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

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement for Gaining

The Degree of Bachelor in English Literature

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YOGYAKARTA

2018

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Nomor: B-817/Un.02/DA/PP.00.9/05/ 2018

Skripsi / Tugas Akhir dengan judul:

THE ENGLISH RENDERING QUALITY OF حيث , الحج, الحق ,الحكمة SURAH AL-BAQARAH BY MUFTI TAQI USMANI AND MUHSIN KHAN & HILALI : COMPARATIVE STUDY

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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.

Wassalamualaikum Wr.Wb.

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THE ENGLISH RENDERING QUALITY OF الحديث، الحج، الحق، الحكمة SURAH AL-BAQARAH BY MUFTI TAQI USMANI AND MUHSIN KHAN & HILALI : COMPARATIVE STUDY

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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 rendering of الحق /al-haqq, الحج/al-hajj, حديث/haitsu, الحكمة/al-hikmah 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 comparision, حديث،الحج،الحق،الحكمة, translation qualitative assesment.*

THE ENGLISH RENDERING QUALITY OF الحديث، الحج، الحق، الحكمة N
SURAH AL-BAQARAH BY MUFTI TAQI USMANI AND MUHSIN KHAN
& HILALI : COMPARATIVE STUDY

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ABSTRAK

Penerjemahan Al-Quran merupakan sebuah keharusan yang perlu dilakukan sebagai penunjang pemahaman bagi penutur non-arab. Sebagai sumber hukum dan ilmu, keberadaan kitab ini sangat mempengaruhi gaya hidup dan cara berpikir seseorang. Maka dalam proses penerjemahan, isi pesan dalam Al-Quran haruslah tersampaikan dengan tepat dan akurat. Ketepatan ini sering kali menjadi permasalahan dalam penerjemahan, terutama kata-kata yang mengandung kata-kata familiar dengan *multi-meaning* . Dengan alasan itu, penelitian ini bermaksud untuk mengalisis dengan penuh ketelitian dan membandingkan penerjemahan bahasa Inggri dari kata الحق/*al-haqq*, الحج/*al-hajj*, حيث/*haitsu*, الحكمة/*al-hikmah* dalam Al-Qur'an yang diterjemahkan oleh Mufti Taqi Usmani dan Muhsin Khan dan Taqi-ud-din Al-Hilali. Analisis ini menggunakan pendekatan qualitatif deskriptif dengan menjelaskan dan membandingakan hasilnya dari kedua penerjemah. Adapun data yang diperoleh didapat melalui teknik kajian pustaka. Penelitian ini memcoba menentukan kualitas dari kedua penerjemahan tersebut dalam mengidentifikasi kata-kata yang sering ditemukan dalam surah Al-Baqarah yang diuji oleh tafsir Al-Misbah. Selanjutnya, itu menguji keakuratan dari kedua penerjemahan, penulis melibatkan tiga responden untuk menilai kualitas melalui kuisioner. Hasil dari penelitian ini menunjukan bahwa persentase keakuratan penerjemahan Khan Hilali (91%) lebih tinggi daripada penerjemahan Mufti Taqi Usmani (83%). Ini menunjukan bahwa keakuratan kata-kata familiar dan unik dipengaruhi oleh teknik dan metode yang berdampak terhadap kecendrungan ideologi foreignisasi yang mempertahankan nilai dan unsur budaya bahasa sumber sebagai informasi penting bagi pembaca bahasa sasaran.

Key words : *perbandingan penerjemahan, الحكمة الحق الحج حيث, penilaian kualitas penerjemahan.*

MOTTO

"Actions are judged by intentions"

<u>Sayyid Umar Ibn Al-Khattab</u>

"Menomorsatukan Allah Swt

Dan menjadikan orang lain terhormat"

<u>DRS. K.H Jalal Syututi S.H</u>

"If you are unable to reward, then make sure to thank"

"No crowd ever waited at the gates of patience"

