AN ANALYSIS ON THE TRANSLATION QUALITY OF “SURAH YÂSÎN”

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2010
AN ANALYSIS ON THE TRANSLATION QUALITY OF “SURAH YÂSÎN”

A Thesis
Submitted to Adab and Humanities Faculty
In Partial Fulfillment of the Requirements for The Degree of Strata one

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The research concerns on the translation study. In this research, the writer focuses the analysis on the translation procedure or strategy. The object of research, he chooses Surah Yaasin English translation translated by Maulana Muhammad Ali and M. Taqiuddin al-Hilali (MTH) & M. Muhsin Khan (MMK).

The writer uses qualitative descriptive method. He analyzes the translation by reading the source language and than comparing both of translations to find a word, diction and sentence that relate to translation procedure. The next step after the writer finds the data; he organizes and classifies the data according to what kind of the procedure based on the theory of the translation is.

In theoretical framework the translation procedures are proposed by Zuchriridin & Sugeng and Carford, the writer finds one main of translation procedure that is used by Maulana Muhammad Ali is Full Translation while MTH & MMK use additional translation procedure in translating Surah Yaasin.
APPROVEMENT

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LEGALIZATION

The thesis entitled “AN ANALYSIS ON THE TRANSLATION QUALITY OF “SURAH YÂSÎN” has been defended before the Letters and Humanities Faculty’s Examination Committee on 14 May 2010. The thesis has already been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, 14 May 2010

The Examination Committee

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DECLARATION

I hereby declare that this submission is my own and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other institute of degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, 14 May 2010

Ahmad Luthfi
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Jakarta, 25 November 2009

Ahmad Luthfi
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SYNOPSIS OF A THESIS

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ABSTRACT


The research concerns on the translation study. In this research, the writer focuses the analysis on the translation procedure or strategy. The object of research, he chooses the Qur'an English translation translated by Maulana Muhammad Ali and M. Taqiuddin al-Hilali & M. Muhsin Khan (MTH & MMK).

The writer uses qualitative descriptive method. He analyzes the translation by reading the source language and than comparing both of translations to find a word, diction and sentence that relate to translation procedure. The next step after the writer finds the data; he organizes and classifies the data according to what kind of the procedure based on the theory of the translation is.

In this research, from five of translation procedures in theoretical framework, the writer finds one main of translation procedure that is used by Maulana Muhammad Ali is Full Translation while MTH & MMK use additional translation procedure in translating Surah Yaasin.
A. Background of Study

The Qur’an was revealed to the prophet Muhammad (PBUH) in Arabic language. This phenomenon was a social necessity for the felicity of the message and the mission of Islam, especially for conversation in the conveyance of his message. The mission of our messenger was the entire humanity. The development of an Islamic state was in a direction of revitalizing of Islam. Islam is the recognized and the promised religion of Allah. The knowledge of Islamic principles and foundations will not only be accomplished if the Qur’an is understood in the original language in which it was revealed.\footnote{Thameem Ushama, \textit{The Methodologies of the Qur’anic Exegesis}, (Kuala Lumpur: AS Noordien, 1995) p. 112-113}

Almost all languages spoken by Muslims have translation of the Qur’an with them. Usually, the text is printed along with the translation if the language is undeveloped, many of the Arabic words of the Qur’an are taken to enrich other languages. Event in developed languages such as Persian, Turkish, and Urdu, the introduction of religious term from Arabic gave a body of words which were common to the whole of Islamic world. The Arabic words have been borrowed and used in other languages gladly.\footnote{Abdullah Yusuf Ali, \textit{Holy Qur’an, Translation and Commentary}, (Maryland: Amanah Corporation, 1997), p. xii}

The Qur’an was translated into English language and published several times by many translators. The first English translation was carried out by Alexander Ross from French version. The next English translation was published in 1688 from
London with its second edition in 1806 and the third one in 1969 but from the United State.\textsuperscript{3} The language of the Qur’an is very rich, so every language that is translating Qur’an surely will find difficulties. According to Nurcholis Madjid, English language is the best language to translate Qur’an because English has rich vocabulary. So lot of the nuances are moved from the original even through can not be as perfect as possible.\textsuperscript{4}

Those matters are caused by several things such as; the Qur’an is the word of Allah (god) in Arabic language form and there are many differentiations of social culture between Arabic and English. In this case, the translator should work hard to get a good translation. So, the important one for the translator, he has to master both languages and procedures of translation.

One of Arabic-English translations is Qur’an. In this analysis, the writer wants to compare the holy Qur’an Arabic text English translation of Maulana Muammad Ali and Muhammad Taqiuddin al-Hilai & Muhammad Muhsin Khan (MTH & MMK) versions, in their translation, there are many differentiations in using the dictions, for example; in the 1\textsuperscript{st} verse of \textit{Surah Yaasin} Maulana M. Ali translated “Yaasin” into “O! Man” but MTH & MMK has translated “Yaasin” into “Yaasin” there is no change, and another example; in the 2\textsuperscript{nd} verse of \textit{Surah Yaasin}, Maulana translated into “\textit{By the Qur’an Full of Wisdom}!” but Fahd translated it into, “\textit{By the Qur’an, Full of Wisdom} (i.e. full of laws, evidences, and proofs), with any

\textsuperscript{3} Ibid, p. xii
\textsuperscript{4} Nurcholis Majid, \textit{Atas Nama Pengalaman, Beragama dan Berbangsa dimasa Transisi}, (Jakarta: Paramadina, 2002), p. 196
interpretation and addition” of course, both of them have some argumentations to explain their translations. Moreover, the writer has evaluated more aspects, like; the dictions, linguistic, and meaning of text. Actually, each translator has different skill in translating Qur’an depend on their mother tongue.

Based on the information above, the writer wants to know and compare the translation of Maulana M. Ali and MTH & MMK versions. How do the three translators translate the verses of Surah Yaasin? Have the source and target language got an accuracy diction and meaning? Does the translator express the meaning naturally in English? Does the translator add or omit source language?

B. Research Methodology

The writer uses the research method is qualitative descriptive method, which tries to analyze how the procedure of the translation that used by the translator, and also to know the accuracy of the dictions and meaning used by them. By reading the original text and then compared to its translation. Then he looks up a reliable dictionary to find out whether the diction and meaning is correct or not.

The study uses the writer himself as an instrument by reading and comparing the diction and meaning in the original text of Surah Yaasin. The unit analysis in this research is Surah Yaasin English Translation by Maulana Muhammad Ali and MTH & MMK versions.
C. The Theories

There are two kinds to translate Qur’an:

1. at-Tarjamah al-Harfiyyah (Literal Translation)

The Qur’an is the inimitable speech of Allah with His own words whose recitation is considered as an act of devotion (ibadah). Nobody could advocate the translation of the Qur’an as the word of Allah. Indeed Allah did not speak except what we recite in Arabic. Inimitability (i’jaz) is in fact not realized in the translation, because it is specific to the revelation of Allah only in Arabic language. The Qur’an in Arabic only is an act of devotion upon its recitation with His words and alphabets and the arrangement of the Qur’an. Scholars give an opinion that since the Qur’an has been revealed in Arabic language, any translation of it will not be the word of Allah. Based on this discussion, it has been concluded by some ulama that the literal translation is not permissible.

2. at-Tarjamah al-Ma’nawiyyah (Semantic Translation)

At-Tarjamah al-Ma’nawiyyah is not the subject which cannot be easily accomplished, in view of the fact that there is not a single language corresponding to Arabic language in terms of its words on the designated meaning according to ulama of rhetoric and other leading personalities.5

The original meaning is possible to transfer to another language. Al- Sathibi mentioned on the conformity of the original meaning and the secondary meaning.

5 I Manna Qattan, Mabahith fi’ ulumil al-Qur’an, (Beirut: Muwassat al- Risalah, 1983), p. 314
Then he said “Certainly translation of the Qur’an on the first phase- means the perusal of its original meaning possible”. From his view point, the interpretation of the Qur’an is genuine and authentic and explanation of its meaning for the public and those who have no understanding to strengthen and to obtain its meanings. That was declared permissible unanimously by the Islamic ummah.

Translation of the Qur’an in this sense is permitted by the ulama. However, it is obligatory upon Muslims to convey the da’wah (invitation) of Allah as Muhammad Ali al Sabuni says, without translation it is not possible to make people realize and discover the greatness and supremacy of the shari’ah, consciousness of the religion (ad-din) and beauty of the Quran. Allah tells the truth and guides people towards straight path (Shirat al- Mustaqim). There are some strategies in semantic translation and types of translation such as:

1. **Borrowing** is one of translation strategy that brings SL to the TL. Borrowing is strategy or procedure to adopt SL when TL has no equivalent for the SL. For example as an Arabic word, “اِدِيْوَلُوجِي” adopted from English language, that is “ideology”.

2. **Addition**, this strategy is used to help when translation that had the related with the technique, the culture and others. Example:

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6 Ibid., 315
ومن الناس من يشري نفسه ابتهاء مرضاته الله ( البقرة: 207)

“And there is the type of man who gives his life to earn the

pleasure”.  

3. *Omission* or *Deletion* this means there is no translation in SL to TL.


TL: “just like her mother. “She whispered”.

1. *Modulation* entails a change in lexical elements, a shift in the point of view.

Modulation and transposition are two main processes in translation. Both may take place at the same time. 

Example:

   a. SL: I broke my leg
   
   TL: kakiku patah

   b. وَمِن أَظَلَمْ مَن مَنْ عَمِّي مِنْ جَانَبِهِ الله ( البقرة : 114) 

   "And who is more unjust than he who forbids than in places for the worship of Allah”.

5. *Transliteration* is the process of rendering the letters of one alphabet into the letters of another with the different alphabetical system. The examples in some verses like;

   "Alif Lam mim"

alm (1)

---

"And He taught Adam names” وعلم عادم الاسماه كلها (31)

There are also two types of translation in the book of "a Linguistic Theory of Translation" that written by Catford such as:

1. **Full Translation**, in a full translation the entire text is submitted to the translation process: that is, every part of the SL text is replaced by TL text material.

2. **Partial Translation**, in a partial translation, some part or parts of the SL text are left untranslated: there are simply transferred to and incorporated in the TL text. 8

### D. The Analysis of Surah Yaasin

1. **The First verse of Surah Yaasin**

   “O Man”, (Maulana’s translation)

   “Ya-sin” [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]. (MTH & MMK’s translation) (Yaasin: 1st)

   In the first verse of Yaasin, most of Ulama said that this verse is a kind of **Ayat al-Mutasyabihat**. It means that no one knows its real meaning and only Allah himself knows its meaning. Maulana translates this verse with “O man”. He uses Modulation strategies to entails a change in lexical elements, a shift in the point of view, while MTH & MMK translate Yaasin into “Yaasin” as most of ulamas’ consensuses because this verse is a kind of **ayat al-mutasyabihat** (only Allah himself

---

knows it’s real meaning). He also uses addition and transliterations strategies in translating this verse as explanation and clarification of the verse to make the meaning of messages in the Qur’an be easily understood.

2. The Second verse of Surah Yaasin

“By the Qur’an, full of Wisdom” (Maulana’s Translation)

“This is the Qur’an full of Wisdom (i.e. full of law, evidences, and proofs)”, (MTH & MMK’s Translation) (Yaasin: 2nd)

This verses as that the best credentials that are revealed to the holy prophet: the heroic unselfish life which he led (on a Straight Way). The appeal is, therefore, made on the testimony of these two facts. In Tafsier Ibnu Katsir, Ibnu Katsir interprets this verse that the Qur’an does not absolutely consist evil in all contains of Qur’an.

