The English Rendering Quality of حديث، الحج، الحق، الحكمة in Surah Al-Baqarah by Mufti Taqi Usmani and Muhsin Khan & Hilali: Comparative Study

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I certify that this graduating paper is definitely my own work. I am completely responsible for the content of this graduating paper. Other writers’ opinions or findings included in this graduating paper are quoted or cited in accordance with ethical standards.

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Kami menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatiannya, kami ucapkan terima kasih.

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SURA AL-BAQARAH BY MUFTI TAQI USMANI AND MUHSIN KHAN 
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ABSTRACT

Translation of the Qur'an is a necessity that needs to be done as a supportive understanding for non-Arab native speaker. As a source of law and science, the existence of this book greatly influences someone's lifestyle and way of thinking. So in the process of translation, the content of the message in the Qur'an must be delivered precisely and accurately. This accuracy is oftentimes a problem in translation, especially words that contain the familiar disposition that leads to multi-meaning. For that reason, this study aims to analyse the familiar and unique words in the rendering of الهاجح, الحقيق, الحج, الحكمة in the holy Qur'an translated by Mufti Taqi Usmani and Muhsin Khan and Taqi-ud-din Al-Hilali. This analysis uses a qualitative descriptive approach by comparing the result of both translators. Its data is obtained through library research techniques and observation. This study attempts to determine the quality of both translations in capturing the unique disposition words in the surah Al-Baqarah tested by the interpretation of Al-Misbah. Furthermore, to examine the accuracy of translations, the researcher involves three respondents to assess the quality through the questionnaire. The result of this research shows the percentage of Khan Hilali translation (91%) is higher than Mufti Taqi Usman (83%). It indicates that the accuracy of familiar and unique words is influenced by the technique and method had impact on the orientation of foreignization ideology which preserves the values and elements of source language as an important information for the target language readers.

Key words: Translation comparison, الحقيق, الحج, الحكمة, translation qualitative assessment.
ABSTRAK


Key words: perbandingan penerjemahan, haitsu, al-hajj, al-haqq, al-hikmah, penilaian kualitas penerjemahan.
MOTTO

“Actions are judged by intentions”
Sayyid Umar Ibn Al-Khattab

“Menomorsatukan Allah Swt
Dan menjadikan orang lain terhormat”
DRS. K.H Jalal Syututti S.H

“If you are unable to reward, then make sure to thank”

“No crowd ever waited at the gates of patience”
DEDICATION

DEDICATED TO..............

.............My beloved mother
"Ibunda Siti Fatimah"

...........My wise father
"Ayahanda Apud Saepudin"

......My caring brothers and sisters
1. Siti Anisa
2. Muhammad Yusuf
3. Siti Nur Jannah
4. Siti Nur Laila
5. Dindin Nasrudin
6. Deden Khoirudin
7. Syarif Hidayat

.....My cute nephews and nieces

....All my friends
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In the name of Allah, the Exalted and Almighty one who has given the writer patience, strength and persistence to complete this work. Only to Him I rely everthing on and only to him I pray. Peace and salutation may be graced upon Prophet Muhammad [peace be upon Him] who has led us to Islam as our religion.

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CHAPTER I

INTRODUCTION

1.1. Background of Study

Man was created not just to seek the pleasures of the world. Behind it all, Man has a duty as God's creation to worship Him and keeps other creations. On that obligation, humans are given the life guidelines in order to carry out their duties properly and correctly. Many of life guidelines that God has sent down to man, one of them is the Holy Quran, the life guidelines of Muslims which becomes one of the religions that has many followers. Al-Quran is the Arabic Speech of God, which He revealed to Muhammad ﷺ in wording and meaning, and which has been preserved in the mushafs, and has reached us by generation transmissions, and is a challenge to mankind to produce something similar to it (Zarqani, 1995:21). All muslims believe that Al-Quran is the guidance of life in all aspects. It is the main source in giving the law to the entire human who believes in it. As a guidance book and divine revelation, absolutely it has no doubt in it to follow, this statement is clearly stated in the Holy Quran chapter 1 surah al-Baqarah verse 2:

"This is the book: it is guidance sure, without doubt". (2:2)

This verse conveyed that Al-Quran is a perfect knowledge and law as human guidance. However, it does not mean that the Quran will be provocative in guiding Muslims, it could not work as its function by its self, because Quran is merely a
means for people to take the message in it. Human who should be provocative to make it useful as a guidance book by learning and teaching it. Other than as a guide, Quran is also a book of peace for the whole universe, it spreads goodness in every single place.

According to the explanation, Quran was revealed as a complement of the previous books in giving the law of life, its existence is maintained and guarded directly by God. None can imitate its content and none can weaken it. So, it is such as impossible thing if the Quran would lose its great position as a guiding heavenly book. Besides, Quran also came down as an advice, reminder, and good news for entire human kind, it is clearly conveyed based on the holy Quran chapter Ibrahim verse 52:

“This [Quran] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded” (Ibrahim, 14:52).

And surat al-Jatsiyah chapter 45 verse 20:

“for one who had certainly sent unto them a book, based on knowledge, which we explained in details; a guidance and mercy to all those who believe”. (Al-Jatsiyah 45:20).
In the field of translation, Indian Muslims were the first from within the faith to translate the Quran to English according to Abdul Rahim Kidwai, professor of English at Aligarh University, India. “All wrote at a time of British colonialism and intense missionary activity” (Kidwai, 1987:66). As known, language of Quran is Arabic. Certainly, there is no difficulty for the Arabs to understand it, however, for non-Arabs, it would be very difficult to understand. Moreover, the Arabic language is known as language which has many complex vocabularies and language rules.

For this reason, it is important to translate the Quran into another language that is understandable. English as international language has big role in translation, it takes many parts of language understanding in universe communication spoken or written. So, English translation is really needed as the tool of understanding the Quranic message by means of helping non-Arab native.

Data collection in this research is taken from the android application “Quran for android”. It is a free application that can be found in play store and can be easily downloaded in smartphone or kind of it. It has many good features which are able to ease people in several parts, such as translation in many languages, like Spain, Indonesian, Russian, Urdu, English, Turkish, French, German, Dutch, and Malay. It also has interesting supporting features, like recitation from many imams and searching page that can help the user to look for the particular chapter in the Quran application. The great one of this Quran is that it is really compatible for those who want to memorize Al-Quran everytime and every place, because it has similar with
the standard Quran which is ended by numeral ayah in every last page. That is why it is a beneficial application to have.

