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Deep Structure in the Noble Qur'an

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ABSTRACT

The objective of this research was to analyze the deep structure in the translation of Noble Qur'an. Since translation goal is meaning (deep structure), this study is badly needed. The theory of deep structure is proposed by Avram Noam Chomsky. This research is a content analysis method and reading, classifying, note-taking techniques for collecting data. The source data is taken from the Noble Qur'an, English translation and commentary translated by Dr Muhammad Taqi-ud-Din Al-Hilali dan Dr Muhammad Muhsin Khan. The research discusses some meaning components in the translation of Noble Qur'an, there are eight meaning component strategies, i.e. (1) Features of form was found in 15 translated texts or 13%, (2) Function was found in 2 translated texts or 2%, (3) Form and function was found in 29 translated texts or 26%, (4) Comparison was found in 6 translated texts or 5%, (5) Classifier was found in 8 translated texts or 7%, (6) Couplets, triplets, quadruplets and quintuplets were found in 31 translated texts or 13%, (7) Synonym was found in 11 translated texts or 10%, and (8) Synonym plus reference was found in 5 translated texts or 4%, (9) Synonym with no modification was found in 6 translated texts or 5%.

Keywords: translation, deep structure, meaning components, the Noble Qur'an

INTRODUCTION

The theory of deep structure and surface structure has influenced the world of translation. Since the goal of translation is equivalent meaning (deep structure), all experts design translation theories emphasizing on the meaning components and translation procedures. This study is to describe the function of deep structure and surface structure in the translation of Noble Quran.

Wu & Xu (2011) stated that translation is an activity of expressing something in another language without changing its original meaning. The greatest problem in translation study is the lack of a systematic theory to direct the translation activities. A lot of discussions have been around whether translation is a science or not. If it is a science, then what is the general principle of translation? What is the standard to distinguish good and bad translations? Translators and theorists have long been working for establishing a scientific basis for translation studies. They made great effort from different angles. Linguistics is where they have paid most attention as both linguistics and translations are the study of language (Rajeg, 2020). Therefore, as soon as Chomsky's TG theory came into being, scholars have been interested in applying this theory to the scientific research of translation. On the other hand, there are some difficulties to

translate some parts of Quran into another language because many words of Quran have specific emphases. A single word in Quran may have a variety of meaning (Febiani, 2014).

Based on the explanation, the Chomsky TG theory needs to be applied in the translation procedures. Translating the Noble Qur'an is not an instant idiomatic translation, there is a meaning behind the meaning, so that the meaning needs to be explained according to the meaning components and translation procedures. 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 clarified the word "Zulm" when it was recited for the first time to all of the Companions of Allah'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 Prophet *peace be upon him*. Narrated 'Abdullah رضي الله عنه: When the following Verse was revealed: "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allah.) ..." (V.6:82), the Companions of Allah's Messenger صلى الله عليه وسلم said, "Who is amongst us who had not done *Zulm* (wrong)?" Then Allah revealed: "Verily, joining others in worship with Allah 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 Allah). Larson (1984, 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 (1998):

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 Allah 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).

Deep Structure

Chomsky (2002) stated that language considers being a set of sentences". Huddleston (1976) says that sentence has two structures; "the deep and the surface structure". The deep structure is the base structure of the sentence, while the surface structure is the final structure used in communication. In the production, there is usually certain part of sentence that are complete in the deep structure but omitted in the surface structure. Larson (1986) stated that behind the surface structure is the deep structure, the meaning. It is the meaning that serve as the base for translation into another language. Since the goal of every translator is to translate the source text into the target text by pertaining the meaning, the surface structure is changed into another form of language but the deep structure is remained and modified to get the closest meaning as in the source text.

Meaning Components

Meaning component is a semantic element that form a single meaning unit. There are four meaning components that constitutes meaning. Meaning is a semantic unit that needs to be explained when there is no equivalent meaning in the target language. This translation problem should be a major concern of every translator since the goal of translation is meaning (deep structure). The concept of deep structure which is proposed by Noam Chomsky has inspired many linguists and experts in developing the concept of Transformational Generative Grammar. Finally, the theory of deep structure is badly needed to be developed in order to improve the quality of translation.