When the writer looks out Maulana’s translation, he uses full translation in translating this verse. While MTH & MMK use addition strategies in translating this verse by giving an addition in their translation. In translating the diction “Al-Hakiim”, MTH & MMK explain and clarify this verse to give more information to the reader into “full of laws, evidences and proofs”. Although in Maulana’s translation there is not an addition in translating SL, but both of the meaning of message in TL of their translations can be understood as MTH & MMK’s translation. While the writer sees the continuous of their translation in translating name of Allah, they use superlative
degree different from Maulana’s translation. When the writer analyzes deeply, although different versions but their translation still can be understood by the readers.

3. The Fifth verse of Surah Yaasin

“’A revelation of the mighty, the Merciful’, (Maulana’s Transalation)
“(this is revelation) sent down by the All mighty, the most Merciful”,
(MTH & MMK’s Translation) (Yaasin: 5th)

In this ayah, there are many different translation results in using the diction such as “tanzil”: it can be translated into “sent by, sent down, and revelation. In Maulana’s version, tanzil is translated with “A Revelation”, but in the names of Allah (asma al-Husna) “al-Aziiz and ar-Rahiim” are translated without superlative degree, Maulana only uses the diction “The Mighty and the Merciful”, and uses full translation type in translating those. It is rather different from MTH & MMK’s version. In their version, the word tanzil is translated with “Sent down”, but he gives an additional sentence “this is Revelation” before “Sent down. The writer concludes although the translators use the different dictons in translating Tanzil, but the meaning in source language can still be understood because the dictons “revelation and sent down” in translating Tanzil are still the short interpretation.

4. The Thirteenth verse of Surah Yaasin

“And set out to them a parable of the people of the town, when apostles come to it”. (Maulana’s Transalation)
“And put forward to them similitude: the (story of the) dwellers of the town [it is said that the town was Antioch (Antakiya)]” (MTH & MMK’s translation) (Yaasin: 13th)

In Maulana’s translation, that verse is translated “And set out to them a parable of the people of the town, when apostles come to it”. After the writer analyzes this verse, Maulana uses full translation type. Based on theory of Full translation, he translates it as its source language. While MTH & MMK translate this verse into “And put forward to them similitude: the (story of the) dwellers of the town [it is said that the town was Antioch (Antakiya)]”. He uses addition in semantic strategies to give more information and explanation to make the meaning of the Qur’an can be understood easily especially to the non-Muslims in understanding the message of Islam that contains in the Qur’an.

5. The Twenty verse of Surah Yaasin

"And from the remote part of the city there a come man running. He said: O my people follow the apostles”. (Maulana's translation)
"And there come a man running from the farthest part of the town. He said: “O my people! Obey the messengers” (MTH & MMK's translation) (Yaasin: 20th)

The verse above uses the diction al-Madiinah, but in 13th of Yaasin it is described the location of people who lived in one place uses the diction al-Qoryah: the meaning is city or town. Although in using this word, Madinah commonly means village (small town). The word madinah can be defined by great city. Literally it means the development place; therefore, the prophet Muhammad names this place with al-Madiinah as place of his hijrah in order that there are many new
developments in all aspect in it. The diction *al-Madiinah* indicates that this place is wide and big. Using the word *Aqsoo*, it means the farthest places from the cities.

He translates it into *"And from the remote part of the city there a come man running. He said: O my people follow the apostles"*. As well- known, the roles of syntax in Arabic language are different from English language. In Arabic language a sentence (*al-jumlah* or *al-kalimah*) must consist in verb (*fi'il, fa'il* and *ma'fu*) but in a part of speech comprises *fi'il, isim* and *huruf*.

Firstly, Maulana does not translate it as its source language above. He knows that the first word in the source language is *jaa'a* (verb) but Maulana translates the second word in that verse firstly, so the verb *Jaa'a* becomes the last sentence. The word *ith'abiuu* is taken from the word *It'thaba'a-yathabiu'. The meaning of word of this verse is obedience (to the laws and attitudes of Islam that is brought by Muhammad) but if in English it can be translated into *follow* as Maulana's translation. When the writer sees MTH & MMK's translation, it is translated with full translation because their translation is as the source language different from Maulana's translation in translating the *ith'abiusu* into *obey* as the interpretations the words follow. Although their translations are different but the readers are still able to understand the meaning in the source language clearly.
6. The Fifty fifth, Fifty sixth, and Fifty seventh verses of Surah Yaasin

"Surely the owners of the garden are on that day in a happy occupation". (Maulana's translation)
"Verily, the dwellers of the paradise, that day, will be busy with joyful things". (MTH & MMK's translation) (Yaasin: 55th)
"They and their wives are in shades, reclining on raised couches". (Maulana's translation)
"They and their wives are will be in pleasant shade, reclining on thrones". (MTH & MMK's translation) (Yaasin: 56th)
"They have fruits therein, and they have what ever they desire". (Maulana's translation)
"They will have therein, fruits (of all kinds) and all that they ask for". (MTH & MMK's translation) (Yaasin: 57th)

In the 55th verse of Yaasin, Maulana and MTH & MMK use modulation strategies in translating this verse to shift the point of view in the source language. The differentiations between two translations are in using the diction jannah. In Arabic language, jannah means "one a pleasant place that provided and given by Allah to the pious persons or fear persons (muttaqun) to Allah". Maulana translates jannah into garden, when the writer sees in the oxford dictionary; it means "a piece of land next to or around your house where you can grow flowers, fruits, vegetables, etc, usually with an area and grass". It's very far from a message that delivered in the source language, because the word garden in Arabic language is bustaan not jannah. If the writer compares with MTH & MMK's translation, it is different. They use paradise as the jannah diction, paradise in oxford dictionary means "(in some religions) a perfect place where people go when they die, extremely beautiful and that seems perfect, and particular activities that done by persons". After the writer compares and analyzes both of translations, the writer understands what is Maulana's
means in using garden in translating the word jannah, of course, MTH & MMK's diction is more perfect and accurate than Maulana's in using the diction jannah into paradise and the readers can take the meaning and message clearly.

In the 56 and 57 verses of Yaasin, Maulana and MTH & MMK translate those verses by using a full translation type because their translations are the same as the source language. It is only to remove the meaning of the message in the source language and the readers are able to understand what they mean. When the writer analyzes the diction of muthakiuun, both of their dictions are different but still reliable. When the writer analyzes deeply the diction muthakiuun, Maulana uses couches, but MTH & MMK use thrones. In the oxford dictionary, both of the dictions mean "special place or position, along comfortable seat for two or more people". Based on the writer’s analysis, both of their translations are reliable and the meaning and the message of the target language can be understood clearly.

7. The Fifty eighth and Fifty ninth verses of Surah Yaasin

"Peace! A word from Merciful Lord". (Maulana's translation) "(It will be said to them): Salam (peace be on you) a word from the Lord (Allah), Most Merciful. (MTH & MMK's translation) (Yaasin: 58th) "And withdraw to-day, O guilty ones!" (Maulana's translation) "(He will be said): And O you Mujrimun (criminals, polytheists, sinners, disbelievers in the Islamic monotheism, wicked evil ones)! Get you apart this Day (from the believers)". (MTH & MMK's translation) (Yaasin: 59th)
In these verses, Maulana uses Full translation in translating both of verses. He uses simple dictions and words but MTH & MMK use addition and transliteration strategies in translating those verses. In Maulana's translation result, the TL as the source language is without any addition or explanation. He translates rahīm (name of Allah) without using the Article and superlative form to indicate that this word is as Allah's name (God) as the King of Universe who has Powerful. In MTH & MMK’s translation, they add and transliterate the words and sentences as clarification and explanation to make the readers understanding the verse easily, like in translating salām (peace be on you), mujrimuun (criminals, polytheists, sinners, disbelievers in the Islamic monotheism, wicked evil ones). He also uses the article and superlative form in translating rahīm to make the meaning and message more perfect and accurate in the target language as in the source language and short interpretation.

7. The Sixty third and sixty forth verse of Surah Yaasin

"This is the hell which you were promised", (Maulana's translation) "This is Hell which you were promised!" (MTH & MMK's translation) (Yaasin: 63th)

"Enter it this day because you disbelieved", (Maulana's translation) "Burn therein this Day, for that you used to disbelieve", (MTH & MMK's translation) (Yaasin: 64th)

After the writer compares those two translation results, the translators use full translation in translating these verses because their translations are the same as the source language without any deletion and addition. Although their translations are the same types, but they always have differences in choosing the diction. In the word
"islawhaa", Maulana translates it into "enter it" but MTH & MMK translate it into "burn therein". Even thought their translation has different dictions, but both of those dictions are still in accurate diction and the readers are still able to understand the original meaning and message as in short interpretation and source language.

8. The Sixty fifth verse of Surah Yaasin

"That day We seal their mouths, and their hands will speak to Us, and their feet will bear witness as to what they earned" (Maulana's translation).
"This Day, We shall Seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness)". [tafsier at-tabari](MTH & MMK's translation) (Yaasin: 65th)

In this verse, Maulana uses full translation, but MTH & MMK use addition translation such as "(It is said that one's left thigh will be the first to bear the witness)". Maulana's and MTH & MMK's translations are still able to be understood and there are no significant differences that are able to influence the meaning and message that will be delivered in this verse.

9. The Seventy ninth verse of Surah Yaasin

"Say: He will give life to them, Who brought them into existence at first, and He is Knower of all creation," (Maulana's translation)
"Say: (O Muhammad) “He will give life to them who created them for the first time! And He is All-knower of every creation!” (MTH & MMK's translation) (Yaasin: 79th)
After the writer compares both of translation, Maulana uses full translation and MTH & MMK use addition strategies in translating it. When Maunala translates it, after *fiila amr* (imperative verb) he does not give the addition as MTH & MMK's translation "O Muhammad" because in Arabic language *adhamir mustatir* (pronoun refer to) must be clear to whom it refers to: because it will misinterpreted the verse. Event thought their translations are different but the meanings of translation are still able to be understood by the readers as in the short interpretation above.

10. The Eighty First and Eighty second verses of Surah Yaasin

"It is not He who created the heavens and the earth able to create the like of them? Yea! And He is the creator (of all), the knower". (Maulana's translation)

"Is not He who created the heavens and the earth, able to create the like of them? Yes; indeed! He is the All-knowing supreme creator". (MTH & MMK's translation) (Yaasin: 81st)

"His command, when He intends anything, is only to say to it, Be and it is". (Maulana's translation)

"Verily, His command, when he intends a thing, is only that He says to it, "Be" and it is!" (MTH & MMK's translation) (Yaasin: 82nd)

In these verses 81-82, Allah gives the argumentation to the men who doubt His all-Mighty. Those verses above explain whether they lose their senses until they do not realize His Mighty who created the heavens with the containing of it and the earth with kinds of humans being and also with kinds of the occupants in it. Without waiting their answer, this verse has already answered their reluctant to his God, Allah answers this verse as *mukmin* (the believer) answered; *yes, absolutely, Allah is the all Mighty and He is as the Creator and the all Knower everything*. He doesn't need the
time and the particle to create the creatures or to make some thing, but he only says to it, "Be" and it is!" (Become a thing what He wants to create).