Quran for android has been translated by many translators, moreover in English one. It has many different types of English translation translated by many Islamic Scholars. In this paper, the researcher chooses two translators who will be compared in the quality analysis of Arabic Rendering. They are Mufti Taqi Usmani and Muhsin Khan and Taqi-ud-din Al-Hilali.

Mufti Taqi Usmani is one of the leading Islamic scholars who is still alive today, he is an expert in the field of Islamic Jurisprudence, Economics, Hadits and Tasawuf. He was born in Deoband in 1362 H. Mufti Taqi Usmani graduated from Par Excellence Form Dars e-Nizami at Darul Uloom, Karachi, Pakistan, and took specialized in Islamic jurisprudence of his eminent father, Mufti Muhammad Shafi. He also holds a degree in law and becomes a judge at Sharia Appellate Bench of The Supreme Court of Pakistan till now. He is also active in the deputy chairman of the Jeddah based Islamic fiqh council of the organization of Islamic conference (OIC), researcher of more than 60 books and numerous articles, and recently he is the vice president of Darul Uloom, Karachi, Pakistan, Teaches Shahih Bukhari, Fiqh, and Islamic economics (www.muftitaqiusmani.com).

On the other hand, Muhsin Khan is a contemporary Islamic scholar, doctor and researcher of ethnic Afghan origin. He was born in 1927. He is well-known as the most notable for his English translation of Shahih Bukhari and Holy Quran. His Quran translation title is The Noble Quran which he had completed along with
Muhammad Taqi-ud-Din al-Hilali. He works with the University of Punjab, Lahore, then he worked in University Hospital in Lahore. (https://en.m.wikipedia.org/wiki/Muhammad_Muhsin_Khan).

Muhammad Taqi-ud-Din al-Hilali is a 20th-century Salafi scholar from Rissani, Morocco, born in a valley near Sajalmasah 1893 and Died on June 22, 1987. He is also well-known as the most notable for his English translation of Shahih Bukhari and the holy Quran. From their backgrounds, there is no doubt that they have good ability of translating Al-Quran, proven by their contribution in many fields related to the Holy Quran translation and its fields. For that reason, their translation is worth being admitted and appreciated in the field of science (https://en.m.wikipedia.org/wiki/Muhammad-Taqi-ud-Din_al-Hilali).

In this study, the researcher chooses the surah al-Baqarah related to the reason that this surah is categorized into the beginning surah. Many muslims who are reciting and understanding al-Quran orderly from the first chapter. This case becomes the main reason why the researcher chooses this surah to give some information to the reader who wants to understand the Quranic rendering of الحقيق./al-haqq, الحج./al-hajj, الحیث./haitsu, الحكمة./al-hikmah which are included into the familiar words in Al-Baqarah found oftentimes. Al-Baqarah is a second surah of the Quran and be in the first, second, third section of the Quran. The meaning of this surah is the cow (female) having 286 verses.

In the Quran, many familiar words are found even repeated in several passages, the use of the familiar and repeated words will create the new interpretation. In understanding the verses of the Quran. Many Muslims assume that
the existence of a word in one verse or even in other verses has the similar meaning regardless of its context. The reader should have realized that sometimes the familiar word has a different level in terms of quality. For this reason, it needs an interpretation that must be involved in understanding the verses of the Quran to open the reader's insight. The message in the Quran should be determined by context. Even, a muslim cannot comprehend the right meaning without noticing the interpretation. Because by the interpretations, it will give more precise description according to the context and the message to be conveyed.

The words of \( \text{ﺍﻝﺡﻕ} / \text{al-haqq}, \text{ﺍﻝﺡﺝ} / \text{al-hajj}, \text{ﺡﻱﺙ} / \text{haitsu}, \text{ﺍﻝﺡﻙﻡﺓ} / \text{al-hikmah} \) are chosen related to its special disposition in surah Al-Baqarah. In Surah Al-Baqarah, we will find several words referred to those words. For instance, there are 25 words of \( \text{ﺍﻝﺡﻕ} / \text{al-haqq}, 9 \) words of the \( \text{ﺍﻝﺡﺝ} / \text{al-hajj}, 25 \) words of \( \text{ﺡﻱﺙ} / \text{haitsu}, \) and 6 words of \( \text{ﺍﻝﺡﻙﻡﺓ} / \text{al-hikmah} \). The special disposition of those words become the interest for the researcher to analyse its quality. Besides, those words also have a big impact in giving the understanding of the readers. This impact can be seen from the selected description in English translation data that is mostly explained in parenthesis. It shows that those words are contextual meaning which can be different in some cases. For that reason, the researcher finds the problems that those words need to be analysed.

The researcher chooses the Al-Misbah Interpretation by reason that this interpretation is written by Indonesian scholar, namely K.H Quraish Shihab. He is one of the well-known scholars who is still alive and active at giving some lecturings. The main reason why the researcher takes this interpretation to examine
the accuracy level is that the researcher wants to give some information to people out of Indonesia about Indonesian Islamic scholar and his literary works. Besides, the researcher also wants to involve the Indonesian perspective that represents the culture to view the Islamic values.

Translating the familiar words in surah Al-Baqarah is a daunting challenge for translators of the Quran in delivering the contextual meaning. Al-Quran which is the revelation of Allah which becomes the law source of all problems cannot be separated from perfection, so in giving a message of the Quran cannot be based on the supposition only. Moreover, translations are made for the understanding of Muslims who really want to understand the contents of the Quran by reading the translation. In this case, the translator must include interpretations to avoid misunderstanding of the reader of the Quran.

In this study, the researcher intends to highlight the quality of the Quran translation classified as a familiar words in accordance with its interpretation in Surah Al-Baqarah. Example: Al-Baqarah, verse 26, 42, 109.
Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: “what did Allah intend by this parable?” By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allah).

And mix not the truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allah’s Messenger and his quality are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)] while you know (the truth)

Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is Allah’s messenger) has become manifest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things.