According to Larson (1998, 28):

The smallest unit in the semantic structure is a meaning component. Meaning components group together to form concepts. ... Meaning components and concepts are classified semantically into four principle groups – THINGS, EVENTS, ATTRIBUTES, and RELATIONS. THINGS include all animate beings, natural and super natural and all inanimate entities (*boy, ghost, angel, stone, galaxy, blood*). EVENTS include all actions, changes of state (process), and experiences (*eat, run, think, melt, stretch, smile*). ATTRIBUTES include all those attributes of quality and quantity ascribed to any THING or EVENT (*long, thick, soft, rough, slowly, suddenly, few, all*). Finally, RELATIONS include all those relations posited between any two of the above semantic units (*with, by, because, and therefore, after, or*).

According to the concept of meaning component, there four elements that constitutes the meaning. Meaning components are basically a descriptive depiction of the meaning because there is no equivalent word that could represent what the real meaning is about.

Translation Procedures

Structural procedure as the name implies, with sentence structure. And the semantic procedure is directly related to the meaning of the word/sentence that is being translated (Sipayung, 2017). Molina & Albir (2002) defines that translation techniques as procedures to analyse and classify how translation equivalence works. They have five basic characteristics: 1) They affect the result of the translation 2) They are classified by comparison with the original 3) They affect micro-units of text 4) They are by nature discursive and contextual 5) They are functional Obviously, translation techniques are not the only categories available to analyse a translated text. Coherence, cohesion, thematic progression and contextual dimensions also intervene in the analysis. Newmark (1988 in (Mashhady, Pourgalavi, & Fatollahi, 2015)) suggests a list of translation procedures which consists of Transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through translation, shifts or transposition, modulation, recognized translation, compensation, expansion, paraphrase, omission, couplets, and notes. translation procedures are the technical

devices to convey the message of a text in one language into another language. The technical devices, translation procedures are methods that are used in the sentences, clauses, phrases and words (Widiarto, 2016).

The translator needs some procedures of translation to render meaning in source language into target language properly (Ismawati, 2013). Newmark's, suggested procedures, listed below, were examined to test whether they are applicable for translation of religious cultural elements (Sharififar, 2010). Translation procedures as methods applied by translators when they formulate equivalence for the purpose of transferring elements of meaning from the Source Text (ST) to the Target Text (TT) (Japhari, 2019). In other words, it describes how we proceed at translating something in practice. The following are the different translation procedures that Newmark (1988b in Ordudari, 2013) proposes:

- 1) *Transference*: it is the process of transferring an SL word to a TL text. It includes transliteration and is the same as what Harvey (2000:5) named "transcription."
- 2) *Naturalization*: it adapts the SL word first to the normal pronunciation, then to the normal morphology of the TL. (Newmark, 1988b:82)
- 3) *Cultural equivalent*: it means replacing a cultural word in the SL with a TL one. however, "they are not accurate" (Newmark, 1988b:83)
- 4) *Functional equivalent*: it requires the use of a culture-neutral word. (Newmark, 1988b:83)
- 5) *Descriptive equivalent*: in this procedure the meaning of the CBT is explained in several words. (Newmark, 1988b:83)
- 6) *Componential analysis*: it means "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components." (Newmark, 1988b:114)
- 7) *Synonymy*: it is a "near TL equivalent." Here economy trumps accuracy. (Newmark, 1988b:84)
- 8) *Through-translation*: it is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation. (Newmark, 1988b:84)
- 9) *Shifts or transpositions*: it involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth. (Newmark, 1988b:86)
- 10) *Modulation*: it occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective. (Newmark, 1988b:88)
- 11) *Recognized translation*: it occurs when the translator "normally uses the official or the generally accepted translation of any institutional term." (Newmark, 1988b:89)
- 12) *Compensation*: it occurs when loss of meaning in one part of a sentence is compensated in another part. (Newmark, 1988b:90)
- 13) *Paraphrase*: in this procedure the meaning of the CBT is explained. Here the explanation is much more detailed than that of *descriptive equivalent*. (Newmark, 1988b:91)
- 14) *Couplets*: it occurs when the translator combines two different procedures. (Newmark, 1988b:91)

METHOD

This research uses the content analysis method in describing the function of deep structure in the translation of *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. 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. This research used a library research method to design the theory of deep structure in the translation of the Noble Qur'an and the whole data were presented in number and percentage.

RESULTS AND DISCUSSION

In translating Islamic terms, the translators employed some translation techniques in Deep Structure: (1) a loan word with form; (2) function; (3) form and function; (4) a comparison; (5) a classifier; (6) couplets, triplets, quadruplets and quintuplets; (7) a synonym; (8) a synonym plus reference; (9) a synonym with no modification. There are nine types of loan 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.