The word amru is taken from the word amr. It means order and also it can mean a condition. Based on ulama consensus, this verse tells about the Mighty of Allah that can not be described with the words. Thahir ibn Asyur interprets the word amr into condition because the context of this verse is more suitable to understand the doubtful of disbelievers (musyrikiin) to Allah's Mighty.

Allah said; kun faya kuun'; it gives the illustration: if He will, it will be there suddenly and fast, as quickly as the word kun but more fast than it. Actually He does not need the word kun to create the creatures. The Answers of the Qur'an above become the extraordinary of the Qur'an with the Filisof al-Kindi. These ulama wrote: "that none of human being who has this falsafah, and able to collect the information and speech as many of words in the verse above.

In these verses, the translators translated the verses by using full translation strategies. The translators used simple words as the source language. There is not significant difference in the results of both translations.

11. The Eighty third verse of Surah Yaasin

"So glory be to Him in whose hand is the Kingdom of all things! And to Him you will be returned". (Maulana's translation)
"So glorified is He and exalted above all that they associate with Him, and in whose hands in the domination of all things: and to Him you shall be returned". (MTH & MMK's translation) (Yaasin: 83rd)
The first of this surah talks about the Qur'an and the holy prophet Muhammad, as the guidance and warning to the people who disbelieve about the truth of Qur'an, the coming of the holy prophet Muhammad, day of resurrections and also especially to the monotheism of Allah. In the end of this surah, Allah commands the prophet Muhammad to warn the disbeliever, and the end of this verse talks about the purity of Allah’s characters, his things and actions, that all human beings will be back to Him to get the rewards and punishments in hereafter.

In the last verse of surah Yaasin, Maulana uses full translation in translating this verse as the source language in the Qur'an while MTH & MMK's translation use addition strategies in translating this verse, it can be proved with the way that they translate the word subhaana (tasbih), they add some sentences to explain the meaning of this word (tasbih) like these words, "So glorified is He (and exalted above all that they associate with Him)", while Maulana translates only with the words "So glory be to Him". There is not any addition after these words. In translating the diction mulk, they have differentiations in using the diction, Maulana uses "the Kingdom" while MTH & MMK use the diction "the Domination". The write finds out one by one the real meaning the Kingdom in the oxford dictionary means "a country ruled by a king or queen or the king of God (heaven)". The meaning of the Domination in Hassan Shadily and John M. Echols dictionary is "who has great authority and or who has powerful" after comparing both of dictions. The writer concludes that both of the dictions are still able to be used because the meaning of those dictions does not make
the contain of the message meaning in the source language lose and it can be understood by the readers easily as the short interpretation above.

**12. The Different Translation of Maulana M. Ali and M. Taqiuddin Al-Hilali & M. Mussin Khan**

<table>
<thead>
<tr>
<th>No</th>
<th>Maulana Muhammad Ali</th>
<th>M. Taqiuddin &amp; M. Muhsin Khan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Easily understood by a person who has known the Arabic language because the translator only uses simple sentences in translating each verse of Qur'an.</td>
<td>They use a semantic translation (tarjama al-ma`nawiyah) and formal translation in translating the Qur'an.</td>
</tr>
<tr>
<td>2</td>
<td>He gives a lot of evidences with the footnotes below the Qur'an.</td>
<td>The Arabian translators, who know more about the Arabian culture and language of the Qur'an, are graduated from Islamic university in east center.</td>
</tr>
<tr>
<td>3</td>
<td>He translated the Qur'an alone</td>
<td>They translate together with his team in translating the Holy Qur'an.</td>
</tr>
<tr>
<td>4</td>
<td>He doesn’t give an addition in his translation.</td>
<td>They give additions in some verses and words as the explanation, clarification, and interpretation to make the readers understand the target language more easily.</td>
</tr>
</tbody>
</table>

**E. Conclusion**

The Qur'an's text is rich liturgical, emotive and cultural key expression that are lacking in the TL. It is not easy to find parallel English expressions because the two languages are diverse linguistically and culturally. Audience’s expectations cannot be met without some kind of distortion. The Qur'an distinctive sociolinguistic constraints are, therefore, serious impediments to comprehension. The translator's
creativity is tied to the SL linguistic and cultural norms. Paraphrase, through domestication, transposition or dynamic equivalence, may be the solution, but it robs the Qur'anic text of its distinctive religious character.

After analyzing and comparing Maulana's and M. Taqiuddin al-Hilali & M. Muhsin Khan’s translations in surah Yaasin, the writer concludes that all of them have different skills in translating surah Yaasin. The writer finds a lot of differences in their translations. For example, Maulana uses the simple sentences in translating surah Yaasin. It means that he uses full translation because SL is as the original text; While MTH & MMK use additional strategies in translating surah Yaasin to give more information, explanation, and interpretation to the readers clearly in order to make easy in understanding the meaning messages in surah Yaasin.

Maulana translates only from the textual dictions aspect, but MTH & MMK translate the diction in English as the context of another sentences or verses. Even thought Maulana uses textual translation, the writer does not find a lot of differentiations in the target language. The writer realizes that the differentiation of their translation strategies because of the different background of education, culture and geography of their live in.
References:


CHAPTER I

INTRODUCTION

A. Background of Study

The Qur’an was revealed to the prophet Muhammad (PBUH) in Arabic language. This phenomenon was a social necessity for the felicity of the message and the mission of Islam, especially for conversation in the conveyance of his message. The mission of our messenger was the entire humanity. The Qur’an had proclaimed it:

“Say’ (O Muhammad) O mankind! Verily, I am sent to you all, as the messenger of Allah, to whom belongs the dominion of the heavens and the earth, there is no god but He: it is He that grivets both life and death so believe in Allah and His apostle, the unlettered prophet, who believeth in Allah and His words: follow Him, that (so) that may be guided” (al-Araaf:158).

The nucleus of an Islamic state was developed in the Arabian Peninsula. Undoubtedly, the language was revived and animated with the life of the ummah. The development of an Islamic state was in a direction of revitalizing of Islam. Islam is the recognized and the promised religion of Allah. The knowledge of Islamic principles and foundations will not only be accomplished if the Qur’an is understood in the original language in which it was revealed.¹

Almost all languages spoken by Muslims have translation of the Qur’an with them. Usually, the text is printed along with the translation if the language is

¹Thameem Ushama, The Methodologies of the Qur’anic Exegesis, (Kuala Lumpur: AS Noordin, 1995) p. 112-113
undeveloped, many of the Arabic words of the Qur’an are taken to enrich other languages. Event in developed languages such as Persian, Turkish, and Urdu, the introduction of religious term from Arabic gave a body of words which were common to the whole of Islamic world. The Arabic words have been borrowed and used in other languages gladly.²

The Qur’an was translated into English language and published several times by many translators. The first English translation was carried out by Alexander Ross from French version. The next English translation was published in 1688 from London with its second edition in 1806 and the third one in 1969 but from the United State.³

There is an effort among the Islamic scholars to translate the holy Qur’an into English language. It is caused by the wide spreading of wrong view about Qur’an which is caused by the orientalists to divert the teaching and the real context of the Qur’an or other reasons like; misinterpretation and misunderstand because of limited of their knowledge about the Arabic language in Qur’an.

The language of the Qur’an is very rich, so every language that is translating Qur’an surely will find difficulties. According to Nurcholis Madjid, English language is the best language to translate Qur’an because English has rich vocabulary. So lot of

³ Ibid, p. xii
the nuances are moved from the original even through can not be as perfect as possible.\textsuperscript{4}

“Arabic as a great world language spoken by some hundred millions of people over the enormous area from Morocco to the Persian Gulf and attested in literature for nearly a millennium and a half, offer a bewail daring range of variation. First there is the classical written language extending from pre-Islamic poetry to modern technical journals: this variety shows essentially the same sound system and morphology but with considerable variation in vocabulary, syntax, and form of discourse. Next there is colloquial Arabic, the chain of regional dialect which constitutes the Arab’s mother tongue today”.\textsuperscript{5}

Those matters are caused by several things such as; the Qur’an is the word of Allah (god) in Arabic language form and there are many differentiations of social culture between Arabic and English. In this case, the translator should work hard to get a good translation. So, the important one for the translator, he has to master both languages and procedures of translation.

One of Arabic-English translations is Qur’an. In this analysis, the writer wants to compare the holy Qur’an Arabic text English translation of Maulana Muammad Ali and Muhammad Taquuddin al-Hilai & Muhammad Muhsin Khan (MTH & MMK) versions, in their translation, there are many differentiations in using the dicctions, for example; in the 1\textsuperscript{st} verse of Surah Yaasin Maulana M. Ali translated “Yaasin” into “O! Man” but MTH & MMK has translated “Yaasin” into “Yaasin” there is no change, and another example; in the 2\textsuperscript{nd} verse of Surah Yaasin, Maulana

\textsuperscript{4} Nurcholis Majdid, \textit{Atas Nama Pengalaman, Beragama dan Berbangsa dimasa Transisi}, (Jakarta: Paramadina, 2002), p. 196
\textsuperscript{5} J. B. Pride and Janet Holmes, \textit{Sociolinguistics} (Canada: Penguin Education,…..), p. 166
translated into “By the Qur’an Full of Wisdom!” but Fahd translated it into, “By the Qur’an, Full of Wisdom (i.e. full of laws, evidences, and proofs), with any interpretation and addition” of course, both of them have some argumentations to explain their translations. Moreover, the writer has evaluated more aspects, like; the dictions, linguistic, and meaning of text. Actually, each translator has different skill in translating Qur’an depend on their mother tongue.

Based on the information above, the writer wants to know and compare the translation of Maulana M. Ali and MTH & MMK versions. How do the three translators translate the verses of Surah Yaasin? Have the source and target language got an accuracy dictions and meaning? Does the translator express the meaning naturally in English? Does the translator add or omit source language?

B. Focus of Study

In this research, the writer discusses the diction and meaning in sentences which relates to the translation procedure. To make it easier, the writer does not analyze the whole of Qur’an and Yaasin verses, but only in the main theme of Yaasin.

C. Research Question

The research questions based on the problem that will be discussed deeply are:

1. What kinds of translation strategies are used by Maulana and MHT & MMK in translating Surah Yaasin?
2. How is the accuracy of the meaning in the target language used by Maulana Muhammad Ali and MTH & MMK?

D. Object of Study

This research aims to find out any kind of the differences of the translation procedures which are translated by them in using the diction and meaning of text and also to find out which one is the comprehensible translation.

E. Significances of Study

The writer hopes this research will be advantageous to the writer himself and to all readers. Based on social cultural development, thus the writer wants to know how the translator used the translation procedure in translating *Yaasin*.

The writer hopes this research can give a contribution to others especially for culture and language studies. The writer realizes that in studying linguistic and translation there are many interesting things that need to be researched. Some of them are the diction and meaning of the text.

Finally, the writer hopes the result of this research is able to enrich the reader’s knowledge especially in translation.
F. Research Methodology

1. Research Method

The writer uses the research method is qualitative descriptive method, which tries to analyze how the procedure of the translation that used by the translator, and also to know the accuracy of the dictions and meaning used by them.

