as 'very, very much, extremely, completely and entirely'. The Mongolian-Turkish dictionary (Ariunbolor *et al.*, 2008) translates it as '*temelli, tamamen*' (completely). The Mongolian-Russian dictionary (Kruchkin, 2006) translates it as '*совсем, совершенно, очень, полностью*' (entirely, totally, very, completely).

As for the word “энэрэлт”, it could be translated into English as “humane, generous”. Charles Bawden's English-Mongolian dictionary (Bawden, 1997) translates it as 'kind, merciful'. Ferdinand D. Lessing's dictionary (2013) offers 'compassionate, benevolent, kind' for the translation of this Mongolian word. It is translated as 'hayirsever' (charitable) in the Mongolian-Turkish dictionary (Ariunbolor *et al.*, 2008). Although the word 'энэрэлт' is not included in this Russian dictionary (Kruchkin, 2006), it nevertheless gives a similar translation but under the entry 'энэрэл'. The word is translated, among other things, as “милосердие” (charity). The Russian dictionary suggests “милосердный, сострадательный, гуманный” (merciful, compassionate, humane) for the translation of this word.

We see that the meaning rendered by a single word in Arabic (*ar-raḥmān*) is translated into Mongolian by an expression “*машид энэрэлт*” composed of two words.

الرَّحِيمِ
(*Ar-Raḥīm*)

الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ
[<i>Bismi l-lāhi r-raḥmāni r-raḥīm</i>]
In the Name of Allah-the Most Compassionate, Most Merciful .
(Рахман) Машид энэрэлт, (Рахим) нэн нигүүлсэнгүй Аллахын алдраар эхэлье.

الرَّحِيمِ الرَّحْمَنِ
[<i>'ar-raḥmāni r-raḥīm</i>]
the Most Compassionate, Most Merciful ,
Аллах машид энэрэлт, нэн нигүүлсэнгүй.

The Arabic word الرَّحِيمِ (*ar-raḥīm*), another of the 99 names of Allah in Arabic, means “the (most) Merciful (God)” according to the Arabic-English dictionary (Baalbaki, 2001). It is rendered as 'Most Merciful' in the English translation. It appears in verses 1 and 3 of this surah. It is rendered by the expression “нэн нигүүлсэнгүй” which is also composed of two words. The translator also added the Cyrillic word “*Рахим*”.

The Mongolian word “нэн” can be translated into English as “particularly, extremely, especially”. In his dictionary (Bawden, 1997), Charles Bawden translates it as 'very, more, even more, especially'. The Turkish dictionary (Ariunbolor *et al.*, 2008) gives “*özellikle, ayrıca, ilaveten, ve hatta*” (especially, moreover, in addition, even). As for the Mongolian-Russian dictionary (Kruchkin, 2006), it offers “*ещё более, более всего, весьма, особенно, чрезвычайно*” (even more, most of all, very much, especially, extremely).

The translation of the word “нигүүлсэнгүй” in English is “merciful, clement”. It is translated as 'compassionate, merciful' in Bawden's dictionary (1997). As for the Mongolian-Turkish dictionary, it renders it as “*merhametli, lütuflu, ihsanı bol, bağışlayan*” (merciful, gracious, beneficent, forgiving).

The Arabic word *ar-raḥīm* is translated into Mongolian by the expression “нэн нигүүлсэнгүй” also composed of two words, as in the the previous example.

الْحَمْدُ
(*Al-Hamd*)

لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ
[<i>'al-ḥamdu lil-lāhi rab-bi l-‘ālamīn</i>]
All praise is for Allah-Lord of all worlds,
Бухий л сайшаал ертөнцийн Эзэн Аллахад зохимой.

The word الْحَمْدُ (*'al-ḥamd*), which appears in verse 2 of the surah, means “praise, commendation, laudation” according to the Arabic-English dictionary (Baalbaki, 2001). It was translated into Mongolian by *сайшаал*. Bawden's dictionary (1997) translates it as “approval, distinction”. The Mongolian-Turkish dictionary (Ariunbolor *et al.*, 2008) suggests “*onama, onaylama, tasvip, övgü*” (approval, validation, approval, praise) to translate this word. As for the Mongolian-Russian dictionary, it gives “*одобрение, похвала, поощрение*” (approval, praise, encouragement).

رَبِّ الْعَالَمِينَ
(*Rab-Bi L-‘Ālamīn*)

رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ
[<i>'al-ḥamdu lil-lāhi rab-bi l-‘ālamīn</i>]
All praise is for Allah-Lord of all worlds,
Бухий л сайшаал ертөнцийн Эзэн Аллахад зохимой.