1. Features of Form

In the translation of Islamic terms, loan 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 (1998, 165) mentioned that "Understanding correspondence of form and function is crucial to finding good lexical equivalents."

Data Number 1

No.	Arabic	English
1.	يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمْ اللَّهُ رَبُّكُمُ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ (١٣)	He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon: each runs its course for a term appointed. Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a <i>Qitmir</i> (the thin membrane over the date-stone). [Verse 35: 13, page 583]

Analysis:

The word "*Qitmir*" has three meaning components (ATTRIBUTE, THING and RELATION). The word "thin" belongs to ATTRIBUTE; the word "membrane" belongs to THING; and the phrase "over the date-stone" belongs to RELATION. The word "*Qitmir*" is modified with features of FORM which has three meaning components.

Data Number 4

No.	Arabic	English
4.	أَذَلِكْ خَيْرٌ نَّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ (٦٢)	Is that (Paradise) better entertainment or the tree of <i>Zaqqum</i> (a horrible tree in Hell)? [Verse 37: 62, page 600]

Analysis:

The word “*Zaqqum*” is translated using a loan word (*Zaqqum*) with a classifier (the tree of) into “the tree of *Zaqqum*” and modified with features of form (a horrible tree in Hell). The word “*Zaqqum*” has three meaning components (ATTRIBUTE, THING and RELATION). The word “horrible” belongs to ATTRIBUTE; the word “tree” belongs to THING; and the phrase “in Hell” belongs to RELATION. The loan word “*Zaqqum*” is modified with features of FORM which has three meaning components.

2. Function

In the translation of Islamic terms, loan 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 (1998) mentioned that “Understanding correspondence of form and function is crucial to finding good lexical equivalents.”

Data Number 1

No.	Arabic	English
1.	<p>إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾</p>	<p>Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone – Islamic Monotheism) and <i>Al-Ihsan</i> [i.e. to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the <i>Sunnah</i> (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin^[1] (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids <i>Al-Fahsha’</i> (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and <i>Al-Munkar</i> (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and <i>Al-Baghy</i> (i.e. all kinds of oppression). He admonishes you, that you may take heed. [Verse 16: 90, page 360]</p>

Analysis:

The word “*Al-Ihsan*” is modified with FUNCTION (to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner). The word “*Al-Ihsan*” has two meaning components, they are EVENT (to be patient) and RELATION (in performing your duties to Allah, totally for Allah’s sake and in accordance with the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner).

Data Number 2

No.	Arabic	English
2.	وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَأْتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا (١٤).	And if the enemy had entered from all sides (of the city), and they had been exhorted to <i>Al-Fitnah</i> (i.e. to renegade from Islam to polytheism), they would surely have committed it and would have hesitated thereupon but little. [Verse 33: 14, page 561]

Analysis:

The word “*Al-Fitnah*” is modified with FUNCTION (to renegade from Islam to polytheism). The word “*Al-Fitnah*” has two meaning components, that is EVENT (to renegade) and RELATION (from Islam to polytheism).

3. Form and Function

In the translation of Islamic terms, loan 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 (1998, 165) mentioned that “Understanding correspondence of form and function is crucial to finding good lexical equivalents.”

Data Number 28

No.	Arabic	English
28.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠).	O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and <i>Al-Ansab</i> ^[3] , and <i>Al-Azlam</i> (arrows for seeking luck or decision) are an abomination of <i>Shaitan</i> ’s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful ^[4] . [Verse 5: 90, page 162]

Analysis:

The word “*Azlam*” is modified with a FORM “arrows” and a FUNCTION “for seeking luck or decision”. This modification consists of THING (arrows) and RELATION (for seeking luck or decision). The loan word “*Azlam*” has two meaning components.

Data Number 4

No.	Arabic	English
4.	هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ ءَايَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرُّسُخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٧).	It is He who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur’an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of <i>Al-Ahkam</i> (commandments), <i>Al-Fara'id</i> (obligatory duties) and <i>Al-Hudud</i> (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking <i>Al-Fitnah</i> (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save [except] Allâh. And those who are firmly grounded in knowledge say: “We believe in it; the whole of it (clear and unclear Verses) are from our Lord.” And none receive

admonition except men of understanding. (*Tafsir At-Tabari*). [Verse 3: 7, page 68]

Analysis:

The word “*Hudud*” is modified with a FORM “legal laws” and a FUNCTION “for the punishment of the thieves, adulterers”. This modification consists of THING (laws), ATTRIBUTE (legal) and RELATION (for the punishment of the thieves, adulterers). The loan word “*Hudud*” has three meaning components.

4. Comparison

In the translation of Islamic terms, loan words that contribute to the nearest meaning of Islamic 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 (1998, 165) mentioned that “The form and function are not made explicit, but rather, a comparison is made to something which is already well known in the receptor language and for which there is a lexical item.”

Data Number 4

No.	Arabic	English
4.	<p>أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَآءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ نُنزِلَ عَلَيْكَ كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا (٩٣)</p>	<p>“Or you have a house of <i>Zukhruf</i> (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.” Say (O Muhammad صلى الله عليه وسلم): “Glorified (and exalted) be my Lord [(Allâh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?” [Verse 17: 93, page 382]</p>

Analysis:

The word “*Zukhruf*” is modified with a COMPARISON (like silver and pure gold). The modification has only one meaning component, that is RELATION (like silver and pure gold).

5. Classifier

In the translation of Islamic terms, loan words that contribute to the nearest meaning of Islamic 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 (1998, 169) explained that:

A loan word refers to a word which is from another language and is unknown to most the speakers of the receptor language. Loan words are commonly used for the names of people, places, geographical areas, etc. These words will often need to have a classifier added so that it is clear whether the word is the name of a person, town, country, river, or what. John could be translated a man named John. Once this was included, the name could be used without the classifier later if the language structure indicated this as the best way to handle reference to participants.

Data Number 1

No.	Arabic	English
1.	<p>إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا (٥)</p>	<p>Verily, the Abrar (the pious believers of Islamic Monotheism), shall drink a cup (of wine) mixed with (water from a spring in Paradise called) <i>Kafur</i>. [Verse 76: 5, page 803]</p>

Analysis:

The loan word “*Kafur*” is modified with a CLASSIFIER (water from a spring in Paradise). This classifier shows the name of a river in Paradise. The word “*Kafur*” has two meaning components, the first, THING (water) and RELATION (from a spring in Paradise).

Data Number 6

No.	Arabic	English
1.	لَأَكْلُونَ مِنْ شَجَرٍ مِّنْ زَقُّومٍ (٥٢)	“You verily will eat of the trees of <i>Zaqqum</i> . [Verse 56: 52, page 736]

Analysis:

The word “*Zaqqum*” is modified with a CLASSIFIER (the trees of). This classifier shows that *Zaqqum* is the name of trees in Hell. The word “*Zaqqum*” has one meaning component, that is THING (the trees).

6. Couplets, Triplets, Quadruplets and Quintaplets

In the translation of Islamic terms, loan words that contribute to the nearest meaning of Islamic 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. Newmark (1988, 91) explained that:

Couplets, triplets, quadruplets combine two, three or four of the above mentioned procedures respectively for dealing with a single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent. You can describe them as two or more bites at one cherry.

“It may be simply to emphasize the idea or to modify the area of meaning slightly” (Larson 1998: 156). In the Arabic language, there are many terms which consist of two or four meanings that are used to tell the vast meaning of them. That is why, the translator should be careful in choosing a suitable word to represent the meaning of one term. If needed, they must give footnotes (or references) just to make the meaning clear. Couplets, Triplets, Quadruplets and Quintaplets are badly needed to make up the translation.

a. Couplets

Data Number 1

No.	Arabic	English
1.	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُرُورًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ (٦٧)	And (remember) when Musa (Moses) said to his people: “Verily, Allāh commands you that you slaughter a cow.” They said, “Do you make fun of us?” He said, “I take Allāh’s Refuge from being among <i>Al-Jahilun</i> (the ignorant or the foolish).” [Verse 2: 67, page 14]

Analysis:

The word “*Al-Jahilun*” is modified with COUPLETS (the ignorant and the foolish). The word “*Al-Jahilun*” is extended by adding appositive phrase (the ignorant and the foolish) which gives more information to the readers. Larson (1998: 91) explained that Couplets, triplets, quadruplets combine two, three, or four of the above mentioned procedures respectively for dealing with a single problem. The word “*Al-Jahilun*” has one meaning components, that is THING (the ignorant and the foolish).