2. Data Analysis

The writer analyzes the data by using comparative analysis. By reading the original text and then compared to its translation. Then he looks up a reliable dictionary to find out whether the diction and meaning is correct or not. And also he finds out if there is addition or reduction done by the translator.

3. The Instrument

The study uses the writer himself as an instrument by reading and comparing the diction and meaning in the original text of Surah Yaasin.

4. The Unit of Analysis

The unit analysis in this research is Surah Yaasin English Translation by Maulana Muhammad Ali and MTH & MMK versions.
5. The Time and Place

The study starts from March, 1 2009 to May, 14 2010, at English Letters Department, Faculty of Adab and Humanities, “Syarif Hidayatullah” State Islamic University Jakarta.
CHAPTER II
THEORETICAL FRAMEWORK

A. The Meaning of Translation

The theory of translation is concerned with a certain type of relation between languages and is consequently a branch of comparative linguistics. Translation equivalences may be set up, and translation performed, between any pair of languages or dialects related or unrelated and with any kind of spatial, temporal, social or other relationship between them.6

Richard has said, that translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form, whether the languages have established orthographies or do not have such standardization or whether one or both language is based on signs, as with sign languages of the deaf.7 Nida and Taber have defined that translation is consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.8

Translation of is often thought to be primarily about words, and their means, what the word in the source language text mean, and what words in the target language will be capture or convey that meaning.

Whether translating is to be regarded a science depends on the meaning given to translation. If by translating refers only to the actual process of reproducing the message of language A, to the forms required by language B, then it is not a science. However, the activity involved in such Interlingua communication can certainly be made the subject of scientific inquiry. An act of verbal communication is not science, but speech itself may become the object of the scientific analysis, description and explanation. The emphasis on scientific basis for translating and interpreting result from the fact that most of translating students can progress more rapidly in acquisition of translation skills if they have a satisfactory understanding of the scientific basis for effective inter-lingual communication.9

Translation is an activity involving language, there is sense in which any and all theories of translations are linguistics. However, there are three quite different ways in which the principles and procedures of translation have been formulated and defended. These approaches to the problem of translating are essentially matters of different perspectives of foci:

1. If the focus of the attention is on particular texts or especially if these are of a so called by literary quality.

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2. If the focus of attention is on the correspondences in language form and content. That is on the structural differences between the source and the receptor languages, the corresponding theory may be regarded as linguistic.

3. Finally, if the focus is on translating as part of an actual communication process, the most appropriate designation for the related theories is socio-linguistic.\textsuperscript{10}

Based on the approaches to translation, in actually practice, of course, there is considerable degree of ever lop both in the formulation of principles and in the corresponding recommendations of procedures.

**B. The Distinction between Translation and Interpretation**

Translation aims to remove meaning and message from source language to target language. Translation is not the original works, but translation has to be faithful on the original text. It means the meaning and the message which have to be represented into translation may not digress from its original work. For example:

"Say yes and you shall then be humiliated". \textit{(As-Saafat: 18)}

From the explanation above, the writer conclude that translation is the replacement of spoken or written language which requires the syntactic, semantic and

\textsuperscript{10}Ibid. 37
pragmatic understanding to get equivalent in the term of meaning and in the term of style.

Interpretation (tafsir) literally means clarification, explanation and illustration. Allah ever said in holy Qur’an:

“And no example or similitude do they bring, but we reveal to you the truth and the better explanation thereof”. (Al-Furqon: 33)

Technically, the word tafsir refers to the knowledge and revealed to Muhammad and an elucidation of its profound stated that it is the knowledge of research on the Qur’an. It is further called Exegesis. Example:

اَنَّ اللَّهُ يَا مَرْكُومَ اَن تَذَا بِحَا بَقَرَةً ( البقرة : 67)

“Verily, Allah commands you that you slaughter a cow”. (Al-Baqarah: 67)
(The word baqarah has been interpreted as referring to Aisyah, the beloved wife of the messenger Muhammad).

The writer concludes that the interpretation is one of among the strange meanings which do not have conformity with the meaning of Arabic language.

C. Kinds of Translation in Translating Qur’an and Legal Law (Hukm)

There are two kinds to translate Qur’an; firstly, at-Tarjamah al- Harfiyyah which refers to literal or word by word, it further refers to the transfer of words from the language to its equivalents of other language whereby, the organization of the word should be in conformity with the other, and as such the arrangement must be in
concordance with other. Secondly, *at-Tarjamah al-Ma’na wiyyah* (Semantic Translation) which means explanatory or illustrative translation. It further refers to an explanation of meaning of the word in other languages without confining to arrangement of the original words or consideration of its organization.  

1. *at-Tarjamah al-Harfiyyah* (Literal Translation)

The Qur’an is the inimitable speech of Allah with His own words whose recitation is considered as an act of devotion (*ibadah*). Nobody could advocate the translation of the Qur’an as the word of Allah. Indeed Allah did not speak except what we recite in Arabic. Inimitability (*i’jaz*) is in fact not realized in the translation, because it is specific to the revelation of Allah only in Arabic language. The Qur’an in Arabic only is an act of devotion upon its recitation with His words and alphabets and the arrangement of the Qur’an. Scholars give an opinion that since the Qur’an has been revealed in Arabic language, any translation of it will not be the word of Allah. Based on this discussion, it has been concluded by some *ulama* that the literal translation is not permissible.

2. *at-Tarjamah al-Ma’nawiyyah* (Semantic Translation)

*At-Tarjamah al-Ma’nawiyyah* is not the subject which cannot be easily accomplished, in view of the fact that there is not a single language corresponding to

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12 Ibid. P. 313
The original meaning is possible to transfer to another language. Al- Sathibi mentioned on the conformity of the original meaning and the secondary meaning. Then he said “Certainly translation of the Qur’an on the first phase- means the perusal of its original meaning possible”. From his view point, the interpretation of the Qur’an is genuine and authentic and explanation of its meaning for the public and those who have no understanding to strengthen and to obtain its meanings. That was declared permissible unanimously by the Islamic ummah.

Translation of the Qur’an in this sense is permitted by the ulama. However, it is obligatory upon Muslims to convey the da’wah (invitation) of Allah as Muhammad Ali al Sabuni says, without translation it is not possible to make people realize and discover the greatness and supremacy of the shari’ah, consciousness of the religion (ad-din) and beauty of the Quran. Allah tells the truth and guides people towards straight path (Shirat al- Mustaqim). There are some strategies in semantic translation and types of translation such as:

1. **Borrowing** is one of translation strategy that brings SL to the TL. Borrowing is strategy or procedure to adopt SL when TL has no equivalent for the SL. For example as an Arabic word, “اٍیٍدیدیٍلٍوجی” adopted from English language, that is “ideology”.

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13 Ibid., 314
14 Ibid., 315
2. **Addition**, this strategy is used to help when translation that had the related with the technique, the culture and others. Example:

> "And there is the type of man who gives his life to earn the pleasure".

3. **Omission** or **Deletion** this means there is no translation in SL to TL. Example: SL: “sama dengan raden ayu ibunya.“ katanya lirih.

> TL: “just like her mother. “She whispered”.

4. **Modulation** entails a change in lexical elements, a shift in the point of view. Modulation and transposition are two main processes in translation. Both may take place at the same time.\(^{15}\)

Example:

a. SL: I broke my leg  
   TL: kakiku patah

b. "And who is more unjust than he who forbids than in places for the worship of Allah”.

5. **Transliteration** is the process of rendering the letters of one alphabet into the

\(^{15}\) Zuchridin Suryawinata & Sugeng Haryanto, (2000), op. cit. 72-75
letters of another with the different alphabetical system. The examples in some verses like;

"Alif Lam mim"

"And He taught Adam names"

There are also two types of translation in the book of "a Linguistic Theory of Translation" that written by Catford such as:

1. **Full Translation**, in a full translation the entire text is submitted to the translation process: that is, every part of the SL text is replaced by TL text material.

2. **Partial Translation**, in a partial translation, some part or parts of the SL text are left untranslated: there are simply transferred to and incorporated in the TL text.\(^\text{16}\)

**D. The Benefit of Translation**

The translation of the Qur’an into international languages has the following benefits as such as:

\(^{16}\) J. C. Carford (1969), op.cit. 21
1. It primary benefits non-Muslims understanding the message of Islam. They obtain correct picture about Islamic weltanschauung and ponder over the signs of Allah enshrined in the Qur’an.

2. It helps Muslims who do not understand the Arabic language in comprehension the meanings of the Qur’an.

3. It helps to present universal message of Islam to all sections of humanity.

4. According to Muhammad Ali as-Sabuni, translation of the meanings of Qur’an is not only permissible but viewed as a necessity and obligation upon Muslims. Prohibition of translation would jeopardize da’wah activities both among the Muslims and non-Muslims alike.17

E. Pre-Requisites for Translation

Pre-requisites must be fulfilled for translation whether it is literal or thematic such as:

1. That translator should be proficient in the languages, the language of origin and the language of translation.

2. That he should be completely familiar and conversant with the styles and characteristics of the languages which he likes to translate it.

3. That the version of the translation should be authentic in as much as possible to be in the right place of origin.

4. To perfect translation with all meanings of the origin and its goals in complete keeping, it should follow the condition of translation. More over, these conditions have two subsidiary conditions.

a) Firstly, existence of complete singular words in the language of translation should be equivalent to singular words which are found in the language of origin.

b) Secondly, resemblance of two languages in the hidden pronouns and the connections which tie the sentence for compilation of the construction.\textsuperscript{18}

Based on the information above, that the translators not only mastering the target language but also mastering the source language to produce a good translation and be able to be understood by all readers especially the Holy Qur’an translation readers.

F. The Translation Process

The Qur’an for the Muslim is the word of God, its theological message, therefore transcends the boundaries of the Arab peninsula and caries a universal message to all mankind regardless of their language or race. In the process to transferring the Qur’an text in to English language as the target language is the difficult thing. The process is not simply translating each word or verse in the target

\textsuperscript{18} Ibid., 131-132
language, but its looking for the equivalence of meaning or message in the source language to be transferred into target language.

Ronald H. Bathgate has written in his book “A Survey of Translation Theory”, there are seven elements, steps, and integral parts in the process of translation such as:

1. **Turning**, by this he means getting the feel of the text to be translated depending of their field of work, translators’ needs to be able to produce the language of poet or novelist, lawyer or economist, research physicist or factor manager, advertising copywriter or biblical prophet. Each register, as it is often called, demands a different mental approach, a different choice of words or turn of phrase.

2. **Analysis**, once the translator has attuned his mind to the framework of the text to be translated unit-words or phrase. He will also establish the syntactic relations between the various elements of sentence.

3. **Understanding**, after having split up the sentence to be translated into its elements, the translator will generally put it together again in which he can understand or respond emotionally. The extent to which he can do this will depend on his basic knowledge of the subject matter.

4. **Terminology**, the next step is consider the key words and phrase in the sentence to make sure that apart from understanding them and feeling what the imply, once has a translation for them which is in line with standardized
5. **Restructuring**, when all the brick needed for the edifice of the target language text have been gathered or made, the translator will fit together in a form, which is in accordance with good usage in the target language.

6. **Checking**, the translator will doubtless check his draft translation for typing errors and passages where a second perusal suggests a more elegant, or more correct, translation. In addition it is quite common for someone other than the translator to read through the finished translation and make or suggest changes.

