

TYPES OF THREE SELECTED VERSIONS ON TRANSLATION OF SURAH AL 'ALAQ OF THE HOLY QURAN INTO ENGLISH



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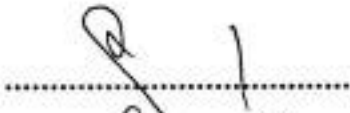
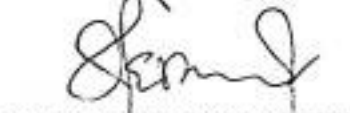

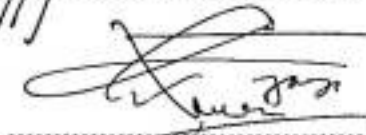

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SYAMSUDDIN

ABSTRACT

This research entitles types of three selected versions on translation of surah Al-'alaq of the Holy Qur'an into English. This project is supervised by Drs. H.A.Lukmanulhakim Jaya, M.S and Drs. Ayub Khan.

Penelitian ini bertujuan untuk menjelaskan jenis-jenis terjemahan dan metode penerjemah dalam menyampaikan makna surah Al-'Alaq dalam Al-Qur'an kedalam bahasa Inggris yang dilakukan oleh Abdullah Yusuf Ali, Dr. M. Taqi-ud-Din Al-Hilali and Dr. M. Muhsin Khan, and M. Pickhtall. Penelitian ini menggunakan metode deskriptif.

Hasil dari penelitian memperlihatkan adanya perbedaan yang signifikan mengenai jenis-jenis terjemahan dan metode penerjemah dalam mentransfer makna surah Al-'Alaq ke dalam bahasa Inggris. Masing-masing jenis terjemahan dan metode penerjemah mempengaruhi konstruksi makna yang dihasilkan dalam bahasa sasaran.

Dalam penelitian ini, penulis mencoba untuk menyimpulkan hasil penelitian dan memberikan beberapa saran dalam hal meneliti dan mempelajari terjemahan Al-Qur'an.

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CHAPTER I

INTRODUCTION

1.1 Background

In the Qur'an, Allah said: *"O mankind! We created you from a single (pair) of a male and female, and made onto Nations and Tribes, that Ye may know each other (Not that ye may despise each other), [Al-Qur'an 49:13].* This verse is the word of God to guide the human being makes relationship among countries whose different nation, language, and tribe. And, it also means as a hopeful sign of interaction among all people in improving peace and friendship. Thus, the Holy Qur'an consists of a great deal of signs for living guidance. And this purpose will be well achieved by understanding other people languages.

Based on the statements above, people try an effective way in understanding other people languages, which called translation. In other words, translation is the key to international understanding. Therefore, translation is increasingly becoming a topic of much concern today. Because, it plays a substantial role communicate one language into another. In other words, translation is one of the greatest works which refers to the conversion of languages, from the source language into the target language. Thus, strive of the meaning transferring from one language (source language) into another languages (target language) is called translation.

In fact, the phenomenon of languages reflects that translation is one of the most important acts, but it is not an easy and simple thing. This means that, translation gets people to access so many aspects or information in their life like

culture, religion, science etc which exist all over the world. In the other hand, it can make people confuse in order to transfer meaning from source language with equal or appropriate meaning in the target language. Of course, it requires a lot of skill, knowledge as well as experience to produce precisely or closely meaning from source language into target language.

Occasionally, different languages may use different linguistic forms, stylistic and cultural items due to every language have its own characteristics which is not similar to another. In this case, most translators commonly face many difficulties in order to seek closely meaning from one language into another. Because some words of a certain language are lack with another languages like Arabic language and English language.

Linguistically, Arabic language is mostly different from English language in terms of words, phrases and sentences patterns as well as idioms. Besides, Arabic belongs to Semitic language family is mostly affected by religious context, whereas, English language is much affected by the conqueror and scientist. So, the use of some Arabic Words involves the nominative, the accusative and the genitive differs in some significant ways from English.

Culturally, it is natural statute that different languages entail different culture behind it; involve Arabic language and English language. So it is necessary to have an appropriate cultural knowledge due to culture is an essential feature in order to obtain closely meaning of the original language. This means that, as mediators,

translators will have to accommodate to bridge up cultural gaps between the two languages.

Based on the statements above, the writer is interested to analyze the English versions of the Holy Qur'an whose Arabic language. The Holy Qur'an is the main source of the Islamic faith has been translated into all the important languages in this world to enable non-Arabic Muslim can understand it, even in English language. In particular, this study will help the writer develop an understanding of the Holy Qur'an as a source of guidance and Muslim in general

This research concerns about analysing the type of three selected versions on the Holy Qur'an into English which is done by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan, Muh. M Pickhtall, and Abdullah Yusuf Ali. It is interesting and important to know the different version types on the Holy Qur'an in order to know how far the consideration of the translators in using their own words into the other languages especially English.

1.2 Identification of Problem

As mentioned on the background above, there are some problems, which can be identified by the writer, those are:

1. Some Arabic words have no proper equivalent meaning in English language like the word *khalaq* and vice versa.
2. Some Arabic words have common meaning in English language like the word *iqra* and vice versa.

3. Kinds of versions on translation of the Qur'an into English which done by M. Pickhtall, Abdullah Yusuf Ali, and Dr. M. Taqi-ud-Din Al-Hilali and Dr. M. Muhsin Khan.
4. Some words on the holy Qur'an are untranslatable such *nuun*, *kaaf* and vice versa.

1.3 Scope of Problem

As stated in the problems above the writer chooses two of them as the scope of problems to be analysed in this study, those are the method in rendering the Arabic words which has no proper equivalent meaning as well as common meaning in English language and kinds of version on translation of the Qur'an into English which is done by M. Pickhtall, Abdullah Yusuf Ali, and Dr. M. Taqi-ud-Din Al-Hilali and Dr. M. Muhsin Khan.

1.4 Statements of Problem

In relation to the scope of the problem above, the writer would like to explain toward people the statements of the problems as follow; they are:

1. How do the translators render the Arabic words into English that lost equivalent correspondence as well as common meaning?
2. What kinds of version do M. Pickhtall, Abdullah Yusuf Ali, and Dr. M. Taqi-ud-Din Al-Hilali and Dr. M. Muhsin Khan use in translating of Al'Alaq Verses on the Holy Qur'an?

1.5 Objectives of Writing

Based on the statements of problems, the objectives of this writing are given below:

1. To reveal the method of translators in rendering lost correspondence word as well as common meaning of Arabic into English language.
2. To elaborate the kind of version that reproduced by M. Pickhtall, Abdullah Yusuf Ali, and Dr. M. Taqi-ud-Din Al-Hilali and Dr. M. Muhsin Khan.

1.6 Significance of Writing

Specifically, the writer will reveal an appropriate method as well as the closest equivalent meaning of the three kinds of translation on the Holy Qur'an. In addition, it is hoped that Muslim who attract to explore Holy Qur'an or anyone who wants to study deeply about translation can use it as a reference.

1.7 Methodology

1.7.1 Method of Collecting Data

The method used by the writer in collecting data focuses to library research.

Library Research

Library research is the research that used to obtain available source of the data from the written text of Translation of the Holy Qur'an. In this case, the writer is going to choose one chapter of the Holy Qur'an in order to analyze the kind of version the Holy Qur'an in English,. In addition, all relevant references will be

carried out in order to support in analysing the data such as journal, textbook, article and vice versa.

1.7.2 Method of Research

In analysing the data, the writer uses descriptive method. It is used to describe, analyse and clarify the selected data. In other word, the writer will point out the kind of version on translation of Holy Qur'an into English which done Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan, Muh. M Pickhtall, and Abdullah Yusuf Ali. The analysis is carried out through several steps, those are as follows:

1. Step one : identify equivalent meaning in rendering the SL text into TL text
2. Step two : classify the kind of version and method in the TL text.
3. Step three : conclude the kind of version as well as method of translating by the three selected translators.

1.7.3. Population and Sample

Population

Population of this research is derived from chapter 96 on the Holy which have been translated by M. Pickhtall, Abdullah Yusuf Ali, and Dr. M. Taqi-ud-Din Al-Hilali and Dr. M. Muhsin Khan.

Sample

All verses of the chapter '*al-alaq*' are chosen to be the sample of this research.

CHAPTER II

REVIEW LITERATURE

2.1 Prior Study

In fact, some researchers are interested to analyze meaning of the Holy Qur'an involving its English translation. One of them is a student of English department, Hasanuddin University. Her name is Anita Rahman (2003) in her thesis the comparison between the English translation of the Holy Qur'an translated by Abdullah Yusuf Ali and Muhsin Khan. She converses types of translation and the easiest kinds of translation to be understood.

2.2 Definition of Translation

Actually, translation is a popular topic as well as its role and function in terms of all aspects such as religion, technology, science, culture, economy etc. It is an important act to solve some individual problems in society that use different languages. In other words, by translation we can transfer ideas or message of a certain language, origin language, into another language or target language. This phenomenon lets people explore many languages in this world to get the meanings of those languages. Translation is converting one language (SL) to another (TL), which should accurately reflect the original, possibly in both form and content, so that the TL could convey the intended message in SL.

Nida & Taber (1969), which is quoted by Suryawinata & Haryanto (2003:12), give definition of translation, as follow:

“Translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style”.

Nida & Taber stress equivalent both meaning and style are requested in translation. Of course, message of the most texts in this world is constructed in both content and form. Thus, It is necessary to note that the meaning and the form entirely produce the message or meaning of the source language which have to be conveyed in target language. In this case, it should be accepted by the translator community that the translation should accurately reflect the original, possibly in both content and form. So, content and style are essential element and foundation of interpreting the meaning of the original.

At the same case, definition of translation is given in Encyclopaedic World Dictionary by The Hamlyn (revised edition, 1988: 1783) is a rendering of the same idea in a different language from the original. This definition approaches some aspects of the source language in general which must be conveyed in the target language involve content and style.