In the expression رَبِّ الْعَالَمِينَ (*rab-bi l-‘ālamīn*), which appears in verse 2 of the surah, we will analyze separately the word رَبِّ (*rabb*) and the word الْعَالَمِينَ (*al-‘ālamīn*). It has been translated into Mongolian as *ертөнцийн Эзэн* which literally means 'Lord of the universe'.

The word رَبِّ (*rabb*) means 'god, deity' according to the Arabic-English dictionary (Baalbaki, 2001). It is rendered in Mongolian by a capital letter *Эзэн* which means 'Lord, Master'. This Mongolian word is also used to translate the word مُلِكٌ (*mālik*) of the expression *Māliki yawmi d-dīn* (Master of the Day of Judgment) of verse 4. But it is written in lower case. For the translation of the word *rabb* Bawden's dictionary (1997) offers the words 'owner, master, holder, person responsible, lord'. Lessing (2013) gives 'lord, master, ruler, owner' for the translation of the Mongolian word. The Mongolian-Turkish dictionary (Ariunbolor *et al.*, 2008) suggests “*sahip, patron*” (owner, boss). As for the Mongolian-Russian dictionary (Kruchkin, 2006), it gives '*хозяин, владелец*' (owner, lord). It should be noted that the word *Эзэн* is used throughout the Bible in Mongolian to speak of the Lord.

As for the word الْعَالَمِينَ (*al-‘ālamīn*), which is the plural of الْعَالَمِ (*al-‘ālam*), it means “universe, cosmos” according to the Arabic-English dictionary (Baalbaki, 2001). It was rendered in Mongolian as *ертөнцү* translated as 'world, cosmos, universe' by Bawden (1997). It is also rendered as *kainat, evren* (universe, cosmos) in the Mongolian-Turkish dictionary (Ariunbolor *et al.*, 2008). It is interesting to note that the Mongolian-Russian dictionary (Kruchkin, 2006) offers not only “*мир, свет, вселенная*” (world, universe,

cosmos) but also the expression *ертөнцийн Эзэн* which is translated there as “Господь” (God).

We see that the translator was able to find a word to be able to translate the word *rabb* into Mongolian. However, the plural word in Arabic *al-‘ālamīn* (the worlds) was rendered by *ертөнц* (universe) which in the singular in Mongolian.

مَلِكِ يَوْمِ الدِّينِ
(*Māliki yawmi d-dīn*)

مَلِكِ يَوْمِ الدِّينِ
[<i>Māliki yawmi d-dīn</i>]
Master of the Day of Judgment
Тэр үнэмшлийн өдрийн (ертөнцийн төгсгөлийн) эзэн.

The translation of *مَلِكِ يَوْمِ الدِّينِ* (*māliki yawmi dīn*) in Mongolian as *үнэмшлийн өдрийн (ертөнцийн төгсгөлийн) эзэн* is interesting since the translation uses five words. It is composed of two expressions: *ертөнцийн төгсгөл* (the end of the world) and *үнэмшлийн өдөр* (Master of the Day of Judgment). Under the entry *رَبِّ الْعَالَمِينَ* (*rab-bi l-‘ālamīn*), we have already analyzed the word *rabb* translated as *эзэн* (Lord).

But in the expression *Māliki yawmi d-dīn*, the word *مَلِكِ* (*mālik*) is also translated as *эзэн* (Master). According to the Arabic-English dictionary (Baalbaki, 2001), it is translated as “king, monarch and sovereign”.

The word *ертөнц*, translated as 'world, cosmos, universe' in Bawden's dictionary (1997), occurs in the phrase *ертөнцийн төгсгөл*. We saw it in verse 2 to translate the Arabic word *الْعَالَمِينَ* (*al-‘ālamīn*). The word *төгсгөл* in this expression is translated in the Mongolian-English dictionary¹ as 'end, conclusion and last part'. The Mongolian-Russian dictionary (Kruchkin, 2006) suggests “*конец, завершение, заключение, концовка, финал*” (end, closing, conclusion and end line, final).

The word *يَوْمٍ* (*yawm*) is translated as “day” according to the Arabic-English dictionary (Baalbaki, 2001). It is rendered in Mongolian as *өдөр* (day). This did not pose any specific problem since it is a fairly common word.