7. **Discussion**, for this reason, a good way to end the translation process is often with a discussion between the translator and the expert on the subject matter.\(^\text{19}\)

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**G. Impediments Confronting a Translator in Translating**

To produce a good translation, that is Qur’an translation or other translation, a translator will face some translation problem, the main impediment is the difference of system and structure of language. Nida has said in his book that the problem of equivalency these problems may be conveniently classified as follows:

1. **Language**

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Many of translation problems are related to linguistics, the special characteristics of language. Language is part of culture, so in addition to the other cultural factors, the special characteristics of the respective languages are also the factors might influence translation.

2. Social Culture

In complexities of organization and social control, a translator is very frequently confronted by many difficulties in interpretation and equivalence, at times the problems of translation which involves social practices becomes very complex. Indeed, many translators, even those who recognize its interpretative or thematic function, would deny that translators are critics.  

3. Religious Culture

The problems in religious culture in translating the Qur’an often happen. Articles of clothing provide examples of material features that differ from one culture to another and may lead to translation difficulties as in words such as “Allah” (God), “Jannah” (paradise), “Naar” (hell-fire) relay distinct messages to different non-Muslim TL readers whose faith provides different theological meanings to these same words. Although there is no translational problem involved in rendering their surface denotative meanings into English, these words and their translations relay different mental images and expectations to both the SL and TL readers; the word Allah, for instance, has a number of componential features idiosyncratic to Islam. It designates above all the oneness of God, (i.e. monotheism) who has 99 attributes mentioned in

the Qur’an, the lord with whom no one else can be associated, and the creator of every thing including the prophets.21

The Arabic word *Allah* is translated as God as Father, Son and holy Spirit reflect Christianity’s semantic componential features that fail to accommodate the Qur’anic notion of absolute monotheism. Therefore, *Allah* can not be translated into God. *Allah* is the name of the essence of absolute; it was known and used long before the arrival of Islam in Arab like Muhammad’s father name “*Abdullah*”. Allah in Arabic language has always used for one God, the Supreme Being, many views rejecting derivation of word *Allah*.

In translating the Qur’an translators have to face plenty of impediments and obstacles. This is due to the uniqueness of Arabic language; which not inherent in order languages of the world. Abdul al-Majid Daryabadi, in his introduction to *Tafsir Qur’an* gave a clear outline as to how the translators confront impediments and obstacles while translating the Qur’an, particularly into English. A brief outline of discussion on this subject presented by him is given below:

1. There is a large number of Arabic verbs that cannot be translated into English verbs, such as, *bakhila*, *asrafā*, *abtala*, *taghaa*, and *amaata* etc. one has to perforce to render each of these words not by a single word, but by combination of words.

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2. This is no equivalent substitute to the Arabic *mudaari* (aorist) in English, or for that matter, in any other language known to the translator. The Arabic *mudaari* is both present and future tenses combined, whereas on other languages (including English) a tense is either present or future. Thus, thousands of Arabic verbs are to be rendered into English as incompletely.

3. In the English language, there are only two numbers singular and plural. There is no single word to convey the sense of Arabic dual (*Tathniah*) in nouns as well as verbs, both in the second and the third persons.

4. There is comparative dearth of *asma’al-faa’il* (nominal agents) in English language, whereas they are abound in Arabic, *muflihun, mu’jizun, qahitun, mustaqdimun, musyrikun, shakirun,* and many similar words have to be rendered as adjectives or participles, not as substantives.

5. In Arabic language, the feminine plural in second and third persons is always distinguishable from the masculine. In English both genders are covered by “you” and “they”.

6. Repetition of synonyms, chiefly for the sake of emphasis, is of frequent occurrence in Arabic; in fact at times it is considerable literary merit and beauty. In English language no is sanction for it. Many such expressions as: *Inna nahnu nazzalna al-dzikra* (literally means: *Verily, We! We! We have revealed the admonition*), *Inna nahnu fa nuhyi wa numiitu* (literally means: *
verily, we! We Quicken and cause death) have to remain only partly translated.\textsuperscript{22}

H. Meaning, Word, and Diction

To understand the language writer needs to know the meaning of words and the morphemes that compose them. The writer also must know how the meanings of words combine into phrase and sentence meanings. Finally, writer must interpret the meaning of utterances in the context in which they are made.\textsuperscript{23}

The study of linguistic meaning of morphemes, words, phrases, and sentences is called by \textit{semantics}. Subfields semantics are lexical semantic, which is concerned with the meaning of words and the meaning relationships among words, and phrasal or sentential semantics, which is concerned with the meaning of syntactic units larger than the word. The study of how the context affect meaning for example, how the sentence \textit{its cold in here} comes to interpreted as “close the window” in certain situations is called by pragmatics.\textsuperscript{24} There are two kinds of meaning such as:

1. Referential Meaning

Referential meaning is the word as symbol which refers to object, events, abstracts, and relations. In the most studies of semantics, the science of meaning, the emphasis is upon the relative ambivalence of terms, their capacity to have many

\textsuperscript{22} Tahmeem Ushama, (1995), op. cit. 134 -135  
\textsuperscript{23} Victoria Fromkin & Robert Rodman, \textit{An Introduction to Language}, (Orlando: Cristopher P. Klein, 1998), p. 157  
\textsuperscript{24} Ibid., 158
different meanings. For example, words such as *red, chair, and man* are discussed in terms of the variety of possibilities. While is undoubtedly quite true, the real point of all this is that in the actual usage of language there is no such prevailing ambivalence. In fact, in the most instances the surrounding context point out quite clearly which of these basic meanings of a word is intended. And it perhaps from this standpoint that he can best understands the true nature of the semantics structure of language".  

When the writer talks about textual meaning specification of the meaning of words, we are not talking in vague, nebulous terms. Rather, the linguistic context in the tense in which it is referred to here has two very definite aspects in many cases, such as the grammatical construction (syntactic marking), and the specific meaning word which is intended is marked by interaction of that term A is found in context of term B means that only sense of term A will fit (Semiotic marking). In many instances the meaning terms is clearly indicated by the syntactic contractions in which they occur. Compare, for example, the following sets:

a. He picked up a *stone*.       a. They will *stone* him.

b. He saw a *cloud*.            b. The quarrel will *cloud* the issue.

c. She has a beautiful *face*.  c. He will *face* the audience.

d. He fell in the *water*.      d. Please, *water* the garden.

The distinction meanings the terms *stone, cloud, face, and water* are very clearly marked by the occurrence of these terms in quite different construction, i.e. as

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nouns in contrast with verbs. In this sense the grammar itself points to the correct intended meaning.  

2. Connotative Meaning

Connotative meaning is the word as prompters of reaction of the participants in communication. The analytical procedural in which writer comes to understand the message writer wants to translate involve two quite distinct but closely related aspects of the message; grammatical and semantic.  

“The connotation of words may be highly individual. For example, because of some experience in a doctor’s office, the word doctor may be quite abhorrent to a child. Most such individual connotations are quickly lost, while the socially determined connotations (which are often purely conventional and therefore learned) are acquired by each speaker as part of his language learning experience”.  

Primary factors of connotative meaning, in order to understand the nature of connotative meaning, it is important to note its three principal sources: 1) the speakers associated with the word, 2) the principal circumstances in which the word is used, and 3) the linguistic setting characteristic of the word. Not those positive and negative taboos apply to all three aspects.  

The word means, then can be applied to people who use language, i.e. to speakers and authors, in roughly the sense of intend and it can be applied to words

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26 Ibid., p. 57
27 Ibid., p. 56
28 Ibid., p. 91
29 Ibid., p. 91-92
30 Ibid., p. 92
and sentences in different sense. Roughly expressed as to be equivalent to the first step in working out a theory of what meaning is, is to recognize this distinction clearly and always to keep in mind whether we are talking about what speakers mean or what words or sentences mean. The following two definitions encapsulate this essential distinction.

Speaker meaning is what speaker means is when he uses a piece of language. Sentences meaning or word mean is what it counts as the equivalent of in the language concerned. A sentence is a grammatically complete string of words expressing a complete thought.

The words are the heart of writing. All of choices writer makes in the writing process those during prewriting, writing, and revising, probably none are so important as a word choices. If your words are not chosen with precision and care, part of your meaning become lost. Then what you write is a distortion rather than a full communication of your meaning.

Therefore, he must work hard in analysis to use the words that have some meaning, or it has near meaning with the original of word and needs a concentration to choose a properly diction in a translation.

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32 Ibid., p. 3
33 Ibid., p. 3
34 Ibid., p. 18
Selecting words for sentences and paragraphs is the most fundamentals aspect of craft as a writer.\textsuperscript{36} The words also as the fundamentals for writers and translators like any other craftsman, a writer should have at least some basic understanding of how these tools work in order to decide which of them is appropriate to the job at hand. In the same way, a word is seldom good or bad, right or wrong in itself, but only good for one purpose or bad for another. These basic rules govern the effective use of words; be precise, be direct and suit diction (word choice) to the purpose.\textsuperscript{37}

I. Social and Culture

The social life and culture of the true Muslim is based upon supreme principles and designed to secure happiness with prosperity for the individual as well as for society.\textsuperscript{38} The development of social and culture can influence the languages varieties. The diffusion of a linguistic feature through a society may be halted by barriers of social class, age, race, religion or other factors.

Differences in persuasive strategy, whether within the same language or between languages, must be seen in both social and linguistic terms. Cultural variation will be detected, on the hand, in the way, say, a working class supporter. In the way speakers of different languages use persuasive strategy.\textsuperscript{39} Varieties of language which have come to be called social class dialects. There are grammatical

\begin{itemize}
  \item \textsuperscript{36} Ibid., p. 181
  \item \textsuperscript{37} Donal W. Good & Thomas L. Minnick, \textit{Handbook}, (New York: Macmillan, 1979), p. 134
  \item \textsuperscript{38} Hammudah Abdalati, \textit{Islam in Focus}, (Kuwait: Mogahiwi Press, 1975), p. 123
  \item \textsuperscript{39} Basil Hatim & Ian Mason, \textit{The Translators as Communicator}, (London & New York: Routledge, 1987), p. 127
\end{itemize}
differences will be accompanied by phonetic and phonological differences that is to say there are also different social class accents. The internal differentiation of human societies is reflected in their languages.
CHAPTER III
RESEARCH FINDINGS

The Qur’an, which comprises 114 chapter (surah), began to be revealed to the prophet Muhammad (PBUH), through the angel Jibril (Gabriel) in A.D. 610, while the prophet sitting in seclusion in the cave Hira, near Mecca. The entire revelation was completed over a period of 23 years, and the last passage of the Qur’an was revealed to the prophet Muhammad while he was addressing a gathering at mount Arrafah after performing his last hajj in A. D. 632. Being the true word of Allah in human language, the Qur’an is the eternal book of instruction for the whole of mankind. It provides correct and understandable answers to all questions which arise in an inquisitive mind, such as why Allah has placed humanity on the earth. What is His scheme of things in creating such a vast universe? How should we lead our lives? What will happen to us after death? And so on. The Qur’an is the sacred scripture of Islam. No other scripture, I the history of human race has ever had such an impact on the lives and hearths of its readers, especially those who first heard its message and then passed it on to later generation.

Surah Yaasin, whose title consists of two letters of the Arabic alphabet, Ya and Sin, was revealed in Mecca and contains 83 verses. It open with statement that “the Qur’an is a book full of wisdom, a revelation sent down by the merciful”, so people may be heed its warnings. Later the surah asserts that the Qur’an is not poetry.
It is revealed in plain language to exhort the living and pass judgment on the unbelievers.