J. H. Ruru, MA gives definition of translation with interest in both linguistic and form. He stated that translation is:

“the re-telling the equivalent meaning from source language to the target language by natural grammatical and idiom”

Furthermore, Brislin (1945) asserted that:

Translation is the general term referring to the transfer of thoughts and ideas from one language (source language) to another (target), whether the languages are in written or oral form; whether the languages have established orthographies or do not have such standardization; or whether one or both languages is based in signs, as with sign languages of the deaf.

Based on assertion above, Brislin gives definition of translation in general which approach widely aspects of rendering act in order to convey message of the source language in the target language. In this case, this definition achieves all basics of communication in this world.

Based on the definitions that are mentioned above, the writer concludes that translation is an activity to find out message of a certain language that reproduces into another language with the most equivalent meaning. This means that, the result of translation must naturally convey the original idea of the SL.

2.3 Types of Translation

Any type of written text can be found in the act of translation. However, the craft of translation should be flexible based on the areas of specialization of a text. Each specialization has its own challenges and difficulties as well as its type of translation. In this case, the writer points out some types of translation.

Larson (1984), which is quoted by Choliludin. Translation is classified into two main types, namely:

a) Form-based translation

Form-based translation attempts to follow the form of the source language and is known as literal translation.

b) Meaning-based on translation

Meaning-based on translation makes every effort to communicate the meaning of the SL text in the natural form of the receptor language.

Suryawinata & Haryanto (2003: 39-480, mention four types of translation:

1) Literal Translation

Literal translation is kind of translation primarily that emphasizes on the equivalent of words or expression in target language which have similar reference or meaning with the words or expression in source language.

2) Dynamic Translation

Kind of translation that consists five restrictions which is formulated by Nida & Taber; those are: (1) reproduction of message, (2) equivalence, (3) natural equivalence, (4) closest equivalence, and (5) meaning is priority.

3) Idiomatic Translation

Idiomatic translation by Larson (1984: 16) is translation based on meaning, which convey the meaning of the source language with idiomatic form on the target language.

4) Semantic and Communicative Translation

Semantic translation maintain the style of language of the source language as much as possible and communicative translation should formulate acceptable structure to the target language and also flexible.

Brislin (1976), which is quoted by Choliludin. He classifies types of



translation into three points of view, as follows:

Firstly, based on the purpose of translation, it is divided into four types, namely:

1. Pragmatic Translation

Pragmatic translation referring to the translation of a message with an interest in accuracy of the information that was meant to be conveyed in the source language form and it is not concerned with other aspect of the original language version.

2. Aesthetic-Poetic Translation

Aesthetic-poetic translation refers to translation in which the translator takes into account the affect, emotion and feeling of an original language version, the aesthetic form (e.g., sonnet, heroic, couplet, dramatic dialogue) used by the original author, as well as any information in the message.

3. Ethnographic Translation

Ethnographic Translation and its purpose are to explicate the cultural context of the source and second language versions.

4. Linguistic Translation

Linguistic translation is concerned with 'equivalent meanings of the constituent morphemes of the second language and with grammatical form.

Secondly, type of translation based on the kinds of texts to be translated is

divided into two categories. They are:

1. Factual translation

Factual translation refers to translating to convey information with precision, without involving the emotion or feeling of the translator but only based on the real facts, such as translating scientific fields, reports, newspaper, etc.

2. Literary translation

Literary translation refers to the translation of art work. In this kind of translation, the translator involves his/her emotion or feeling and it tends to be subjective.

Thirdly, kind of translation based on the translator's method is divided into two categories, namely:

1. Bounded translation

Bounded translation is translation in which the translator translates in one rank usually in an interlinear way without changing the form of the original text. It is done to keep the keep the original style of the source text. Limited on the level of words and morphemes, that is the replacement of lexical and morpheme from source language into target language. This type of translation generally applied for special interest, e.g., poem.

2. Unbounded translation

Unbounded translation is the translation in which the translator is free to move from one to another. It is done since it is only information needed in

translation and there is no importance of the form.

Furthermore, Newmark. P (1988), classifies type of translation based on translation method, they are:

1. Word-for-word translation

This is often demonstrates as interlinear translation, with the TL, immediately below the SL words.

2. Literal translation

The SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

3. Faithful translation

A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraint of the TL grammatical structure. It transfers cultural words and preserves the degree of grammatical and lexical abnormality in translation.

4. Semantic translation

Semantic translation differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text compromising on 'meaning' where appropriate so that no assonance.

5. Adaptation

This is the free form of translation. It is used mainly for plays and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten.

6. Free translation

Free translation reproduces the matter without the manner, or the content without the form of the original.

7. Idiomatic translation

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

8. Communicative translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

At the same case, Catford (1974: 21) classifies translation base on it's the extent, level and rank.

Firstly, the extent of translation is divided into two types:

1. Full translation

In full translation the entire text is submitted to the translation process that is every part of the SL is replaced by TL text material.

2. Partial translation

In partial translation, some part/ or part of the SL text are left untranslated; they are simply transferred o and incorporated in the TL text.

Secondly, the level of translation is also divided into two types, those are:

1. Total translation

Total translation is translation in which all levels of the SL text are replaced by TL material, or in another word total translation is replacement of SL phonology/ graphology by (non-equivalent) TL phonology/ graphology.

2. Restricted translation

Restricted translation is replacement of SL textual material, at only one level, that is translation performed only at the phonological or graphological level or at only one of the two levels of grammar. This restricted translation is divided into four types, they are:

- a. Phonological translation, in which SL phonology, but there are no other replacement except such grammatical or lexical changes as may result accidentally from phonological translation e.g. English plural, such as 'cats' may come up as apparently a singular 'cat' in phonological translation into a language which has no final consonant clusters.
- b. Graphological translation, in which SL graphology is replaced by equivalent TL graphology, with no other replacements, except again accidental changes.
- c. Grammatical translation is restricted translation in which the SL grammar of a text is replaced by equivalent TL grammar, but with no replacement of lexis.
- d. Lexical translation is restricted translation in which the SL lexis of a text is replaced by equivalent TL lexis, but with no replacement of

grammar.

Thirdly, the ranks of translation is also divided into two types, those are:

1. Rank bound translation

Rank bound translation is translation which is especially restricted in translation at word or morpheme rank that is, they set up word-to word or morpheme-to morpheme equivalences, but no equivalences between high rank units such as group, clause, or sentence.

2. Unbounded translation

Unbounded translation is translation in which equivalencies shift freely up and down the rank scale.

He says that the free, literal and word-for-word translation partly correlate with the distinction deal with here. Free translation is always unbounded, sometimes between larger units than the sentence. Word-for-word translation generally means that its says; i.e. is essentially rank-bound at word-rank. Literal translation lies between these extremes; it may be start, as it were, from a word-for-word translation, but makes change in conformity with TL grammar (e.g. inserting additional words, changing structures at any rank, etc); this may make it a group-group or clause-clause translation.

2.4 Translation Process

Basically, translation assumed as heavy act due to study between two different languages to obtain a good and natural translation. Besides, a reliable

translation depends on the valid act of transferring the meaning of the origin language into target language. Therefore, a translator should understand both the origin language and the target language. Furthermore, a translator should follow several sequences of steps, which is known as a translation process.

Basically, the translation process, whether it be for translation or interpreting, involves decoding the meaning of the source text and re-encoding the meaning of the source text into the target language. To decode the meaning of a text, the translator must try to identify its component, which is known as translation units. A translation unit may be a word, a phrase or one or more sentences.

Besides to decode the complete meaning of the source text, the translator must interpret and analyze all its features. This process requires comprehensive knowledge of the grammar, semantics, syntax, and idiom as well as the culture of its original language. Further, the translator also must have deeply knowledge to re-encode the meaning in the target language.

2.4.1 Meaning analysis

In the translation process, the first thing to do is understand the total meaning of the source text. In this case, Nida and Taber (1982) say that there are three major steps in analysis, namely grammatical meaning, referential meaning, and connotative meaning.

1. Grammatical meaning

When one thinks of meaning, it is almost inevitably in terms of words or idioms, for we generally take grammar for granted, since it seems to be merely a set of arbitrary rules about arrangements-rules that in themselves seem to have any meaning.

2. Referential meaning

Referential meaning refers to words as symbol which refers to objects, event, abstracts, and relations.

3. Connotative meaning

Connotative meaning refers to how the users of the language react, whether positively or negatively, to the words and their combination.

2.4.2 Text analysis

Generally, the cohesion of thought beyond the sentence can be explored in various resources. Thus, Newmark (1981) gives some guidelines in order to analysis a text, they are:

a. Theme and rheme

Theme states the subject of discourse, which is normally referred to in, or logically consequential upon, the previous utterance (sentence or paragraph).

Rheme is the fresh element, the lexical predicate, which offers information about theme.

b. Anaphoric and cataphoric reference.

Anaphora, consisting of a deictic determiner (the, this that) or pronoun. Whilst

cataphora refers to what is to follow.

c. Enumerations

Enumerations involve firstly, secondly, or next or then or afterwards, etc.

d. Opposition, or dialectic

Argument proceeds from thesis to antithesis, from positive to negative, from static to dynamic, from specific to generic, and possibly back in each case.

e. Redundancy

In a text, redundancy may be bad writing, woolliness, etc. which can be eliminated by the translator. However, repetition, paraphrase, tautology and pleonasm can also be used to amplify, to clarify, to avoid false emphasis, to summarize, to assist comprehension in the face of 'noise' of obscurity, irrelevance, or complex thought.

f. Conjunctions

Conjunctions include all linking words, interrelated clauses and phrases, disjuncts, enclitics.

g. Substitution

Ruqaiya Hasan(1968) has pointed out that grammatical and lexical words are used for cohesive purposes to refer to an object or person mentioned in a sentence.

h. Comparatives

Comparison is always used cohesively.

i. Initial negatives

Initial negatives are customarily a signal that their corresponding will follow, not only in contrasts such as 'not ... but ...neither ... nor in many passages beginning with a negative statement.

2.5 Equivalent Meaning

In fact, the process of finding equivalents in the two languages is the most problematic stage of translation that the translator should first decode the source language (SL), that is, to figure out the meaning / message/ intention of the original text to be encoded in the target Language (TL). Besides, the aspect of equivalents between two languages covers linguistic units as well as pragmatic unit that should match one another in function.

However, it is not meant that the translator should always find one-to-one categorically or structurally equivalent units in the two languages. But, equivalence of translation can appear at word level and higher level. For instance, the Arabic word *qalam* has proper equivalence with *pen* in English and vice versa. While, the Arabic conjugated word *liyaf'al* means *he must do* in English.

Sometimes, past tense in Arabic may equal either past tense or past perfect tense in English. Verily, past tense verb describes action or event that has already occurred. Because, Arabic has no a certain form to express perfect action or event. For instance, the conjugated word *fa'ala* can be expressed as *he did* or *he had done* and vice versa.

2.4.1 Noun (*isim*)

A noun as a class of language in both English and Arabic comprise natural noun, noun phrase, pronoun, proper noun, relative pronoun and noun of usage. In fact, the form as well as function of all the kinds of the intended noun can be occupied in the both languages in terms of meaning equivalence. Nevertheless, some English nouns lack in Arabic, especially all things and attributes that refer to dual form (*muannats*).

The natural noun mostly has equivalent correspondence in both English and Arabic, for example:

English (things)	Arabic
Mosque	<i>masjidun</i>
Day	<i>yaumun</i>
Book	<i>kitâbun</i>
pen	<i>qolam</i>

While, finding the equivalent of the noun phrase is more complicated due to the both language has a lot of variation of modifier. For instance:

English	Arabic
Massenger of God	<i>Rasulullah</i>
In the name of your Lord	<i>Bismillah</i>
Like the moon	<i>Kalbadri</i>

By pen

Bilqolam

Furthermore, Arabic pronoun (*dhomir*) which lack correspondence of dual form (*mutswana*) in English makes crucial in translation involves finding equivalent meaning between them. Look the formation below:

Pronoun in English	<i>Dhomir in Arabic</i>
I	<i>Ana</i>
we	<i>Nahnu</i>
You (singular, male)	<i>Anta</i>
You (singular, female)	<i>Anti</i>
You (dual)	<i>Antumâ</i>
You (plural)	<i>Antum</i>
He	<i>Huwa</i>
She	<i>Hiya</i>
They (dual)	<i>Humâ</i>
They (male)	<i>Hum</i>
They (female)	<i>Hunna</i>

2.4.2 Verb

In fact, verbs in English language are conjugated to reflect the subject of the verb like *he writes* and *we write*. Here, the pronouns *he* and *we* indicate the subject. Arabic verbs are conjugated in a similar manner. In particular, the Arabic verb is conjugated to reflect person, person and plurality. While English verbs are conjugated

by placing a noun or pronoun before the verb, Arabic verbs are conjugated by adding designated letters to the end of the verb (*I'rab*).

Furthermore, both English and Arabic may express the active or the passive voice. The active voice is used when the subject of the sentence performs the action expressed by the verb. On the other hand, the passive voice is used when the subject of the verb is not indicated. In English, the pattern of passive voice is formed from the active voice by (1) replacing position of the subject with object, (2) using to be that is followed the third verb form and (3) tense is indicated by to be. In Arabic, the pattern of passive voice is also formed from the active voice by (1) changing the vowel of the first letter to a *dammah*, (2) changing the vowel of the second to last letter to a *fathah* for present tense and (3) changing the vowel of the second to last letter to a *kasrah* for past tense.

Table 2.4.2 The present tense verb in the state of *nasb*

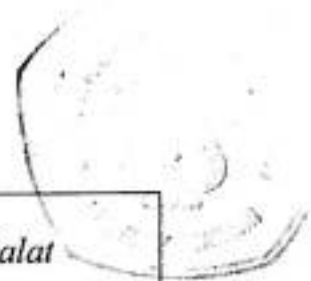
Passive voice		Active voice	
English	Arabic	English	Arabic
He/It(S/M) will never be done	<i>Lan Yuf'ala</i>	He/It(S/M) will never do	<i>Lan Yaf'ala</i>
She/It(S/F) will never be done	<i>Lan Tuf'ala</i>	She/It(S/F) will never do	<i>Lan Taf'ala</i>
They (P/M) will never be done	<i>Lan Yuf'alû</i>	They (P/M) will never do	<i>Lan Yaf'alû</i>
They (P/F) will	<i>Lan Yuf'alna</i>	They (P/F) will	<i>Lan Yaf'alna</i>

never be done		never do	
They(D/M) will never be done	<i>Lan Yuf'alâ</i>	They(D/M) will never do	<i>Lan Yaf'alâ</i>
They (D/F) will never be done	<i>Lan Tuf'alâ</i>	They (D/F) will never do	<i>Lan Taf'alâ</i>
You (S/M) will never be done	<i>Lan Tuf'ala</i>	You (S/M) will never do	<i>Lan Taf'ala</i>
You (P/M) will never be done	<i>Lan Tuf'alû</i>	You (P/M) will never do	<i>Lan Taf'alû</i>
You (D/M) will never be done	<i>Lan Tuf'alâ</i>	You (D/M) will never do	<i>Lan Taf'alâ</i>
You (D/F) will never be done	<i>Lan Tuf'alâ</i>	You (D/F) will never do	<i>Lan Taf'alâ</i>
You (S/F) will never be done	<i>Lan Tuf'alî</i>	You (S/F) will never do	<i>Lan Taf'alî</i>
You (P/F) will never be done	<i>Lan Tuf'alna</i>	You (P/M) will never do	<i>Lan Taf'alna</i>
I will never be done	<i>Lan Uf'ala</i>	I will never be do	<i>Lan Af'ala</i>
I will never be done	<i>An Nuf'ala</i>	I will never be do	<i>Lan Naf'ala</i>

Note : M=Masculin F=Feminin S=Singular D=Dual P=Plural

Table 3.3.2. The Past Tense Verb Form

Passive voice		Active voice	
English	Arabic	English	Arabic
He/It(S/M) was done	<i>Fu'ila</i>	He/It(S/M) did	<i>Fa'ala</i>



She/It(S/F) was done	<i>Fu'ilat</i>	She/It(S/F) did	<i>Fa'alat</i>
They (P/M) were done	<i>Fu'ilû</i>	They (P/M) did	<i>Fa'alû</i>
They (P/F) were done	<i>Fu'ilna</i>	They (P/F) did	<i>Fa'alna</i>
They(D/M) were done	<i>Fu'ilâ</i>	They(D/M) did	<i>Fa'alâ</i>
They (D/F) were done	<i>Fu'ilatâ</i>	They (D/F) did	<i>Fa'alatâ</i>
You (S/M) were done	<i>Fu'ilta</i>	You (S/M) did	<i>Fa'alta</i>
You (P/M) were done	<i>Fu'iltum</i>	You (P/M) did	<i>Fa'altum</i>
You (D/M) were done	<i>Fu'iltumâ</i>	You (D/M) did	<i>Fa'altumâ</i>
You (D/F) were done	<i>Fu'iltumâ</i>	You (D/F) did	<i>Fa'altumâ</i>
You (S/F) were done	<i>Fu'ilti</i>	You (S/F) did	<i>Fa'alti</i>
You (P/F) were done	<i>Fu'iltunna</i>	You (P/M) did	<i>Fa'altunna</i>
I was done	<i>Fu'iltu</i>	I did	<i>Fa'alta</i>
I were done	<i>Fu'ilna</i>	I did	<i>Fa'alna</i>

Note : M=Masculin F=Feminin S=Singular D=Dual P=Plural

2.4.3 Particle (*Huruf*)

Particle in Arabic language may equal to both preposition and conjunction in English. Nevertheless, some particles in Arabic can change the meaning of a verb as well as affect its grammatical states. For instance, conjugation of the particles *An*, *Lan*, *Kai*, and *Idzan* cause the present tense verb to enter the state of *Nasb*. And conjugation of the particles *In*, *Lam*, *Lamma*, *Li*, and *Lâ* cause the present tense verb to enter the state of *Jazm*. On the contrary, the both preposition and conjunction in English may change meaning of adverb of time and adverb of place but never change grammatical state in a sentence. For example, preposition at, in, on show different meaning between at the office, in the office, on the office and vice versa.

CHAPTER III

ANALYSIS OF DATA

3.1 Presentation and analysis of data

Here is analysis of data of this research

TL Text 1: Yusuf Ali

TL Text 2: Dr. M. Taqi-ud-Din & Dr. M. Muhsin Khan

TL Text 3: M. Pickthal

SL Text:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TL Text 1: In the name of God, Most Gracious, Most Merciful.

TL Text 2: In the name Allah, the Most Gracious, the Merciful.

TL Text 3: In the name Allah, the Beneficent, the Merciful.

Textually, the three translators render the SL text into TL text literally. Lexically, the second and the third translators preserve the word '*Allah*' in translation. While, the first translator tends to render It naturally. In English, the word *God* is expressed in the sense of '*Allah*'. In fact, these both words are commonly used by paganism or polytheism before Islamic coming with its monotheism mission. For Example, in Arab, the paganism believes that '*Allah*' has daughters. While, in the ancient Greek people believe in Zeus as their god. Therefore, the word '*Allah*' in the early revelation is not found but '*Rab*'. Some commentators say that the word '*Allah*' is not used to avoid Arabic people misunderstands It. For example, Quraish Shihab says "Tidak digunakannya kata Allah karena kaum musyrikin percaya juga kepada Allah, tetapi keyakinan mereka tentang Allah jauh berbeda dengan keyakinan yang

dihayati dan diajarkan oleh Nabi Muhammad SAW". (Tafsir Al-Misbâh, Vol. 15:395).

In fact, the word *Allah* is one of the names of Allah. And, God is meaning of '*Allah*'. The only one Almighty. He alone is worthy of worship.

TL Text 1

- | | |
|--|--|
| (1) <i>Proclaim! (or read) in the name of thy Lord and Cherisher who created</i> | اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ |
| (2) <i>Created man out of A (mere) clot of congealed blood.</i> | خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ |
| (3) <i>Proclaim! And thy Lord is Most Bountiful</i> | قَرِئًا وَرَبُّكَ الْكَرِيمُ |
| (4) <i>He who taught (the use of) the pen</i> | الَّذِي عَلَّمَ بِالْقَلَمِ |
| (5) <i>Taught man that which he knew not</i> | عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ |

Generally, the translator tries to reproduce meaning of the SL text and avoids following the form of the SL text. It can be identified from lexical correspondence as well as grammatical form of the TL text which are naturally constructed. In other words, he tends to communicate meaning of the SL text in appropriate forms of the TL text.

Textually, some loaded words of the TL text indicate translator's intention to communicate meaning of the SL text. Of course, the meaning of those words affects contextual meaning of the TL text. For example, the adjective *mere* in the second verse and the phrase *the use of in* the fourth verse are set as referential meaning of the word '*al alaq*' and '*qalam*'. In this case, the phrase *the use of the pen* refers to the result sense by using *the pen* as a symbol like this written revelation namely The Holy Qur'an. So, it approaches objective meaning of the word '*qalam*' in the SL text.

Because, *Qalam* (pen) is a symbol like chapter *al-Qalam*: verse 1. In this case, pen implies reading, writing, books, study and research. While, *mere* symbolizes a *congealed blood* namely heart.

In addition, composition of the clauses of the TL text implies the translator's emphasis on the repetition of the verbal words *proclaim*, *created*, and *taught*. Because, he lays down each repetition into the same topical sentence. Of course, it approaches some aspect of meaning that relevant to the repetition words of the SL text in terms of emphasis and style.

Lexically, repetition of the verbal words *proclaim*, *created* and *taught* preserving repetition of the SL text constructs an emphasis meaning of these words. For example, the verbal word *proclaim* in the third sentence is repeated to emphasize the same meaning which is mentioned in the first sentence and vice versa. In other words, the second utterance of the verbal words *read created* and *taught* emphasize meaning of these words in the previous utterance.

Contextually, the repetition forms of the TL text I assign that the translator tries to explicate cultural meaning of the SL text. Generally, Arabic people use repetitive styles in their utterance to attract great respond or attention from the listeners. In fact, this style is physiologically very effective to communicate our intention to someone.

Further, translation of the imperative verb (*fi'il amr*) *Iqra* into *proclaim* is too specific to convey contextual meaning of the SL text. In fact, the verbal word *Iqra* has common meaning involving reading by heart, mind and oral utterance. While, the word *proclaim* denotes specific sense which is directly addressed to one aspect of

Islamic mission. Because, the word '*Proclaim*' which means publicly announce or declare is addressed to the mission of Prophet Muhammad (p.b.u.h) as messenger of Allah. It is properly suitable to the first five verses of the second revelation that Allah said (1). *O you (Muhammad p.b.u.h) enveloped in garment!* (2). *Arise and warn!* (3). *And magnify your Lord (Allah)* (4). *And purify your garment!* (5). *And keep away from Ar-Rujz (the idols)!* (Al Muddatstsir.1-5). This means that, the translator tries to approach interpersonal meaning of the SL text in a certain aspect.

In fact, some commentators agree that the first five verses of this surah are the first revelation that came to Prophet Muhammad (p.b.u.h) while Gabriel came and told him "*Iqra*". He said that he was not versed. Gabriel embraced him until three times with the same answer than told him "*Read! In the name of your Lord who created*" until five verses. In these cases, some commentators say that the first five verses of the Clot are addressed to Muhammad (p.b.u.h) as prophet of *Allah*, until He received the second revelation, the first five verses of *Al Muddatstsir* where Allah asked him to proclaim to the people.

In addition, translation of the word *Robbika* into *thy Lord and Cherisher* is redundancy. In fact, the compound phrase *thy Lord and Cherisher* is relatable to behavior attitude of *Allah* as Creator. In Arabic, the word *Rabb* means Creator, ruler, Cherisher etc is only uttered for Allah. It is also mentioned by Dr. M. Taqi-ud-Din Al-Hilali and Dr. M. Muhsin Khan in their footnotes version that there is no proper equivalent meaning for *Rabb* in English language. So, it can be understood that the translator tries to convey meaning of some words which do not have proper correspondence in the TL text by descriptive explanation. In this case, **Cherisher** is

one of the meanings of the word '*Robbika*' which is applied by the translator to establish the Lordship of *Allah*.

At the same case, translation of the phrases '*min 'alaq*' into *out of A (mere) clot of congealed blood* is more redundancy. Because, he renders particle (huruf) '*min*' into prepositional phrase *out of*. Similarly, he renders the word '*alaq*' into prepositional phrase *A (mere) clot of congealed blood*. Nevertheless, it makes clear contextual meaning of the SL text in order to explain one step of human creation.

Furthermore, grammatical form of this version naturally preserves grammatical form of the SL text involving the pattern of tense as well as relative clause using. In the first and the third verses, translator renders '*iqra*' into '*proclaim!*' that whose function as command pattern (*fi'il 'amr*) in both the SL text and TL text. At the same case, translator also maintains past pattern (*fi'il madhi*) of the SL text. For example, translation of the past verbal words '*khalaq*' and '*allama*' into '*created*' and '*taught*'. In this case, the first pattern and the second pattern of this version is grammatically equivalent to the SL text patterns. But, the second pattern (*fi'il madhi*) of this version is less informative than the pattern of SL Text to explain contextual meaning of the word '*alaq*'.

Particularly, the past tense form of this version which is used to convey meaning of the SL text is acceptable in order to explain the attribute *clot* in the TL text. Nevertheless, contextual meaning of the conjugated verbs '*khalaq*' and '*allama*' has the closest equivalent meaning with the present perfect tense form in English language to explain that these both acts of God (*Allah*) begin in the past and continue until now and may well continue into the future like create man from a clot. In fact, a

clot of congealed blood is scientifically proved as one step of human creation.

In addition, translation of the word '*Alladzi'* into *who* which functions as relative clause in English language is rendered by adding antecedent on the fourth verse version. Textually, the third and the fourth sentences can be identified as independent sentences or meaning without emphasizing strong relation between them. This means that, translation of these sentences are less informative to explain the subject matter of the SL text. Because, the fourth and the fifth verses of the SL text are an adjective clause of the third verse.

TL Text 2

- | | |
|--|--|
| (1) Read! In the name of your Lord Who has created (all that exists). | اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ |
| (2) He has created man from a clot (a piece of thick coagulated blood). | خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ |
| (3) Read! And your Lord is the Most Generous. | قَرِئًا وَرَبُّكَ الْأَكْرَمُ |
| (4) Who has taught (the writing) by the pen. | الَّذِي عَلَّمَ بِالْقَلَمِ |
| (5) He has taught man that which he knew not. | عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ |

Textually, the translators try to preserve forms of the SL text with a little modification of the TL text 2. In addition, they lay down all references of meaning in brackets. Contextually, the translators tend to reproduce meaning of the SL text. It seems from some loaded words as well as lexical and grammatical forms of the TL text are constructed based on meaning of the SL text. In addition, they preserve the sequence of sentences as well as relative clause of the SL text. Of course, those indicate how the translators tend to reproduce meaning of the SL text naturally.

In fact, some loaded words which are placed in bracket are relevant to contextual meaning of the SL text. In this case, noun phrase *all that exist* in the first sentence refers to the ellipsis object of the verb '*khalaq*' which constructs general meaning of the SL text. While, the phrase *a piece of thick coagulated blood* is variation of the phrase *a clot* to give other useful information about *al 'alaq* in the SL text. Similarly, the phrase *the writing* in the fourth sentence explains referential meaning as the result from using *the pen*. This means that, the translators try to make clear the related meaning between the imperative word *read* and the writing as the result of the pen. In this case, the translator applies some loaded words to reproduce contextual meaning of the SL text involving general and specific expression as well as variation and referential meaning.

Lexically, the translation of the verb '*iqra*' into '*read*' is more common than the first one. It can be addressed to Prophet Muhammad (p.b.u.h) and all men in this world. That means that, this imperative form can function either *amr takwiny* or *amr taqlify*. Contextually, the verbal word '*iqra*' appropriately correspondences with '*read*'. In this case, it is not necessary to use any connotative meaning of the verbal word *read* to preserve the meaning of the verbal word '*iqra*'.

In addition, some commentators stress the meaning of *Iqra* as read. Of course, this meaning is acceptable to be closest equivalent to the SL text. As we know that, all verses of the holy Qur'an are revealed to prophet Muhammad (p.b.u.h) based on event or condition at the time. Historically, Prophet Muhammad (p.b.u.h) does not know how to read when this revelation came to him. But, contextually, it is easy for *Allah* as Creator of everything makes Prophet Muhammad (p.b.u.h) can read this

verse for himself and proclaim to all men in this world as well as makes people read it.

Contextually, the grammatical form of the TL text 2 conveys the objective meaning of the SL text, although, whose different tense. It seems from translation of the verbs (*fi'il madhi*) '**khalaq**' and '**allama**' into present perfect '**he has created**' and '**he has taught**'. This means that, this tense is used to connect the past with the present. Of course, this form supports the subject of these collocation verbs which refers to **Rab** (God Al-mighty) as Creator, Cherisher and vice versa. In fact, *fi'il madhi* is past form in Arabic, but it is sometimes used to express the continual event namely *istimror*. In addition, contextual meaning of the verbal word **khalaq** closely relates with the verbal noun (*isim fa'il*) **Khâliqun** in other verse of Holy Qur'an (Q.S Shâd: 71). In other word, the grammatical form of the TL text approaches the closest meaning of the SL text.

Furthermore, translation of the implicit pronoun (*dhomir mustatir*) of the words '**khalaqa**' and '**allama**' in the second and the fifth verses into **he has created** and **he has taught** indicates the translators' intention to reproduce meaning without following the form of the SL text. Because, they avoid rendering the pronoun of those conjugated verbs which is collocated with relative clause or conjunction **alladzi** in the SL text, although, the words '**khalaqa**' and '**allama**' comprise pronoun (he) and verb.

In addition, constructing of the relative clause **who** in the first and fourth sentences indicates that repetition of the imperative word **read** constructs different sense in terms of emphasis on certain meaning. In other words, the first **read** in the in

the first verse closely relates to the conjugated verb *has created* to construct meaning of the words *khalaq*. While, the second *read* in the in the third verse closely relates to the adjective *Most Generous* to construct meaning of the words *al aqram* in the SL text. At the same case, Syaikh Muhammad bin Shalih Al-Utsaimin says that the first '*Iqra*' emphasis the behavior of Allah (*rububiyah*) as a Creator , whereas the second '*Iqra*' is a basic of rule of nature (*syariat*) which refers to the following verse involves teaching by pen as a main symbol of knowledge.

In short, all lexical variations or referential meaning as well as grammatical form of the TL text 2 are acceptable in terms of reproducing contextual meaning of the SL text. But, this translation is lack to approach as well as maintain the aesthetic form of the SL text as one of the characteristics of the Holy Qur'an. This means that the translators just focus to reproduce meaning of the SL text indicating their intention to make the Holy Qur'an is easy to be understood.

TL Text 3

- | | |
|---|--|
| (1) Read : In the name of thy Lord who createth | اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ |
| (2) Createth man from a clot | خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ |
| (3) Read: And thy Lord is the Most Bounteous. | قَرِئًا وَرَبُّكَ الْكَرِيمُ |
| (4) Who teacheth by the pen | الَّذِي عَلَّمَ بِالْقَلَمِ |
| (5) Teacheth man that which he knew not | عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ |

Textually, the translator tries to retain the aesthetic form of the SL text. It seems from the selected words as well as the word repetitions are produced to convey the emotional effect of the SL text. This means that, the translator attempts to

approach ideological accommodation, aesthetic accommodation. Of course, reproducing aesthetic aspect in the TL text is mostly affected by the translator's background as a man of letters.

In English literature, most works are produced by using some classic words (old English) as well as simple forms to build emotional effect like *thy*, *createth* and *teacheth* in this version. In addition, the adjective *bounteous* is lexically poetic applying in the third sentence (verse). Of course, this form affects meaning construction of TL text in terms of aesthetic aspect.

Grammatically, the translator tends to follow tense patterns that are applied in the SL text. In this case, translation of the past tense verb '*Khalaq*' into created is less informative than contextual meaning of the SL text. In the Holy Qur'an, past tense (*fi'il madhi*) is sometimes used to express a continual event like *wa kânallahu ghofurun rahim*. At the same case, the verbal word '*Khalaq*' which is collocated with the noun (*isim*) '*alaq*' indicates the continual event. And, this meaning is scientifically acceptable as one step in the process of human creation.

Furthermore, the translator avoids rendering the pronoun (*dhomir mustatir*) on the conjugated verbal words *khalaqa* and '*allama*', but retains poetic form. In fact, these omitted pronouns are acceptable as reference of meaning in a clause. It is clear that the translator divides the SL text into two clauses whose subject is the word '*rab*' in the first and the third sentence. Of course, the ellipsis pronoun affects the aesthetic aspect of the TL text especially repetition of the verbal words *read*, *createth*, and *Teacheth*.

Lexically, repetition of the verbal words *read*, *createth*, and *Teacheth* indicate

that the translator emphasis aesthetic aspect of the TL text. In other words, all repetition forms are probably regarded to build emotional effect in order to emphasis meaning of those verbs. It seems that the object of the verbal words *createth*, and *Teacheth* focuses on man. Culturally, Arabic people always use repetition of words in their utterance to attract great attention as well as to emphasis something. Psychologically, repetition meaning in the utterance can make a certain behavior in a conversation. Sulaiman, which is translated by Agus Faishal and Anis Maftukhim, says: "*Dalam ilmu psikologi pendidikan, pengulangan ternyata sangat efektif membentuk kepribadian seorang anak didik*" (Rahasia pilihan kata dalam Al-Qur'an, 2004: 37).

Contextually, translation of the word *rab* into *Lord* is meaningless to convey the objective meaning of the SL text. In fact, this sense is commonly used by other religions, but different context. Nevertheless, Yusuf Aly says in foot note of his translation entitles *The Holy Qur'an: Text, Translation and Commentary* that the word '*Lord*' is nearer to the meaning of *Rab*.

Furthermore, word '*bil-qolam*' in the fourth verse is literary rendered into *by the pen*. In Arabic, the word '*qolam*' denotes tools which is use to write something.

In short, the translator tries to reflect the form of the translated text in terms of the using aesthetic forms of words as well as repetition, although, the form of the SL and TL is not so identical. Because, the rich meaning of the words which construct the SL text is different with all kinds of work in this world, even in Arabic literature. This cases also mentioned in the other verse of the Holy Qur'an that Allah said: *And if you (Arab pagans, jews, and christian) are in doubt concerning that which We*

have sent down i.e. the *Qur'an*) to our slave (Muhammad p.b.u.h), then produce a *Surah* (chapter) of the like there of and call your witnesses (supportes and helpers) besides Allah, if you are truthful (Chapter:2, verse 23).

TL Text 1

- | | | |
|------|---|--|
| (6) | Nay, but man doth Transgress all bound. | كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا |
| (7) | In that he looketh Upon himself as self-sufficient. | أَنْ رَأَاهُ اسْتَعْنَى |
| (8) | Verily, to thy Lord is the return (of all) | إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ |
| (9) | Seest thou one Who forbids | أَرَأَيْتَ الَّذِي يَنْهَىٰ |
| (10) | A votary when he (Turn) to pray? | عَبْدًا إِذَا صَلَّىٰ |
| (11) | Seest thou if He is on (the road Of) Guidance | أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ |
| (12) | Or enjoins Righteousness | أَوْ أَمَرَ بِالتَّقْوَىٰ |
| (13) | Seest thou if he denies (Truth) and turns away? | أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ |
| (14) | Knoweth he not That God doth see? | أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ |

In this version, the translator tries to reproduce contextual meaning text as well as to maintain idiomatic form of the SL. It can be seen from the lexical as well as the grammatical composition of the TL text imply the attitude of all characters who are mentioned in the SL text. For example, the translation of the verb phrase '*La yathghâ*' into *doth Transgress all bound* as well as the conjugated verbs *ra ahu* and into *he looketh Upon himself* reflect an awful person.

Grammatically, the linking word *but* which follows the word *nay* in the sixth

sentence indicates an objection meaning which is constructed from the meaning of the previous sentences. Of course, it is relevant to the meaning of the word *Kalla* in the SL text. In Arabic, the word *Kalla* comprises several meaning such as objection, warning or nay, sure or really etc depends on the contextual meaning of a text. In this case, this grammatical composition constructs natural meaning referring to the man attitude that surely happens. In this case, Syaikh Muhammad Al-Utsaimin which is translated by Abu Ihsan Al-Atsary says "... *Kalla artinya haqqan, yakni Allah SWT sudah menetapkan hal tersebut dengan tanpa keraguan*"(Tafsir Juz 'Amma: 480).

Lexically, translation of the verb phrase '*La yathghâ*' into *doth transgress all bound* makes the objective meaning of the TL text clear. Contextually, the object *all bound* in the sixth sentence is reproduced to convey the omitted object of the conjugated verb '*La yathghâ*' in the SL text. In fact, it is applicable generally to perverse disbelievers who not only rebel against Allah's law, but also prevent others from following it. Because, the word '*La yathghâ*' is derived from the word '*thaghâ*' which is conjugated with *lam* to emphasis meaning of the word. While, meaning of the word '*thaghâ*' involving all kinds of misbehaviors.

Contextually, the words '*La yathghâ*' emphasize the natural attitude of the most human beings who can not train wisely. It seems from the using of particle (*huruf*) *lam* which corresponds with the auxiliary *doth* in the TL text functions to strengthen the ordinary verbs of the both languages. Of course, the words composition of the TL text in the sixth sentence is contextually relatable with the words composition in the next verse. In fact, people will rebel when they think they

are self sufficient. For example *Fir'aun* who claims himself as “a god” (Chapter Al Qoshas, verse 38), *Qorun* who is the richest man (Chapter Al Qoshas, verse 28) etc.

In the following verses, the translator preserves semantic form of the SL text by rendering the verb phrase *ra ahu* and '*araita*' into *he looketh Upon himself* and *seest thou*. Because, each of the both correspondences has the same primary and secondary meaning. Etymologically, '*araita*' means *have you seen*. But, conjugation of verbal word '*araita*' which is preceded by *hamzah* constructs secondary meaning of the SL text. In this case, the phrase *seest thou* is idiomatically acceptable to be the closest correspondence of the conjugation words '*araita*'. At the same case, the phrase *he looketh Upon himself* corresponds with the phrase *ra ahu* in the SL text. In addition, the sense of the conjugated verb *seest thou* stresses the second person think as intended meaning of the conjugated words '*araita*'. In this case, Syaikh Al Utsaimin comments that '*araita*' in these verses means tell me which make someone is directly involved in the conversation.

Furthermore, translation of pronoun '*kâna*' into *he* is not clear. The pronoun *he* can be either as one who prohibit or one who is prohibited to do the truth. In fact, some commentators' opinion that the word '*kâna*' in the eleventh verse refers to one who prohibits, while the other commentators refer to one who is prohibited. Contextually, all pronouns which are preceded by repetition of the conjugated words *seest thou* refer to the same person involving translation of the word '*kâna*' into *he*. In this case, the translator tends to follow the pronoun of the SL text and avoids to interpret it or to follow one of the both commentaries.

And, some loaded words of the TL text 1 are reproduced to make clear meaning of the SL text. For instance, *of all* in the eighth as well as the *truth* in the thirteenth sentences refer to contextual meaning of the SL text. Because, meaning of the word *ruj'ah* refers to the day after the resurrection day in which all creatures are collected. While, the *truth* is applied to communicate the ellipsis object of the verbal word denies. In fact, it is relatable to the meaning of the word '*kadzdzaba*' of the SL text.

TL Text 2

- | | |
|--|--|
| (6) Nay! Verily, man does transgress (in disbelief and evil deed). | كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ |
| (7) Because he considers himself self-sufficient. | أَن رَّأَهُ اسْتَكْبَرَ |
| (8) Surely, unto your Lord is the return. | إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ |
| (9) Have you(O Muhammad pbuh) seen him(i.e. Abu Jahl) who prevents? | أَرَأَيْتَ الَّذِي يَنْهَىٰ |
| (10) A slave (Muhammad pbuh) when he prays? | عَبْدًا إِذَا صَلَّىٰ |
| (11) Tell me if he (Muhammd pbuh) is on the guidance (of Allah). | أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ |
| (12) Or enjoins piety! | أَوْ أَمَرَ بِالتَّقْوَىٰ |
| (13) Tell me if he (Abu Jahl) denies (the truth, i.e. this Qur'an) and turns away! | أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ |
| (14) Knows he not that Allah does see (what he does)? | أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ |

Textually, the translators try to preserve cultural context of the SL text referring to time and cause of revelation of these verses. It seems from the proper nouns *Muhammad* and *Abu Jahl* that are applied in translation. Contextually, the TL

text 2 reflects the incident between **Muhammad p.b.u.h** and his enemy **Abu Jahl**. And these verses are revealed to record as well as explain the incident. As we know that, all verses of the Qur'an are revealed based on a condition or event during the mission of Prophet Muhammad (p.b.u.h). That time, most people worship and believe in idols besides *Allah* like Abu Jahl who is called disbelief man or transgressor in this version.

In addition, referential meaning of the pronouns in the TL text is clear enough to describe all characters in the SL text. Nevertheless, they are put in the bracket to convey general sense of the pronouns of the SL text. This means that, this incident happened in the early of Islam, but it may happen whenever, whoever, and whenever in this world. Because, indefinite article of the word *a slave* constructs common meaning.

In fact, some loaded words which are applied in translation make clear as well as assist comprehension to the subject matter of the SL text. For instances, translation of the words '*La yathghâ*' into *does transgress (in disbelief and evil deed)*, '*ara aita*' into *have you (O Muhammad pbuh)*, '*Alladzi*' into *him(i.e. Abu Jahl) who*, etc. All these comments explain what they refer to as well as give other useful information about meaning as well as cultural context of the SL text.

Lexically, the exclamation *nay!* In the sixth sentence (verse) is representative to the warning sense of the word '*kalla*' in the SL text. In other words, it is relevant to the subject matter of this sentence which is combined with an awful person referring to the conjugated word *does transgress*. In addition, it can be parallel with the adverb *verily* to construct emphasis of meaning of the TL text 2. So, composition

of this sentence approaches contextual meaning of the SL text.

Grammatically, the various forms in translation of the conjugated words '*araita*' into *have you (O Muhammad pbuh) seen* and *tell me* are indicated to make clear referential meaning of the pronouns which is mentioned above. In other words, the second and the third person will be topical sentence in the eleventh and the thirteenth verses which are preceded by the verbal words *tell me* based on contextual meaning of the TL text.

TL Text 3

- | | |
|---|--|
| (6) Nay, But verily man is rebellious | كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا |
| (7) That he thinketh himself independent! | أَنْ رَأَاهُ اسْتَعْتَنَى |
| (8) Lo! Unto thy Lord is thye return | إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ |
| (9) Hast thou seen him who dissuadeth | أَرَأَيْتَ الَّذِي يَنْهَىٰ |
| (10) A slave when he prayeth? | عَبْدًا إِذَا صَلَّىٰ |
| (11) Hast thou seen if he (relieth) on the
Guidance (of Allah) | أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ |
| (12) Or enjoineth piety? | أَوْ أَمَرَ بِالْتَّقْوَىٰ |
| (13) Hast thou seen if he denieth (Allah's
guidance) and is forward? | أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ |
| (14) Is he than unaware that Allah seeth? | أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ |

In the one hand, the translator tries to explicate cultural context of the TL text. It can be identified from collocation of lexical items of this version reflects content of the TL text. For example, translation of the words '*La yathghâ*' and *Istaghna* into *rebellious* and *independent!* is associated with politics condition of

England that governed by a King, and people who dislike the government will rebel to fight their independence. This seems that, the translator mostly affected by his background in terms of his root, whose roots trace back to a knight of William the conqueror as well as his previous religion, who is a convert from Anglicanism sect of Christianity into Islam.

In Islamic context, it can be understood that *Allah* is the King of the universe as Allah says 'say: "I seek refuge with (Allah) the Lord of mankind (1) The King of mankind"' (Q.S. An Nas: 1-2). This means that, Allah revealed these verses to His messenger comprise both believe Him as the Lord of mankind and introduce His self as the King of mankind.

Furthermore, all verses of this chapter are revealed in Mekkah. Most scientists of Islam agree that all verses which are received by Muhammad (p.b.u.h) in Mekkah emphasize trust to the God almighty. In this case, the translation of '*La yathghâ*' and *istaghna* into **rebellious** and **independent** is mostly affected by cultural background of the translator. Because, association of King in the early time of Islam is nothing. In that time, all arabs just lived in groups that are called *kabilah*. Most of them knew that *Allah* is the Creator as well as the King of the universe but they worship their idols besides Allah.

In short, translation of the lexical forms '*La yathghâ*' and '*Istaghna*' into '**rebellious**' and '**independent!**' is too specific to convey contextual meaning of the SL text. Of course, this version is less informative to convey the subject matter of the SL text. Because, the omitted object of the verb '*La yathghâ*' constructs general

meaning of the SL text involving faith, wealthy and vice versa.

In the one hand, translation tries to preserve aesthetic aspect of the SL text especially lexical correspondence. For instances, translation of the verb '*thaga*' into adjective *rebellious* as well as translation of the word '*inna*' into *lo* construct poetic sense in the TL text 3. In addition, the word *independent* is constructed to express hyperbole (*mubalaghah*) in the TL text 3. In this case, these lexical forms approach the aesthetic forms of the SL text especially hyperbola in the word '*Istaghna*'. Because, particle (huruf) '*sin*' and '*ta*' which are combined with the word '*thaga*' build hyperbole on the conjugated words '*Istaghna*'.

TL Text 1

- | | | |
|------|--|---|
| (15) | Let him beware! if he Desist not, We
will Drag him by the forelock- | كَلَّا لَنْ لَمْ يَنْتَه لِنَسْقَعَنَّ بِالنَّاصِيَةِ |
| (16) | A lying, sinful forelock! | نَاصِيَةٍ كَاذِبَةٍ خَاطِبَةٍ |
| (17) | Then, let him call (For help) to his
council (Of comrades) : | فَلْيَدْعُ نَادِيَهُ |
| (18) | We will call On the angels of
punishment (To deal with him) | سَنَدْعُ الزَّبَانِيَةَ |
| (19) | Nay, heed him not : But bow down in
adoration,
And bring thyself The closer (to God)! | كَلَّا لَا تُطِغُهُ وَاسْجُدْ وَاقْتَرِبْ |

In this version, most lexical units of the SL text are rendered into TL without preserving lexical correspondence. This means that, the translator tries to reproduce equivalent meaning of the lexical units based on the contextual meaning of the SL text. This item can be identified in two points of views. Firstly, the use of punctuations of this version which are not found in the SL text. On the contrary, these

punctuations convey meaning of the SL text. For instance, exclamation mark on fifteenth functions as ellipsis as well as emphasis symbol which refers to the word *kalla* that replaces the omitted swear act (*jawab qasam*) of the SL text and emphasis a great warning that must be true. In Arabic, collocation between *wallahi* that functions as a swear act (*jawab qasam*) and *lanasfa'an* that functions as a conditional act (*jawab syarat*) is not acceptable. So, swear act (*jawab qasam*) must be omitted from the estimated text like *wallahi lainlam yantahi lanasfa'an binnashyiah*. Syaikh Al-Utsaimin in his commentary has explained more about this item.

While the second exclamation mark in the version on the following verse functions to emphasis or to attract great attention to something. Of course, this mark constructs the symbol meaning of this version which refer to *ta marbutahah* (ة) in the end of the words *kaadsibah* and *khaati'ah*. Because, *ta marbutahah* (ة) of the words *kaadsibah* and *khaati'ah* reflect hiperbola (*mubalagah*) of the SL text. And the last exclamation indicates a sense of command based on the context of this version. it is constructed by a colon between the first phrase and the second phrase in the version of the last verse. Of course, this command form is relevant to construct meaning of the word *kalla* in order to convey the meaning of the SL text.

Furthermore, the comma which separates between the words *kaadzibah* and *khaati'ah* function to distinguish the sense of these words which refer to the same head of the SL text like the word *naashibah*.

Secondly, the lexical features of the SL text are rendered based on meaning. In other words, lexical collocations of the SL text are rendered into TL without follow

the form of the SL. Besides, this translation can not preserve the style of the SL text. It seems from the grammatical conjugating of the SL text are not inevitably formulated into TL without reflecting the style of the SL text. For instance, conjugation of the emphatic prohibition of the words *laa tuthi'hu* is inevitably rendered into ordinary prohibition of TL. In this case, the conjugation of SL text has stronger meaning than conjugation of TL within the prohibition context.

Besides, the word '*kalla*' is reproduced based on contextual meaning of the SL text. For instance, the negative form of the word *kalla* in the fifteenth and the last verses are rendered in different sense within the context which constructs the both verses. In this case, the first *kalla* is rendered into '*Let him beware!*' constructs a strong meaning of warning within the context that is continued by a negative conditional clause. Besides, it is more affected by the context of the previous verses. While, translation of the last *kalla* into nay: denotes a command of prohibition within the context which is followed with particle *lam of prohibition* (لَمْ) that alters the meaning of the present tense to a prohibition.

TL Text 2

- (15) Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock-
- (16) A lying, sinful forelock!
- (17) Then let him call upon his council (of helpers).
- (18) We will call out the Guards of Hell (to deal with him)!
- (19) Nay! (O Muhammad pbuh)! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allah!

كَلَّا لَئِن لَّمْ يَنْتَهِ لَنَسْفَعَنَ بِالْأَصَابِ

نَاصِيَةٍ كَاذِبَةٍ خَاطِبَةٍ

فَلْيَدْعُ نَادِيَهُ

سَنَدْعُ الزَّبَانِيَةَ

كَلَّا لَا تُطِغُهُ وَاسْجُدْ وَاقْتَرِبْ

Generally, the translators try to explicate the cultural context of the SL text as well as to convey meaning of the SL text into TL. It seems from the conjugated verb *yantahi* which is rendered into two idiomatic expressions like pronoun 'he (Abu Jahl)' and the verb 'ceases'. In fact, the entry head of this version stands for he ceases or *Abu Jahl* ceases. So, the presence of pronoun he and (optionally) of Abu Jahl forces us to specialize the pronoun (*dhomir*) 'he' that is mentioned in the SL text.

Historically, the proper name *Abu Jahl* and the pronoun *he* has closely related meaning. Because, pronoun *he* is an anaphoric substitute for 'male' human. Thus, *Abu Jahl* means the father of folly is a surname that given by Muslim. In this case, the proper name *abu jahl* is a legitimate substitute at this version. As the result, the subject matter of this verse becomes clear. Because, a surname is very common using in Arabic and Muslim context like *Abu Jahl*, his real name is 'Amir ibn Hisham.

At the same case, translation of the last verse shows that this verse is faithfully rendered into TL. It seems from presence of (*Muhammad p.b.u.h*) in the last verse make clear interpersonal meaning indicating a person who receives a direct command from God Almighty. In fact, all verses on the Holy Qur'an are revealed to him as a prophet as well as a messenger of *Allah*. Of course, this version conveys the specific meaning based on the related pronoun of the SL text.

Furthermore, some lexical meaning of the SL text is rendered into TL based on the cultural context of the TL. For instance, translation of *Lanasfa'an* into *we will catch him* illustrates a social event that the object is an innocent person who break law. This sense is relevant to the previous pronoun *he (abu jahl)* who breaks the law

of God. Thus, translator tends to associates the meaning of the word *an nashiah* in part-in- wholly term. This means that, forelock is associated with a person in order to convey the collocation between the words *Lanasfa'an* and *an nashiah*. Nevertheless, this sense is too common to convey meaning of *Lanasfa'an* in particular. Because, the verb *catch* can not compete the specific meaning of forelock. Thus, Quraish Shihab has explained in his *tafsir* namely *Al-Misbah* that the word *nashiah* can be understood in both the forelock in particular and the wholly part of the body in general.

Besides, translation of the word *nâdiah* into *his council (of helpers)* conveys meaning of the SL text naturally. Because, the word *council* is a thing to symbolizes association of people which they work together. Similarly, the word *nâdiah* means a meeting place where people gather round in it.

TL Text 3

(15) Nay, but if he cease not, WE will seize him by the forelock-

كَلَّا لَنَنزِلُنَّهُ لَمَّا يَنْتَهَىٰ لِنَسْفَعَنَّ بِالنَّاصِيَةِ

(16) The lying, sinful forelock-

نَّاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

(17) Then let him call upon his hench-men

فَلْيَدْعُ نَادِيَهُ

(18) We will call the Guards of hell

سَنَدْعُ الزَّبَانِيَةَ

(19) Nay! Obey not thou him. But prostrate thyself, and draw near (unto Allah)

كَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ

Generally, the translator tends to reproduce the SL text faithfully. It can be seen from the using linking word 'but' as well as the choosing lexical form of this version. In other words, he avoids using idiom as well as redundant lexical word to convey meaning of the SL text.

In this version, the use of linking word 'but' on fifteen and nineteen has different sense based on the collocation of lexical items of this version. For instance, the word 'but' on fifteen is intended to convey meaning of the both negations *kalla* and *lainlam yantahi*. In this case, it is used as repetitive link word to emphasize topic sentence. This means that, the link word *but* just emphasizes second negation as a topic sentence without preserving sense of the word *kalla* in this context. Of course, this construction is less strong as well as less informative than the other versions. Because, the word *kalla* plays essential roles involving a great warning as well as a verily exclamation and vice versa which refer to the previous sentences (verses) to explain the result act in the following sentences (verses). Besides, it loses meaning of the omitted word of the SL text. Because, lexical meaning of the word ceases can not convey all intended meaning in the previous verses.

On the contrary, the linking word 'but' in the last verse functions to construct a contrary sense in order to convey the prohibition form as well as the command form of the SL text. Furthermore, it is strengthened by the exclamation mark at the end of this sentence. In fact, in Islamic context, all prohibition forms are strict duty that must be left as well as all command forms must be done.

In short, the linking word 'but' plays essential meaning in the lexical collocation of the TL in order to convey contextual meaning of the SL text.

Based on the statesmen above, the writer is tries to clarify the kinds of the three versions. Generally, all translators of this version partially reproduce contextual meaning into TL with different specification of approaches. It is clearly reflected by textual and contextual meaning of the TL text. In other words, no one of the three

translators can successfully reproduce the entire aspect of meaning of the SL text. It is probably for a translator approaches a certain aspect of the SL text, but lost the others. At the same case, it happens on the three kinds of translation above involving their lexical form as well as grammatical which are constructed in the three TL texts.

Grammatically, the tense forms of the TL text 1 and the TL text 3 are equivalent to the SL text. But, some meaning of lexical items are inevitably lost in the both translations especially translation of verbal words '*khalaq*' and '*allama*' into *created/createth* and *taught/teacheth*. On the contrary, the TL text 2 preserves contextual meaning of these verbal words, although, different tense. This means that the both TL text 1 and TL text 3 are lack of scientific information in terms of embryology field.

In addition, all pronouns of the TL texts are applied by the three translators in different way. Of course, they affect meaning of the TL texts involving clausal forms and referential units. As we know that, clausal forms in the first five verses construct a certain meaning in translation in terms of repetition of lexical units. It is clear that, repetition of the both TL text 1 and TL text 3 approach emphasis meaning of the SL text. For instance, repetition of the word *proclaim/read and created/ createth* in the first and the third verses as well as pronoun on the ninth, eleventh and twelfth verses which are preceded by repetition of the conjugated words *seest thou/hast thou seen*. While, the TL text 2 construct different sense on the repetition based on contextual meaning of the SL Text. For example, constructing of pronoun on the second the fifth verses indicates independent topical sentence. Contextually, repetition of the verbal word '*Khalaq*' constructs general and specific meaning of the TL text 2.

Lexically, the both TL text 1 and the TL 2 tends to communicate meaning of the SL text in different point of view. It seems that the TL text 1 reproduces lexical correspondence as well as some loaded words in general approach of meaning. And the TL text 2 reproduces lexical correspondence as well as some loaded words in specific and general approaches of meaning. While, the TL text 3 tends use simple lexical forms to maintain aesthetic aspects of the SL text 3.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 CONCLUSION

Based on the analysis of data, the writer sums up into two comments in relating with kinds of version on translation of the Holy Qur'an which done by Yusuf Ali, Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan, Muhammad M. Pickthal. Those are:

1. The three translators significantly reproduce words of chapter *Al-alaq* that lost equivalent correspondence as well as common meaning in different method :
 - a. Abdullah Yusuf Ali applies unbounded translation with abundant vocabulary for dealing with contextual meaning of the lost equivalent correspondence and common meaning.
 - b. Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan try to combine between bounded and unbounded method in translation.
 - c. Muhammad M. Pickthal applies bounded translation by literal meaning.

2. The three translators significantly reproduce chapter *al 'Alaq* in different kinds of translation :
 - a. In the translation, Abdullah Yusuf Ali reproduces meaning of chapter *Al 'Alaq* in literal and Idiomatic translation.
 - b. Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan

try to combine between literal and pragmatic translation.

c. Muhammad M. Pickthal applies both literal and aesthetic translation.

4.2 SUGGESTION

1. It is important for someone who is interested to study the English translation of the Holy Qur'an has knowledge of Arabic language.
2. It is better for someone who wants to read English translation compares with its original verse.
3. Someone who is interested to study more the English translation of the Holy Qur'an should verify its meaning in the qualified book *tafsir* as many as possible.

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APPENDIX 1

TL Text 1: Yusuf Ali

TL Text 2: Dr. M. Taqi-ud-Din & Dr. M. Muhsin Khan

TL Text 3: M. Pickthal

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TL Text 1: In the name of God, Most Gracious, Most Merciful.

TL Text 2: In the name Allah, the Most Gracious, the Merciful.

TL Text 3: In the name Allah, the Beneficent, the Merciful.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

TL Text 1 *Proclaim! (or read) in the name of thy Lord and cherisher who created*

TL Text 2 *Read! In the name of your Lord Who has created (all that exists).*

TL Text 3 *Read : In the name of thy Lord who createth*

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

TL Text 1 *Created man out of A (mere) clot of congealed blood.*

TL Text 2 *He has created man from a clot (a piece of thick coagulated blood).*

TL Text 3 *Createth man from a clot*

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

TL Text 1 *Proclaim! And thy Lord is Most Bountiful*

TL Text 2 *Read! And your Lord is the Most Generous.*

TL Text 3 *Read : And thy Lord is the Most Bounteous.*

الَّذِي عَلَّمَ بِالْقَلَمِ

TL Text 1 *He who taught (the use of) the pen*

- TL Text 2 Who has taught (the writing) by the pen.
 TL Text 3 Who teacheth by the pen

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمِ ﴿٥﴾

- TL Text 1 Taught man that which he knew not
 TL Text 2 He has taught man that which he knew not.
 TL Text 3 Teacheth man that which he knew not

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَفُورٌ ﴿٦﴾

- TL Text 1 Nay, but man doth Transgress all bound.
 TL Text 2 Nay! Verily, man does transgress (in disbelief and evil deed).
 TL Text 3 Nay, But verily man is rebellious

أَنْ رَأَاهُ اسْتَفْتَقَى ﴿٧﴾

- TL Text 1 In that he looketh Upon himself as self-sufficient.
 TL Text 2 Because he considers himself self-sufficient.
 TL Text 3 That he thinketh himself independent!

إِنَّا إِلَىٰ رَبِّكَ الرَّجُعَىٰ ﴿٨﴾

- TL Text 1 Verily, to thy Lord is the return (of all)
 TL Text 2 Surely, unto your Lord is the return.
 TL Text 3 Lo! Unto thy Lord is thye return

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

- TL Text 1 Seest thou one Who forbids
 TL Text 2 Have you(O Muhammad pbuh) seen him(i.e. Abu Jahl) who prevents.
 TL Text 3 Hast thou seen him who dissuadeth

عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾

- TL Text 1 A votary when he (Turn) to pray?
 TL Text 2 A slave (Muhammad pbuh) when he prays?
 TL Text 3 A slave when he prayeth?

أَرَمَيْتَ إِنْ كَانَ عَلَىٰ هُدًى ﴿١١﴾

- TL Text 1 Seest thou if He is on (the road Of) Guidance
TL Text 2 Tell me if he (Muhammd pbuh) is on the guidance (of Allah).
TL Text 3 Hast thou seen if he (relieth) on the Guidance (of Allah)

أَوْ أَمَرَ بِالْقَوَىٰ ﴿١٢﴾

- TL Text 1 Or enjoins Righteousness
TL Text 2 Or enjoins piety!
TL Text 3 Or enjoineth piety?

أَرَمَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾

- TL Text 1 Seest thou if he denies (Truth) and turns away?
TL Text 2 Tell me if he (Abu Jahl) denies (the truth, i.e. this Qur'an) and turns away!
TL Text 3 Hast thou seen if he denieth (Allah's guidance) and is forward?

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

- TL Text 1 Knoweth he not That God doth see?
TL Text 2 Knows he not that Allah does see (what he does)?
TL Text 3 Is he than unaware that Allah seeth?

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

- TL Text 1 Let him beware ! if he Desist not, We will Drag him by the forelock-
TL Text 2 Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock-
TL Text 3 Nay, but if he cease not, WE will seize him by the forelock-

نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

- TL Text 1 A lying, sinful forelock!
TL Text 2 A lying, sinful forelock!
TL Text 3 The lying, sinful forelock-

﴿٧﴾ فَلْيَدْعُ نَادِيَهُ

- TL Text 1 Then, let him call (For help) to his council (Of comrades) :
TL Text 2 Then let him call upon his council (of helpers).
TL Text 3 Then let him call upon his hench-men

﴿٨﴾ سَنَدْعُ الزَّبَانِيَةَ

- TL Text 1 We will call On the angels of punishment (To deal with him)
TL Text 2 We will call out the Guards of Hell (to deal with him)!
TL Text 3 We will call the Guards of hell

﴿٩﴾ كَلَّا لَا نَطِيعَهُ وَأَسْجُدْ وَاقْتَرِبْ

- TL Text 1 Nay, heed him not : But bow down in adoration,
And bring thyself The closer (to God)!
TL Text 2 Nay! (O Muhammad pbuh)! Do not obey him (Abu Jahl). Fall
prostrate and draw near to Allah!
TL Text 3 Nay! Obey not thou him. But prostrate thyself, and draw near (unto
Allah)

APPENDIX 2

Chapter 56 (Al 'alaq)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1)

Bacalah dengan (menyebut) nama Tuhanmu Yang menciptakan,

خَلَقَ	الَّذِي	+ رَبِّكَ = رَبُّكَ	بِسْمِ	اقْرَأْ
menciptakan	Yang	Tuhanmu = Tuhan + kamu	dengan (menyebut) nama	Bacalah

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2)

Dia telah menciptakan manusia dari segumpal darah.

عَلَقٍ	مِنْ	الْإِنْسَانَ	خَلَقَ
segumpal darah	dari	manusia	Dia telah menciptakan

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3)

Bacalah, dan Tuhanmulah Yang Maha Pemurah,

الْأَكْرَمُ	+ رَبِّكَ = رَبُّكَ	وَ	اقْرَأْ
Yang Maha Pemurah	Tuhanmu = Tuhan + kamu	dan	Bacalah

الَّذِي عَلَّمَ بِالْقَلَمِ (4)

Yang mengajar (manusia) dengan perantaraan kalam.

بِالْقَلَمِ = بِ + الْقَلَمِ	عَلَّمَ	الَّذِي
Dengan kalam = dengan + pena	mengajar	Yang

(5) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Dia mengajarkan kepada manusia apa yang tidak diketahuinya.

يَعْلَمُ	لَمْ	مَا	الْإِنْسَانَ	عَلَّمَ
Dia ketahui	Tidak (belum)	apa	manusia	Dia mengajarkan

(6) كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا

Ketahuiilah! Sesungguhnya manusia benar-benar melampaui batas,

لَيَطَّعَىٰ = لَ + يَطَّعَىٰ	الْإِنْسَانَ	إِنَّ	كَلَّا
benar-benar + melampaui batas	manusia	Sesungguhnya	Ketahuiilah

(7) أَنْ رَأَىٰ اسْتَعْنَىٰ

karena dia melihat dirinya serba cukup.

اسْتَعْنَىٰ	رَأَىٰ = رَأَىٰ + هـ	أَنْ
telah cukup	dia telah melihat + dia (dirinya)	Karena (yaitu ketika)

(8) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

Sesungguhnya hanya kepada Tuhanmulah kembali (mu).

الرُّجْعَىٰ	رَبِّكَ = رَبِّ + كَ	إِلَىٰ	إِنَّ
Tempat kembali	Tuhanmu = Tuhan + kamu	kepada	Sesungguhnya

(9) أَرَأَيْتَ الَّذِي يَنْهَىٰ

Bagaimana pendapatmu tentang orang yang melarang,

يَنْهَىٰ	الَّذِي	أَرَأَيْتَ = أَرَىٰ + أَنْتَ	أ
melarang	yang	engkau telah melihat	Bagaimana

عَبْدًا إِذَا صَلَّى (10)

seorang hamba ketika dia mengerjakan shalat,
صَلَّى إِذَا
dia mengerjakan shalat ketika

عَبْدًا
seorang hamba

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى (11)

bagaimana pendapatmu jika orang yang melarang itu berada di atas kebenaran,

أَرَأَيْتَ = رَأَيْتَ + أَنْتَ
أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى
engkau telah melihat bagaimana
Petunjuk Berada di atas Dia adalah jika

أَوْ أَمَرَ بِالْتَّقْوَى (12)

atau dia menyuruh bertakwa (kepada Allah)?

أَمَرَ بِالْتَّقْوَى = بِبِ + التَّقْوَى
Dia telah memerintah Dengan (kepada) + takwa

أَوْ
Atau

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى (13)

Bagaimana pendapatmu jika orang yang melarang itu mendustakan dan berpaling?

أَرَأَيْتَ = رَأَيْتَ + أَنْتَ
أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى
engkau telah melihat bagaimana
Telah berpaling dan Dia telah mendustakan jika

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى (14)

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى
Apakah tidak Dia mengetahui
يَرَى
melihat Allah
بِأَنَّ = بِبِ + أَنْ
bahwa sesungguhnya

Tidakkah dia mengetahui bahwa sesungguhnya Allah melihat segala perbuatannya?

كَلَّا لَئِن لَّمْ يَنْتَهِ لَنَسْفَعْنَ بِالنَّاصِيَةِ (15)

Ketahuiilah, sungguh jika dia tidak berhenti (berbuat demikian) niscaya Kami tarik ubun-ubunnya,

كَلَّا	لَئِن = ل + اِنْ	لَمْ	يَنْتَهِ	لَنَسْفَعْنَ = ل + نَسْفَعْنَ	بِالنَّاصِيَةِ = ب + النَّاصِيَةِ
Ketahuiilah	sungguh jika (dia)	tidak	dia berhenti	Benar-benar kami tarik	ubun-ubunnya

نَاصِيَةٍ كَاذِبَةٍ خَاطِبَةٍ (16)

(yaitu) ubun-ubun orang yang mendustakan lagi durhaka.

نَاصِيَةٍ	كَاذِبَةٍ	خَاطِبَةٍ
ubun-ubun	orang yang mendustakan	orang yang durhaka

فَلْيَدْعُ نَادِيَهُ (17)

Maka biarlah dia memanggil golongannya (untuk menolongnya),

فَلْيَدْعُ = ف + ل + يَدْعُ	نَادِيَهُ = نَادِي + هُ
Maka biarlah dia memanggil	Golongan + nya

سَنَدْعُ الزَّبَانِيَةَ (18)

kelak Kami akan memanggil malaikat Zabaniyah,

سَنَدْعُ	الزَّبَانِيَةَ	نَدْعُ	مَنْ
Kami memanggil	malaikat Zabaniyah	Kami memanggil	akan

كَلَّا لَا تُطِغَهُ وَاسْجُدْ وَاقْتَرِبْ (19)

sekali-kali jangan, janganlah kamu patuh kepadanya; dan sujudlah dan dekatkanlah (dirimu kepada Tuhan),

كَلَّا	لَا	تُطِغُ + هُ	وَ	وَ	اسْجُدْ	وَ	اقْتَرِبْ
sekali-kali	jangan	kamu patuhi +	dan	dan	sujudlah	dan	mendekatlah

				dia		jangan
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