
The Negotiating Strategy in Translating the Untranslatable Concepts in Al-Qur'an

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ABSTRACT

This article studies the translation of Al-Qur'an into English. Some facts (concepts, notions, perceptions, images, considerations) degrade from those contained in the original language. This may be due to some translation problems related to the theory of translation and semantics, semiotics, pragmatics, and so on. Lexical problem in terms of how dictions were selected and decided to translate a certain word in the language of Al-Qur'an. In translation, two translations by two different translators, Dawood and Pickthal, were examined to see how they tried to employ corresponding words in translating terms used by Al-Qur'an. When the meaning may be translated well, the beauty of the verse is degraded very much or even not grasped at all. In this part, two translations from Yusuf Ali and Shakir were compared to see how the beauty of the verse was transferred well. As a conclusion of this study, some facts related to the meaning of words and the beauty of verses were untranslated correspondingly. Many other disciplines of language studies should be involved in translating Al-Qur'an.

ARTICLE INFO

Paper type:
Research Article

Article history:
Received: 06/12/2022
Revised: 29/08/2023
Accepted: 19/10/2023

Keywords:

- Al-Quran translation
 - homonymy
 - synonymy
 - form of address
 - rhythm
 - idiom
-

1 Introduction

As the primary book of the Moslems, Al-Quran has gorgeous stanzas included with a particular decision of lingual authority and complicated sentence structure that has never been constructed by any essayist, poet or man of letters on the planet. Muslims acknowledge that the Quran, revealed to the Prophet Muhammad (peace be upon him) as a guiding force, oversees the lives of individuals and serves as a source of guidance for those who have embraced Islam. Islam, the second largest religion globally in terms of followers, following Christianity, has now spread extensively beyond Arabic-speaking regions ('ajamiy) worldwide, even though the Quran itself is written in Arabic. It is a fundamental interest that Al-Quran should be perceived by the embracers of Islam who, in various ethnics, communicate in various dialects and languages. It is additionally necessary that Al-Quran be converted into the language comprehended well by the Moslems who speak other languages. Nonetheless, on the one hand, translation remains translation and could never be considered the subsequently unique as a second original, and on the other hand, translation is necessary to enrich the literature (Zhetibay et al. 2019). To that end, the translation of it will never be thought of or called Al-Quran, since Al-Quran itself should be in the Arabic language that is never completely identical to its translation into any dialects and languages. Al-Quran researchers concurred that Al-Quran should not be translated and any translation of it will be viewed as the translator's opinion referring to it (Madjid 1992).

In actual fact, Al-Quran has been contemplated since the start of its inspiration from God. Numerous *mufasssirs* (Islamic scholars/commentators) of Al-Quran proposed their thoughts on deciphering the substance of Al-Quran. Citing the idea of Jakobson that rewording is one approach to translation, it may be good to point out that the interpretation of Al-Quran has been done since the spreading of Islam in Arab peninsula. Elaborating the sense of the importance of the catchphrases of Al-Quran utilizing the Arabic language is the manner in which the analysts worked to make the substance of Al-Quran clear for normal layman embracers of Islam who, in that overall setting, conversed different vernacular of Arabic.

Within the background above, some questions are arising in terms of different interpretations among translators during the action of translating Al-Quran. In terms of the rapid development of science of language and translation and other social-related sciences, what facts are missing in translation of Al-Quran. If one translation is impossible to be the same as the other, what are the major causes contributing to these differences? If these differences are related to the procedures of translation, what procedure then did the translators apply in translating the Qur'anic verses? These questions may not be answered by the translation studies without other discipline, since translation developed with the involvement of other disciplines, not only related to language but also socio-culture and psychology, religion, especially tafsir of Al-Qur'an and other exact sciences. These other disciplines affected the progress of translation theories (Tajvidi and Arjani 2017). The advancement of translation theories has been subjective by related fields within linguistics, such as semantics, pragmatics, and semiotics.

The problems during translating a certain kind of text arise mostly from differences between SL and TL structure, systems of meaning and way of interpreting proposition. In terms of this study, problems come from some of those differences between Arabic and other languages. Related to the translation of Al-Quran particularly into non-Arabic dialects, nonetheless, is exceptionally restricted in spite of the accessibility of the translation of Al-Quran into such international languages as English and other UN official languages. Those reviews are generally on the specific conditions utilized for various renditions of similar expressions. As far as anyone is concerned, just a couple of researchers in translation studies have conducted the review. Hatim and Mason (1997) concentrated literarily on the study on surah YA SIN as far as reference jumping. This study is more connected with pragmatics than the investigation of translation activity. Faishol (2003) concentrated on allegory in Al-Quran, but not in the setting of translation studies. Liusti (2003) of Udayana University in her master dissertation concentrated on the translation of Al-Quran, particularly on surah Al-Ma'idah (fifth surah). Nonetheless, the focal point of her discussion was on the interpretation of text without alluding to the first language text (Al-Quran). What she contemplated was the design of the Indonesian language, especially the word choice in the translation of surah Al-Ma'idah. Murtadho (2005), another Indonesian researcher, concentrated on the similitude of explicit terms 'nûr' (light) and 'zulumât' (haziness) which, in his opinion, are applied to three unique references; same metaphor, blend of metaphor and sense, and the last is sense only reference.

Figurative sections of Al-Quran are at a certain time so difficult to recognize that several scholars and translators might contradict each other. At the point one scholar might think one verse is figurative, the others might think it is not. The idea of figurative stanzas may likewise be deciphered distinctively as every language and culture is aware of allegory in different manner. Metaphor and simile are two things that may also be difficult for translators to translate the required meaning. These difficulties had been studied by Soboleva & Vinnikova (2019) and presented in a seminar. They found that most translation of such metaphor and simile is conducted word-for-word. Proper names (of places) using names of ancestors or settlers of a country is also problematic (Purnomo and Baharuddin 2018).

In general, Hatim & Munday (2019) mentioned two different strategies in terms of old classical dichotomy in translation. Form-Content strategy is much related to sense and style. Literal-Free is another strategy which is different in emphasis between word-for-word translation and sense-for-sense translation. Vinay and Darbelnet (2000) proposed at least seven procedures. Borrowing, calque and literal are called direct translation. Borrowing is usually applied when the concept in ST is very much unknown and strange for TT readers. This unknown concept may be the hardest problem that translators may face since they should consider not only the nature of both languages involved in translation but also the culture in which the two languages treated (Larson 1998). Some other words might take roles too to make translation difficult. In such words that need connotative meaning, semiotics could help translator to gain the equivalence. Baker proposed some levels of equivalence including the semiotic level of equivalence (Baker 2018, 1992, 2011, 2007; Baharuddin et al. 2021). But whatever the level of equivalence the translation will never be neutral. The insertion of the translator's ideas is obvious and unavoidable (Baharuddin 2022). Borrowing the original word with little adaptation could help translators preserve the sense of the original.

Calque is a special borrowing that can ease translators for the literally direct translation of every word. Calque is possible if both SL and TL are of the same family since the structure of the language is similar one to another. Every lexical is directly transformed from ST into TT without very much considering the rules of sentence construction in TL. Almost every concept is shared in both languages.

Literal translation is a word-for-word transfer of the ST into TT by considering the appropriateness of the TT grammar and the ST idiom. Literal translation is as unique as some properties of SL and TL are so close for the closeness of the speakers' culture and common meta-linguistic concepts. This strategy may be applied completely in translating Balinese text into Javanese. Some Javanese concepts are easily recognized by Balinese because these concepts are historically shared since Hinduism are very much attached in the tradition of Javanese people. for instance "Tyang sampun ngajeng" is translated literally into Javanese "Kulo sampun dahar". The structure, word order and the rule of sentence construction is transmitted completely.

In opposition to direct translation, Vinay and Darbelnet named oblique translation, which is consisting of four complex procedures by which, they said, translators can control strictly over their works. If the three procedures are difficult to apply for the reason of linguistic and meta-linguistic problems, they suggest exploiting the four procedures of oblique translation. Transposition procedure is transferring word with different class without alternating the content of the text. In this method translator can select from a wide scope of styles and choices to communicate one idea. Modulation procedure is the means by which an expression of a concept is communicated in different words. Passive voice can be communicated in a more dynamic way as the idea meets the TL nature. Anything that the accentuated in the ST sentence can be communicated in various structures as long as the primary message of the text is transferred well into TT. Equivalence procedure is utilized to depict similar circumstance in various elegant or crucial means. This strategy is much useful and practical in interpreting figurative speeches and expressions. *Adaptation* procedure includes changing the social reference when the circumstance in the source culture is not available in the target text culture. The most adjacent idea to the target culture is utilized to depict the term in source culture as proposed by Munday (2016). The wand utilized by the witches of English might be converted into *keris sakti* (magical weapon that has big power of spirits dwelling in the weapon) or *cincin keramat* (magical finger ring where strong spirits dwelling on the request of the craftsman) in Indonesian (Baharuddin 2015).

2 Methods

This research is studying the translations of Al-Qur'an into English. The source of the primary data for this research is The Koran translated by N.J. Dawood and first published in 1956 by Penguin Classic of the Penguin Group. Other sources are used as secondary sources such as the Translation of the Holy Qur'an by Muhammad Marmaduke William Pickthal, an English man of letters who embraced Islam. Pickthal holds the distinction of bringing out a first-rate rendering of the Qur'an in English, The Meaning of the Glorious Qur'an which was published in London in 1930. This translation was re-published online (together with Yusuf Ali's translation, The Meaning of the Holy Qur'an and Shakir's translation) in the internet by Moslem Student Association of University of South Caroline, with the internet address at <http://www.usc.edu/dept/MSA/Qur'an/>. The translations were downloaded on 20 August 2005 for the purpose of studying Al-Quran related translation theory.

Besides the English translations, translation of Al-Qur'an into Indonesian that is widely spread and affirmed by Department of Religion is also used as the secondary data sources and validation of the meaning of Al-Qur'an. Some Arabic commentaries of the earlier *mufassir* (commentators) such as *tafsir* Ibnu Katsir, *tafsir* Al-Baydawi, *tafsir* An-Nasafi, *tafsir* Al-Qurtuby, *tafsir* At-Tabari etc along with some other books of Al-Hadith (traditions) are used as the paraphernalia to assess the validity of the translation.

In collecting some data, the data was read and marked sources repeatedly and notes were taken to ensure the correctness of the data. The data then were separated from one another in some categories in accordance with the aims of this research. The observing over all data sources is often called data-taking strategies for logical examination or study which is reasonably conducted by researchers or specialists in any field of social filed of sciences, particularly in nations where researchers are not able to explore completely due to monetary limitation.

The data of translations collected for this research are examined to find the answer to the research questions by comparing one to another translation. Any marked data are separated in accordance with the goal of this research. The main analysis is to find the translation of UT that is suspected to possibly cause controversies. The level of markedness may be different for every level of UT. The marked data

then are discussed within the frame of some translation theories to find the strategy employed by the translator. Framing the analysis (analyzing through one translation theory) goes until the problem is clear enough. Reframing (within another theory) is necessary to shoot the narrower focus, if one or more theories come to problem.

During the analysis, the involvement of old manuscripts was inflicted. Both *the tafsirs* (Abady ; Al-Bagawy ;Al-Nasafy; Al-Qurtuby ;As-Suyuty ;Ath-Thu'alaby ;Ibnu-Jarir; Ibnu-Kathir,) and *al-hadith* (Al-'Asqalany; Al-Bukhary; Al-Darimy; Al-Nasa-i; Al-Nawawy; Al-Sihsitany; Al-Suyuty; Al-Tirmizy; Ibnu-Hibban; Ibnu-Hujjaj; Ibnu-Huzaimah; Ibnu-Majah; Ibnu-Hambal) were employed to help verify the correctness of the translations, since in Islam one should fulfil some requirements to be the translators of Al-Qur'an.

3 Results and Discussion

As this article is intended to discuss and to discover what is missing in the translation of Al-Quran into English, especially by two translators whose works have been spread all over the world. Muhammad Marmaduke William Pickthal, an English man of letters who embraced Islam, holds the distinction of bringing out a first-rate rendering of the Quran in English, *The Meaning of the Glorious Quran* published in London in 1930 (Kidwai 2003). N.J. Dawood is another modern translator of Al-Quran who had published his work through Penguin Classics. The last reprinted edition of the translation is with parallel Arabic text and issued in 1993. While the translators, despite their diverse backgrounds, were complementing each other, their translations may not fully meet the anticipated level of completeness. It is also worth examining the approaches to negotiations employed by both translators and identifying any significant factors that contribute to the observed differences in translation.

3.1 Translation of Homonymous and Synonymous Quranic Lexicon

Language is *sui generis* either in explicitness, in vocabulary, articulation, types of composing, sentence structure or in the construction of meaning. Al-Quran which is initially inspired down, composed and articulated in Arabic is difficult to interpret. Al-Quran comprises of or even is brimming with figurative languages from which a solitary genuine significance is difficult to be drawn. The following verse is the example how the translation of verse with phrase that has more than one meaning or referent.

012.006

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا
عَلَىٰ أَبْنَائِكَ مِنْ قَبْلُ ۖ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

TRANSLITERATION: Wakathālika yajtabēka rabbuka wayu'allimuka min ta?wēli al-ahādēthi wayutimmu ni'matahū 'alayka wa'alā āli ya'qūba kamā atammahā 'alā abawayka min qablu ibrahēma wa-ishāqa inna rabbaka alēmum hakēmum

PICKTHAL: Thus, thy Lord will prefer thee and will teach thee the **interpretation of events**, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.

DAWOOD: You shall be chosen by your Lord. He will teach you **to interpret visions**, and will perfect His favour to you and to the house of Jacob, as He perfected it to your forefathers Abraham and Isaac before you. Your Lord is all-knowing and wise.'

The phrase تَأْوِيلِ الْأَحَادِيثِ (*ta?wēli al-ahādēthi*) in this verse (12:6) is translated differently by Pickthal and Dawood. The translation is not only different in the choice of diction but also in the form. Why Pickthal picked the word *event* instead of *vision* shows that it is hard to translate the word because

it is derived from the same word and *hadith* (from ح-د-ث : h-d-th). There are at least four meanings for this word: (1) novelty/new/recent; (2) to happen/to occur/ to go on; (3) to tell/to say; (4) incident/event/misfortune (Baalbaki and Baalbaki 2002)). In relation to the tradition of the Prophet, *hadith* means the words, the behaviors and the approvals of the Prophet Muhammad. Pickthal preferred to translate the word ‘*al-ahādēthi*’ into **event** and this is not too difficult to understand why he did so because the word *event* can directly be found out in Arabic-English Dictionary as the translation of *al-ahādēthi*. He is a native speaker of English. Dawood, an English-speaking Moslem who had lived for long time in England and was born in Iraq, translated the same word into ‘*vision*’ which has the same meaning as; dream’. How Dawood translated the word differently is just the matter of his command of Arabic, his mother tongue. There is no specific word in Qur’anic Arabic that refers to ‘*dream*’. Some phrases are usually used to express it in Arabic. In other Qur’anic verses in the same *surah* (12:4; 12:5; 36; 12:43; 12:100), dream or vision is the translation of the word رُؤْيَا and other words that are derived from the same root (ر-أ-ي:r-a-y) which means ‘*to see/to perceive*’. ح-ل-م (12:44; jumbled dreams/interpretation of dreams, 21:5; ‘*muddled dream*’, 52:32; ‘*minds*’). The English word ‘*to see or to perceive*’ has many equivalents in Arabic, but the only word that is usually translated into dream is only (رَأَى).

How can, then, Dawood rendered the phrase تَأْوِيلُ الْأَحَادِيثِ (*ta?wēli al-ahādēthi*) into ‘*interpretation of vision?*’ This is probably due to other phrase (as in 12:100) that refers to the same event.

012.100

وَرَفَعَ أَبُوهُ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا
وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجْتَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ
إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

TRANSLITERATION: Warafa-ūa abawayhi ūalā al-ārshi wakharrū lahu sujjadan waqāla yā abati hāthā ta?wēlu ru?yāya min qablu qad ja-ūalahā rabbē haqqan waqad ahsana bē ith akhrajānē mina alssijni wajāa bikum mina albadwi min ba-ū-di an nazagha alshshaytānu baynē wabayna ikhwatē inna rabbē laṭēfun limā yashāo innahu huwa al-ūalēmu alhakēmu

PICKTHAL: And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is **the interpretation of my dream of old**. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.

DAWOOD: He helped his parents to a couch, and they all fell on their knees and prostrated themselves before him. ‘This,’ said Joseph to his father, ‘is **the meaning of my old vision**: my Lord has fulfilled it. He has been gracious to me. He has released me from prison, and brought you out of desert after Satan had stirred up strife between me and my brothers. My Lord is Gracious to whom He will. He alone is all-knowing and wise.

The phrase تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ (*ta?wēlu ru?yāya min qablu*) is translated by Pickthal and Dawood into almost the same phrase. The interpretation of *ru?yāya* as ‘*vision*’. The translation of the word into *dream* is the same as the translation of the word in the first occurrence of the word in the beginning of the *surah*. Pickthal seemed to try to be consistent in translating the same Arabic word into the same English word. This can be seen that he tried to be as literal as possible in translating Al-Quran. The selection of the word is very much problematic since the word has more than one meaning. Every meaning of the word has the same level of possibility to use in translating that word of Al-Quran. Dawood translated the word with some consideration that the English word ‘*dream*’ may also interpreted in many different ways. Thus, the sense and the equivalence is very much carefully selected.

3.2 Translation of Rhythmical Quranic Beauty

The translation of Al-Quran has the same high level of difficulties as in the translation of poetry, since Al-Quran consists of lyrical and sensitive verses although Al-Quran itself refuses to be judged a literary work (12:111; 36:69). Indonesian allow serial verbs in sentence construction to beautify poem (Baharuddin 2023). Serial adjective also applied in the nobility of construction of poetic Quran. In the other hand, translation of Al-Quran is also as complicated as the translation of legal documents, because Al-Quran is the law of God by which all Moslems should rule their lives.

Translating Al-Quran, then, will demand a very high level of literalness, in order not to bias the law contained by the qur'anic verses and not to lose the style being used to beautify the rhythms. As Al-Quran was first not documented in modern style of writing, however, it is very hard to translate the qur'anic verses similarly by different translator. If one tries to catch the style, he will lose the essential meaning. H.B Jassin poetic translation is the evidence for this. He may catch the style even not in full but surely, he suffered from loss of essential contented information of message. His Translation then was bent by MUI Jakarta (Jassin,).

However, literal is the translation of Al-Quran, one will never catch the style and the beauty. The Arabic system of word formation where every Arabic word is rooted from three of four letters in Arabic alphabet supports the beauty of qur'anic verses. The transliteration of surah al-zalzalah (99) will show us that the qur'anic verses are beautiful.

TRANSLITERATION:

1. Ithā zulzilati al-arḍu zilzalahā
2. Waakhrajati al-arḍu athqālahā
3. Waqāla al-insānu mā lahā
4. Yawma-ithin tuḥaddithu akhbārahā
5. Bi-anna rabbaka awḥā lahā
6. Yawma-ithin yaṣḍuru alnnāsu
ashtātan liyuraw a'mālahum
7. Faman ya'omal mithqāla tharratin
khayran yarahū
8. Waman ya'omal mithqāla tharratin
sharran yarahū

ARABIC QUR'AN

- ١ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا
- ٢ وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا
- ٣ وَقَالَ الْإِنْسَانُ مَا لَهَا
- ٤ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا
- ٥ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا
- ٦ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَلُهُمْ
- ٧ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
- ٨ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

The end of the first five verses is 'hā-hā-hā-hā-hā'. When it will move to 'hu-hu', there is one verse in between them which is ends with 'hum'. This is like a smooth movement of the rhythms. The translation of this surah, however, will never catch the style together with the content.

PICKTHAL:

1. When Earth is shaken with her (final) earthquake
2. And Earth yieldeth up her burdens,
3. And man saith: What aileth her?
4. That day she will relate her chronicles,
5. Because thy Lord inspireth her.
6. That day mankind will issue forth in scattered groups to be shown their deeds.
7. And whoso doeth good an atom's weight will see it then,
8. And whoso doeth ill an atom's weight will see it then.

DAWOOD:

1. When Earth is rocked in her last convulsion
2. when Earth shakes off her burdens
3. and man ask, 'What may this mean?'
4. on that day she will proclaim her tidings'
5. for your Lord will have inspired her.
6. On that day mankind will come in broken bands to be shown their labours.
7. Whoever does an atom's weight of good shall see it,
8. and whoever does an atom's weight of evil shall see it also.

In the translation of both Dawood and Pickthal, the rhythms are of a little messed up. They can only catch the rhythms by combining the letters of verses' end. Dawood ended the first six verses with 'n-s-n-s-r-s' while Pickthal with 'e-s-r-s-r-s'. In the last two verses, Pickthal perfectly catch the rhythms.

Both verses are almost the same except that the word ‘good’ in verse 5 changes into ‘ill’. Dawood messed it up by making the verses elliptical with ‘and’ and ‘also’. As a comparison, let us see two other translations by different translators.

SHAKIR:

1. When the earth is shaken with her (violent) shaking,
2. And the earth brings forth her burdens,
3. And man says: What has befallen her?
4. On that day she shall tell her news,
5. Because your Lord had inspired her.
6. On that day men shall come forth in sundry bodies that they may be shown their works.
7. So, he who has done an atom's weight of good shall see it
8. And he who has done an atom's weight of evil shall see it.

YUSUFALI:

1. When the earth is shaken to her (utmost) convulsion,
2. And the earth throws up her burdens (from within),
3. And man cries (distressed): 'What is the matter with her?'
4. On that Day will she declare her tidings:
5. For that thy Lord will have given her inspiration.
6. On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).
7. Then shall anyone who has done an atom's weight of good, see it!
8. And anyone who has done an atom's weight of evil, shall see it.

Yusuf Ali had tried very hard to make the last two verses as beautiful as the original but ruined the rhythms of the style of whole verse. Shakir showed a little bit beauty in the last two verses. Of the four translators, Shakir seemed to be the most literal. This is especially seen in the translation of the first verse when he used the word ‘shake’ and ‘shaking’ for ‘*zulzilati*’ and ‘*zizalahā*’.

Of some other interesting differences between the two translations is the translation of the word ‘*Allāh*’. Dawood prefer to translate the word into English ‘*God*’. The concepts of both words are shared in some but not in whole cases. In Arabic, Allah is the only God. This means that there are many concepts of god (lower cased-G), but the true god is Allah. ‘*God*’ in English is interfered by the concept of Christianity, where god is a common word referring to Jesus as the LORD. Pickthal, who was converted to Islam from Christian, comprehended completely and appreciated the differences of the two concepts. He, then, decided to borrow the Arabic word ‘*Allah*’ in his translation. (I am looking forward to some correction of this idea from friends who are Christians).

3.3 Translation of Idiomatic Expression

In the case of translating idiomatic word, Dawood rendered the expression better than Pickthal did. As idiom is much difficult to translate, cultures, customs, and traditions cross-languages could not be disregarded (Marsheva et al. 2019; Alipour and Hadian 2017; Purnomo and Baharuddin 2018). In his study, the idiom *بَيْنَ يَدَيْهِ*: *bayna yadayhi* – literally: between his/its two hands – is translated differently by the two translators. This expression is very common in Al-Quran. This expression is mentioned many times in Al-Quran for not less than 25 times in singular form and around 14 times in plural form. The translation of this idiomatic expression vary from the very literal word-for-word transfer to the most idiomatic one in target language. Some translated the expression into ‘*ahead*’ and some into ‘*before*’ which means ‘*in front of*’. In the following verse of Al-Quran, Dawood and Pickthal tried to render the expression as practical as possible.

012.111

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصَدِيقَ آلِدَىٰ يُبَيِّنُ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

TRANSLITERATION: Laqad kāna fē qaṣaṣihim ibratun li-olē al-albābi mā kāna hadēthan yuftarā walākin tasdēqa allathē bayna yadayhi watafsēla kulli shay-in wahudan warahmatan liqawmin yu/minūna

PICKTHAL: In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.

DAWOOD: Their annals point a moral to men of understanding. This (the Koran) is no invented tale, but a confirmation of **previous scriptures**, an explanation of all things, a guide and a blessing to true believers.

Dawood, in transferring the meaning of the expression, was able to show the real meaning of that idiom even though he could not re-express the expression into the same level of expression in target language/English. The expression *bayna yadayhi* is translated into ‘previous scriptures’ which were still believed to be available at that time. Pickthal on the other hand, translated the expression into *the existing (Scripture)* which means the same but not as direct as Dawood referred to. The application of *equivalence* procedure is not completely finished by both translators. It is necessary to find English idiomatic expression showing the same level of idiomaticity with a nativelike selection of expression (Warren 2005).

3.4 Translation of Form of Address

It has been long time that it is believed that qur’anic language seemed to avoid the social TU/VOS (T/V) factors. Everyone is addressed as other in terms of the fourteen-(or thirteen)-pronominal-system of Arabic. Is this because Al-Quran is considered a sacred text? Or does this mean that there is not allowed to honor people in such a way that the addressee feels higher than the addresser? If the first question is the case, then why should the text be considered sacred? In practice, however, some people prefer to use ‘*antum*’ (means you-plural) to address a person who is older or better knowledge in religion to show the respective address (Suri, Maschaya, and Ritonga 2020). This especially happened in between the religious people in Indonesia. In the Arab country people sometime used ‘*hadratuka*’ for the same purpose as those people in Indonesia (Braun 1988; Suri, Maschaya, and Ritonga 2020), age, occupations, and some others may infer the terms of address (Alenizi 2019). In Palestine, ‘when the speaker thinks the addressee to be 15 years older than themselves, they tend to choose a term of address that they think to be appropriate even if they do not know the speaker’ (Abuamsha 2010). In such sacred text as Al-Quran, however, such kind of word is never used even to address God or the Prophet. A variety of politeness strategies are available in accordance with the type of prophecy being conveyed to the addressees (Al-Khatib 2012; Rahimi and Moghaddam 2019).

Why a text is considered sacred is just a matter of belief. Sacred texts express the intentions of God as the Original Author (Simms 1997). In Islamic terms, such sacred texts as Al-Quran or Al-Hadith are whatever God has inspired to the Holy Prophet so that the Prophet will never say anything without inspiration. Thus, those inspirations are not only Al-Quran itself which is inspired to the Holy Prophet but also al-Hadith, because the Prophet never spoke in his own but God’s wish. Because of the belief in the sacredness, then, the translation of such text is hard and very specific. The idea of the text, the message consisted in the text, the structure of the information of the text and any symbol available in the text should be translated in a very high careful way.

In fact, however, politeness is very transparent in surah Yusuf. The whole Arabic text of surah Yusuf described how exalted Yusuf is. He is very much different from his ten brothers. Yusuf always posited himself as a well-manner son of Jacob. This is especially when he was speaking to his father telling his dream.

012.004

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

TRANSLITERATION: Ith qāla yūsufu li-abēhi yā abati innē raaytu aḥada ʿashara kawkaban waalshshamsa waalqamara raaytuhum lē sājidēna

PICKTHAL: When Joseph said unto his father: **O my father!** Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me.

DAWOOD: Joseph said to his father: **'Father,** I dreamt of eleven stars and the sun and the moon; I saw them prostrate themselves before me.'

The addressing word 'yā abati' instead of 'يَا أَبِي: yā abē' is used by Yusuf to address his father to show how he honored his father. This very polite word is also used by some Arab people in Indonesia. Indonesian Moslems who had completed the obligation of pilgrim to Mecca are also often called 'abah' which is the same as 'yā abati' especially by their children.

Pickthal translated the phrase into 'O my father!'. This seems to be more polite than the word 'Father' in the translation by Dawood. In social interaction, both phrases, however, do not actually show the difference of social status. The phrases are closer to the genre-relation where 'O my father' is more poetic than the other. Thus, this is not showing yet the politeness of Yusuf in addressing his father. The ten brothers of Yusuf did not address their father as Yusuf did. This is clarified in the next verse (12.11).

012.011

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنصِحُونَ

TRANSLITERATION: Qālū yā abānā mā laka lā ta/mannā ʿalā yūsufa wa-innā lahu lanāṣiḥūna

PICKTHAL: They said: **O our father!** Why wilt thou not trust us with Joseph, when lo! we are good friends to him?

DAWOOD: They said to their father: 'Why do you not trust us with Joseph? Surely we wish him well.'

The phrase 'yā abānā' is not the same as what Yusuf used in addressing his father. In the translation, however, both forms of address are translated into the same phrases. The Politeness of Yusuf is not portrayed. No word in the translation is representing the politeness of Yusuf. The exaltedness of Yusuf is lost in both translations of Pickthal and Dawood except in the explicit verses as in 12:23 when he refused the invitation of his lord's wife. He used the phrase 'ma-ātha Allāhi' instead of 'No, not!'. Pickthal translated Yusuf's refusal into 'I seek refuge in Allah!' This is better and more polite than 'God forbid!' as in the translation by Dawood.

In verse 12:50, Yusuf performed his politeness and exaltedness by maintaining the face of his lord's wife before other people, especially before the king. He did not inquire the king to investigate directly his lord's wife. He only mentioned those women with her who tried to seduce him. He actually could do so for his concern and interest to free him self from jail where he lived for several years for what he did not do. His innocence is fundamentally good reason to directly imprison the woman back. This is really proving that how well-mannered and how exalted Yusuf is. Most translators of Al-Quran were missing this part. There are many more verses of this kind in surah Yusuf. The followings are some simultaneous verses telling the comportment and high etiquette of Yusuf. Even without explanation, the point of meaning is clear.

Discussion

As language (any language) is considered *sui generis* because of its specificity either in lexicon, pronunciation, forms of writing, sentence structure or the structure of information, Al-Qur'an which is originally revealed, written and pronounced in Arabic is hard or risky to translate (Madjid 1992; Kidwai 2003). As a point in case, Al-Qur'an consists of (even is full of) homonymy and synonymy from which a single true meaning is hard to be drawn. In this terms such synonymy needs a deeper review to find the truth of what a word really refers to (Khaleel et al. 2019). To see closer of words that may be similar in meaning and referent, translator needs to have sufficient expertise and competence to gain the explicit translation (Raoufkazemi et al. 2020). Alduhaim (2021), emphasized the translator's background as one

that influence the choice of diction during the translation of what the so called near-synonymy. This problem, nonetheless, is not the only problem. The construction of verses beauty is the other thing that may not be translated in the same beauty straightforwardly.

The translation of Al-Qur'an has the same high level of difficulties as in the translation of poetry, since Al-Qur'an consists of lyrical and sensitive verses although Al-Qur'an itself refuses to be judged as a literary work. On the other hand, translation of Al-Qur'an is also as complicated as the translation of legal documents, because Al-Qur'an is the law of God by which all Moslems should rule their lives. The translation of Al-Qur'an is even more problematical than the translation of narrative account, as there are complex explanation and vindication where the narration of past and future unite. As a result, the translation of personal translator or a team of translators, especially non-Moslem translators, may result in questions of validity, even though some idiomatic expression perhaps still have the same over centuries. With no rejection that the change of norms of address in contexts of family and close neighbors might change slowly, however in such contexts of workplace, school and strangers, the norms of address might change rapidly following the change of social life and interconnection between countries and races (Alenizi 2019).

4 Conclusion

Coming to the end of this paper, it could be inferred that both versions of translation are different in many cases, but both still lose some very important facts. Pickthal seemed to be more literal than Dawood, who was born in Baghdad, Iraq. Dawood speaks Arabic and can render the meaning of the Arabic verses of Al-Quran better than Pickthal. It seems that more theory is needed to study the translation of Al-Quran in terms of poetic verses and homonymy-synonymy systems. Pickthal is more concerned with the meaning of every single word rather than a sentence as a unit of translation. Borrowing, literal, and equivalence are among the procedures that are applied in translating AL-Quran by most translators. Borrowing is used for words that are considered not shared concepts. Other procedures proposed by Vinay and Darbelnet are applied even though in some of them, Dawood failed to apply it. The exaltedness of Yusuf is something lost in both the translation of Dawood and Pickthal. The way Yusuf maintained his and others' faces is missing without any further explanation in the translation. Pragmatics, text analysis, rhetoric studies and narratology should be much involved in such cases to solve the problems of translating and to gain some missing facts.

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