

## **CHAPTER I**

### **INTRODUCTION**

In this chapter, the researcher presents some introductory statements of this research. It consist of background of research, statement of problems, research objective, research significance, definition of key terms, and organization of writing.

#### **1.1 Background of Research**

Translation is rendering the meaning of a text into another language in a way that the author intended the text (Newmark, 1988). Later (Larson, 1998) says that translation consists of transferring the meaning of the source language into the receptor language. It means that translation is one way to transform one language to another language. In addition (Hatim and Munday, 2004) define translation as “the process of transferring a written text from source language (SL) to target language (TL)”. Based on these statements, it can be concluded that translation is one of the ways to transform one language that called the source language to another language that called the receptor or target language.

Newmark (1988: 45) presents translation methods that consist of two groups. Every group consists of four methods which is the first group (word-for-word-translation, literal translation, faithful translation, and semantic translation) emphasize on source language and the second group (adaptation, free translation, idiomatic translation, and communicative translation) is on target language.

In translation, there are many things that can be translated. One of the specific topics and sources that have been translated into many languages is Qur'an. Qur'an is the holy book of Muslims, sent by God (Allah) as a guide for humans, especially Muslim. In Islamic perspective, Muslims believe that Qur'an is written in Arabic to give understanding for Muslim as written in surah Yusuf verse 2:

انا انزلنه قرانا عربيا لعلكم تعقلون

*“Verily, We have sent it down as an Arabic Qur’an in order that you may understand”* (Haleem, 2005).

From the verse above, Allah sent Qur’an in Arab to make the people of Arab at that time easy in learning the message that contain in the Holy Qur’an. In this era, Muslim not only in Arab, many Muslims which spread in the world, they live in different countries and have many different languages to communicate in their society. So now Qur’an has been translated into many languages including English language. And it has been translated by many translators, such as Muhammad Abdel Haleem and Hilali-Khan.

The researcher choosed “The Quran: a New Translation” by M.A.S Abdel Haleem and “The Noble Qur’an” by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan because their translation was a new translation that present in contemporary era, besides that Haleem and Khan both studied in colleges in the East and West. From some of the equations the researcher wants to know how the similarities and differences in the translation of both (Haleem and Khan).

The object of this research is one surah in Holy Qur'an. Here, the researcher wants to know about the translation of Qur’an because Qur’an is the central religious text of Islam. It consists of 30 *juz* and 114 surahs. One of the surah in the Qur'an which is popular among Muslims, especially in Indonesia, is surah “*Ya Sin*”. It is one of surahs which in Indonesia most read by Muslims. According to (Syarbini & Jamhari, 2012: 96), in the tradition of Indonesian society, surah “*Ya Sin*” is one of the surahs that is always read by Muslims, especially when Friday night. Surah “*Ya Sin*” is the 36<sup>th</sup> surah in the Holy Qur'an. This Surah consists of 83 verses, including the *Makkiyah* surah. According to Muhammad Asad in his book entitled “The Message of The Qur'an”, almost the entire contents of surah “*Ya Sin*” were shown to answer the problem of human moral responsibility in life, and then it contains the court of God on the day of resurrection. Therefore, the Prophet Muhammad SAW called on his followers to memorize and read it to people who were experiencing the process of death and

also to those who died. For this reason, surah “*Ya Sin*” is often read by people who visit to a sacred place.

Previous studies related to this research have been carried out by a number of researchers such as Muhammad Reissyaf (2015) analyzes the style used in surah Ya Sin and its effects. This study uses Gorys Keraf’s theory of language style and Arabic statistical studies from Syihabuddin Qalyubi. In this study, found some elements of the style of language contained in surah Ya Sin, likes: lexical elements, grammatical elements, and elements of figure of speech. The contribution of this research is to add information about the style of language in surah Ya Sin.

Intan Nurjannah (2015), discussed the translation of *harf al-waw* in surah Maryam verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh. The writer used the theory of Arabic word classes, the theory of *harf al-waw*, the theory of English word classes, and the theory of equivalence by Mona Baker. The result of the research, there are 58 data of *harf al-waw*, the translator used four procedures to translate the *harf al-waw*, they are literal, shift, compensation, and paraphrase. Based on procedure are used, Ali is more various than Saffarzadeh in translating the *harf al-waw*. The research gives more information about the Arabic connector which has more than one meaning in the Holy Qur’an.

Moreover, Annisa Fauziah (2017) has investigated the similarities and difference of English Grammar in surah Al-Qiyama between Abdullah Yusuf Ali and Hilali Khan’s version. The researcher used the theory of translation by Newmark, the theory of English Grammar by Frank and Azar. The result of the research shows that the similarities are mostly found in preposition. The contribution of this study is to add benefits to the readers in understanding the comparative structure in Qur’an English translation.

The difference of some previous study above and this research, the previous study discusses about the analysis of style in surah “*Ya Sin*”, the translation of *harf al-waw* in surah Maryam, and the comparison of English Grammar in surah Al-Qiyama, while this research focuses on the comparison of translation method in surah “*Ya Sin*”.

## **1.2 Statement of Problems**

The purpose of translating Qur'an is to help human in understanding the meaning and message that contain in each verse. Here the researcher found many problems to be analyzed in translating Qur'an. The problems are about the linguistics theory such as: grammatical, phrase, form, and also about the aesthetic in translation itself. The researcher wants to limit this research, especially on surah "*Ya Sin*" of the Holy Qur'an and focuses on the comparative between two translators. Therefore, it is interesting to analyze:

1. What are the similarities between the English translation method of Muhammad Abdel Haleem and Hilali-Khan's version in surah "*Ya Sin*"?
2. What are the differences between the English translation method of Muhammad Abdel Haleem and Hilali-Khan's version in surah "*Ya Sin*"?

## **1.3 The Research Objectives are:**

1. To know the similarities between the English translation method of Muhammad Abdel Haleem and Hilali-Khan's version in surah "*Ya Sin*".
2. To compare the differences between the English translation method of Muhammad Abdel Haleem and Hilali-Khan's version in surah "*Ya Sin*".

## **1.4 Research Significance**

The Significance of this research are hoped to be useful theoretically and practically. Theoretically, this research are hoped to contribute as an additional knowledge about English and Arabic to develop the ability of mastering both English and Arabic, and to give explanation in distinguishing and determining the structure form in language context both Source Language (SL) and Target Language (TL), especially in translation of Holy Qur'an.

Practically, the result of this research is expected to be useful for students in State Islamic University Sunan Gunung Djati Bandung, especially in English Department as a linguistic reference which assist them to understand and appreciate works of linguistics. Furthermore, hopefully the results of this research will be useful for other researchers who are interested with this matter in future.

## 1.5 Definition of Key Terms

### 1. Translation

Translation is rendering the meaning of a text into another language in a way that the author intended the text.

### 2. Translation Method

The central concern of translation theory is to determine an appropriate method of translation. In producing a good translation the translator cannot adhere to the appropriate method. It is the purpose of the theory of translation to present such methods so that it may assist the translator in producing a good translation.

### 3. Ya Sin

One of the surah in Holy Qur'an. It is the 36<sup>th</sup> surah of the Qur'an. This Surah consists of 83 verses and including the *Makkiyah* surah.

### 4. Al-Qur'an

The Qur'an is a book which God 'sent down' to the Prophet Muhammad SAW. and communicated to him by 'the faithful Spirit', Gabriel, and it was categorically not his own speech.

### 5. The Quran: a New Translation

This is the Holy Qur'an English translation by Muhammad Abdel Haleem.

### 6. The Noble Qur'an

This is the Holy Qur'an English translation by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan.