

**THE COMPARISON BETWEEN THE ENGLISH TRANSLATION
OF HOLY QUR'AN TRANSLATED BY ABDULLAH YUSUF
ALI AND MOHSEN KHAN**



	6-6-07
	Fak. Sastra
	1 exp
	Hatich
	127

A Thesis

Submitted to the Faculty of Letters Hasanuddin University
In Partial Fulfillment of Requirements
To Obtain Sarjana Degree in English Department

BY

ANITA RACHMAN
F211 03 033

MAKASSAR
2007

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Dan Kami telah turunkan kepadamu Al Quran dengan membawa kebenaran, membenarkan apa yang sebelumnya, yaitu kitab-kitab (yang diturunkan sebelumnya) dan sebagai saksi."

(Al Maidah : 48).

MOTTO

- ❖ You who believe ! If you help (in the cause of Allah, Allah will help you, and make your foothold firm (Q.S Muhammad : 7).

Hai orang-orang yang beriman, jika kamu menolong agama Allah, niscaya dia akan menolongmu dan meneguhkan kedudukanmu.

- ❖ Then which of the Blessings of your lord will you both (jinn and men) deny? (Ar-Rahman).

Maka nikmat Tuhan kamu yang manakah yang kamu dustakan?

- ❖ And I (Allah) created not the jinn and mankind except that they should worship Me (Alone) (Adz-Dzaariyaat : 56).

Dan aku tidak menciptakan jin dan manusia melainkan untuk beribadah kepadaku.

- ❖ Most hateful it is with Allah that you say that which do not do (61:3).

Amat besar kebencian di sisi Allah bahwa mengatakan yang tiada kamu kerjakan.

- ❖ Dan carilah pada apa yang telah dianugerahkan Allah kepadaku (kebahagiaan) negeri akhirat, dan janganlah kamu melupakan bahagiamu dari (kenikmatan) duniawi dan berbuat baiklah (kepada orang lain) sebagaimana Allah telah berbuat baik kepadamu, dan janganlah kamu berbuat kerusakan di (muka) bumi sesungguhnya Allah tidak menyukai orang-orang yang berbuat kerusakan.(28:77)

Rasulullah Shallallahu 'alaihi wassalam bersabda "Sebaik-baik kalian adalah orang yang belajar Al-Qur'an dan mengajarkannya"

SKRIPSI

**The Comparison Between The English Translation of Holy Qur'an
Translated by Abdullah Yusuf Ali and Mohsen Khan**

Disusun dan diajukan oleh

ANITA RACHMAN
Nomor Pokok : F211 03 033

telah dipertahankan di depan Panitia Ujian Skripsi
pada tanggal 21 Mei 2007
dan dinyatakan telah memenuhi syarat

Menyetujui

Komisi pembimbing

Konsultan I



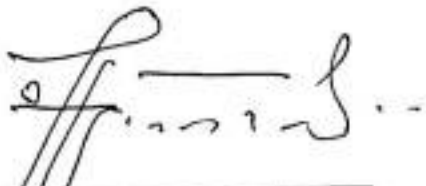
Dra. Herawaty, M.Hum, M.A

Konsultan II



Yusring Sanusi Baso, S.S, M.A

Ketua Jurusan Sastra Inggris,



Drs. Husain Hasyim, M.Hum

**Dekan Fakultas Sastra
Universitas Hasanuddin,**



Dr. H. Muhammad Darwis, M.S

UNIVERSITAS HASANUDDIN

FAKULTAS SASTRA

Pada hari ini 21 Mei 2007, Panitia Ujian Skripsi menerima dengan baik skripsi yang berjudul:

THE COMPARISON BETWEEN THE ENGLISH TRANSLATION OF HOLY QUR'AN TRANSLATED BY ABDULLAH YUSUF ALI AND MOHSEN KHAN

Yang diajukan dalam rangka memenuhi salah satu syarat akhir guna memperoleh gelar Sarjana Sastra Jurusan Sastra Inggris program Kebahasaan pada Fakultas Sastra Universitas Hasanuddin.

Makassar, 21 Mei 2007

Panitia Ujian Skripsi

- | | | |
|---|----------------|---|
| 1. Dra. Herawaty, M. Hum., M.A. | (Ketua) |  |
| 2. Yusring Sanusi Baso, S.S., M.A. | (Sekretaris) |  |
| 3. Drs. A. Muh. Lukamnulhakim Jaya. M.S | (Penguji I) |  |
| 4. Drs. Ayub Khan | (Penguji II) |  |
| 5. Drs. Herawaty, M.Hum., M.A. | (Konsultan I) |  |
| 6. Yusring Sanusi Baso, S.S., M.A. | (Konsultan II) |  |

ACKNOWLEDGEMENTS

First of all, the writer would like to express her highest gratitude to Allah Subhanahu Wata'ala, the ^{God of the universe} ~~only one God of Moslem~~ who gives graceful, merciful, help and health to the creatures. Peace be upon the noble Prophet Rasulullah Shallallaahu 'alaihi Wasallam, and for his family, his friends, and the people who consistent in his way.

The writer also says her great appreciation to her beloved parents Abdul Rachman, M., B.S.c and Hj. Sitti Waras, S.Pd. Thank you for your love, pray, motivation, support, and your understanding.

The writer expresses her gratitude to Dra. Herawaty, M.Hum., M.A. as the first consultant and as the academic advisor of the writer. The deep appreciation also goes to the second consultant Yusring Sanusi Baso, S.S., M.A. Your guidance, assistance, and suggestions are very helpful for the writer.

Sincerely thanks also dedicated to the Dean Faculty of Letters Dr. Muhammad Darwis, M.A., to the head of English department Drs. Husain Hasyim, M.Hum, to the secretary of English department who give her knowledge about language and culture. The Thanks is also given to all library and administration staffs. Thank you for your kindness.

The writer also wants to say thanks for her beloved sisters and brother, Hasnita Rachman (Anni), Abdul Rachim Rachman (Rahim), Yusnita Rachman (Yus), and rachmi Rachman (Ammi), and also her grandfather, H. Abdul Rauf, uncle Abdul Rasal Rauf, S.H., M.Phil.,DFM and family, uncle dr.

Abdul Rahman Rauf, Sp. OG and family, aunt Asma, S.Pd and family, and uncle Amrullah Rasal, S.Sos and family, uncle H. Tajuddin and family, uncle Latief and family, and A. Sundari D., S.H.. Thank you for your spirit and suggestion.

The writer's special thank also goes to all members of '03 English Department (Eldacosta), for the understanding and carefulness. Unforgettable thankfulness is for Rosidah Anas (Azizah) and Neesha, K' iida, St. Mardiyah, and Nurhayati. "Thank you for your help and suggestion."

The gratitude also goes to her beloved sister K' Iffah Wa Ode Trisaktiani, K' Darmawali, K' Ismawati, and K' Hafshah Salim. "Thanks for your knowledge."

Unforgettable thankfulness is for all akhwat ini Musholla Al – Adaab Sastra, FSUA, MPM, KKI Ummu Sulaim and Aabidat, Fumila, Lembaga Muslimah Wahdah Islamiyah Cabang Makassar. "Keep in the way of dakwah."

The writer says her thanks to her friends who graduated from SMUN 2 PALOPO. "Thank you four your friendship."

Finally, the writer realized that this thesis is still far from perfection. Any supports and suggestions for improvement in the future is still demanded and welcomed. May this simple work gives benefit to all reader and Allah Subhanahu Wata'ala blesses us.

Makassar

1428 H

Mei 2007

Anita Rgichman

TABLE OF CONTENTS

<i>Title</i>	<i>i</i>
<i>Motto</i>	<i>ii</i>
<i>Legitimacy</i>	<i>iii</i>
<i>Acknowledgements</i>	<i>v</i>
<i>Table of Contents</i>	<i>vii</i>
<i>Abstract</i>	<i>ix</i>
Chapter I : Introduction.....	1
1.1 Background	1
1.2 Identification of Problem	2
1.3 Scope of Problem	2
1.4 Statement of Problem	3
1.5 Objective of Writing	3
1.6 Significance of Writing.....	4
1.7 Methodology	4
1.7.1 Method for collecting Data	4
1.7.2 Method for Analyzing The Data	5
1.7.3 Population and Sample	6
Chapter II : Literature Review	7
2.1 Previous Study	7
2.2 Theoretical Background	7
2.2.1 The Definition of Translation.....	7

2.2.2 Methods of Translation	9
2.2.3 The Principles of Translation	16
2.2.4 The Translation of Holy Qur'an.....	17
Chapter III : Presentation and Analysis of Data	19
3.1 Presentation of Data	19
3.2 Analysis of Data	34
Chapter IV : Conclusion and Suggestion	47
4.1 Conclusion	47
4.2 Suggestion	47
<i>Bibliography</i>	49

ABSTRAK

Skripsi ini berjudul " The Comparison between the English translation of holy Qur'an translated by Abdullah Yusuf Ali Mohsen Khan". (Perbandingan Terjemahan Al Qur'an Perbahasa Inggris yang diterjemahkan oleh Abdullah Yusuf Ali dan Mohsen Khan).

Penulisan skripsi ini bertujuan untuk mengetahui perbedaan jenis penerjemahan yang digunakan oleh Abdullah Yusuf Ali dan Mohsen Khan dan untuk mengetahui manakah di antara dua hasil terjemahana berbahasa Inggris tersebut yang lebih mudah untuk dipahami oleh orang Indonesia pada khususnya.

Metode yang digunakan dalam penulisan skripsi ini adalah penelitian pustaka dengan mengacu pada pustaka yang relevan dengan topik yang dibahas, dengan mengambil data sebagai sampel dari beberapa ayat dari juz 30 yang kedua hasil terjemahan berbahasa Inggrisnya memiliki perbedaan antara satu sama lain. Setelah data terkumpul, penulis menganalisis data dengan menggunakan metode deskriptif. Setelah membandingkan kedua hasil terjemahan Al Qur'an berbahasa Inggris tersebut, maka hasil analisis dapat disimpulkan bahwa:

1. Dalam menerjemahkan Al Qur'an ke dalam bahasa Inggris, Mohsen Khan lebih sering menggunakan metode penerjemahan harfiah yang dimodifikasi. Hal ini dibuktikan dengan melihat data yang diterjemahkan oleh Mohsen Khan yang kebanyakan bahasa sumbernya diterjemahkan secara kata per kata dan dimodifikasi sehingga menjadi kalimat yang berterima oleh bahasa sasaran. Dalam menerjemahkan Al Qur'an ke dalam bahasa Inggris, Abdullah Yusuf Ali juga terkadang menggabungkan antara metode penerjemahan harfiah yang dimodifikasi dan metode penerjemahan idiomatis.
2. Hasil terjemahan berbahasa Inggris yang diterjemahkan oleh Mohsen Khan lebih mudah dipahami oleh masyarakat Indonesia, khususnya yang masih dalam taraf belajar berbahasa Inggris.

CHAPTER I INTRODUCTION

1.1 Background

Language is a very important means of communication in human life. By using a language, people can communicate with one another. People in different countries which have different languages also can communicate by using a language. English as an international language is learned by people in almost all parts of the world.

Many important books written in one language such as scientific and technology, politics, economics, literature and others are translated into English so people in the other countries can read those books. Holy Qur'an as the most important book of Moslems is also translated into English. Holy Qur'an is the book containing Allah's Message (the only one God of Moslem) as a guidance for the believers in running their life. It is sent down to Muhammad (the last prophet in Moslem peace be upon him) in Arabic.

Holy Qur'an is not only for people in Arab but also for the people in all countries so it needs to be translated into other languages including English. One of Holy Qur'an English translations is translated by Abdullah Yusuf Ali in his book entitled *The Meaning of The Holy Qur'an*. Another English translation is translated by Mohsen Khan in *The Holy Qur'an Digital Book*.

After reading some surahs in chapter 30 of both translations, the writer finds some differences of the text of both translations. Based on the above reasons, the writer is interested in choosing the topic of the following title *'The Comparison between The English Translation of Holy Qur'an Translated by Abdullah Yusuf Ali and Mohsen Khan'*. The writer chooses this topic because she wants to analyze the differences kinds of translation that are used by both translators.

1.2 Identifications of Problem

In line with the above title, some problems have been identified which vary as follows:

1. There are some differences of both English translations of the Holy Qur'an translated by Abdullah Yusuf Ali and Mohen Khan.
2. One of the two English translation of the Holy Qur'an is easier to understand by the learners of English in Indonesia.

1.3 Scope of Problem

Due to the background which has mentioned above, the writer focuses on the differences of kinds of translation used by Abdullah Yusuf Ali and Mohsen Khan.

1.4 Statement of the Problem

Based on the scope of problem, the writer formulates the statement of the problem as follows:

1. What are the differences between the two English translations of the Holy Qur'an translated by Abdullah Yusuf ali and Mohsen Khan?
2. Which one of the two English translation of the Holy Qur'an is easier to understand by the learners of English in Indonesia?

1.5 Objective of Writing

Based on the above statements of problem, the writer has following objectives for this writing.

1. To shows the differences between the two of English translation of The Holy Qur'an translated by Abdullah Yusuf Ali and Mohsen Khan.
2. To finds out which one of the two English translation is easier to understand by the learners of English in Indonesia.

1.6 Significance of Writing

The significances of this writing are:

1. The writer hopes this writing can give the input for the students in their efforts to increase their knowledge especially the students who wants to focus their study on translation.
2. The writer hopes this writing can be useful for people as one source of reading in getting knowledge about Holy Qur'an English translation.
3. The writer hopes after reading this thesis the readers become interested in learning the Holy Qur'an especially the English translation of the Holy Qur'an.

1.7 Methodology

In this writing, the methods are used to know how the data collected and analyzed. The methodology applied by the writer can be seen as given below:

1.7.1 Method for Collecting Data

a. Library Research

Library research is applied to collect data and information which are relevant with the subject of this writing. In this research, the writer

read some surahs of Indonesian translation of the Holy Qur'an, the English translations of Holy Qur'an translated by Abdullah Yusuf Ali and Mohsen Khan, some books, papers and other materials to find out the theories related to the translation.