The word *الدِّينِ* (*ad-dīn*) can be translated as 'religion, faith, belief' in English according to the Arabic-English dictionary². However, the word *үнэмшил* was used for the translation. This word, which appears in the expression *үнэмшлийн өдөр* (the Day of Judgment), means “belief, trust” according to Bawden's dictionary (1997). The Mongolian-Turkish dictionary (Ariunbolor *et al.*, 2008) suggests “*inanç, güven*” (belief, faith). But it is by “*убеждённость, уверенность*” (confidence, conviction) that this Mongolian word is translated into Russian (Kruchkin, 2006). The word *өдөр* is translated as “day” (Bawden, 1997). The expression *үнэмшлийн өдөр*, which is used for the translation of the expression “the Day of Judgment”, literally means “day of belief”.

We believe that the phrase *ертөнцийн төгсгөл* (the end of the world) was added to the main phrase *үнэмшлийн өдөр* (the Day of Recompense) to make the Mongolian translation clearer.

¹ Ibid, 351

² Ibid, 558

نَعْبُدُ

(Na'budu)

وَإِيَّاكَ نَسْتَعِينُ نَعْبُدُ يَاكَ
['iy-yāka na'budu wa 'iy-yāka nasta 'in]
You 'alone' we worship and You 'alone' we ask for help.
Бид гагцхүү Чам дор сүсэглэн мөргөх бөгөөд зөвхөн Чамаас тусламж гуйна!

The word نَعْبُدُ (*na'budu*), which appears in verse 5 of surah, comes from the verb عَبَدَ (*'abada*) and means “to worship, to adore” according to the Arabic-English dictionary (Baalbaki, 2001). This word is the third person plural conjugation of the present incomplete. This is equivalent to a present or near future in French. The meaning rendered by the Arabic verb (*na'budu*) has been translated into Mongolian by an expression composed of three words.

The first word 'дор' means 'under, bellow' (Bawden, 1997). The second, which is 'сүсэглэх', means 'to worship, to venerate'. Bawden's Mongolian-English dictionary³ renders it as “to revere, to worship, to believe in”. In the Russian dictionary, three verbs are proposed, namely “верить, веровать, суеверить” (to have faith in, to believe, to be superstitious). The Mongolian-Turkish (Ariunbolor *et al.*, 2008) dictionary translates it as “inanmak, iman etmek” (to believe, to worship). The third and last word is “мөргөх” which is translated by Bawden (1997) as “to bow, to pray, to kowtow, to prostrate oneself”. It is translated as “dua etmek, ibadetle meşgul olmak” (to pray, to worship) in the Mongolian-Turkish dictionary.

As we see, the Mongolian language used these three words to render the idea of the Arabic verb which has the meaning of 'to serve' as well as 'to worship'.

الصِّرَاطَ الْمُسْتَقِيمَ

(As-Şirāṭa L-Mustaqīm)

الصِّرَاطَ الْمُسْتَقِيمَ اهْدِنَا
['ihdinā ṣ-ṣirāṭa l-mustaqīm]
Guide us along the Straight Path ,
Биднийг шулуун замаараа хөтлөгтүн.

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ صِرَاطَ
[<i>Şirāṭa l-ladhīna 'an'amta 'alayhim, ghayri l-maghḍūbi 'alayhim wala ḍ-ḍāl-līn</i>]
The Path of those You have blessed-not those You are displeased with, or those who are astray.
Чиний хилэгнэлд өртөгсөд болон төөрөлдөгсдийн замаар бус, Өөрийнхөө хайр ивээлд багтагсадын замаар хөтлөн соёрхогтун.

³ Ibid, p. 314

The word صِرَاطٌ (*ṣirāṭ*) appears in verses 6 and 7 of this surah. First in the expression “*as-ṣirāṭa l-mustaqīm*” which means “the Straight Path” in English and which has been translated into Mongolian as “*шулуун зам*” and then simply as *ṣirāṭ*.

It is translated as 'way, path, road' in the Arabic-English dictionary (Baalbaki, 2001). Bawden's dictionary (1997) translates the word *зам* as 'way, road, route'. It also translates the word *замаар* as 'by way of, through'⁴. As for Lessing (2013), he gives “road, route, way, pass”. Neither of these two dictionaries offer 'path'. It is translated as 'yol' (way) in the Mongolian-Turkish dictionary (Ariunbolor *et al.*, 2008) and as 'дорога, нумь' (way, road) in the Mongolian-Russian dictionary (Kruchkin, 2006).

The adjective الْمُسْتَقِيمُ (*mustaqīm*) of the expression “*as-ṣirāṭa l-mustaqīm*” means “straight, direct, right, correct, honest, just” according to the Arabic-English dictionary (Baalbaki, 2001). It is translated into Mongolian as *шулуун* (straight), used in the expression “*шулуун зам*”. It is also this translation that is given in Bawden's dictionary (1997). The Mongolian-Turkish dictionary (Ariunbolor *et al.*, 2008) suggests “*düz, dos doğru, düzgün*” (straight, honest and decent). This dictionary also gives the expression “*шулуун зам*” and translates it as “*düz yol, düzgün*” (straight way, honest). As for the Mongolian-Russian dictionary (Kruchkin, 2006), it translates this adjective as “*прямой*” (straight) and also gives the expression “*шулуун зам*” by translating it as *прямая дорога* (straight way).

The Mongolian translation of verse 7 uses the word *зам* twice, while in Arabic and English the word is used only once. This translation failed to convey the meaning of *mustaqīm* which is both “direct” and “honest”.

3. Conclusion

As we have seen by analyzing only the religious terms of a single surah translated from Arabic into Mongolian, the translator sometimes encountered difficulties in rendering the nuances and specificities of the Arabic language. Sometimes he used expressions composed of a few words in order to render an idea expressed with a single word in Arabic, such as in the term 'Master of the Day of Judgment'. This could be explained by religious differences and the presence of Buddhism which does not have the same reference points. However, these are the first attempts to translate the Quran in Mongolia. We believe that this translation could be revised in the years to come if the country decides to have other translations. The practice exists for other languages where the Quran is often translated in somewhat different ways while keeping the same overall meaning. Translators can take inspiration from the translation of the Bible into Mongolian to translate certain religious notions, as is the case for the translation of the word “Lord”. In the future, further research may be devoted to the analysis of other surahs or specific terms of the Quran.

⁴ Ibid, p. 168

Pictures of the surah *Al-Fatiḥah* (سُورَةُ الْفَاتِحَةِ)

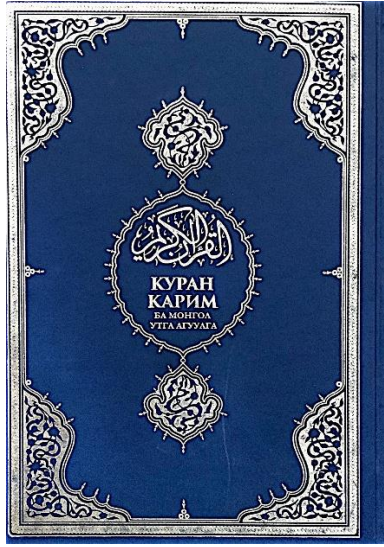


Figure 1. Mongolian Translation of the Quran used in this article

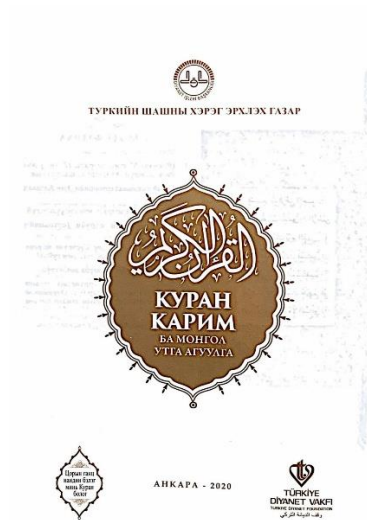


Figure 2. First page of the Mongolian Translation of the Quran used in this article



Figure 3. The Surah Al-Fatiḥah of the Mongolian Translation of the Quran used in this article

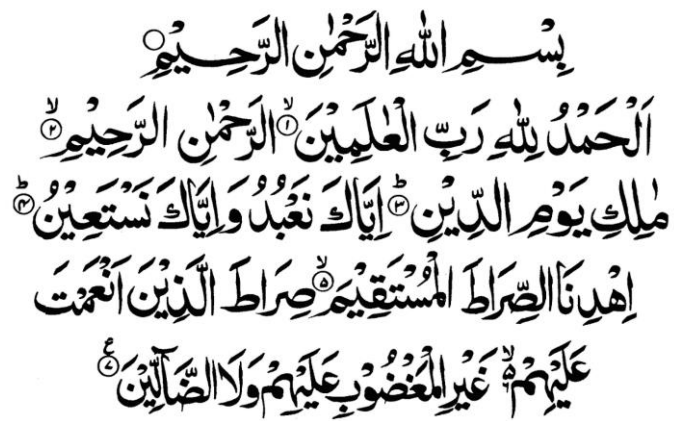


Figure 4. Calligraphy of the Surah Al-Fatiḥah



Figure 5: Calligraphy of the Surah Al-Fatiḥah

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