Indeed, Allah does not feel shy in citing any parable, be it that of a gnat or of something above it (in meanness). Now, as for those who believe, they know it is the truth from their Lord; while those who disbelieve say,” What could Allah have
meant by this parable?” By this He lets many go astray, and by this He makes many find guidance. But He does not let anyone go astray thereby except those who are sinful.

[42] And do not confound truth with falsehood, and do not hide the truth when you know (it).

[109] (O muslim), many among the people of the Book desire to turn you, after you accepting the faith, back into disbelievers- all out of envy on their part, even after the truth has become clear to them. So, forgive and overlook till Allah brings out His command. Certainly, Allah is powerful over everything.

Based on the English translation of Mufti Taqi and Muhsin Khan and Taqi-ud-din Al-Hilali, in the first and second datum, *al-haqq* (ﺍﻝﺡﻕ) uses the literal technique. The determination of the technique type above is based on the result which only transfers a word literally from source language (SL) to target language (TL). As for the method is word-for-word, it is seen from how the meaning in SL is translated out of context and bounded by grammatical structure in word level.

In the third and fourth data, Mufti Taqi translates *al-haqq* (ﺍﻝﺡﻕ) into the truth by using the literal technique and word-for-word method. However, in the third and fourth data translated by Muhsin Khan and Taqi-ud-din Al-Hilali, the word *truth* is spelled out in parenthesis with the explanation of *Muhammad peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Torah and Gospel*. From the translation above, the researcher observes that the technique used is description. The description technique is detected from the
additional meaning that serves as explanation. While the method used is free translation. The reason is that the translation prioritizes the contents of TL Form.

There is a striking difference of all 8 data from each translation, i.e. the use of *the* in 6 data, while in the one other data is not. The function in the English has been commonly known that *the* is a definite article that shows the clarity of the followed objects. Clarity is a reference to objects that are already introduced or mentioned. After the researcher understood the context, that the exact translation of the first word of *al-haqq* (ﺍﻝﺡﻕ) in verse 42 is the discussion of *al-haqq* (ﺍﻝﺡﻕ) which begins with, so that no such word used in the other 6 data as the reference and explanation.

The tendency of ideology seen in every translation is that the translations produced by both Mufti Taqi Usmani and Muhsin Khan and Taqi-ud-din Al-Hilali are more likely to for eignization ideology. It can be detected from the characteristics that are still involving the presence of the source language cultural words in translations, such as *Al-Fasiqun, Allah, Torah, and Injil*, and it applies word for word and faithful method. In addition, this ideology is also seen from the technique used, it is the literal technique. Although in some translations of Muhsin Khan and Taqi-ud-din Al-Hilali, there are some characteristics still seen from the elements of ideology domestication.

This verse (26) explains about the parable that Allah puts in the Quran. The parable is considered unnatural and inappropriate by the disbelievers. So that there are many of them whom God led to the right path, and many of them whom God
misled instead. On the contrary, the believers know without any doubt that the
parable is a perfect truth coming from God.

After reading the whole contextual contents of this verse and understanding
its interpretation, the researcher observes that the intended *perfect truth* (الحقيقة) meaning is the truth which comes from God (*the Quranic verses*) and the truth that explains the precise parable even though the Jews consider it unnatural.

This verse (42) contains a prohibition toward the people of Israel to mislead others after they had lost their way. There are two ways which they do to mislead. First, by mixing up *the truth* (الحقيقة) with their invalid statement that they want to defend it with the vanity and intend to spread it as the God’s truth. Second, by hiding *the truth* (الحقيقة) for those who do not know, while they know it very well.

The use of the word of *truth* (الحقيقة) above can be drawn the close relation that these two *truths* refer to the verses of God, which in the first word of *truth* (الحقيقة) mean *God’s verses* replaced by their counterfeit verses, while the second *truth* (الحقيقة) means *a verse of Muhammad’s prophethood* that they hide.

In this verse (109), it is explained that there is enormous jealousy of the Jews toward the Muslims, so they really want the Muslims to turn away from *the truth* (الحقيقة). The truth above is not explained clearly what exactly it is. However, from the context in the exegesis, the researcher interprets that the truth is *the religion of Islam*. This understanding is based on the previously discussed topic about the Jewish desire to divert the faith of the Muslims. Once they know that the Muslims’ faith is the truth.
From the determination result of Arabic translation into English and Indonesian interpretation into English, there will clearly be a change of meaning in its context. In the first data, *al-haqq* (الحَق) translated by Mufti Taqi and Muhsin Khan and Taqi-ud-din Al-Hilali juxtaposed with the word from their Lord (*الحَق مِن رَبِّهِم* / *al-haqq min Rabbihim*). It signifies that all information derived from God is a revelation of the verses of the Quran. The use of *their lord* is to complement the meaning. So, it is entirely in tune with the meaning in the al-Misbah interpretation which says that the truth of the verse is Allah's verses in the Quran which contains the parable.

In the second data, *al-haqq* (الحَق), which is the object of the verb prohibition of *mix not* and *do not confound* is compared with the word *falsehood* as its antonym. Falsehood is a sign that someone has carried out the prohibition. The researcher considers that the use of the prohibition sentence and the use of its antonym as explanatory is clue on the truth changed into a falsehood. This reason is in accordance with the al-Misbah commentary which states that the first truth in this verse is Allah’s verse that was changed into their false verse.

In the data analysis above, the translator uses different verbs. Mufti Taqi Usmani translation uses the word *confound*, while Muhsin Khan and Taqi-ud-din Al-Hilali uses the word *mix*. According to the Oxford dictionary (2008: 282), *mix* is “(cause two or more substances to) combine, in a way that they cannot be separated”. While *confound* (oxford, 2008: 89) is “puzzle and surprise sb”. Contextually, the translation of Muhsin Khan and Taqi-ud-din Al-Hilali is more precise in accordance with the definition of the verb used.
In the third data, Muhsin Khan and Taqi-ud-din Al-Hilali selects the word *conceal* as a verb describing the truth object. Conceal in Oxford dictionary (2008: 87) is “hide sb/sth”. In addition, they provide additional explanations in parenthesis, namely *Muhammad Peace be upon him is God's messenger and his qualities are written in your Scriptures, the Torah and Gospel*. While Mufti Taqi chooses the word *hide* as a verb without any additional explanation, so the original meaning of the truth is difficult to obtain the readers understanding.