1.7.2 Method for analyzing the data

In analyzing the data, the writer uses descriptive method. This is used to describe the data that have been collected. In analyzing the data, the writer uses some steps as follows:

Step 1

the writer presents the chosen verses of chapter 30 of both the Holy Qur'an English translation that are different.

Step 2

The writer analyzes the data based on the difference of words chosen and the structure of the English translation that are used by both translators.

Step 3

The writer compares the differences of kinds of translation that are used by both translators.

1.7.3 Population and Sample

a. Population

The population of this research is all verses of the Holy Qur'an English translation.

b. Sample

The samples are the chosen verses in chapter 30 of Holy Qur'an English translation translated by Abdullah Yusuf Ali and Mohsen Khan (some chosen surah of Q.S. al-Fil- Q.S.an-Naas). The writer chooses chapter 30 because the verses are shorter than the other chapters. The writer chooses the verses of both translations which are different each other whether they are different in word chosen and they are different in kinds of translation.

CHAPTER II

LITERATURE REVIEW

2.1 Previous Study

Several studies related to this topic have been discussed previously by the researches who are also interested in this topic. One of them is also a student of English department, Hasanuddin University. Her name is Hernawaty Abubakar(2000) in her thesis entitled Jenis-Jenis Penerjemahan "The Prophet" Karya Kahlil Gibran ke Dalam "Sang Nabi" oleh Sri Kusdiyantinah. Hernawaty Abubakar discusses about the types of translation in translating "The Prophet" by Kahlil Gibran into "Sang Nabi" by Sri Kusdiyantinah.

2.2 Theoretical Background

2.2.1 Definition of Translation

Before discussing more, we have to know the definition of translation first. Translation is defined in different opinions by the experts.

Finlay (1971 : 1) in his book entitled *Translating* stated that translation is defined as a presentation of a text in one language other than that in which it was written originally.

In his book entitled *Penerjemahan Berdasar Makna : Pedoman Pemadanan Antar Bahasa* (1989) Larson states that "Penerjemahan adalah mengalihkan makna bahasa sumber ke dalam bahasa sasaran. Dalam proses pengalihan, bahasa sumber dapat diubah bentuknya, tetapi maknanya harus tetap dipertahankan. Menerjemahkan berarti :

1. Mempelajari, situasi komunikasi, konteks budaya dari teks bahasa sumber, mempelajari leksikon, serta struktur gramatikal
2. Menganalisis bahasa sumber untuk diungkapkan kembali dengan makna yang sama dengan menggunakan struktur gramatikal dan makna leksikon yang sesuai dengan bahasa sasaran.

Another opinion that is given by Larson (1984) says that basically, the translation is the changing of the form we are referring of the actual paragraphs, sentences, clauses, phrases, words, etc. that are written or spoken. Form of the target language replaces the form of source language in the process of translation.

Nida in her book entitled *Toward a Science of Translating* stated that translation is the retelling of the exact meaning of the original message using the grammar and idioms which are natural in the new language.

Based on those different definitions of translation above the writer concludes that translation in the process of transferring the information, meaning and idea, from one language (source language) to another language (target language).

2.2.2 The Methods of Translation

Methods of translation is the most important thing to discuss in this thesis. The writer focuses the discussion on the translating method that are used by Muhammad Yusuf Ali and Mohsen Khan. The writer chooses the translating methods that are stated by Newmark. Newmark in his book "A textbook to Translation" (88:45) make V diagram to show the method of translation as follows:

Source Language emphasis	Target Language emphasis
Word for word translation	Adaptation
Literal translation	Free translation
Faithful translation	Idiomatic translation
Semantic translation	Communicative translation

1. Word for Word translation

Word for Word Translation often demonstrated as interlinear translation, with Target Language immediately below the Source Language word—order is preserved and the words translated singly by their most common meaning, out of context.

2. Literal translation

The grammatical construction of Source Language is converted to the nearest Target Language equivalents but the lexical words are again translated singly, out of context.

3. Faithful translation

A faithful translation attempt to produce the precise contextual meaning of the original within the constraints of the Target Language grammatical structures. It "transfers" cultural words and preserve the degree of grammatical and lexical abnormality (deviation from the SL norms) in the translation.

4. Semantic translation

Semantic translation differs from faithful translation only as far as it must take more account of the aesthetic value (that is, the beautiful and natural sound) of the SL text, compromising on meaning where appropriate so that assonance, word-play or repetition jars is finished version.

5. Adaptation

Adaptation is "freest" form of translation. Adaptation is used mainly for plays (comedies) and poetry, the themes, plot, character are usually preserved, the Source Language culture converted to the Target Language culture and the text rewritten.

6. Free translation

Free translation the content without the form original or the matter without manner. Usually it is a paraphrase much longer than the original, a

so called "interlingua translation", often prolix and pretentious, and not translation at all.

7. Idiomatic translation

Idiomatic translation reproduces the "message" of the original but tends to distort nuances of meaning by preferring colloquialism and idioms where these do not exist in the original.

8. Communicative translation

This translation attempts to render the exact contextual meaning of the original in such way both content and language are readily acceptable and comprehensive to the readership.

One opinion of Larson (1989:16) that "setiap teks mempunyai bentuk dan makna. Oleh karena itu, penerjemahan dibagi menjadi dua jenis, yang satu berdasarkan bentuk dan yang lainnya makna. Penerjemahan yang berdasarkan bentuk berusaha mengikuti bentuk dasar sumber, dan dikenal dengan sebutan **penerjemahan harfiah**. Penerjemahan yang berdasarkan makna berusaha menyampaikan makna teks bahasa sumber dengan bentuk bahasan sumber yang wajar. Penerjemahan semacam ini disebut penerjemahan idiomatic.

Suryawinata in *Translation : Bahasan Teori dan Penuntun Praktis Menerjemahkan* divided kinds of translation as follows:



1. *Terjemahan Harfiah*

Secara umum terjemahan harfiah adalah terjemahan yang mengutamakan padanan kata atau ekspresi di dalam BSA yang mempunyai rujukan atau makna yang sama dengan kata atau ekspresi dalam BSu.

Bagi Nida dan Taber (1969) dan Larson (1984), terjemahan harfiah harus mempertahankan struktur kalimat BSu-nya meskipun struktur itu tidak berterima di dalam BSA.

Berbeda dengan pendapat di atas, Newmark membedakan antara terjemahan kata demi kata dengan terjemahan harfiah. Terjemahan yang disebut terjemahan harfiah oleh Nida dan Taber dan Larson di atas adalah terjemahan kata demi kata menurut Newmark. Dalam terjemahan ini tata bahasa BSu dan susunan katanya dipertahankan di dalam BSA.

Terjemahan harfiah menurut Newmark, harus menggunakan struktur kalimat yang berterima di dalam BSA. Jadi terjemahan harfiah versi Newmark ini sama dengan terjemahan harfiah yang dimodifikasi versi Larson.

2. *Terjemahan Dinamis*

Suryawinata yang sekali menulis bahwa terjemahan dinamis adalah terjemahan yang mengandung ke lima unsur dalam batasan yang oleh Nida dan Taber yaitu:

- a. Reproduksi pesan
- b. Ekuivalensi atau padanan
- c. Padanan yang alami
- d. Padanan yang paling dekat
- e. Mengutamakan makna (Suryawinata, 1989 : 8) . Dari sini jelas bahwa yang dimaksud terjemahan dinamis adalah terjemahan seperti yang dianjurkan Nida dan Taber di dalam bukunya *The Theory and practice of translation* (1969). Jenis terjemahan ini berpusat pada konsep tentang padanan dinamis dan sama sekali berusaha menjauhi konsep padanan formal atau bentuk.

Terjemahan yang baik tentu saja terjemahan yang mempunyai keterbacaan yang tinggi. Keterbacaan yang tinggi, menurut kedua ahli tersebut, dapat dicapai apabila si penerjemah mampu melahirkan padanan alami dari kata Bsu yang sedekat mungkin didalam BSa. Sebuah padanan dikatakan dinamis apabila padanan itu mampu membuat pembaca teks BSa merespon teks BSa respon teks terjemahan tersebut dengan respon yang dimaksud di sini bisa saja tindakan, sikap, atau perasaan. Dengan kata lain, terjemahan dinamis

adalah terjemahan yang bisa membuat pembaca BSa-nya bertindak, bersikap, berperasaan yang sama seperti halnya pembaca BSu.

Acuan utama dalam terjemahan harfiah menurut Nida dan Taber ini adalah bentuk-bentuk semantik (kata), gramatika (susunan kalimat), dan gaya bahasa di dalam BSu. Sebuah kata dalam BSu tidak boleh diganti dengan kata yang mempunyai rujukan yang berbeda. Kalimat ellipsis, misalnya, harus diterjemahkan menjadi kalimat ellipsis di dalam BSa.

Di lain pihak, terjemahan dinamis tidak mementingkan bentuk semantis gramatika atau gaya bahasa. Yang paling penting adalah pesan yang ingin disampikan. Kata-kata BSu bisa saja diganti dengan kata-kata BSa meskipun rujukannya berbeda asalkan kata-kata tersebut bisa menimbulkan respon yang sama.

3. *Terjemahan harfiah dan Terjemahan Idiomatis*

Terjemahan harfiah, menurut Larson (1984:16), adalah terjemahan yang berusaha meniru bentuk BSu. Yang dimaksud bentuk di sini adalah kata-kata dan struktur yang digunakan. Dengan kata lain, dalam terjemahan harfiah, penerjemah menggunakan kata-kata BSa yang mempunyai arti literal yang sama dengan kata-kata BSu-nya. Sementara itu, struktur dalam hasil terjemahannya masih menggunakan struktur BSu-nya. Kadang-kadang struktur aslinya ini bisa diterima atau bahkan tidak bisa diterima di dalam BSa.

Newmark (1988:68-69), misalnya membela penerjemahan harfiah dengan cara membedakannya dari penerjemahan harfiah kata demi kata. Dengan demikian yang dimaksud penerjemahan harfiah oleh Newmark adalah penerjemahan harfiah yang telah dimodifikasi menurut istilah Larson.

Terjemahan idiomatis menggunakan bentuk kata-kata dan struktur kalimat Bsa yang luwes. Terjemahan ini berusaha menciptakan kembali makna dalam BSu yakni makna yang ingin disampaikan oleh penulis atau penutur asli dalam kata dan tata kalimat yang luwes dalam Bsa. Dengan demikian, terjemahan yang betul-betul idiomatis tidak akan terasa seperti terjemahan tetapi terasa seperti tulisan asli.

4. *Terjemahan Semantis dan Komunikatif*

Terjemahan komunikatif berusaha menciptakan efek yang dialami oleh pembaca BSa sama dengan efek yang dialami oleh pembaca BSu. Oleh karena itu, sama sekali tidak boleh ada bagian terjemahan yang sulit di mengerti atau terasa kaku. Elemen budaya BSu pun harus dipindah ke dalam elemen budaya BSa. Biasanya teks terjemahan ragam ini terasa mulus dan luwes.

Sementara itu terjemahan semantis berusaha mempertahankan struktur semantis dan sintaktik serta makna kontekstual dari teks BSu.

Dengan demikian, elemen budaya Budaya BSu harus tetap menjadi elemen budaya BSu meskipun ia hadir di dalam teks terjemahan BSa.

Terjemahan harfiah berusaha menerjemahkan kata-kata seolah-olah bebas dari konteks, sedangkan terjemahan semantik memperhatikan konteks.

2.2.3 The Principles of Translation

A brilliant student of the classics and an excellent translator. Etienne Dolet summarized the fundamental principles of translation in a book entitled *Toward A Science of Translating* by Nida Eugene A. (1964:15) under five headings:

1. The translator must understand perfectly the content and intention of the author whom he is translating.
2. The translator should have a perfect knowledge of the language from which he is translating and an equally excellent knowledge of the language into which he is translating.
3. The translators should avoid the tendency to translate word for word, for to do so is to destroy the meaning of the original and to ruin the beauty of the expression.
4. The translator should employ the forms of speech in common usage.

5. Through his choice and order of words the translator should produce a total overall effect with appropriate "tone".

2.2.4 The Translation of Holy Qur'an

Suryawinata in *Translation : Bahasan Teori dan Penuntun*

Praktis Menerjemahkan explain about the translation of the Qur'an:

1. Menurut keyakinan orang Islam, al-Qur'an adalah kumpulan wahyu Allah yang disampaikan kepada Nabi Muhammad yang berisikan aqidah, perintah, dan larangan. Oleh karena itu, teks al-Qur'an adalah wacana otoritatif (*authoritative*), sehingga penerjemahannya harus sedekat dan setepat mungkin dengan teks aslinya baik gramatika, kosakata, konsep, makna, amanat, maupun stilistikanya. Dengan demikian dalam penerjemahan ayat-ayat itu harus selalu disertakan teks aslinya, sehingga dapat dihindari kesalahan atau penyimpangan terjemahan sekecil apa pun dengan merujuk kembali kepada teks al-Qur'annya.
2. Bahasa Arab Klasik atau Bahasa Arab Qur'an sejak zaman kebangkitan Islam di akhir abad ke- 19 Masehi dikaji dan dilestarikan dalam bentuk formal, baku, dan dalam bahasa tulis (F. Al Hasyim, 1969). Al-Qur'an sendiri menyebutkan dalam Surat Iqra (ayat 1 s.d. 5) bahwa manusia diperintahkan untuk membaca dan Tuhan mengajar manusia dengan perantaraan kalam (tulisan).

3. Al-Qur'an diperuntukkan bagi seluruh umat manusia, jadi bersifat universal inklusif: tua-muda, laki-laki-perempuan, dewasa-anak, kaya-miskin, sehingga bahasa Al-Qur'an dan terjemahannya tidak membeda-bedakan jantan betina (gender), usia, maupun status sosial manusia.
4. Penerjemah al-Qur'an harus selalu mempertimbangkan aspek-aspek yang mengiringi dan menyertai diturunkannya suatu ayat, mana yang lebih dulu, mana yang kemudian, mana yang memperkuat, mana yang meniadakan, dan yang lebih penting juga harus mempertimbangkan sebab-sebab (situasi dan kondisi) diturunkannya suatu perintah, larangan, penguatan suatu hal. Inilah yang di kalangan para ahli penerjemahan al-Qur'an disebut *Asbabun nuzul* yaitu sebab diturunkannya suatu ayat.
5. Di dalam al-Qur'an terdapat ungkapan-ungkapan yang merupakan misteri sehingga semua para ahli tafsir tidak menerjemahkannya, meskipun ada beberapa ahli lain yang menafsirkannya. Sebagai contoh: Alif Laam Miim (I am Allah the all knowing), atau Akulah Allah yang Maha Mengetahui, yang mengandung amanat bahwa hanya Allah yang mengetahui maknanya.
6. Kalau ada hal-hal yang menimbulkan perbedaan pendapat di antara para penerjemah, biasanya disebutkan berbagai pendapat itu dan penerjemahnya memasukkannya ke dalam catatan khusus yang disebut tafsir yang berarti tafsiran atau pendapat penerjemah terhadap ayat tersebut. Tafsir ini biasanya menyertai teks asli dan terjemahannya.

CHAPTER THREE
PRESENTATION AND ANALYSIS OF DATA

3.1 PRESENTATION OF DATA

Q.S. 114 AN-NAAS
(Ina.) Manusia
(Y) Mankind
(M) Mankind

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

(Ina.) Katakanlah: "Aku berlindung kepada Tuhan (yang memelihara dan menguasai) manusia."

(Y) Say: I seek refuge with the Lord of mankind.

(M) Say: I seek refuge with (Allah) the Lord of mankind.

مَلِكِ النَّاسِ ﴿٢﴾

(Ina.) Raja manusia.

(Y) The King (or Ruler) of Mankind.

(M) The King of mankind.

إِلَهِ النَّاسِ ﴿٣﴾

(Ina.) Sembahan manusia.

(Y) The God (or Judge) of Mankind.

(M) The Ilaah (God) of mankind.

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

(Ina.) Dari kejahatan (bisikan) syaitan yang biasa bersembunyi.

(Y) From the mischief of the whisperer (of evil), who withdraws (after his whisper).

(M) From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah).

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

(Ina.) Yang membisikkan (kejahatan) ke dalam dada manusia.

(Y) (The same) who whispers into the hearts of Mankind.

(M) Who whispers in the breasts of mankind.

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

(Ina.) dari (golongan) jin dan manusia.

(Y) Among Jinns and among Men.

(M) Of jinn and men.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Q.S. 113 AL-FALAQ

(Ina) Waktu Subuh

(Y) The Daybreak

(M) The Day Break

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

(Ina.) Katakanlah : "Aku berlindung kepada Tuhan yang menguasai subuh".

(Y) Say: I seek refuge with the Lord of the Dawn.

(M) Say: I seek refuge with (Allah) the Lord of the Daybreak.

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

(Ina.) dari kejahatan makhluk-Nya.

(Y) From the mischief of created things.

(M) From the Evil of what He has created.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

(Ina.) dan dari kejahatan malam apabila telah gelap gulita.

(Y) From the mischief of created darkness as it overspreads.

(M) And from the evil of the darkening (night) as it comes with its darkness;
(or the moon as it sets or goes away).

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

(Ina.) dan dari kejahatan wanita-wanita tukang sihir yang menghembus pada buhul-buhul.

(Y) From the mischief of those who practice secret Arts.

(M) And from the evil of those who practice witchcraft when they blow in the knots.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

(Ina.) dan hari kejahatan orang yang dengki apabila ia dengki.

(Y) And from the mischief of envious one as he practices envy.

(M) And from the evil of the envier when he envies.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Q.S. 112 AL IKHLAS

(Ina.) (Memurnikan Keesaan Allah)

(Y) The Purity of Faith

(M) The Purity

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

(Ina.) Katakanlah Dialah Allah, Yang Maha Esa.

(Y) Say: He is Allah, the One and Only.

(M) Say (O Muhammad (peace be upon him)): "He is Allah, (the) One."

اللَّهُ الصَّمَدُ ﴿٢﴾

(Ina.) Allah adalah Tuhan yang bergantung kepada-Nya segala sesuatu.

(Y) Allah, the Eternal, Absolute.

(M) "Allah –us- Samad (Allah The Self-Sufficient Master, Whom all creators need (He neither eats nor drinks)).

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

(Ina.) Dia tiada beranak dan tiada pula diperanakkan.

(Y) He begetteth not, nor is he begotten.

(M) He begets not, nor was He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

(Ina.) dan tidak ada seorangpun yang setara dengan Dia.

(Y) And there is none like unto Him.

(M) And there is none co-equal or comparable unto Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Q.S. III AL LAHAB / AL MASAD

(Ina.) Gejolak Api

(Y) The Flame / The Plaited Rope

(M) The Palm Fibre

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

(Ina.) Binasalah kedua tangan Abu Lahab dan sesungguhnya dia akan binasa.

(Y) Perish the hands of the Father of Flame! Perish he!

(M) Perish the two hands of Abu Lahab (an uncle of the prophet) and perish he!

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

(Ina.) Tidaklah berfaedah kepadanya harta bendanya dan apa yang ia usahakan.

(Y) No profit to him from all his wealth, and all his gains.

(M) His wealth and his children will not benefit him!

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

(Ina.) Kelak dia akan masuk ke dalam api yang bergejolak.

(Y) Burnt soon will he be in a Fire of blazing Flame!

(M) He will be burnt in a Fire of blazing flames!

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

(Ina.) Dan (begitu pula) istrinya, pembawa kayu.

(Y) His wife shall carry the (crackling) wood as fuel!

(M) And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the prophet (peace be upon him) or used to slander him).

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

(Ina.) Yang dilehernya ada tali dari sabut.

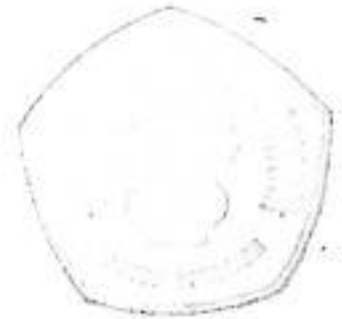
(Y) A twisted rope of palm leaf fibre round her (own) neck!

(M) In her neck is a twisted rope of masad (palm fibre)!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Q.S. 110 AN NASHR

(Ina.) Pertolongan
(Y) The Help
(M) The Help



إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

(Ina.) Apabila telah datang pertolongan Allah dan kemenangan.

(Y) When comes the help of Allah, and Victory.

(M) When there comes the help of Allah (to you, O Muhammad (peace be upon him) against your enemies) and the conquest.

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

(Ina.) dan kamu lihat manusia masuk agama Allah dengan berbondong-bondong.

(Y) And thou dost see the people enter Allah's religion in crowds.

(M) And you see that the people enter Allah's religion (Islam) in crowds.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

(Ina.) maka bertasbilah dengan memuji Tuhanmu dan mohonlah ampun kepada-Nya Sesungguhnya dia adalah Maha Penerima taubat.

(Y) Celebrate the praises of thy Lord, and pray for His for forgiveness : for He is Oft-Returning (in Grace and Mercy).

(M) So glorify the praises of your Lord, and ask for his forgiveness. Verily, he is the one who accepts the repentance and forgives.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Q.S. 109 AL KAAFIRUN

(Ina.) Orang-orang kafir
(Y) Those who reject faith
(M) The Disbelievers

قُلْ يَتَّيْبُهَا الْكٰفِرُونَ ﴿١﴾

(Ina.) Katakanlah : "Hai orang-orang yang kafir."

