

## A GENERIC WORD IN THE NOBEL QUR'AN

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### *Abstract*

*This research discusses some problems and strategies in dealing with Islamic terms in the Noble Qur'an of English Translation of the Meanings and Commentary. This research shows how the professional translators annotated some Islamic terms according to the 5 general translation strategies. There are 75 terms that are studied and categorized according to the strategy and theory of translation, i.e. (1) A generic word with form; (2) A generic word with function; (3) A generic word with both form and function; (4) A generic word with comparison; (5) A generic word with a descriptive phrase.*

*Keywords: Islamic terms, generic word, translation strategies*

## KATA GENERIK DALAM AL-QUR'AN

### **Abstrak**

Penelitian ini membahas berbagai masalah dan strategi penanganan istilah-istilah agama Islam di dalam Terjemahan Al-Qur'an Berbahasa Inggris. Penelitian ini menunjukkan cara penerjemah profesional memberikan anotasi dalam istilah-istilah agama Islam berdasarkan teori penerjemahan yang dipopulerkan oleh Mildred L. Larson. Terdapat 75 istilah yang dipelajari dan dikelompokkan sesuai dengan strategi dan teori penerjemahan, yaitu (1) Kata generik dengan bentuk; (2) Kata generik dengan fungsi; (3) Kata generik dengan bentuk dan fungsi; (4) Kata generik dengan perbandingan; (5) Kata generik dengan frasa deskripsi.

Kata kunci: istilah agama Islam, kata generik, strategi penerjemahan

## **INTRODUCTION**

Translation of Islamic Terms using a generic word is one of the translation strategies that is used to visualize the Islamic terms when there is no equivalence word in the target language. This strategy of translation helps the non-Arabic-speaking Muslims to understand the Islamic terms more detail with some additions. This effort is made in fulfillment of the injunction of the Prophet *peace be upon him*, "Convey my message even if it be one single *ayah*." The idea of translating Islamic terms in the Qur'an is not an easy task since the

Islamic terms in the Qur'an sometimes have no English equivalent. Based on this reason, the study of translating Islamic terms with a generic word and a descriptive phrase is badly needed.

Those who are going to translate Islamic terms should learn the Qur'an according to the understanding of the pious predecessors, the Companions of Allah's Messenger. Why we need to understand the Qur'an based on the Companions of Allah's Messenger because They learnt the Qur'an directly from the Prophet *peace be upon him*. The Allah's Messenger clarify the word "Zulm" when it was recited for the first

time to all of the Companions of Alloh's Messenger. Most of the Companions had misunderstood the meaning of the word "Zulm" in the Surah 6. Al-An'am: 82, and they ask an explanation from the Prohpet *peace be upon him*. Narrated 'Abdullah رضى الله عنه: When the following Verse was revealed: "It is those who believe (in the Oneness of Alloh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e., by worshipping others besides Alloh.) ..." (V.6:82), the Companions of Alloh's Messenger صلى الله عليه وسلم said, "Who is amongst us who had not done Zulm (wrong)?" Then Alloh j revealed: "Verily, joinning others in worship with Alloh is a great Zulm (wrong) indeed." (V.31:13) (Sahih Al-Bukhari, Vol. 1 Hadith No.31). The translation of the word "Zulm" is using a generic word (wrong) with a descriptive phrase (by worshipping others besides Alloh). Larson (2004, 158) had mentioned that "If necessary, the generic word may be modified with a descriptive phrase to add any contrastive components which are needed for a clear understanding of the source lexical item."

The reality today is that some translators translate the Islamic terms in the Qur'an by word-by-word translation (*Lafziyah*) and unduly free translations (free interpretation). According to Larson (2004: 17):

Unduly free translations are not considered acceptable translation for most purposes. Translations are unduly free if they add extraneous information not in the source text, if they change the meaning of the source language, or if they distort the facts of the historical and cultural setting of the source language text. Sometimes unduly free translations are made for purposes of humor, or to bring

about a special response from the receptor language speakers. However, they are not acceptable as normal translations. The emphasis is on the reaction of those reading or hearing it and the meaning is not necessarily the same as that of the source language.

In Indonesia, there are so many translations of the Qur'an translated word-by-word in order to know the meaning of each Arabic word. This method of translation may distort the meaning of the Qur'an and mischieve most people who read this word-by-word Qur'anic translation. The Islamic scholars and professional translators have agreed that there is no word-by-word translation, and this is unlawful (*Haram*) if it is applied to the translation of the Qur'an. And those who know nothing about the Qur'an and its meaning but are trying to get the meaning done from other sources (i.e. philosophy books, dictionaries, people's comments), this wrongful action may distort them from the right path (the Qur'an and the Sunnah). And what Alloh has mentioned: "But whosoever turns away from My reminder (i.e. neither believes this Qur'an nor acts its teachings). Verily, for him is a life of hardship and We shall raise him up blind on the Day of Resurrection (Surah 20. Taha: 124).

The most important thing is to find a trustable translator. The translation of Bible from Jewish language, Hebrew into Latin, the Ancient Rome language. The Bible that was written in Hebrew language was translated by the Greece scholar into the Greek language. The Ancient Greek people believed in many gods at that time so they translated the Bible according to their belief. Since then the Greek language became the most important language in the history of

Europe. The New Testament of the Christian Bible was written in Greek language. The Roman people translated the Greek Bible into the Latin language easily. This is the second reproduction of translation that is totally difference to the original text. That's why there are a lot of disputation in the translated script of the Bible.

Translation of the Islamic terms in the Qur'an is badly needed to disseminate the scientific procedures of translation of the Holy Qur'an to all Muslim. I hope that treatise serves as a source of benefit for all Muslim and that it is a cause for them to be guided to the truth and to the way of worshipping Alloh correctly. May Alloh place this noble work on the scale of good deeds.

### **PROBLEM FORMULATION**

This research discusses some problems and strategies of translation as follows:

1. What strategies do the professional translators employ in the English translation of Noble Qur'an?
2. What is the percentage of each strategy that the professional translators employed in dealing with Islamic terms in the Noble Qur'an?

### **THEORETICAL REVIEW**

#### **What is translation**

Translation happened at the first time during the third century BC. The previous name of translation was known as Septuagint. There are 72 Jewish scholars who were involved in the translation of Bible from Hebrew into Greek. The translation of Bible into Greek was the beginning of many translations of Bible into many other languages, especially Latin. Eugene Nida (1959-1998: 12-23) places the beginning of translation with the production of the Septuagint which seems to have been the first translation

of the Hebrew Old Testament into Greek. It was carried out by seventy-two translators, and it provides us with the basic categories of the history of this practice.

The Latin Biblical texts had accumulated piecemeal over a century or more, they were not translated by a single person or institution, nor uniformly edited. The individual books varied in quality of translation and style, and different manuscripts witness variations in readings. The Old Testament Books of Old Latin was translated from Greek Biblical text, not from the Hebrew. The translation of Hebrew Biblical text into Greek Biblical texts was involved 72 Jewish Scholars with different interpretations each. Then, the Roman people translated the Greek Biblical text into Latin not only individually but also collectively and never be uniformly edited. The result is there so many different translations and styles of the printed books of Latin Biblical text.

That is a brief history of translation in the ancient time and some problems arised during the long process of translation. There are so many translation problems, i.e. untrusted translators, wrong translation methods, such as word-by-word translation, different interpretations, non-original text translation and adaptation that forced the meaning change to suit different conditions. Based on the historical problems of translation, the definition of translation can be concluded as a process of translating the meaning of the source language text into the target language text by studying the meaning according to the four elements of translation, i.e. lexicon, grammatical structure, communication situation, cultural context and restructuring the translated text into an equivalent,

accurate, dynamic and natural translation.

What is the best translation? Larson (1998: 6) explained that the best translation is one which a) uses the normal language forms of the receptor language, b) communicates, as much as possible, to the receptor language speakers the same meaning that was understood by the speakers of the source language, and c) maintains the dynamics of the source language text. Every translation should have these three, so the readers of the receptor language will not see the translation as a translated text.

### Equivalence by modifying a generic word

The use of generic word as a base for constructing an adequate equivalent of the source language is extremely useful. Sometimes it is hard to find the equivalent meaning of the Islamic terms in translation of the Noble Qur'an. For example, the word "ضَرِيْعٌ" in the Surah Al-Ghashiyah Verse 6 is translated into a generic word modified with form "a poisonous thorny plant." This has 2 meaning components, the first is the THING "plant" and the second is the ATTRIBUTES "poisonous" and "thorny". The word "أَلْوَتَادِ" in the Surah Al-Fajr Verse 10 is translated into a generic word "the stakes" modified with function "(to torture men by binding them to the stakes)". The word "أَلْحَطَبِ" is translated into a generic word "wood" modified with form "thorns of Sa'dan" and function "which she used to put on the way of the Prophet صلى الله عليه وسلم, or use to slander him." The word "أَلْمَاعُونَ" is translated with a generic word "small kindnesses" modified with a comparison "like salt, sugar, water."

The word "وُجُوهُ" is translated into a generic word "some faces" modified with a descriptive phrase "(in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians)." There are five modifications of generic word, 1) a generic word with form, 2) a generic word with function, 3) a generic word with both form and function, 4) a generic word with comparison, 5) a generic word with a descriptive phrase.

## RESEARCH METHODOLOGY

This research discusses the analysis of the generic word in *The Noble Qur'an English Translation of the Meanings and Commentary* translated by Dr. Muhammad Taqi-ud-Din Al-Hilalli dan Dr. Muhammad Muhsin Khan and published by King Fahd Complex for the Printing of Holy Qur'an, Madinah, K.S.A.

### 1. Source of Data

This research is derived from the Noble Qur'an English Translation of the meanings and commentary written by Dr Muhammad Taqi-ud-Din Al-Hilalli and Dr Muhammad Muhsin Khan.

### 2. Data Collection

This research used a library research method to design the theory and strategy of translation and the whole data were presented in number and percentage.

### 3. Data Analysis

This research analyzed the data based on the theory and strategy of translation.

## DISCUSSION

In translating Islamic terms, the translators employed some translation techniques (i.e. (1) A generic word with form; (2) a generic word with function;

(3) a generic word with both form and function; (4) a generic word with a descriptive phrase). There are four types of generic word with its modification. The analysis of the translation theories is based on some translation theories. Some quotations will be inserted to support the analysis.

### A Generic Word with Form

In the translation of Islamic terms, generic words that contribute to the nearest meaning of generic terms are badly needed. Many translators use different ways in translating Islamic terms that probably need to be translated concretely based on the Qur'an and *As-Sunnah* to avoid misunderstanding. Larson (2004, 165) mentioned that "Understanding correspondence of form and function is crucial to finding good lexical equivalents."

#### Data Number 6

SLT	لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾
TLT	No food will there be for them but a poisonous thorny plant. [Surah 88. Al-Ghashiyah Verse 6, page 832]

#### Analysis:

The word "ضَرِيعٍ" is translated into a generic word "plant" and the features of its form are "poisonous" and "thorny". The Qur'an readers will perceive that there is no joyful things and delicious food in the Hellfire except a painful torment and a poisonous thorny plant to eat. So the translation of the word "ضَرِيعٍ" would be "a poisonous thorny plant". This kind of plant will be given to those who are disbelievers, Jews and Christians. Ma'mar narrated that Qatadah said, "No food will there be for them but *Dari*, this is *Ash-Shibriq*. When it dries it is called *Ad-Dari*." (fn. At-Tabari 24:384). Sa'id narrated from

Qatadah that he said, "No food will there be for them but *Dari*, this is the worst, most disgusting and loathsome of foods." (fn. At-Tabari 24:384). (*Tafsir Ibn Kathir*, Abridged, Darussalam Publishers & Distributors, 2000, vol. 10, p. 457). This method is quite enough to make the term more concrete and clear to the Qur'an readers.

#### Data Number 3

SLT	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
TLT	He has created man from a clot (a piece of thick coagulated blood). [Surah 96. Al-'Alaq Verse 2, page 842]

#### Analysis:

The word "عَلَقٍ" is translated into a generic word "clot" with form "a piece of thick coagulated blood." The translation of the word "clot" by dictionary definition could be "A thick mass of coagulated liquid, especially blood or a portion of a substance adhering together in a thick nondescript mass (as of clay or gum). Mohd Elfie mentioned:

This is indeed what happened with the words of God in the noble Qur'an. Muslims were presented with a book from God which told them that "He (God) created humanity from an Alaq." Those who read this verse "interpreted" it based upon the meaning they felt most appropriate. Humans have blood in them so the verse must mean "blood clot." How could a person be created from worms, they reasoned? However, the verse remained in Arabic and the text retained its dual meaning despite how humanity had tried to understand the meaning. When some people chose to translate the meanings of the Qur'an into English they were faced with a situation where they had to chose one or the other. Unlike the original Arabic, the English

language would not allow for a dual meaning. Thus, the translators looked at both meanings, "clump of blood," and "leech" and tried to reason, "Which one appears to my intellect to be the intended meaning, for humans to have been created from a blood clot or for them to have been created from leeches?" Obviously, just as humans would have a hard time imagining "bugs" flying around in their software, so too did they have a hard time imagining "leeches" transmuting into humans, so the verse was translated as "blood clot."

### A Generic Word with Function

In the translation of Islamic terms, generic words that contribute to the nearest meaning of generic terms are badly needed. Many translators use different ways in translating Islamic terms that probably need to be translated concretely based on the Qur'an and *As-Sunnah* to avoid misunderstanding. Larson (2004, 165) mentioned that "Understanding correspondence of form and function is crucial to finding good lexical equivalents."

#### Data Number 2

SLT	وَتَمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾
TLT	And (with) Thamud (people), who hewed out rocks in the valley (to make dwellings)? [Surah 89. Al-Fajar Verse 9, page 834]

#### Analysis:

The phrase "وَالَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ" is translated with a generic word which is an adjective clause "who hewed out rocks in the valley" and modified with function "to make dwellings." This translation method is used to make the lexical meaning of the Surah Al-Fajar verse 9 more concrete and understandable for the Qur'an readers. The function "to make dwellings" is to

show what they (Thamud people) were doing for and to make it more explicit. This translation is also explained in Surah 26. Ash-Shu'ara Verse 149. "And you hew out in the mountains, houses with great skill."

#### Data Number 3

SLT	وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾
TLT	And (with) Fir'aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)? [Surah 89. Al-Fajar Verse 10, page 834]

#### Analysis:

The word "ذِي الْأَوْتَادِ" is translated into an adjective clause "who had the stakes" and modified with function "to torture men by binding them to the stakes." This translation method is to show the term of function of what the stakes are for. This modification makes the verse more concrete and understandable for the Qur'an readers. The commentators of the Qur'an have put forth different views for the meaning of the Qur'anic description of the Pharaoh as *dhul-awtād* ("of the *awtād*"), as the word *awtād*, plural of *watād*, has different meanings. The opinion which attracted most agreement is that the Pharaoh used the [stakes to torture and crucify his opponents](#), especially those who abandoned him and converted to the religion of Moses. Perhaps the widest possible interpretation of Qur'an 38:12 comes from al-Qurṭubī. He says in his [commentary](#) of Qur'an (Surah 38:12).

### A Generic Word with both Form and Function

In the translation of Islamic terms, generic words that contribute to the nearest meaning of generic terms are badly needed. Many translators use

different ways in translating Islamic terms that probably need to be translated concretely based on the Qur'an and *As-Sunnah* to avoid misunderstanding. Larson (2004, 165) mentioned that "Understanding correspondence of form and function is crucial to finding good lexical equivalents."