According to interpretation, the truth of this third data is *a hidden verse in the Torah and the gospel of Muhammad's prophethood*. From the explanation of the interpretation, it can be clearly seen that the translation of KhanHilali represents the additional meaning in accordance with its intent and context. While the translation of Mufti Taqi is still general in nature, it causes difficulties in understanding meaning for anyone who reads it.

In the fourth data, the translation of the word *al-haqq* \(\text{(ﺍﻝﺏﻕ)}\) by MTU is the truth that became clear to Jews and Christians. The clarity of the position is still not clearly conveyed, so the truth is still multi-interpretive. Meanwhile, according to KH translation, *al-haqq* \(\text{(ﺍﻝﺡﻕ)}\) is translated the truth as *thing which is brought and delivered by the Prophet Muhammad \(\text{ﷺ}\)*. This statement is based on an additional explanation in parenthesis states that the truth is brought by the prophet Muhammad \(\text{ﷺ}\) as messenger of Allah. From the explanation above, then the translation supposed closer to the suitability and the accuracy on the intent of the word *the truth* in verse 109 is the translation of KH matching with the explanation that existed in the al-Misbah exegesis.
From the comparison of data in verses 26, 42, and 109, the researcher concludes that Muhsin Khan and Taqi-ud-din Al-Hilali translation is more accurate than Mufti Taqi Usmani translation tested by Al-Misbah interpretation. This accuracy is subjective based on one exegesis only supported by three respondents.

1.2. Problem Statement

Based on the data and the background of study have chosen, the researcher intends to analyze the complicated problems in this paper due to selected familiar words which the questions focused on:

1. How are the words of $\text{ﺍﻝﺡﻕ}/\text{al-haqq}$, $\text{ﺍﻝﺡﺝ}/\text{al-hajj}$, $\text{ﺡﻱﺙ}/\text{haitsu}$, $\text{ﺍﻝﺡﻙﻡﺓ}/\text{al-hikmah}$ diagnosed and identified as familiar words in Quranic English Translation of Surah Al-Baqarah by Mufti Taqi Usmani dan Muhsin Khan and Taqi-ud-din Al-Hilali?

2. What extent to measure the success in capturing the sense of $\text{ﺍﻝﺡ⁄}/\text{al-haqq}$, $\text{ﺍﻝﺡﺝ}/\text{al-hajj}$, $\text{ﺡﻱﺙ}/\text{haitsu}$, $\text{ﺍﻝﺡﻙﻡﺓ}/\text{al-hikmah}$ in Quranic English Translation of Surah Al-Baqarah by Mufti Taqi Usmani dan Muhsin Khan and Taqi-ud-din Al-Hilali?

3. What for the result of English rendering analysis is compared with the exegesis by involving technique and method of translation?
1.3. Objectives of Study

In relation to the problem statement, this study has purpose to describe the The words of \( \text{ﺍﺓﻝﺡﻕ} / \text{al-haqq}, \text{ﺡﺝﺡ} / \text{al-hajj}, \text{ﺡثالث} / \text{haitsu}, \text{ﺓﻝﺡﻙﻡﺓ} / \text{al-hikmah} \) in Quranic English translation. Thus, the research questions are:

1. To examine the way of two translators in translating Al-Quran surah Al-Baqarah by Usman Taqi Usmani and Muhsin Khan and Taqi-ud-din Al-Hilali.

2. To investigate the words of \( \text{ﺍﺓﻝﺡﻕ} / \text{al-haqq}, \text{ﺡﺝﺡ} / \text{al-hajj}, \text{ﺡثالث} / \text{haitsu}, \text{ﺓﻝﺡﻙﻡﺓ} / \text{al-hikmah} \) based on the interpretation of tafsir Al-Misbah.

3. To know and understand the intended meaning in English translation by comparing with the exegesis of Al-Misbah.

1.4. Scope of Study

The researcher has found some different rendering cases given by two great translators, they are Mufti Taqi Usmani and Muhsin Khan and Taqi-ud-din Al-Hilali. These differences become the object of study. The research is going to be limited in its analysis only. That is the difference of the words \( \text{ﺍﺓﻝﺡﻕ} / \text{al-haqq}, \text{ﺡﺝﺡ} / \text{al-hajj}, \text{ﺡثالث} / \text{haitsu}, \text{ﺓﻝﺡﻙﻡﺓ} / \text{al-hikmah} \) quality. As known that Al-Quran is a heavenly book recognized by people as the most complicated language, but for believers, it is objected clearly by Al-Quran itself in chapter 54 surah al-Qomar verse 17:

\[ \text{لِلذَّة فَهَلْ مِنْ مُدَّوَلَقَدْ يَسَّنَا الْقَُونَ} \]

“And We have certainly made the Quran easy for dhikr (remembrance), so is there any who will take heed (learn a lesson)?” (Surah al-Qomar: 17).
From that verse, it is stated clearly that the language of Quran is easy to understand for people who have good intention to learn it. Because the ease in that verse is not ease for those who just want to get everything in instant way. Moreover the language of Quran has high aesthetic elements which just can be understood by hard learning process. So in translating it, the translator must have particular understanding neither in the field of Quranic interpretation nor in the field of translation to choose the right dictions. If the word in the source language does not have equivalent word in the target language due to cultural terms, it can be translated by interpretation explanation or word having close meaning with it.

1.5. **Significance of Study**

This research is intended to give knowledge to the readers in understanding the translation of Surat Al-Baqarah by comparing two English translations translated by different expert people in its field. The researcher also wants to deepen the understanding about the words of `al-haqq, al-hajj, haitsu, al-hikmah` that can misunderstand the readers. This analysis is also beneficial to know the accuracy of the intended meaning, readability, and acceptability of the translation text in every data verses of Quran. The result of this study may be useful as a good reference for further research, especially for those who will take the topic in relation to the familiar expressions. Besides, the readers also can understand the message of the holy Quran based on the contextual meaning in the exegesis.

By this study as well, hopefully the readers will be interested in learning and understanding Al-Quran by knowing some difficulties in understanding the
meaning even only in one surah and the qualities of meaning transfer. Furthermore, the content of the surah containing some moral values which can influence the readers in behaving correctly and keep them away from doing wrong.

1.6. Literature review

In this research, the researcher has tried to find several references related to the topic discussed, in the searching process, the researcher has found at least five references that examine the same object, data and approach in some part of paper. The first reference is a thesis written by Lisda Farikhatunnisak (2013), a student from State Islamic University Sunan Kalijaga Yogyakarta entitled, "English translation of Harf Min in Surah Yasin: A comparative study of Muhammad Marduke Pickthall's and Abdullah Yusuf Ali's translation". In the thesis, the researcher explained the comparison of both similarities and differences in translation of Hurf Min by Muhammad Marduke Pickthall and Abdullah Yusuf Ali. While the theory used by the researcher is the theory of Newmark, relation to this thesis, the similarity of using the method and object of choice of study, the comparative method and the Quran as the object of study.

The second is a journal written by Soheila Mohammadpour and Jahanbakhsh Nikoopour (2017). A student of Islamic Azad University; Science and Research Branch, Tehran, Iran entitled “Topicalization in English Translation of the Holy Quran: A Comparative Study”. This study examined the application of the most common shift strategies in Catford”s linguistic model for translation of topicalization in chapter 29 of the Holy Quran. The topicalized cases were
compared to their counterparts in the three English renderings accomplished by Shakir, Nikayin, and Arberry. The study adopted Widdowson’s classification based on syntactic, phonetic, and semantic features of the literary devices as the main framework and Halliday strategy for the exemplification of topicalization as the second framework. The findings of the study depict that, Arberry, Shakir and Nikayin have shown a considerably greater tendency towards employment of category shift than level shift. Among the category shifts, unit shift and Literal translation respectively enjoyed the highest frequency in the translation of topicalization. All the current translators preserved topicalization into target texts unintentionally.

The present study aimed to scrutinize the problem of translation of topicalization in the Holy Quran. Regarding the three most prominent English renderings of this Arabic masterpiece, the researchers examined the extent, that topicalization has been preserved in the target text in the process of translation. They also examined what strategy the translators have applied for translating topicalization.

In this study, about 130 cases of topicalization from chapter 29th of the Holy Quran are distinguished, consisting of 11 Sūrah and 430 verses (āyah) and their English translations. Hallidian’s framework (1985/1994) is employed for sampling of the marked cases collected from the corpus. Research questions considered in this paper concentrated on the extent of translatability or untranslatability of topicalization and the most frequent Catford shift strategy applied by translators in the three English renderings of the Holy Quran. More specifically, the study
examines whether the translators have preserved the issue of topicalization in the process of translation and what kind of strategy they applied in translating topicalization among shift strategies mentioned by Catford (1965).

The third reference is a journal written by Parisa Sadeghi, M.A. (2013). A student of Fars Science and Research University, Shiraz, Iran entitled “A Comparative Analysis of Four Persian-language Quran Versions”. In this paper, two basic orientations in translation, generally known as literal and free, are described, with a special reference to Quran translation in Persian language. Many efforts have been done in the same ground on Bible, but unfortunately, there are not a lot of works about the methodology of Quran translation. Therefore, the researcher has chosen Quran instead of Bible because it would be a novel and innovative work.

It is more tangible for Persian-language people to perceive. First, two different types of equivalences are explained, according to the theory of E. A. Nida (formal correspondence vs functional equivalence). Then, three surahs of Quran from four different translations are compared to each other, and to the original form (Arabic), based on Nida's theory. The names of the chosen surahs are “Al-Qadr, Al-Fil and Quraysh”. Among these four versions of Quran translations, two of them are biased to be more “formal correspondences”, and the two others seem to be more “dynamic equivalences”. The purpose of this paper is to study different versions of Quran translations, to recognize based on which theory they are rendered, and to offer the more appropriate way of translation for religious texts, based on Nida's theory.
The method of this paper is comparative. It means that four different versions of Quran are compared to recognize that whether they are closer to source-oriented (Arabic) or target-language oriented (Persian). In this paper, two kinds of evaluations will be applied: qualitative and quantitative. At first, the words and verses will be compared qualitatively to find out whether they are more “dynamic or formal equivalences” to Persian language. Then, to be more concrete, the total number of the words in each translation will be shown in a ‘Table’ to indicate whether the translators were faithful to the source text (formal correspondence), or they felt free in rendering, and the translations are longer than the source text (dynamic equivalence). This research studied four versions of Quran based on Nida's theory to find out which one conveys the message of Allah in the best way. The reason of choosing Nida's theory is that he was the first one who distinguished between “formal equivalence” (correspondence) and “dynamic (functional) equivalence”. He influenced translation studies through his works on the discipline of religious texts, and especially Bible translation.

The fourth reference is a thesis written by Marfuatus Sholikhah, a student of English Literature UIN Sunan Kalijaga (2015) entitled “Transitive Verbs of Surah An-Nisa’ and Its English Translation”. This study is intended to leverage grammar equivalence between Arabic and English, especially in the tense used in transitive verbs. So that the researcher concludes that in the translation of verbs in Arabic into English, there are two types: the verb is translated to the verb and the verb is translated to noun. The similarity of this paper with the researcher's research
is about the theory of equivalence, the object of analysis, and method of analysis used in both papers.

The fifth reference is an article written by Salar Manafi Anari, ph.D and Ashraf Muhammadi. Salar Manafi Anari, ph.D is an English professor at Allameh Tabataba'i University. He is involved in teaching English as well as research in translation and writing, while Ashraf Muhammadi is a translator and teacher. She received an M.A. in Translation Studies from the Islamic Azad University, South Tehran. This article entitled “A Comparative Study of English Translations of the Surah Maryam by Christian and Muslim Translators with an Orientation of Skopos Theory”. In the explanation, the method used is a comparative method that compares the translation of surah Maryam with different translator backgrounds, they are Muslims and Christians. The conclusion of this journal suggests that the translation results are more explicit than the source text. The more explicit meaning of translation is seen from the equivalence of meaning semantic aspect, pragmatic aspect, and textual aspect. The article related to this research has similarity in qualitative method, and object of translation used.