DECICATION

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
```

ACKNOWLEDGMENTS

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.

My deepest thanks and appreciation are for all the people who always pray for me, help and support me in everything during I write this graduating paper. Without all the kindness they gave, I can not complete this paper. They are :

1. My beloved mother and my strong father, both are my inspriration and my first teacher at home, thank you for your prayer and support;

2. My grandmother, the one who always gives everything she has for me;

3. My sisters and brothers who never let me down, you all are my parents after mom and dad;

4. My academic advisor, Arif Budiman, S.S., M.A.

5. My advisor, Dr. Kardimin M. Hum

6. My Examiners, Dr. Ubaidillah, S.S, M.Hum and Ening Herniti, M.Hum

7. All lecturers of English Department who have taught me many things;

8. All my family members, my aunts, my uncles, my cousins, and all my cute, sweat, beautiful and handsome nephews and nieces who be a reason for me to go home every year just to gather with;

9. All my friends : Abdul Aziz, S.HI, Adam Azmi Syahroni, SP.d, Ziyad Abdul Ghani, S.H, Roma Wijaya, S.HI, M. Hamdan Hanif, Ivan Lesmana, M. Khusnan Naja, Burhan Khoirul Umam, M. Achsan (MA Wahid Hasyim male supervisors) I spend a lot of times with, the great young men who sacrifice the youth to deducate themselves sincerely for the beloved Wahid Hasyim Islamic Boarding School.

10. All the staffs and teachers of Wahid Hasyim Islamic Boarding School who have been given me many lessons and opportunities to be part of it.

11. All my friends, English Literature chapter 2014 who share everything in class.

12. My friends who helped me by contributing in this paper as respondents of questionnaire, Roma Wijaya, S.HI, Zahwa Amaly, S.Hum, Ziana Walida, Nazilatu Syukriyah, SP.d, S.HI

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No.	Abbreviation	Meanings
1.	SL	Source Language
2.	TL	Target Language
3.	KH	Khan & Hilali
4.	MTU	Mufti Taqi Usmani
5.	ACR	Accuracy
6.	RD	Readability
7.	ACP	Acceptabality
8.	T	Total
9.	TLR	Translator
10.	QLTY	Quality
11.	sb	Somebody
12.	sth	Something
13.	%	Percentage
14.	OIC	Organization of Islamic Conference

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:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ

"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

1

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:

هَٰذَا بَلَاغٌ لِلنَّاسِ وَلِيُنْذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ

"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:

هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ

"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 الحق/*al-haqq*, الحج/*al-hajj*, حيث/*haitsu*, الحكمة/*al-hikmah* English rendering. They are Mufti Taqi Usmani and Muhsin Khan and Taqi-ud-din Al-Hilali.

Mufti Taqi Utsmani 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 Utsmani 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 He gained degree in Medicine and surgery from the 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 الحق /al-haqq, الحج/al-hajj, حيث/haitsu, الحكمة/al-hikmah which are included into the familiar words in Al-Baqarah found oftentimes. Al-Baqarah is a second surah in 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 الحق/*al-haqq*, الحج/*al-hajj*, حيث/*haitsu*, الحكمة/*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 الحق/*al-haqq*. 9 words of the الحج/*al-hajj*. 25 words of حيث/*haitsu,* and 6 words of الحكمة/*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.

إِنَّ ٱللَّهَ لَا يَسْتَحْيِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ [سورة البقرة,٢٦]

وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ [سورة البقرة,٤٢]

وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِيَ ٱللَّهُ بِأَمْرِهِ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [سورة البقرة, ١٠٩]

Muhsin Khan and Taqi-ud-din Al-Hilali:

[26] 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*).

[42] 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)

[109] 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 ownselves, even, after *the truth* (that Muhammad Peace be upon him is Allah's messenger) has become manisfest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things.

Mufti Taqi Usmani:

[26] 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 foreignization 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 characterictics 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* (الحق) 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* (الحق) 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* (الحق) for those who do not know, while they know it very well.

The use of the word of *truth* (الحق) above can be drawn the close relation that these two *truths* refer to the verses of God, which in the first word of *truth* (الحق) mean *God's verses* replaced by their counterfeit verses, while the second *truth* (الحق) means *a verse of Muhammad's prophethood* ﷺ 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* (الحق). 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* (الحق) translated by Mufti Taqi and Muhsin Khan and Taqi-ud-din Al-Hilali juxtaposed with the word from their Lord (الحق من ربهم / *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* (الحق), 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* (الحق) 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* (الحق) is translated the truth as *thing which is brought and delivered by the Prophet Muhammad* ﷺ. This statement is based on an additional explanation in parenthesis states that the truth is brought by the prophet Muhammad 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 الحق /al-haqq, الحج/al-hajj, حيث/haitsu, الحكمة/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 الحق/al-haqq, الحج/al-hajj, حيث/haitsu, الحكمة/al-hikmah in Quranic English Tranlsation 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 الحق/*al-haqq*, الحج/*al-hajj*, حيث/*haitsu*, الحكمة/*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 الحق/*al-haqq*, الحج/*al-hajj*, حيث/*haitsu*, الحكمة/*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 الحق/*al-haqq*, الحج/*al-hajj*, حيث/*haitsu*, الحكمة/*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:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ

"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 reasearch 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 الحق /al-haqq, الحج/al-hajj, حيث/haitsu, الحكمة/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 cou n- terparts 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 liter- ary 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 ren- derings 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 topicaliza- tion.

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 sam- pling 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 transla- tors 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 الحق/*al-haqq*, الحج/*al-hajj*, حيث/*haitsu*, الحكمة/*al-hikmah* 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 الحق/*al-haqq*, الحج/*al-hajj*, ثيح/*haitsu*, الحكمة/*al-hikmah* in 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, wriiten 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 الحق/*al-haqq*, الحج/*al-hajj*, حيث/*haitsu*, الحكمة/*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 الحق/*al-haqq*, الحج/*al-hajj*, حيث/*haitsu*, الحكمة/*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.

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APPENDICES

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

DATA	TRANSLATOR	ENGLISH TRANSLATION	ENGLISH EXEGESIS	ACCURACY LEVEL
Verse 26	Mufti Taqi U	The truth (from their Lord)	Quranic verse	less accurate
	KhanHilali	The truth (from their Lord)		less accurate
Verse 42	Mufti Taqi U	Truth (mixed by falsehood)	God's verses changed into counterfeit verses	less accurate
	KhanHilali	Truth (mixed by falsehood)		less accurate
Verse 42	Mufti Taqi U	The truth	the hidden verses of Muhammad ﷺ	not accurate
	KhanHilali	The truth [i.e. Muhammad Peace be upon him is Allah's Messenger]		accurate
Verse 109	Mufti Taqi U	The truth	Islam	not accurate
	KhanHilali	The truth (that Muhammad Peace be upon him is Allah's messenger)		accurate

2.   **Comparison Table : Al-Baqarah : 120 (لهدى)**

DATA	TRANSLATOR	ENGLISH TRANSLATION	ENGLISH EXEGESIS	ACCURACY LEVEL
Verse 120	Mufti Taqi U	guidance (of Allah)	Islam	Less accurate
	KhanHilali	the guidance (Islamic monotheism)		accurate

	Mufti Taqi U	the guidance (Indeed, the guidance)	the perfect guideline revealed by God	Less accurate
	KhanHilali	The (only) guidance		Less accurate

3. **Comparison Table : Al-Baqarah : 105, 110, 184 (خير)**

DATA	TRANSLATOR	ENGLISH TRANSLATION	ENGLISH EXEGESIS	ACCURACY LEVEL
Verse 105	Mufti Taqi U	Any good (comes from your Lord)	revelation	less accurate
	KhanHilali	Any good (sent down by your Lord)		less accurate
Verse 110	Mufti Taqi U	Good	the activity that grows the obedience of a servant to his God	not accurate
	KhanHilali	Good (deeds that Allah loves)		accurate
Verse 184	Mufti Taqi U	Good (voluntarily)	the excess ransom payment with the willingness of the heart	accurate
	KhanHilali	Good (of his own accord)		accurate
Verse 184	Mufti Taqi U	Better (to fast)	fasting is better than paying ransom and breaking the fast	accurate
	KhanHilali	Better (to fast)		accurate

4. **Comparison Table : Al-Baqarah : 201 (حسنة)**

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

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

DATA	TRANSLATOR	ENGLISH TRANSLATION	ENGLISH EXEGESIS	ACCURACY LEVEL
Verse 196	Mufti Taqi U	The Hajj	the pilgrimage in common carried out by all muslims in Mecca	less accurate
	KhanHilali	The Hajj (the pilgrimage to Makkah for Allah)		accurate
	Mufti Taqi U	(the 'Umrah along with) the Hajj	the Tamattu Hajj (performing the minor Hajj before the mayor hajj)	accurate
	KhanHilali	(the 'Umrah in) the months of Hajj before performing Hajj-at-Tamattu' and al-Qiran)		accurate
	Mufti Taqi U	During the Hajj		accurate

DATA	TRANSLATOR	ENGLISH TRANSLATION	ENGLISH EXEGESIS	ACCURACY LEVEL
	KhanHilali	During the Hajj	the pilgrimage period	accurate

6. **Comparison Table : Al-Baqarah : 178, 233, 228 (المعروف)**

DATA	TRANSLATOR	ENGLISH TRANSLATION	ENGLISH EXEGESIS	ACCURACY LEVEL
Verse 178	Mufti Taqi U	Fairness (for the blood money)	in the way of sincere heart carried out by no any compulsion and harashment	less accurate
	KhanHilali	Fairness (in payment of the blood money)		less accurate
Verse 233	Mufti Taqi U	With fairness (capacity)	based on the capability for taking care of the baby	accurate
	KhanHilali	A reasonable basis (no burden)		accurate
Verse 233	Mufti Taqi U	With fairness	Pay a proper rewards or payment, it can be a gift as well	less accurate
	KhanHilali	On reasonable basis		less accurate
Verse 228	Mufti Taqi U	recognized manner	good treatment	not accurate
	KhanHilali	What is reasonable		not accurate

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

DATA	TRANSLATOR	ENGLISH TRANSLATION	ENGLISH EXEGESIS	ACCURACY LEVEL
Verse 35	Mufti Taqi U	at wherever (you like)	Place to do anything	accurate
	KhanHilali	as wherever (you will)		accurate

			without any limit	
Verse 191	Mufti Taqi U	wherever (you find them)	place where the enemy attacks	accurate
	KhanHilali	wherever (you find them)		accurate
Verse 191	Mufti Taqi U	From where (they drove you out)	Mecca	laccurate
	KhanHilali	From where (they have turned you out)		accurate
Verse 199	Mufti Taqi U	From where (the people flow and seek forgiveness from Allah)	Arafah, a desert valley near Mecca	accurate
	KhanHilali	From the place (whence all the people depart and ask Allah for His Forgiveness)		accurate

8.   **Comparison Table : Al-Baqarah : 83, 245 (احسن**

DATA	TRANSLATOR	ENGLISH TRANSLATION	ENGLISH EXEGESIS	ACCURACY LEVEL
Verse 83	Mufti Taqi U	(say to people what is) good	order to do good and forbid to do wrong	less accurate
	KhanHilali	(speak) good (to people)		less accurate
Verse 245	Mufti Taqi U	A good loan	give charity and spending with sincere intention	not accurate
	KhanHilali	A goodly loan		not accurate

			for the sake of God	

9. Comparison Table : Al-Baqarah : 85, 114 (خزى)

DATA	TRANSLATOR	ENGLISH TRANSLATION	ENGLISH EXEGESIS	ACCURACY LEVEL
Verse 85	Mufti Taqi U	Disgrace (in present life)?	humiliation and level lowness in the world	accurate
	KhanHilali	Disgrace (in the life of this world)		accurate
Verse 114	Mufti Taqi U	Disgrace (in the wold)	oppression, killing, captivity, and Jizya collection	not accurate
	KhanHilali	Disgrace (in the world)		not accurate

10. Comparison Table : Al-Baqarah : 129, 269 (لحكمة)

DATA	TRANSLATOR	ENGLISH TRANSLATION	ENGLISH EXEGESIS	ACCURACY LEVEL
Verse 129	Mufti Taqi U	The wisdom		less accurate
	KhanHilali	Al-Hikmah (full knowledge of Islamic laws and jurisprudence or wisdom or Prophethood)	orthodox law based on teachings and practices of Muhammad saw	accurate
Verse 269	Mufti Taqi U	wisdom	useful knowledge	less accurate
	KhanHilali	hikmah		less accurate
Verse 269	Mufti Taqi U	wisdom	useful knowledge	less accurate
	KhanHilali	hikmah		less accurate

Curriculum Vitae

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