The *surah* describes the sighs of Allah in the nature, such as things created in pairs, the plants, living things, the night and the day, the sun and the moon, and so on. The *surah* then goes on to deal with resurrection, when the trumpet shall be blown, and the deal will rise up from the graves. On that day no soul shall suffer the least injustice. All will be rewarded for their own deeds. “*On that day we shall seal their months. Their hands will speak to us, and their very feet will testify to their misdeeds*” (36:65), the *surah* which concludes by reaffirming the certainty of resurrection, is also called “*The Hearth of Qur’an*”.

In this chapter, the writer describes some objects that will be compared lately in this analysis. These objects consist of several verses, which are taken from the holy Qur’an in Surah Yaasin which is translated by Maulana Muhammad Ali and Muhammad Taqiuddin al-Hilali (MTH) & Muhammad Muhsin Khan (MMK). The writer chooses these objects as the object of his research.
A. The Translation of Surah Yaasin By Maulana M. Ali and MTH & MMK

1. The Truth of Qur’an and Confirmation

<table>
<thead>
<tr>
<th><strong>MAULANA’S TRANSLATION</strong></th>
<th><strong>MTH &amp; MMK’S TRANSLATION</strong></th>
<th><strong>SOURCE LANGUAGE/ QURANIC VERSE</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>O man,</td>
<td>Ya-sin [These letters are one of the miracles of the Qur’an, and none but Allah ( Alone) knows their meanings].</td>
<td><img src="image1" alt="Quranic Verse" /></td>
</tr>
<tr>
<td>By the Qur’an, full of Wisdom!</td>
<td>By the Qur’an full of Wisdom (i.e. full of law, evidences, and proofs),</td>
<td><img src="image2" alt="Quranic Verse" /></td>
</tr>
<tr>
<td>On a right Way.</td>
<td>On the straight path (i.e. On Allah’s religion of Islamic Monotheism).</td>
<td><img src="image3" alt="Quranic Verse" /></td>
</tr>
<tr>
<td>A revelation of the mighty, the Merciful,</td>
<td>(this is revelation) Sent down by the All mighty, the most Merciful,</td>
<td><img src="image4" alt="Quranic Verse" /></td>
</tr>
<tr>
<td>And set out to them a parable of the people of the town, when apostles come to it.</td>
<td>And put forward to them similitude: the (story of the) dwellers of the town [it is said that the town was Antioch (Antakiya)] When there come Messengers to them.</td>
<td><img src="image5" alt="Quranic Verse" /></td>
</tr>
<tr>
<td>And from the remote part of the city there a come man running. He said: O my people follow the apostles.</td>
<td>And there come a man running from the farthest part of the town. He said: “O my people! Obey the messengers.</td>
<td><img src="image6" alt="Quranic Verse" /></td>
</tr>
</tbody>
</table>
2. The Reward, Punishment and Resurrection

<table>
<thead>
<tr>
<th>MAULANA’S TRANSLATION</th>
<th>MTH &amp; MMK’S TRANSLATION</th>
<th>SOURCE LANGUAGE/QURANIC VERSE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Surely the owners of the garden are on that day in a happy occupation.</strong></td>
<td><strong>Verily, the dwellers of the paradise, that day, will be busy with joyful things.</strong></td>
<td>![Quranic Verse]</td>
</tr>
<tr>
<td>They and their wives are in shades, reclining on raised couches.</td>
<td>They and their wives are will be in pleasant shade, reclining on thrones.</td>
<td>![Quranic Verse]</td>
</tr>
<tr>
<td>They have fruits therein, and they have what ever they desire.</td>
<td>They will have therein, fruits (of all kinds) and all that they ask for.</td>
<td>![Quranic Verse]</td>
</tr>
<tr>
<td>Peace! A word from Merciful Lord.</td>
<td>(It will be said to them): <em>Salam</em> (peace be on you) a word from the Lord (Allah), Most Merciful.</td>
<td>![Quranic Verse]</td>
</tr>
<tr>
<td>And withdraw to-day, O guilty ones!</td>
<td>(He will be said): “And O you <em>Mujrimun</em></td>
<td>![Quranic Verse]</td>
</tr>
</tbody>
</table>
This is the hell which you were promised.

Enter it this day because you disbelieved.

That day We seal their mouths, and their hands will speak to Us, and their feet will bear witness as to what they earned.

Say: He will give life to them, Who brought them into existence at first, and He is Knower of all creation,

(criminals, polytheists, sinners, disbelievers in the Islamic monotheism, wicked evil ones)! Get you apart this Day (from the believers).

This is Hell which you were promised!

Burn therein this Day, for that you used to disbelieve.

This Day, We shall Seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.

(It is said that one's left thigh will be the first to bear the witness). [tafsier at-tabari]

Say: (O Muhammad) “He will give life to them who created them for the first time! And He is All-knower of every creation!”
It is not He who created the heavens and the earth able to create the like of them? Yea! And He is the creator (of all), the knower.

His command, when He intends anything, is only to say to it, “Be” and it is.

So glory be to Him in whose hand is the Kingdom of all things! And to Him you will be returned.

Is not He who created the heavens and the earth, able to create the like of them? Yes; indeed! He is the All-knowing supreme creator.

Verily, His command, when he intends a thing, is only that He says to it, “Be” and it is!

So glorified is He and exalted above all that they associate with Him, and in whose hands in the domination of all things: and to Him you shall be returned.
B. The Translation Analysis of Surah Yaasin By Maulana M. Ali and MTH & MMK

1. The Truth of Qur’an and Confirmation

In analyzing these data, the writer will explain the source language from the experts’ interpreter of Qur’an (mufassir) by collecting their opinions, identify their translation what kinds of semantic strategies are used by them, and then compare both of translations by analyzing the accuracy of meaning in the target language by looking out the diction used by them whether the meaning is readable and easily understandable by the readers based on interpretation of the experts.

a. The First verse of Surah Yaasin

“O Man”, (Maulana’s translation)
“Ya-sin” [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]. (MTH & MMK’s translation) (Yaasin: 1st)
In the first verse of Yaasin, most of Ulama said that this verse is a kind of Ayat al-Mutasabihat. It means that no one knows its real meaning and only Allah himself knows its meaning. Maulana translates this verse with “O man”. He uses Modulation strategies to entails a change in lexical elements, a shift in the point of view, while MTH & MMK translate Yaasin into “Yaasin” as most of ulamas’ consensuses because this verse is a kind of ayat al-mutasabihat (only Allah himself knows it's real meaning). He also uses addition and transliterations strategies in translating this verse as explanation and clarification of the verse to make the meaning of messages in the Qur'an be easily understood.

b. The Second verse of Surah Yaasin

“This verses as that the best credentials that are revealed to the holy prophet: the heroic unshephish life which he led (on a Straight Way). The appeal is, therefore, made on the testimony of these two facts. In Tafsier Ibnu Katsir, Ibnu Katsir interprets this verse that the Qur’an does not absolutely consist evil in all contains of Qur’an.

When the writer looks out Maulana’s translation, he uses full translation in translating this verse. While MTH & MMK use addition strategies in translating this verse by giving an addition in their translation. In translating the diction “Al-Hakiim”,

“By the Qur’an, full of Wisdom” (Maulana’s Translation)
“By the Qur’an full of Wisdom (i.e. full of law, evidences, and proofs)”, (MTH & MMK’s Translation) (Yaasin: 2nd)
MTH & MMK explain and clarify this verse to give more information to the reader into “full of laws, evidences and proofs”. Although in Maulana’s translation there is not an addition in translating SL, but both of the meaning of message in TL of their translations can be understood as MTH & MMK’s translation. While the writer sees the continuous of their translation in translating name of Allah, they use superlative degree different from Maulana’s translation. When the writer analyzes deeply, although different versions but their translation still can be understood by the readers.

c. The Fifth verse of Surah Yaasin

“’A revelation of the mighty, the Merciful”, (Maulana’s Translation)
“(this is revelation) sent down by the All mighty, the most Merciful”. (MTH & MMK’s Translation) (Yaasin: 5th)

In this ayah, there are many different translation results in using the diction such as “tanziil”: it can be translated into “sent by, sent down, and revelation. In Maulana’s version, tanziil is translated with “A Revelation”, but in the names of Allah (asma al-Husna) “al-Aziz and ar-Rahiim” are translated without superlative degree, Maulana only uses the diction “The Mighty and the Merciful”, and uses full translation type in translating those. It is rather different from MTH & MMK’s version. In their version, the word tanziil is translated with “Sent down”, but he gives an additional sentence “this is Revelation” before “Sent down. The writer concludes although the translators use the different dictions in translating Tanziil, but the
meaning in source language can still be understood because the dictions “revelation and sent down” in translating Tanziil are still the short interpretation.

d. The Thirteenth verse of Surah Yaasin

“And set out to them a parable of the people of the town, when apostles come to it”. (Maulana’s Translation)

“And put forward to them similitude: the (story of the) dwellers of the town [it is said that the town was Antioch (Antakiya)]” (MTH & MMK’s translation) (Yaasin: 13th)

In Maulana’s translation, that verse is translated “And set out to them a parable of the people of the town, when apostles come to it”. After the writer analyzes this verse, Maulana uses full translation type. Based on theory of Full translation, he translates it as its source language. While MTH & MMK translate this verse into “And put forward to them similitude: the (story of the) dwellers of the town [it is said that the town was Antioch (Antakiya)]”. He uses addition in semantic strategies to give more information and explanation to make the meaning of the Qur’an can be understood easily especially to the non-Muslims in understanding the message of Islam that contains in the Qur’an.

e. The Twenty verse of Surah Yaasin

"And from the remote part of the city there a come man running. He said: O my people follow the apostles". (Maulana’s translation)

"And there come a man running from the farthest part of the town. He said: “O my people! Obey the messengers”(MTH & MMK’s translation) (Yaasin: 20th)
The verse above uses the diction *al-Madiinah*, but in 13th of *Yaasin* it is described the location of people who lived in one place uses the diction *al-Qoryah*: the meaning is city or town. Although in using this word, Madinah commonly means village (small town). The word *madinah* can be defined by great city. Literally it means the development place; therefore, the prophet Muhammad names this place with *al-Madiinah* as place of his *hijrah* in order that there are many new developments in all aspect in it. The diction *al-Madiinah* indicates that this place is wide and big. Using the word *Aqsoo*, it means the farthest places from the cities.

He translates it into "And from the remote part of the city there a come man running. He said: O my people follow the apostles". As well-known, the roles of syntax in Arabic language are different from English language. In Arabic language a sentence (*al-jumlah* or *al-kalimah*) must consist in verb (*fi'il, fa'il* and *ma'fu*) but in a part of speech comprises *fi'il, isim* and *huruf*.

Firstly, Maulana does not translate it as its source language above. He knows that the first word in the source language is *jaa'a* (verb) but Maulana translates the second word in that verse firstly, so the verb *Jaa'a* becomes the last sentence. The word *ith'abiuu* is taken from the word *It'haba'a-yathabiu'. The meaning of word of this verse is obedience (to the laws and attitudes of Islam that is brought by Muhammad) but if in English it can be translated into follow as Maulana's translation. When the writer sees MTH & MMK's translation, it is translated with full translation because their translation is as the source language different from Maulana's translation in translating the *ith'abiuu* into obey as the interpretations the words
follow. Although their translations are different but the readers are still able to understand the meaning in the source language clearly.