1.7. Theoretical Approach

In this study, the researcher analyses the words of \( \text{الحق} \), \( \text{الحج} \), \( \text{ الحكمة} \), \( \text{ حايس} \) to examine its level of quality. The quality level will be supported by interpretation and three questionnaire in determining the result. The object of analysis used in this study is English translation assuming as the familiar
words in Quranic verses adjoining in the Quran by Mufti Taqi Usmani and Muhsin Khan and Taqi-ud-din Al-Hilali.

In this research, the researcher uses comparative analysis methods that compare the level of English rendering in the surah Al-Baqarah. This comparison will be considered as the determinant of which translation is more appropriate and precise with the interpretation that has been chosen by the researcher. The reason of this conducted research is not to determine which translations are superior and better, but to attempt the quality of translation based on the selected interpretation which is absolutely more objective in giving accuracy measurement. The quality will be resulted based on the questionnaire respondents that researcher selects to give some opinions. The questionnaire respondents are chosen by the reason understanding and expert in both English and Arabic. They are Zahwa Amaly Fiddaraini, S.Hum, an Arabic Literature student of State Islamic University of Sunan Kalijaga. Ziana Walida, she is also an Arabic Literature of State Islamic University of Sunan Kalijaga, she is in the tenth semester. And Roma Wijaya, a student of State Islamic University of Sunan Kalijaga, he took Al-Quran and Tafsir major. Three respondents are English teacher in Wahid Hasyim Islamic Senior High School.

1.8. Method of Research

1.8.1. Type of Research

In the research process, there are generally two types of research methods that are often used, namely qualitative methods and quantitative
methods. In this study, the researcher uses the method of descriptive qualitative which plays a role in describing the way of translators who have different backgrounds in translating the same object through library research which results of it are in the comparison form. The results of the comparison will certainly be involved refinement of the translation. This study also discusses how social aspects affect translators so that they produce different translations from the same source language.

1.8.2. Data Source

The source of the data is taken from Quranic Android that has been downloaded by many Android users and it is in the first rank of Quranic application. This source will be focused on the words of ﺍﻝﺡﻕ/al-haqq, ﺍﻝﺡﺝ/al-hajj, ﺡﻱﺙ/haitsu, ﺍﻝﺡﻙﻡﺓ/al-hikmah in English translation of the Quran translated. In addition to the main data, the researcher also uses the supporting data taken from various dictionaries, both English and Arabic dictionaries to ensure and convince the meaning of the terms contained in the Quran and its translation due to the amount of data that must be examined carefully. In this regard, the researcher involves a dictionary of books comprising an Arabic dictionary, and an English dictionary John Echol, an application dictionary, and also an exegesis of Al-Misbah by M. Quraish Shihab.

1.8.3. Data Collection Technique

The sources of data that the researcher selects is the holy Quran containing the translation of Muhammad Taqi Usmani and Muhsin Khan
and Taqi-ud-din Al-Hilali, the data taken is the words of الّهُ/al-‘ālīh, الحَقّ/al-‘aqq, الحَجّ/al-‘ajj, الحَجّ/al-hajj, the data of the surah Al-Baqarah that cover the research in its disposition in English translation of the Quran. The collection of data is taken with the intention to compare the results of translation with the level of accuracy. In the Al-Quran for Android application, the surah Al-Baqarah is in Quranic section (juz) 1 up to 3, contains 48 pages and 286 verses.

As for in collecting the data, the researcher firstly reads both surah Al-baqarah translations as the target language to be analyzed to know the existence of the required data. Identifies data containing special disposition and underlining it and its interpretation, compares the data in one translation with another translation, puts the identification and comparison results in the explanation of exegesis analysis, then draws the results of rendering quality by the result of questionnaire respondents.

1.8.4. Data Analysis Technique

In data analysis techniques, the researcher chooses the surah al-Baqarah and its English translation by Muhammad Taqi Usmani and Muhsin Khan and Taqi-ud-din Al-Hilali. In the process, the researcher identifies both the translations by determining parts of surah that have data corresponding to theories in SL and TL, collects the found data and pairing it between translation 1 and translation 2, identifies the differences in both translations, analyses both translations related to the theory, then draws the conclusion.
1.9. Paper Organization

This paper consists of four chapters. The first chapter is the introduction which consists of background of study, problem statement, objectives of study, scope of study, significance of study, literature review, theoretical approach, methods of research, and paper organization. The second chapter is the theoretical background which describes the theory used in this study. The third chapter is the research findings and analysis of the data by considering the accuracy of research with a more prioritized process of sustainability, and the final chapter is the conclusion that explains the results of the study.
CHAPTER IV

CONCLUSION AND SUGGESTION

4.1. Conclusion

In the last chapter, the researcher is able to describe the results of the analysis in detail done on the English translation of Quran by Mufti Taqi Usmani and Muhsin Khan and Taqi-ud-din Al-Hilali which is examined by the famous Al-Misbah interpretation, written by well-known Indonesian scholar, M. Quraish Shihab.

Based on the analysis conducted in chapter III, the researcher found some verses containing familiar words in the surah of Al-Baqarah translated textually and contextually. The data of these verses numbered 13 verses from 4 selected data.

From the results of the analysis, the researcher considers that the translation quality of Quranic verses containing familiar word in the surah of Al-Baqarah is not perfect yet, especially in the translation of Mufti Taqi Usmani which in translation often use techniques and methods oriented to literal translation, means that it only prioritizes the transfer of meaning textually without involving the contextual transfers aspect. So the result either accuracy, readability or acceptability have not reached appropriate or almost appropriate level in accordance with contextual meaning of Al-Misbah interpretation.

As for the translation of Muhsin Khan and Taqi-ud-din Al-Hilali, the result of the assessment of the translation quality can be said almost appropriate and precise with the meaning in the Al-Misbah interpretation. That suitability is
produced from the use of techniques and methods that are mostly oriented to the contextual meaning. Especially the use of description techniques that dominate in terms that contain culture elements of foreign languages.