(Y) Say : O ye that reject faith.

(M) Say : say (O Muhammad (peace be upon him)) to these *Mushrikun* and *kafirun*): "O Al-Kafirun (disbeliever in Allah, in His Oneness, in His angels, in His Books, in His Messengers, in the day of Resurrection, and in Al Qadar)!"

لَا اَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

(Ina.) Aku tidak akan menyembah apa yang kamu sembah.

(Y) I worship not that which ye worship.

(M) I worship not that which you worship.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

(Ina.) Dan kamu bukan penyembah Tuhan yang aku sembah.

(Y) And I will not worship that which ye have been wont to worship.

(M) And I shall not worship that which you are worshipping.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

(Ina.) Dan aku tidak pernah menjadi penyembah apa yang kamu sembah.

(Y) And I will not worship that which ye have been wont to worship.

(M) And I shall not worship that which you are worshipping.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

(Ina.) Dan kamu tidak pernah (pula) menjadi penyembah Tuhan yang aku sembah.

(Y) Nor will ye worship that which I worship.

(M) Nor will you worship that which I worship.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

(Ina.) *Untukmulah agamamu, dan untukkulah agamaku.*

(Y) *To you be your way, and to me mine.*

(M) *To you be your religion, and to me my religion (Islamic Monotheism).*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Q.S. 108 AL KAUTSAR

(Ina) Nikmat yang banyak

(Y) The Abundance

(M) Ariver in Paradise

إِنَّا أَنْعَمْنَا عَلَيْكَ الْكَوْثَرَ ﴿١﴾

(Ina.) Sesungguhnya kami telah memberikan kepadamu nikmat yang banyak.

(Y) To thee we have We granted the fount (of abundance).

(M) Verily, we have granted you (O Muhammad (peace be upon him)) Al-Kauthar (a river in paradise).

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

(Ina.) Maka dirikanlah shalat karena Tuhanmu dan berkorbanlah.

(Y) Therefore turn in prayer to thy Lord and Sacrifice.

(M) Therefore turn in prayer to your Lord and Sacrifice (to Him only).

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

(Ina.) sesungguhnya orang-orang yang membenci kamu dialah yang terputus.

(Y) For he who hateth thee he will be cut off (from future hope).

(M) From he who hates you (O Muhammad (peace be upon him)) he will be cut off (from every good thing in this world and in the hereafter).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Q.S. 107 AL MAA'UUN

(Ina.)Barang-barang yang berguna

(Y)The Neighbourly Assistance

(M)The Small Kindnessess

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۚ

(Ina.) Tahukah kamu (orang) yang mendustakan agama?

(Y) Seest thou one who denies the judgement (to come)?

(M) Have you seen him who denies the recompense?

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۚ

(Ina.) Itulah orang yang menghardik anak yatim.

(Y) Then such is the (man) repulses the orphan (with harshness)?

(M) That is he who repulses the orphan (harshly).

وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمِسْكِينِ ۚ

(Ina.) Dan tidak menganjurkan memberi makan orang miskin.

(Y) And encourages not the feeding of the indigent.

(M) And urges not on the feeding of Al miskin (the poor).

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

(Ina.) Maka kecelakaanlah bagi orang-orang yang sholat.

(Y) So woe to the worshippers.

(M) So woe unto those performers of salat (prayer); (hypocrites).

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

(Ina.) (yaitu) orang-orang yang lalai dari shalatnya.

(Y) Who are neglectful of their prayers.

(M) Those who delay their salat (prayer from their stated fixed times).

الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

(Ina.) orang-orang yang berbuat riya.

(Y) Those who (want but) to be seen (of men).

(M) Those who do good deeds only to be seen (of men).

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

(Ina.) Dan enggan (menolong dengan) barang berguna.

(Y) But refuse (to supply) (even) neighbourly needs.

(M) And prevent Al-Am'un (small kindnesses like salt, sugar, water).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Q.S. 106 QURAI SY

(Ina) Suku Quraisy
(Y) The Tribe of Quraisy
(M) Quraisy

لِيُؤْتِيَهُمُ اللَّهُ قُرَيْشٍ

(Ina.) Karena kebiasaan orang-orang Quraisy.

(Y) For the covenants (of security and safeguard enjoyed) by the Quraisy.

(M) (It is a great Grace and protection from Allah) for the taming of the Quraisy.

إِلَيْهِمْ رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ

(Ina.) (yaitu) kebiasaan mereka bepergian pada musim dingin dan musim panas.

(Y) Their covenants (covering) journeys by winter and summer.

(M) (And with all those Allah's Grace and Protection for their taming, we course) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear).

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

(Ina.) Maka hendaklah mereka menyembah Tuhan pemilik rumah ini (Ka'bah).

(Y) Let them adore the the Lord of this House.

(M) So let them worship (Allah) the Lord of this House (Ka'bah in Makkah).

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

(Ina.) Yang telah memberi makanan kepada mereka untuk menghilangkan lapar dan mengamankan mereka dari ketakutan.

(Y) Who provides them with food against hunger, and with security against fear (of danger).

(M) (He) who has fed them against hunger, and has made them safe for fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Q.S. 105 AL FIIL

(Ina.) Gajah
(Y) The Elephant
(M) The Elephant

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

(Ina.) Apakah kamu tidak memperhatikan bagaimana Tuhanmu telah bertindak terhadap tentara bergajah?

(Y) Sheets thou not how thy Lord dealt with the companions the elephants?

(M) Have you (O Muhammad (peace be upon him) not seen how your Lord dealt with the owners of the elephant? (The elephant army which came from

Yemen under the command of abrahah Al-Ashram intending to destroy the Ka'bah in Makkah.

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾

(Ina.) Bukankah Dia telah menjadikan tipu daya mereka (untuk menghancurkan Ka'bah) itu sia-sia?

(Y) Did He not make their treacherous plan go astray?

(M) Did He not make their plot go astray?

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

(Ina.) Dan dia mengirimkan kepada mereka burung yang berbondong-bondong?

(Y) And he sent againts them flights of Birds?

(M) And he sent againts them birds, in flocks?

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

(Ina.) Yang melempari mereka dengan batu (berasal) dari tanah yang terbakar.

(Y) Striking them with stones of baked clay.

(M) Striking them with stones of sijiil (baked clay).

فَجَعَلَهُمْ كَعَصْفٍ مَّا كُولٍ ﴿٥﴾

(Ina.) Lalu dia menjadikan mereka seperti daun-daun yang dimakan ulat.

(Y) Then did the make them like an empty field of stalks and straw, (of which the corn) has been eaten up.

(M) And he made them like (an empty of) stalks (of which the corn has been eater up by cattle).

3.1 ANALYSIS OF DATA

In this chapter, the writer presents the presentation and analysis of the comparison between the English translation of the Holy Qur'an translated by Abdullah Yusuf Ali and Mohsen Khan.

1. Surah an-Naas:5

The similarity of words chosen of this data :

-Yang membisikkan kejahatan : who whispers

-Manusia : mankind

The differences are:

a. Mohsen Khan translated the source language literally. The transiation of the word "shuduur" in Arabic which means "dada" is translated into English with different word:

-(M) shuduur : dada → breast

-(Y) shuduur : dada → heart

The meaning of both English translation in Kamus Inggris – Indonesia by John M. Echols and Hassan Shadily:

-Breast : dada

-Heart : jantung, hati, bagian tangan, inti, pokok

So, the closer meaning between the source language and target language is the translation of Mohsen Khan.

- b. In translating the word of source language "fii" which in Indonesia we call it "ke dalam", is translated into different English translation by both translators.

-Fii → ke dalam : into

-Fii → ke dalam : in

This data shows that Yusuf tried to preserve the message of source language. This verse explains about the action of "syaitan" who whisper "syarri" (kejahatan) into "shuduur" (dada) of mankind.

2. Surah Al-Falaq:4

The similarity of the data number 1 is many words of the source language are translated literally into target language by using the same word chosen of the target language by the two translators.

- dati : from

- wanita-wanita : those

The differences are:

- Mohsen Khan translated the source language literally. He translated the word "wauw" in Arabic into English "and" while Yusuf Ali omitted the words "wauw".

- The source language "syarri" in Arabic which is in Indonesia we call "kejahatan" is translated into English with different words by both translators:

(Y) mischief: kejahatan, kenakalan, kerusakan

(M) evil: kejahatan

- The phrase "sihir yang menghembus pada buhul-buhul":

-Mohsen Khan translated it literally:

sihir : witchcraft

yang menghembus : when they blow

pada : in

buhul- buhul : knots

- Yusuf Ali translated the phrase into English idiomatically

"sihir yang menghembus pada buhul-buhul" : secret arts

secret art: guna-guna

By seeing the literal meaning of secret arts, the writer assumes that Yusuf Ali gave more explanation that "sihir" is a secret art that people do to get his willing secretly.

3. Surah al-Ikhlâs:4

The similarities of this data are:

- dan : and
- tidak ada seorangpun : there is none
- dengan Dia : unto him

The difference are:

-The phrase "yang setara" is translated by both translators into English by using different word.

(Y) yang setara : like (sama, seperti)

(M) yang setara : co-equal (sama, sederajat) or comparable (sebanding, dapat dipersamakan).

In Indonesian culture, the word "seperti" is used to compare two things that have the same position. In this case, the source language signs the position of the God, Allah, who exactly we can not compare with the Allah's creatures. So, the translation of Yusuf Ali emphasized the source language.

4. Surah Al-Lahab / Al-Masad:1

The similarity of equivalence of target language by two translators are :

Binasalah : perish

The differences are:

The English translation of the source language of the phrase "kedua tangan" and the name of "Abu Lahab" are translated by using different word by both translators:

-phrase "kedua tangan":

(Y) the hands

(M) the two hands

-phrase "Abu Lahab":

(Y) the Father of Flame

(M) Abu Lahab (an uncle of the Prophet)

-By looking at the target language above, Mohsen Khan translated the source language literally. Yusuf Ali did not put the word "two" because the word "two" here includes all parts of the body of Abu Lahab.

-Mohsen Khan did not translated the name of abu Lahab with the addition of the explanation of who Abu Lahab is. It makes the reader easier to understand the source language.

- Yusuf Ali translated the name of Abu Lahab as "the Father of Flame" :

Father : ayah

Flame : api

In his translation, Yusuf Ali tries to explain that Abu Lahab is a person who has hot temperament.

5. Surah al-Lahab / al-Masad:2

The similarity of the equivalence of both English translations of source language are :

Harta benda: wealth

The differences are :

-The English translation of :

"tidaklah berfaedah"

(Y) no profit

Profit: untung, keuntungan, laba, guna, mendapat keuntungan

(M) will not benefit

Benefit: kebaikan, manfaat, kepentingan

"dan apa yang ia usahakan"

(Y) and all his gains

Gain: keuntungan, tambahan, perolehan

(M) and his children

Related to the structure of the source language, Mohsen Khan translated it by changing the structure of the source language. He put on the subject at the beginning of the sentence. So the reader is easier to understand the content or the message of the source language.

6. Surah an-Nashr:1

The similarities of the equivalence of the target language are:

Apabila : when

Pertolongan Allah : the Help of Allah

The differences are :

- the word "kemenangan" which in Arabic is "al fath" is translated by both translators by using different words:

(Y) Victory (kemenangan)

(M) The conquest (penaklukan, perebutan hati)

In translating this verse, Yusuf Ali translated the source language literally while Mohsen Khan specified the exact meaning of the verse that the word "al fath" in source language is the conquest of Makkah.

7. Surah al-Kaafiruun:1

Only the Arabic "qul" that is translated into the same target language.

The differences are :

The phrase " Orang-orang kafir" is translated by using difference word of the target language:

-Yusuf Ali translated "Orang-orang kafir" : "that reject faith"

Reject: menolak, mengapkir

Faith : kepercayaan, agama, keyakinan.

-Mohsen Khan translated the phrase " Orang-orang kafir" by using the source language "al Kaafiruun" with more explanation about who "al Kaafiruun is. Mohsen Khan put in the bracket that "al-Kaafiruun" is disbelievers in Allah, in Allah's Oneness, in Allah's Angels, in Allah's Books, in Allah's Messenger, in the Day of Resurrection, and in Al Qadar.

In this verses, Yusuf Ali tended to emphasize his translation to the source language while Mohsen Khan preserved to the target language. So the reader is easier to understand the translation of Mohsen Khan.

8. Surah al-Kaafiruun:6

-The similarities of the words chosen of the target language:

Untukmulah : to you be

Untukkulah : to me

-The difference is the word " ad Dien"(agama) is translated by the two translators into English by using different word:

(Y) ad Dien : Way: jalan, arah, jurusan, cara, hal, daerah, jarak

(M) ad Dien : religion: agama

In translating the source language, Mohsen Khan translated the source language literally while Yusuf Ali translated some words literally and he translated the word " ad Dien" idiomatically into English "Way". Yusuf Ali wants to explain the word "Way" is what the Jews, Christian, and Polytheies choose. This surah is sent down when al-Walid bin al-Mughirah, al-Ashi bin Wa-il, al-Aswad bin al-Muthalib, and Umayyah bin Khalaf asked the Prophet Muhammad(peace be upon him) to worship what they are worshipping.

9. al-Kautsar:1

The differences of the equivalence of the target language:

-Mohsen Khan translated the source language literally. He translated the source language "innaa" into English "verily" while Yusuf Ali omitted this word.

- The Arabic "Al Kautsar" (nikmat yang banyak) is translated into English by using different words by both translators.

(Y) Fount of Abundance

Fount : mata air, sumber, kelimpahan, keadaan berlimpah-limpah

Abundance : sumber kelimpahan, keadaan berlimpah-limpah

(M) Al Kauthar (a river in Paradise)

River : sungai, kali, batang air

Paradise : Firdaus, sorga, janat

- the words chosen of Mohsen Khan's translation has closer meaning with the source language because the Paradise is the "Al Kautsar" (nikmat yang banyak) that Allah has promised to the Prophet (peace be upon him).

10. Surah Al Maa'uur:4

The similarity of both English translations is both translators translate the phrase "maka kecelakaanlah" into "so woe".

The difference is the translation of the phrase "orang-orang yang sholat" is translated into different word chosen:

(Y) The worshippers : pemuja

(M) Those performers of Salat (prayers) : pelaku sholat

- Mohsen Khan translated the source language literally and it presents the exact meaning of the source language because his translation is specific to Moslems. Meanwhile, Yusuf Ali's translation (the worshippers) is very general. In Indonesia, the word "pemuja" is used to explain the actor of praying of all religion so it does not represent the message of the source language.

11. Surah al-Maa'uun:5

This verse is the explanation of the preceeding verse.

The difference of this verse are :

-the word "saahuun" in Arabic which is in Indonesia we call it "lalai" is translated into English by using different word by both translators.

(Y) neglectful : lalai, alpa, sembrono

(M) delay : kelambatan, penundaan, menunda.

In Indonesia, the words "lalai or alpa" from the shalat means that people who do not pray as in schedule. But this verse is not only for people who neglect their pray. It is also the performers of shalat who delay their shalat from the stated fixed time.

Mohsen Khan tries to preserve the exact meaning of the source language in this phrase.

12. Surah al-Quraisy:3

The similarity of both English translations is both translators translate some words into the same equivalence of the target language:

Maka hendaklah : let them

Tuhan Pemilik : the Lord

Rumah ini : rumah ini : of this house

The differences are:

-Mohsen Khan translated the source language literally and he added more explanation about who the Lord is and what House is.

-Yusuf Ali omitted the word "maka".

- Both translators translated the word "menyembah" into different equivalence of target language:

-adore : memuja, mencintai, cinta akan , suka menyembah.

-worship : ibadat, ibadah, sembahyang, pemujaan, menyembah, memuja, memperdewa

The word "worship" is more suitable with the message of the source language because in this case, Allah does not only ask people to adore Him, but also to worship Him. In Indonesia, the word "memuja" means activity which is done through heart to heart to the God while the word "worship" includes the activities which are done through heart to heart to the God with body movement.

13. Surah Quraisy:4

The similarity of both English translations is both translators translate some words into the same equivalence of the target language:

Yang : who

Mereka : them

Menghilangkan : against

Lapar : hunger

Ketakutan : fear

The differences are :

-Mohsen Khan translated the source language literally. At the beginning of the his translation, he put the word "He" in the bracket as the explanation about who gives the food for people.

-Yusuf Ali translated the source language into English in simple present tense while Mohsen Khan translated it in present perfect tense.

-In translating the source language, Yusuf Ali and Mohsen Khan translated two phrases into the different words target language:

-“telah memberi makan kepada mereka”

(Y) Provides them with food

Provides them : menyediakan mereka

With food : dengan makanan

(M) has fed them : telah memberi makan mereka

- “mengamankan mereka dari ketakutan”

(Y) with security against fear (of danger)

With :dengan, bersama

Security :pengamanan

Against : melawan

Fear: ketakutan

(M) has made them safe for fear

Has made : membuat

Safe : aman

For fear : dari ketakutan

- By comparing the meaning between the two phrases, the translation of Mohsen Khan is closer to the message of the source language.

!4. Surah Al Fill : 2

The similarity of both translations :

- They are translated into the interrogative sentences.

- Almost all words chosen of English Translation is the same.

The difference is:

(Y) "Kayda" → tipu daya → treacherous plan

Treacherous : khianat, berbahaya

Plan : rencana, siasat.

(M) "Kayda" → tipu daya → plot (membuat rencana)

The comparison between both translations shows that the translation of Mohsen Khan is more suitable with the source language. Saleh in his book entitled *Asbaabun Nuzul Latar Belakang Turunnya Ayat-Ayat Al-Qur'an* stated that this verse explained about the sending of the soldiers from Yaman to destroy Ka'bah in Makkah

They wanted to deceive people by making the building like Ka'bah so people could go there. But his treacherous plan is not successful. After knowing the reason why this verse is sent down, the writer concludes that the translation of Yusuf Ali emphasized the meaning of source language.

Foot note:

(Y) Abdullah Yusuf Ali

(M) Mohsen Khan

CHAPTER IV

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusion

1. In translating the holy Qur'an into English, Mohsen Khan always uses Modified Literal Translation. It is proved by looking at many verses of English translation of Holy Qur'an are translated by Mohsen Khan literally, and they are modified so they can be acceptable to the target language.

In translating the Holy Qur'an into English, Abdullah Yusuf Ali tends to combine the literal and idiomatic translation.

2. Mohsen Khan's translation is easier to understand by people in Indonesia especially for the learners of English because most of the verses translated literally and he is rare to convert the grammatical structure of the source language. Many of equivalence of Mohsen Khan's translation is similar with the cultural words that always to be used in Indonesia.

5.2 Suggestions

1. Reading the English translation of the Holy Qur'an is a very good way in increasing our vocabulary. Moreover, many words in Holy Qur'an English translation are rare to find in the another books.

2. Especially for Moslem students of English department, we do not only need to know the Indonesian translation of the holy Qur'an but we also need to know the English translation.
3. Al Qur'an is sent down for all people in the world. It includes the guidance in running our life. Therefore, as a Moslem we have to have time to read the Qur'an.
4. Al Qur'an is a medicine. By reading the Qur'an our heart will be calm down. So, keep reading the Qur'an.

BIBLIOGRAPHY

- Echols, John M. dan Hassan Shadily. 1996. *Kamus Inggris Indonesia*. Jakarta: Gramedia.
- Finlay, Ian F. 1971. *Translating*. Edinburgh: The English University Press Limited. Hanafi, Nurachman. 1984. *Teori dan Seni Menerjemahkan*. Ende Flores: Nussa Indah.
- Hariyono, Rudi dan Antoni Idel. 2000. *Kamus Lengkap Inggris Indonesia-Indonesia Inggris*. Surabaya: Gitamedia Press.
- Larson, Mildred L. 1984. *Meaning Based Translation, A Guide to Cross Language Equivalence*. Maryland: University Press America. Translated by Tahiran, K. 1989. *Penerjemahan Berdasarkan Makna: Pedoman Untuk Pemadanan Antarbahasa*. Jakarta: Arcan.
- Muhammad, Syaikh bin Shalih Al-Utsaimin. 2000. *Tafsir Juz 'Amma* Solo: Pustaka At-Tibyan.
- Newmark, Peter. 1988. *A Text book of Translation*. New York: Prentice Hall.
- Nida, e.a. 1964. *Towards A Science of Translating*. Leiden: Brill.
- Shaleh, K.H.Q, et at. 2000. *Asbaabun Nuzul Latar Belakang Historis Turunnya Ayat-Ayat Al-Quran*. Bandung: Penerbit Diponegoro.
- Sukmawati. 2005. *Translation of Text Into Indonesian: Case Study of Students at Non-Regular Program Hasanuddin University*. Makassar: Unhas
- Suryawinata, Zuchridin dan Hariyanto, Sugeng. 2003. *Translation: Bahasan Teori dan Penuntun Praktis. Menejemahkan*. Yogyakarta : Kanisius.
- Yusuf, Abdullah Ali. 1993. *The Meaning of The Holy Qur'an*. Maryland : Amana Corporation.