#### Data Number 2

SLT أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ  
الْفِيلِ ﴿١﴾

TLT Have you (O Muhammad (صلى الله عليه وسلم) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the *Ka'bah* at Makkah]. [Surah 105. Al-Fil Verse 1, page 850]

#### Analysis:

The word "أَصْحَابِ الْفِيلِ" was translated into "the owner of the Elephant" which is modified with both form "The Elephant army which came from Yemen under the command of Abrahah Al-Ashram" and function "intending to destroy the *Ka'bah* at Makkah". This translation method is to mention what the Elephant is and what Elephant is for. There will be a wisdom behind the attack of Makkah for the Quraish people. They avoid the Elephant Army which intended to destroy the *Ka'bah*. Then Allah perished and then humiliated them, failed their mission, deceived their deeds, and sent them back in awful condition and failure. They are the Christians whose religion is closely related to the Quraish, that is worshipping idols.

The story of the army of the Elephants (the Qur'an 105: 1 – 5). This incident happened during the period of the birth-year of the Prophet Muhammad صلى الله عليه وسلم. Abrahah Al-Ashram was the governor of Yemen on behalf of the King of Ethiopia (as Yemen was a part of Ethiopian kingdom). He (Abrahah) thought to build a house (like the *Ka'bah* at Makkah) in San'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San'a instead of the *Ka'bah* (Al-Bait Al-Haram) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the King of Ethiopia who agreed to his idea. So the house (church) was built and he named it Al-Qulais; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the *Ka'bah*. He had in that army thirteen elephants and amongst them was an elephant called Mahmud which was the biggest of them. So that the army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hashim, the grandfather of the Prophet h), and it was concluded that Abrahah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the *Ka'bah*. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and

children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till they reached valley Muhassir. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allah, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (*Ka'bah* in Makkah). (See *Tafsir Ibn Kathir, Surah Al-Fil*).

#### Data Number 1

SLT	وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾
TLT	And his wife, too, who carries wood (thorns of <i>Sa'dan</i> which she used to put on the way of the Prophet صلى الله عليه وسلم, or use to slander him). [Surah 111. Al-Masad Verse 4, page 854]

#### Analysis:

The word “الْحَطَبِ” is translated into a generic word “wood” and modified with form “thorns of *Sa'dan*” and function “which she used to to put on the way of the Prophet صلى الله عليه وسلم, or use to slander him.” Mujahid said, ‘carries wood’ means that she used to slander (the Prophet صلى الله عليه وسلم) and goes about with calumnies. (See *Tafsir Ibn Kathir, Surah Al-Masad*).

#### A Generic Word with Comparison

In the translation of Islamic terms, generic words that contribute to the nearest meaning of generic terms are badly needed. Many translators use different ways in translating Islamic terms that probably need to be translated concretely based on the Qur'an and *As-Sunnah* to avoid misunderstanding. Larson (2004, 168) mentioned that “The form and function are not made explicit, but rather, a comparison is made to something which is already wellknown in the receptor language and for which there is a lexical item.”

#### Data Number 2

SLT	وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾
TLT	And prevent <i>Al-Ma'un</i> (small kindnesses like salt, sugar, water). [Surah 107. Al-Ma'un Verse 7, page 852]

#### Analysis:

The word “الْمَاعُونَ” is translated with a loan word “*Al-Ma'un*” modified with a generic word “small kindnesses” with comparison “like salt, sugar, water.” This verse means that they do not either do good deeds in worshipping Allah nor they help others with *Al-Ma'un* (useable things in daily life). They do not let other people use it eventhough their useable thing will be returned to them. These people will absolutely prevent *Zakat* and many other good deeds. Al-Mas'udi narrated from Salamah ibn Kuhail, from Abul 'Abidin that Ibn Mas'ud was once asked about *Al-Maun*, then he answered, “Tools that are borrowed and returned amongst people, they are axe, frying pan, pail and other useful tools. Ibn Abi Najih said from Mujahid, from Ibn 'Abbas the word “الْمَاعُونَ” means household appliances. The translation of *Al-Ma'un* should be



household appliances while in the Qur'an the translation is small kindnesses like salt, sugar, water. Eventhough those things like salt, sugar, Data Number 5

water are part of household appliances that are useful for daily life.

SLT وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رُجُومًا ثَمِينًا يُعْشَى الْبَيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

TLT And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnain* (two in pairs – may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayat* (proofs, evidences, lessons, signs, etc.) for people who reflect. [Surah 13. Ar-Ra'd Verse 3, page 320]

Analysis:

The word “رُجُومًا ثَمِينًا” is translated into a loan word “*Zawjain Ithnain*” and modified with a generic word “two in pairs – may mean two kinds” and a comparison “of two varieties, e.g. black and white, sweet and sour, small and big.” Alloh has created anything in pairs in this world to let men take learn from His Signs. From man (Adam) and woman (Eve), He created many men and women. The day for men to earn a living and a night as a cover for men to rest. And Alloh has given us a real example of creation from nothing (He created Adam by His Right Hands) and the creation of Isa (Jesus) from Mariam (without husband) to show how Powerful is Alloh عزوجل (He creates what He will).

#### A Generic Word with a Descriptive Phrase

In the translation of Islamic terms, generic words that contribute to the nearest meaning of generic terms are badly needed. Many translators use different ways in translating Islamic terms that probably need to be translated concretely based on the Qur'an and *As-Sunnah* to avoid misunderstanding. Larson (2004, 165) mentioned that “Understanding correspondence of form

and function is crucial to finding good lexical equivalents.”

Data Number 4

SLT وَجُوهٌ يَوْمَئِذٍ خُشِعَةٌ ﴿٢﴾

TLT Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians). [Surah 88. Al-Ghashiyah Verse 2, page 831]

Analysis:

The word “وَجُوهٌ” is translated into a generic word “some faces” but this translation using a descriptive phrase “the faces of all disbelievers, Jews and Christians.” It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم).

Narrated by Abu Hurairah عنه رضي الله عنه:

Alloh's Messenger صلى الله عليه وسلم said: “By Him (Alloh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islamic Monotheism), but he will be

from the dwellers of the(Hell) Fire.” (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240).

Narrated Abu Musa رضى الله عنه:

The Prophet صلى الله عليه وسلم said: “The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They work till mid-day and then said, ‘We do not need your money which you have fixed for us and let whatever we have done be annulled.’ The man said to them, ‘Don’t quit the work, but complete the rest of it and take your full wages.’ But they refused and went away (like the Jews who refused to believe in the Message of Jesus عليه سلم). The man employed another batch after them and said to them, ‘Complete the rest of the day and yours will be the wages I had fixed for the first batch.’ So, they worked till the time of ‘Asr prayer. They said, ‘Let what we have done be annulled and keep the wages you have promised for yourself!’ The man said to them, ‘Complete the rest of the work, as only a little of the day remains’: but they refused (like the Christians who refused to believe in the Message of Muhammad صلى الله عليه وسلم). Thereafter, he employed another batch to work for the rest of the day and they worked for the rest of the day till sunset, and they received the wages of the two former batches. So that was the example of these people (Muslims) and the example of this light [Islamic Monotheism, the Qur’an, the Sunnah (legal ways of the Prophet صلى الله عليه وسلم) and the guidance which Prophet Muhammad صلى الله عليه وسلم brought] which they have accepted willingly.” (Sahih Al-Bukhari, Vol.3, Hadith No. 471)

The Jews refused to believe in the Message of ‘Isa (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad صلى الله عليه وسلم and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allah (Al-Qastalani, Vol. 4, Page 133).

#### Data Number 12

SLT كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

TLT Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in wordly thing). [Surah 102. At-Takathur Verse 5, page 848]

#### Analysis:

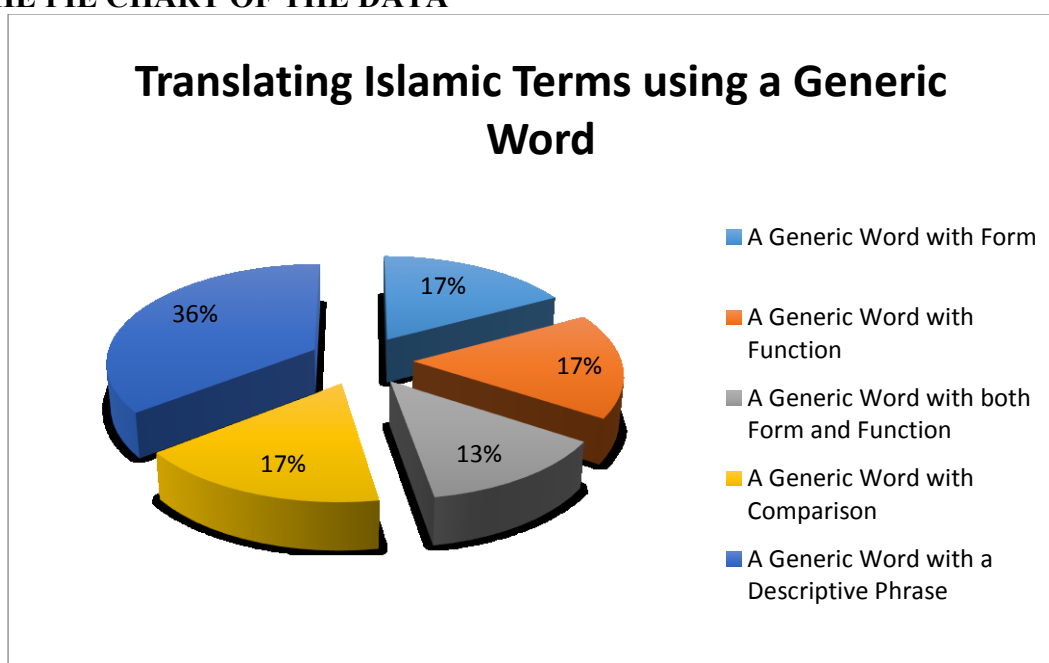
The word “عِلْمَ الْيَقِينِ” is translated into a generic word “a sure knowledge” and modified with a descriptive phrase “the end result of piling up, you would not have been occupied yourselves in wordly thing.” The generic word “a sure knowledge” is unclear and needed to be explained by a descriptive phrase. The phrase “the end result of piling up” means the end of life or death that most people forget to think about it. Most people are in a great loss except those who believe in Islamic monotheism and do righteous good deeds, and

recommend one another to th truth and  
recommend one another to patience.

#### THE NUMBER AND PERCENTAGE OF THE DATA

NO	TRANSLATION STRATEGIES	NUMBER	PERCENTAGE
1	A Generic Word with Form	13	17.11%
2	A Generic Word with Function	13	17.11%
3	A Generic Word with both Form and Function	10	13.15%
4	A Generic Word with Comparison	13	17.11%
5	A Generic Word with a Descriptive Phrase	27	35.52%
	TOTAL	76	100.00%

#### THE PIE CHART OF THE DATA



#### CONCLUSION

The result of this research shows that there are five translation strategies in translating Islamic terms from Arabic into English. First, a generic word with form that is 13 data which represents 17 percents of the total data. Second, a generic word with function that is 13 data which represents 17 percents of the total data. Third, a generic word with both form and function that is 10 data which represents 13 percents of the total data. Fourth, a generic word with comparison that is 13 data which represents 17 percents of the total data.

Fifth, a generic word with a descriptive phrase that is 27 data which represents 36 percents of the total data. These five translation strategies are commonly used in the process of translation of the Noble Qur'an from Arabic into English.

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