This analysis also aims to make sure that the words of \textit{ﺍﻝﺡﻕ} / \textit{al-haqq}, \textit{ﺍﻝﺡﺝ} / \textit{al-hajj}, \textit{ﺡﻱﺙ} / \textit{haitsu}, \textit{ﺍﻝﺡﻙﻡﺓ} / \textit{al-hikmah} having appropriate meaning as what it has to be in another source. The content of the Holy Quran is very crucial to be corrected in some English translation to avoid some wrong understandings, moreover for the new muslims who just know the first source of Islam.

4.2. Suggestion

The analysis that currently researcher does may still have many shortcomings both in terms of method and in terms of language used. This analysis also still needs to be resumed by enthusiasts or other researchers, especially for the analysis having relation with the words of \textit{ﺍﻝﺡﻕ} / \textit{al-haqq}, \textit{ﺍﻝﺡﺝ} / \textit{al-hajj}, \textit{ﺡﻱﺙ} / \textit{haitsu}, \textit{ﺍﻝﺡﻙﻡﺓ} / \textit{al-hikmah}. Therefore, according to the researcher, this title is very unique and good to be reviewed.

The research in the translation of the taken data is limited only in surah of Al-Baqarah, this reason is based on the scope of analysis that if the researcher widen the analysis deeper, then the result will be extended to the other surahs. This is way of simplifying people to continue the analysis in another research discussed about the familiar words of the data.
REFERENCES


Quran for Android, versi 2.8.0-p1, released on 10 August 2010


APPENDICES

1. Comparison Table : Al-Baqarah : 26, 42, 109 (البقرة)

<table>
<thead>
<tr>
<th>DATA</th>
<th>TRANSLATOR</th>
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<th>ENGLISH EXEGESIS</th>
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<tr>
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<td>Mufti Taqi U</td>
<td>The truth (from their Lord)</td>
<td>Quranic verse</td>
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<td>Verse 42</td>
<td>Mufti Taqi U</td>
<td>Truth (mixed by falsehood)</td>
<td>God’s verses changed into counterfeit verses</td>
<td>less accurate</td>
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<tr>
<td></td>
<td>KhanHilali</td>
<td>Truth (mixed by falsehood)</td>
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<td>Mufti Taqi U</td>
<td>The truth</td>
<td>the hidden verses of Muhammad</td>
<td>not accurate</td>
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<td></td>
<td>KhanHilali</td>
<td>The truth [i.e. Muhammad Peace be upon him is Allah’s Messenger]</td>
<td>accurate</td>
<td></td>
</tr>
<tr>
<td>Verse 109</td>
<td>Mufti Taqi U</td>
<td>The truth</td>
<td>Islam</td>
<td>not accurate</td>
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<tr>
<td></td>
<td>KhanHilali</td>
<td>The truth (that Muhammad Peace be upon him is Allah’s messenger)</td>
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2. Comparison Table : Al-Baqarah : 120 (البقرة)

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<td>Mufti Taqi U</td>
<td>guidance (of Allah)</td>
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<td>KhanHilali</td>
<td>the guidance (Islamic monotheism)</td>
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### 3. Comparison Table: Al-Baqarah: 105, 110, 184

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<th>ACCURACY LEVEL</th>
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<td>Mufti Taqi U</td>
<td>Any good (comes from your Lord)</td>
<td>revelation</td>
<td>less accurate</td>
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<td></td>
<td>KhanHilali</td>
<td>Any good (sent down by your Lord)</td>
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<td>less accurate</td>
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<tr>
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<td>Mufti Taqi U</td>
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<td>the activity that grows the obedience of a servant to his God</td>
<td>not accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>Good (deeds that Allah loves)</td>
<td></td>
<td>accurate</td>
</tr>
<tr>
<td>Verse 184</td>
<td>Mufti Taqi U</td>
<td>Good (voluntarily)</td>
<td>the excess ransom payment with the willingness of the heart</td>
<td>accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>Good (of his own accord)</td>
<td></td>
<td>accurate</td>
</tr>
<tr>
<td>Verse 184</td>
<td>Mufti Taqi U</td>
<td>Better (to fast)</td>
<td>fasting is better than paying ransom and breaking the fast</td>
<td>accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>Better (to fast)</td>
<td></td>
<td>accurate</td>
</tr>
</tbody>
</table>
4. **Comparison Table : Al-Baqarah : 201 (ﺝﺱﻥﺓ)**

<table>
<thead>
<tr>
<th>DATA</th>
<th>TRANSLATOR</th>
<th>ENGLISH TRANSLATION</th>
<th>ENGLISH EXEGESIS</th>
<th>ACCURACY LEVEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse 201</td>
<td>Mufti Taqi U</td>
<td>Good (in this world)</td>
<td>the pleasure that gives</td>
<td>less accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>(in the world that which is ) good</td>
<td>happiness, such as health, tranquility, easiness, etc</td>
<td>less accurate</td>
</tr>
<tr>
<td></td>
<td>Mufti Taqi U</td>
<td>Good (in the hereafter)</td>
<td>to achieve the beauty of eternal heaven</td>
<td>less accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>(in the hereafter that which is ) good</td>
<td></td>
<td>less accurate</td>
</tr>
</tbody>
</table>

5. **Comparison Table : Al-Baqarah : 196 (ﻝﺡﺝ)**

<table>
<thead>
<tr>
<th>DATA</th>
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<th>ACCURACY LEVEL</th>
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</thead>
<tbody>
<tr>
<td>Verse 196</td>
<td>Mufti Taqi U</td>
<td>The Hajj</td>
<td>the pilgrimage in common carried out by all muslims in Makkah for Allah</td>
<td>less accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>The Hajj (the pilgrimage to Makkah for Allah)</td>
<td></td>
<td>accurate</td>
</tr>
<tr>
<td></td>
<td>Mufti Taqi U</td>
<td>(the ‘Umrah along with) the Hajj</td>
<td>the Tamattu Hajj (performing the minor Hajj before the mayor hajj)</td>
<td>accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>(the ‘Umrah in) the months of Hajj before performing Hajj-at-Tamattu’ and al-Qiran)</td>
<td></td>
<td>accurate</td>
</tr>
<tr>
<td></td>
<td>Mufti Taqi U</td>
<td>During the Hajj</td>
<td></td>
<td>accurate</td>
</tr>
</tbody>
</table>
6. **Comparison Table: Al-Baqarah: 178, 233, 228**