2. The Reward, Punishment and Resurrection

f. The Fifty fifth, Fifty sixth, and Fifty seventh verses of Surah Yaasin

"Surely the owners of the garden are on that day in a happy occupation". (Maulana's translation)
"Verily, the dwellers of the paradise, that day, will be busy with joyful things". (MTH & MMK's translation) (Yaasin: 55th)
"They and their wives are in shades, reclining on raised couches". (Maulana's translation)
"They and their wives are will be in pleasant shade, reclining on thrones". (MTH & MMK's translation) (Yaasin: 56th)
"They have fruits therein, and they have what ever they desire". (Maulana's translation)
"They will have therein, fruits (of all kinds) and all that they ask for". (MTH & MMK's translation) (Yaasin: 57th)

In the 55th verse of Yaasin, Maulana and MTH & MMK use modulation strategies in translating this verse to shift the point of view in the source language. The differentiations between two translations are in using the diction jannah. In Arabic language, jannah means "one a pleasant place that provided and given by Allah to the pious persons or fear persons (muttaqun) to Allah". Maulana translates jannah into garden, when the writer sees in the oxford dictionary; it means "a piece of land next to or around your house where you can grow flowers, fruits, vegetables, etc, usually with an area and grass". It's very far from a message that delivered in the source language, because the word garden in Arabic language is bustaan not jannah.
If the writer compares with MTH & MMK's translation, it is different. They use *paradise* as the *jannah* diction, paradise in oxford dictionary means "(in some religions) a perfect place where people go when they die, extremely beautiful and that seems perfect, and particular activities that done by persons". After the writer compares and analyzes both of translations, the writer understands what is Maulana's means in using *garden* in translating the word *jannah*, of course, MTH & MMK's diction is more perfect and accurate than Maulana's in using the diction *jannah* into *paradise* and the readers can take the meaning and message clearly.

In the 56 and 57 verses of Yaasin, Maulana and MTH & MMK translate those verses by using a full translation type because their translations are the same as the source language. It is only to remove the meaning of the message in the source language and the readers are able to understand what they mean. When the writer analyzes the diction of *muthakiuun*, both of their dictions are different but still reliable. When the writer analyzes deeply the diction *muthakiuun*, Maulana uses *couches*, but MTH & MMK use *thrones*. In the oxford dictionary, both of the dictions mean "special place or position, along comfortable seat for two or more people". Based on the writer’s analysis, both of their translations are reliable and the meaning and the message of the target language can be understood clearly.

g. The Fifty eighth and Fifty ninth verses of Surah Yaasin

"Peace! A word from Merciful Lord". (Maulana's translation)
"(It will be said to them): Salam (peace be on you) a word from the Lord (Allah), Most Merciful. (MTH & MMK’s translation) (Yaasin: 58th)

"And withdraw to-day, O guilty ones!" (Maulana's translation)
"(He will be said): And O you Mujrimun (criminals, polytheists, sinners, disbelievers in the Islamic monotheism, wicked evil ones)! Get you apart this Day (from the believers)." (MTH & MMK's translation) (Yaasin: 59th)

In these verses, Maulana uses Full translation in translating both of verses. He uses simple dictions and words but MTH & MMK use addition and transliteration strategies in translating those verses. In Maulana's translation result, the TL as the source language is without any addition or explanation. He translates rahiem (name of Allah) without using the Article and superlative form to indicate that this word is as Allah's name (God) as the King of Universe who has Powerful. In MTH & MMK’s translation, they add and transliterate the words and sentences as clarification and explanation to make the readers understanding the verse easily, like in translating salam (peace be on you), mujrimuun (criminals, polytheists, sinners, disbelievers in the Islamic monotheism, wicked evil ones). He also uses the article and superlative form in translating rahiem to make the meaning and message more perfect and accurate in the target language as in the source language and short interpretation.

h. The Sixty third and sixty forth verse of Surah Yaasin

"This is the hell which you were promised". (Maulana's translation)
"This is Hell which you were promised!" (MTH & MMK's translation) (Yaasin: 63th)

"Enter it this day because you disbelieved". (Maulana's translation)
"Burn therein this Day, for that you used to disbelieve". (MTH & MMK's translation) (Yaasin: 64th)

After the writer compares those two translation results, the translators use full translation in translating these verses because their translations are the same as the source language without any deletion and addition. Although their translations are the same types, but they always have differences in choosing the diction. In the word "islawhaa", Maulana translates it into "enter it" but MTH & MMK translate it into "burn therein". Even thought their translation has different dictions, but both of those dictions are still in accurate diction and the readers are still able to understand the original meaning and message as in short interpretation and source language.

i. The Sixty fifth verse of Surah Yaasin

"That day We seal their mouths, and their hands will speak to Us, and their feet will bear witness as to what they earned" (Maulana's translation).
"This Day, We shall Seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness)". [tafsier at-tabari] (MTH & MMK's translation) (Yaasin: 65th)

In this verse, Maulana uses full translation, but MTH & MMK use addition translation such as "(It is said that one's left thigh will be the first to bear the witness)". Maulana's and MTH & MMK's translations are still able to be understood and there are no significant differences that are able to influence the meaning and message that will be delivered in this verse.

j. The Seventy ninth verse of Surah Yaasin
"Say: He will give life to them, Who brought them into existence at first, and He is Knower of all creation," (Maulana's translation) "Say: (O Muhammad) "He will give life to them who created them for the first time! And He is All-knower of every creation!" (MTH & MMK’s translation) (Yaasin: 79th)

After the writer compares both of translation, Maulana uses full translation and MTH & MMK use addition strategies in translating it. When Maunala translates it, after fiila amr (imperative verb) he does not give the addition as MTH & MMK's translation "O Muhammad" because in Arabic language adhamir mustatir (pronoun refer to) must be clear to whom it refers to: because it will misinterpreted the verse. Event thought their translations are different but the meanings of translation are still able to be understood by the readers as in the short interpretation above.

k. The Eighty First and Eighty second verses of Surah Yaasin

"It is not He who created the heavens and the earth able to create the like of them? Yea! And He is the creator (of all), the knower". (Maulana's translation)
"Is not He who created the heavens and the earth, able to create the like of them? Yes; indeed! He is the All-knowing supreme creator". (MTH & MMK's translation) (Yaasin: 81st)

"His command, when He intends anything, is only to say to it, Be and it is". (Maulana's translation)
"Verily, His command, when he intends a thing, is only that He says to it, “Be” and it is!" (MTH & MMK's translation) (Yaasin: 82nd)

In these verses 81-82, Allah gives the argumentation to the men who doubt His all-Mighty. Those verses above explain whether they lose their senses until they do not realize His Mighty who created the heavens with the containing of it and the
earth with kinds of humans being and also with kinds of the occupants in it. Without waiting their answer, this verse has already answered their reluctant to his God, Allah answers this verse as mukmin (the believer) answered; yes, absolutely, Allah is the all Mighty and He is as the Creator and the all Knower everything. He doesn't need the time and the particle to create the creatures or to make some thing, but he only says to it, “Be” and it is!” (Become a thing what He wants to create).

The word amru is taken from the word amr. It means order and also it can mean a condition. Based on ulama consensus, this verse tells about the Mighty of Allah that can not be described with the words. Thahir ibn Asyur interprets the word amr into condition because the context of this verse is more suitable to understand the doubtful of disbelievers (musyrikiin) to Allah's Mighty.

Allah said; kun faya kuun'; it gives the illustration: if He will, it will be there suddenly and fast, as quickly as the word kun but more fast than it. Actually He does not need the word kun to create the creatures. The Answers of the Qur'an above become the extraordinary of the Qur'an with the Filisof al-Kindi. These ulama wrote: "that none of human being who has this falsafah, and able to collect the information and speech as many of words in the verse above.

In these verses, the translators translated the verses by using full translation strategies. The translators used simple words as the source language. There is not significant difference in the results of both translations.
1. The Eighty third verse of Surah Yaasin

"So glory be to Him in whose hand is the Kingdom of all things! And to Him you will be returned". (Maulana’s translation)

"So glorified is He and exalted above all that they associate with Him, and in whose hands in the domination of all things: and to Him you shall be returned". (MTH & MMK's translation) (Yaasin: 83rd)

The first of this surah talks about the Qur'an and the holy prophet Muhammad, as the guidance and warning to the people who disbelieve about the truth of Qur'an, the coming of the holy prophet Muhammad, day of resurrections and also especially to the monotheism of Allah. In the end of this surah, Allah commands the prophet Muhammad to warn the disbeliever, and the end of this verse talks about the purity of Allah’s characters, his things and actions, that all human beings will be back to Him to get the rewards and punishments in hereafter.

In the last verse of surah Yaasin, Maulana uses full translation in translating this verse as the source language in the Qur'an while MTH & MMK's translation use addition strategies in translating this verse, it can be proved with the way that they translate the word subhaana (tasbih), they add some sentences to explain the meaning of this word (tasbih) like these words, "So glorified is He (and exalted above all that they associate with Him"), while Maulana translates only with the words "So glory be to Him". There is not any addition after these words. In translating the diction mulk, they have differentiations in using the diction, Maulana uses "the Kingdom" while MTH & MMK use the diction "the Domination". The write finds out one by one the real meaning the Kingdom in the oxford dictionary means "a country ruled by a king
or queen or the king of God (heaven)". The meaning of the Domination in Hassan Shadily and John M. Echols dictionary is "who has great authority and or who has powerful" after comparing both of dictions. The writer concludes that both of the dictions are still able to be used because the meaning of those dictions does not make the contain of the message meaning in the source language lose and it can be understood by the readers easily as the short interpretation above.

3. The Different Translation Procedure of Maulana M. Ali and MTH & MMK

<p>| The Differentiation of Maulana's and Muhammad Taqiuddin &amp; Muhammad Muhsin Khan’s Translation |
|---------------------------------|---------------------------------|---------------------------------|</p>
<table>
<thead>
<tr>
<th>No</th>
<th>Maulana Muhammad Ali</th>
<th>M. Taqiuddin &amp; M. Muhsin Khan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Easily understood by a person who has known the Arabic language because the translator only uses simple sentences in translating each verse of Qur'an.</td>
<td>They use a semantic translation (tarjamah al-ma'nawaiyah) and formal translation in translating the Qur'an.</td>
</tr>
<tr>
<td>2</td>
<td>He gives a lot of evidences with the footnotes below the Qur'an.</td>
<td>The Arabian translators, who know more about the Arabian culture and language of the Qur'an, are graduated from Islamic university in east center.</td>
</tr>
<tr>
<td>3</td>
<td>He translated the Qur'an alone</td>
<td>They translate together with his team in translating the Holy Qur'an.</td>
</tr>
<tr>
<td>4</td>
<td>He doesn’t give an addition in his translation.</td>
<td>They give additions in some verses and words as the explanation, clarification, and interpretation to make the readers understand the target language more easily.</td>
</tr>
</tbody>
</table>

After analyzing and comparing Maulana's and MTH & MMK’s translations in surah Yaasin, the writer concludes that all of them have different skills in translating
surah Yaasin. The writer finds a lot of differences in their translations. For example, Maulana uses the simple sentences in translating surah Yaasin. It means that he uses full translation because SL is as the original text; While MTH & MMK use additional strategies in translating surah Yaasin to give more information, explanation, and interpretation to the readers clearly in order to make easy in understanding the meaning messages in *surah Yaasin*.

After knowing Maulana and MTH & MMK procedures in translating surah Yaasin, the writer concludes that the meanings of their translations can be understood by the readers as the source language event thought their translations are different. The meanings of their translation are still able to be understood by the readers.
CHAPTER IV

CONCLUSION AND SUGGESTION

A. CONCLUSION

The Qur'anic text is rich liturgical, emotive and cultural key expression that are lacking in the TL. It is not easy to find parallel English expressions because the two languages are diverse linguistically and culturally. Audience’s expectations cannot be met without some kind of distortion. The Qur'an distinctive sociolinguistic constraints are, therefore, serious impediments to comprehension. The translator's creativity is tied to the SL linguistic and cultural norms. Paraphrase, through domestication, transposition or dynamic equivalence, may be the solution, but it robs the Qur'anic text of its distinctive religious character.

The writer concludes that Maulana uses the simple sentences in translating surah Yaasin. It means that he uses full translation because SL is as the original text; While MTH & MMK use additional strategies in translating Surah Yaasin by giving addition in their translations, to make the readers understand the TL in translating surah Yaasin.

Maulana translates only from the textual dictions aspect, but MTH & MMK translate the diction in English as the context of another sentences or verses. Even thought Maulana uses textual translation, the writer does not find a lot of differentiations in the target language. The writer realizes that the differentiation of
their translation strategies because of the different background of education, culture and geography of their live in.

B. SUGGESTION

After finishing this analysis, the writer realizes that the translation research is difficult to do, especially in analyzing the Arabic language into the English language in the Qur'an. The writer gets a lot of differences in comparing both of translations especially in translating surah Yaasin.

In this research, the writer suggests the readers, who are interested in translation research especially in Arabic and English Qur'an translation, not only mastering the translation theories but also understanding the Arabic’s and English’s text as a source and a target language until they can apply the translation strategies and meanings in his research. In addition those, to the readers who want to do a research in semantic, linguistic, syntax, kindly to do the same ways in doing the translation etc. As this thesis is still far from perfection, so the writer hopes the readers' correction and evaluation to make this thesis more perfect. At last, the writer hopes that this research can be useful for the readers especially for the college students who are interested in translation study.
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APPENDICES

The Biography of Maulana Muhammad Ali and MTH & MMK

1. Chronology of Maulana Muhammad Ali’s Life

Maulana Muhammad Ali was born in Rampur state in 1878, in a wealthy and enlightened family of Pathans. His father died when he was two years old. He and his family suffered financial problems after the death of his father. Due to the efforts, determination and sacrifice by his mother, he and his brothers were able to get good education. He did his graduation from Aligarh University with honors and then went to Lincoln College Oxford, England, in 1898 to study modern history.

On his return he was appointed Director of Education in Rampur State, and later joined the Baroda Civil Service and served there for seven years. Maulana Muhammad Ali was a brilliant and impressive writer, an orator of the first magnitude and a farsighted political leader. He wrote articles in various newspapers like "The Times", "The Observer" and "The Manchester Guardian". Maulana Muhammad Ali wrote both in English and Urdu. He launched his famous English weekly "Comrade" from Calcutta in 1911. After shifting to Delhi in 1913, he, in addition to his English weekly, also launched his Urdu weekly, "Hamdard". The "Comrade" became an internationally famous journal and secured many subscribers in numerous foreign countries. He also worked hard towards making M. O. A. College a Muslim University. He assisted in setting up Jami'ah Milliyah Islamia, which was later transferred to Delhi. For four years after 1911, he remained involved in the Kanpur
Mosque affair. Maulana Muhammad Ali Jouhar was one of the cofounders of All India Muslim League. He attended the first session of All India Muslim League at Dhaka in 1906, and was later elected as its President in 1918. He remained active in the affairs of the All India Muslim League till 1928.

During the Khilafat Movement, Maulana Muhammad Ali Jouhar led a delegation to England in 1919, in order to present the view of the Muslims. Although the delegation was not successful in its aim, he still kept on working for the Muslims. He also wholeheartedly joined the non-cooperation movement organized by Gandhi. In 1921, after the British refused to honor their promises in regard to Turkey, he toured the whole of India in order to gather support for the success of the non-cooperation movement. At the end of the movement he was arrested and jailed for two years.

In 1924, he renewed the publication of "Hamdard". In 1928, he left the Indian National Congress, opposed the Nehru Report tooth and nail, and supported the Fourteen Points of Quaid-i-Azam. Despite his ill health, he attended the First Round Table Conference in 1930, where he effectively argued the case of the Indian Muslims. “He delivered a memorable, fiery speech against the domination of India and in favor of immediate independence. Soon after the first session was over, he collapsed and died in London on January 4, 1931, and was buried in Jerusalem according to his own wish”.
a. His Freedom Activities in the E-book

In 1902 Maulana Muhammad Ali became the editor of the Review of Religions, one of the first Islamic journals in English. When Mirza Ghulam Ahmad established the Sadr Anjuman Ahmadiyya (a body to govern the Ahmadiyya Movement) in 1905, he appointed Maulana Muhammad Ali as the Secretary of its executive council. (The successor to this body was Ahmadiyya Anjuman Ishaat-i-Islam of Lahore.) At the time of Mirza Ghulam Ahmad's death in 1908, he was succeeded by Maulana Hakim Noor-ud-Din, Khalifatul Masih I., who became Head of the Ahmadiyya Movement.

In March 1914, when Maulana Hakeem Noor-ud-Din died, there was a split in the movement, which led to a section of Sadr Anjuman Ahmadiyya including Maulana Muhammad Ali and other senior members of the Ahmadiyya Movement relocating from Qadian to Lahore. They became known as Ahmadiyya Anjuman Ishaat-i-Islam (Ahmadiyya Association for the Propagation of Islam) or in short as the 'Lahori Party'.

Maulana Muhammad Ali led this movement after its foundation in 1914, organizing its world-wide missionary activities, and produced a vast amount of literature in English and Urdu. He translated the Qur'an with a commentary in both English and Urdu. His writings in English include: The Religion of Islam, Muhammad the Prophet, A Manual of Hadith, The New World Order and Living Thoughts of the Prophet Muhammad. He died in 1951. He was succeeded by Maulana Sadr-ud-Din.
b. Some of His Books Creation below:


2. Dr. Muhammad Taqi-ud-Din Al-Hilali

Dr. Al-Hilali was born in the year 1311 (A.H.) in a village called Al-Fidah in a valley near Sajalmasah in Morocco (N. Africa). His grandfather migrated to this place from Al-Qairawan (Tunis), a long time ago. He was a person endued with religious knowledge and so was his father and so was his family. Dr. Al-Hilali belongs to the family of Husain bin Ali - the family of Prophet Muhammad (S). His real name is Muhammad Taqi-ud-Din, his Kunyah is Abu Shakib.

He memorized the Qur'an while a boy of 12 years. Then he studied Arabic grammar and Tajwid and other Arabic knowledge of Ahadith of the Prophet (S). He
also learned well the English and German languages. He traveled widely all over the world in search of knowledge (India, Iraq, Egypt, Saudi Arabia, etc.). He worked as a teacher in these countries. He got his secondary school education in Al-Qarawiyyyth University, completed his education in Egypt, and got his doctorate from the Berlin University (Germany). He worked in Baghdad University, as an assistant professor, then a professor. Lastly, he worked as a professor in the Islamic University, Al-Madinah (Saudi Arabia). Dr. Al-Hilali had widespread experience in the field of preaching, has written many books and had done many religious and good deeds. May Allah reward him for all that. He was possessed with true Islamic Monotheist Faith and had been inviting people to this Faith and used to reply back those who used to oppose this doctrine. He had a good way of tackling the problems with wisdom and knowledge, which made him reach a high place in the field of knowledge.

He shared with Dr. Muhammad Muhsin in the translation of the meanings of the interpretation of the Qur'an and Sahih Al-Bukhari and the book Al-Lulu-wal Marjan into the English language during the period of his stay et the Islamic University (Al-Madinah Al-Munawwarah). He died in the year 1408 Hijrah. May Allah shower His Blessings on him.
3. Dr. Muhammad Muhsin Khan

Dr. Muhammad Muhsin Muhi-ud-Din bin AhmedAl-EssaAl-Khoashki Al-Jamandi Al-Afghani, was born in the year 1345 Al-Hijri, in Qasur, a city of the Punjab Province, in Pakistan. His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muhammad Muhsin belongs to the famous Afghanese tribe AlKhoashki Al-Jamandi. The residence place of his tribe was the valley of Afghanistan south east of the city of Kandhar (Afghanistan).

He had most of his education in that city, and then he continued his education till he gained Degree in Medicine and Surgery from the University of Punjab, Lahore. Then he worked in the University Hospital in Lahore, after that he traveled to England and stayed there for about four years, where he got the Diploma of Chest Diseases from the University of Wales. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia. He came during the period of late King Abdul Aziz A'l-i-Saud. He stayed in the Ministry of Health for about 15 years, most of that period was in At-Ta'if, where he worked as the Director of El-Sadad Hospital for the Chest Diseases, then he moved to AlMadinah, where he worked as a Chief of the Department of Chest Diseases in the King's Hospital. Then lastly, he worked as the Director of the Islamic University Clinic, Al-Madinah. Allah (glory is to Him) helped him to share with Dr. M. Taqi-ud-Din Al-Hilali in the translation of the meanings of the Ahadith of the Book Sahih Al-Bukhari and the Book Al-Lulu wal Marjan and the meanings of the interpretation of the Qur'an into the English.
4. **The Twenty Translators of the Qur’an**

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<thead>
<tr>
<th>No.</th>
<th>Translator</th>
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<tr>
<td>1.</td>
<td>Alexander Ross</td>
<td>1649</td>
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<tr>
<td>2.</td>
<td>George Sale</td>
<td>1734</td>
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<td>3.</td>
<td>J.M. Rodwell</td>
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<td>4.</td>
<td>Abdul Hakim</td>
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<td>5.</td>
<td>Mirza Abdul Fazl</td>
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<td>6.</td>
<td>E. Palmer</td>
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<td>7.</td>
<td>Mulana M. Ali</td>
<td>1917</td>
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<tr>
<td>8.</td>
<td>Ghulam Sarwar</td>
<td>1929</td>
</tr>
<tr>
<td>9.</td>
<td>M. Pickthall</td>
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</tr>
<tr>
<td>10.</td>
<td>Abdullah Yusuf Ali</td>
<td>1934</td>
</tr>
<tr>
<td>11.</td>
<td>Richard Bell</td>
<td>1937</td>
</tr>
<tr>
<td>13.</td>
<td>Sher Ali</td>
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</tr>
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<td>14.</td>
<td>N.J. Dawood</td>
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<td>15.</td>
<td>Abdul Majid Daryabadi</td>
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<td>17.</td>
<td>Syed Abdul Lateef</td>
<td>1963</td>
</tr>
<tr>
<td>18.</td>
<td>Zafarullah Khan</td>
<td>1971</td>
</tr>
<tr>
<td>20.</td>
<td>Thomas Ballantine Irving</td>
<td>1985</td>
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