<table>
<thead>
<tr>
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<th>ENGLISH EXEGESIS</th>
<th>ACCURACY LEVEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse 178</td>
<td>Mufti Taqi U</td>
<td>Fairness (for the blood money)</td>
<td>in the way of sincere heart</td>
<td>less accurate</td>
</tr>
<tr>
<td>Verse 178</td>
<td>Khan Hilali</td>
<td>Fairness (in payment of the blood money)</td>
<td>carried out by no any compulsion and harassment</td>
<td>less accurate</td>
</tr>
<tr>
<td>Verse 233</td>
<td>Mufti Taqi U</td>
<td>With fairness (capacity)</td>
<td>based on the capability for</td>
<td>accurate</td>
</tr>
<tr>
<td>Verse 233</td>
<td>Khan Hilali</td>
<td>A reasonable basis (no burden)</td>
<td>taking care of the baby</td>
<td>accurate</td>
</tr>
<tr>
<td>Verse 233</td>
<td>Mufti Taqi U</td>
<td>With fairness</td>
<td>Pay a proper rewards or payment, it can be a gift as well</td>
<td>less accurate</td>
</tr>
<tr>
<td>Verse 233</td>
<td>Khan Hilali</td>
<td>On reasonable basis</td>
<td></td>
<td>less accurate</td>
</tr>
<tr>
<td>Verse 228</td>
<td>Mufti Taqi U</td>
<td>recognized manner</td>
<td>good treatment</td>
<td>not accurate</td>
</tr>
<tr>
<td>Verse 228</td>
<td>Khan Hilali</td>
<td>What is reasonable</td>
<td></td>
<td>not accurate</td>
</tr>
</tbody>
</table>

7. **Comparison Table: Al-Baqarah: 35, 191, 199**

<table>
<thead>
<tr>
<th>DATA</th>
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<th>ENGLISH EXEGESIS</th>
<th>ACCURACY LEVEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse 35</td>
<td>Mufti Taqi U</td>
<td>at wherever (you like)</td>
<td>Place to do anything</td>
<td>accurate</td>
</tr>
<tr>
<td>Verse 35</td>
<td>Khan Hilali</td>
<td>as wherever (you will)</td>
<td></td>
<td>accurate</td>
</tr>
</tbody>
</table>
Verse 191

Mufti Taqi U: wherever (you find them)
KhanHilali: wherever (you find them)

Place where the enemy attacks: accurate

Verse 191

Mufti Taqi U: From where (they drove you out)
KhanHilali: From where (they have turned you out)

Mecca: inaccurate

Verse 199

Mufti Taqi U: From where (the people flow and seek forgiveness from Allah)
KhanHilali: From the place (whence all the people depart and ask Allah for His Forgiveness)

Arafah, a desert valley near Mecca: accurate

8. Comparison Table: Al-Baqarah: 83, 245

<table>
<thead>
<tr>
<th>DATA</th>
<th>TRANSLATOR</th>
<th>ENGLISH TRANSLATION</th>
<th>ENGLISH EXEGESIS</th>
<th>ACCURACY LEVEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse 83</td>
<td>Mufti Taqi U</td>
<td>(say to people what is) good</td>
<td>order to do good and forbid to do wrong</td>
<td>less accurate</td>
</tr>
<tr>
<td>KhanHilali</td>
<td>(speak) good (to people)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verse 245</td>
<td>Mufti Taqi U</td>
<td>A good loan</td>
<td>give charity and spending with sincere intention</td>
<td>not accurate</td>
</tr>
<tr>
<td>KhanHilali</td>
<td>A goodly loan</td>
<td></td>
<td></td>
<td>not accurate</td>
</tr>
</tbody>
</table>
for the sake of God

9. **Comparison Table : Al-Baqarah : 85, 114**

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Verse 85</td>
<td>Mufti Taqi U</td>
<td>Disgrace (in present life)?</td>
<td>humiliation and level lowness in the world</td>
<td>accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>Disgrace (in the life of this world)</td>
<td></td>
<td>accurate</td>
</tr>
<tr>
<td>Verse 114</td>
<td>Mufti Taqi U</td>
<td>Disgrace (in the world)</td>
<td>oppression, killing, captivity, and Jizya collection</td>
<td>not accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>Disgrace (in the world)</td>
<td></td>
<td>not accurate</td>
</tr>
</tbody>
</table>

10. **Comparison Table : Al-Baqarah : 129, 269**

<table>
<thead>
<tr>
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<th>TRANSLATOR</th>
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<th>ENGLISH EXEGESIS</th>
<th>ACCURACY LEVEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse 129</td>
<td>Mufti Taqi U</td>
<td>The wisdom</td>
<td>Al-Hikmah (full knowledge of Islamic laws and jurisprudence or wisdom or Prophethood)</td>
<td>less accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td></td>
<td>orthodox law based on teachings and practices of Muhammad saw</td>
<td>accurate</td>
</tr>
<tr>
<td>Verse 269</td>
<td>Mufti Taqi U</td>
<td>wisdom</td>
<td>useful knowledge</td>
<td>less accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>hikmah</td>
<td></td>
<td>less accurate</td>
</tr>
<tr>
<td>Verse 269</td>
<td>Mufti Taqi U</td>
<td>wisdom</td>
<td>useful knowledge</td>
<td>less accurate</td>
</tr>
<tr>
<td></td>
<td>KhanHilali</td>
<td>hikmah</td>
<td></td>
<td>less accurate</td>
</tr>
</tbody>
</table>
Curriculum Vitae

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Contact: +16-852-2556-0774

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2. Junior High School: MTs N 1 Singkut, Jambi
3. Senior High School: MAN Cijantung Ciamis, West Java
4. University: Sunan Kalijaga State Islamic University Yogyakarta

Activities:

1. One of the academic staff in Wahid Hasyim Senior High School, as the foreign language coordinator
2. English teacher of Wahid Hasyim Senior High School
3. Supervisor of Wahid Hasyim Senior High School Dormitory
4. Supervisor of Student Language Improvement Organization