b. Triplets

Data Number 1

No.	Arabic	English
1.	<p>قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَا هُدًى مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنْ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾</p>	<p>Say: "Tell me! If this (Qur'an) is from Allāh and you who deny it, and a witness from among the Children of Israel ('Abdullah bin Salam r) testifies that this Qur'an is from Allāh like [the Taurat (Torah)], and he believed (embraced Islam)^[1] while you are too proud to (believe)." Verily, Allāh guides not the people who are Zâlimun (polytheist, disbelievers and wrongdoers). [Verse 46: 10, page 682]</p>

Analysis:

The word "Zalimun" is modified with TRIPLETS (polytheist, disbelievers and wrongdoers). The word "Zalimun" has so many meanings in the Arabic language, but these three are completely representative to the context. Larson (1998: 91) explained that Couplets, triplets, quadruplets combine two, three, or four of the above mentioned procedures respectively for dealing with a single problem. The word "Zalimun" has one meaning component, that is THING (polytheist, disbelievers and wrongdoers).

c. Quadruplets

Data Number 1

No.	Arabic	English
1.	<p>وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنُونٌ وَغَيْرُ صِنُونٍ يُسْقَىٰ بِمَاءٍ وَجِدٍ وَنُفْضِلٌ بَعْضُهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾</p>	<p>And in the earth are neighbouring tracts, and gardens of vines, and green corps (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayat (proofs, evidences, lessons, signs) for the people who understand. [Verse 13: 4, page 320]</p>

Analysis:

The word "Ayat" is modified with QUADRUPLETS (proofs, evidences, lessons, signs). Larson (1998: 91) explained that Couplets, triplets, quadruplets combine two, three, or four of the above mentioned procedures respectively for dealing with a single problem. The word "Ayat" has one meaning component, that is THING (proofs, evidences, lessons, signs).

d. Quintuplets

Data Number 1

No.	Arabic	English
1.	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَذُؤًا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾</p>	<p>O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand. [Verse 3: 118, page 90-91]</p>

Analysis:

The word “*Bitanah*” is modified with QUADRUPLETS (advisors, consultants, protectors, helpers, friends). Larson (1998: 91) explained that Couplets, triplets, quadruplets combine two, three, or four of the above mentioned procedures respectively for dealing with a single problem. The word “*Bitanah*” has one meaning component, that is THING (advisors, consultants, protectors, helpers, friends).

7. Synonym

In the translation of Islamic terms, loan words that contribute to the nearest meaning of Islamic 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 (1998, 156) explained that:

For example, English has a number of terms such as goodness, holiness, righteousness, and virtue, but Aguaruna has only one word, pegkeg, which would be the best equivalent for any one of these synonyms. On the other hand, if one were translating Aguaruna into English, one would need to evaluate each context of pegkeg to decide which of the synonyms would be the best choice in English. The choice will depend on the collocational range of each of the synonyms. Although there is overlap in the meaning of the synonyms, there may be well restrictions of collocation which will need be considered in choosing among the synonyms.

Data Number 1

No.	Arabic	English
1.	<p>قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣)</p>	<p>He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the Ghaib (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?” [Verse 2: 33, page 9]</p>

Analysis:

The word “*Ghaib*” is modified with a SYNONIM (Unseen). The word “*Ghaib*” has so many meanings but the synonym (Unseen) is the best collocational word in the context. The word “*Ghaib*” has one meaning component, that is THING (Unseen).

Data Number 3

No.	Arabic	English
3.	<p>قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣)</p>	<p>And We said: “O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers).” [Verse 2: 35, page 35]</p>

Analysis:

The word “*Zalimun*” is modified with a synonym (Wrong-doers). The word “*Zalimun*” has so many meanings but the synonym (Wrong-doers) is the best equivalent word in the context. The word “*Zalimun*” has one meaning component, that is THING (Wrong-doers).

8. Synonym plus Reference

This is an important technique in most translation, but not at all, except for the translation of the Noble Qur'an. To use this kind of technique, the translator must firstly explain the terms with the longest form of addition so that the readers have to recall their memories about the terms. The idea of omitting references is to have an equivalent translation. Sometimes it keep the readers' attention on one single ayah before they continue to the next ayah. Most readers read for specific information so that they always start reading the book in which the information is provided. Finally, the use of reference may not be neglected because it is better than just put a loan word plus synonym.

Data Number 1

No.	Arabic	English
1.	<p>بِأَيِّهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (٢١)</p>	<p>O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become <i>Al-Muttaqun</i> (the pious – See V.2:2). [Verse 2: 22, page 6]</p>

Analysis:

The word “*Al-Muttaqun*” is modified with a SYNONYM (the pious) and a REFERENCE (See V.2:2). This strategy is to inform the readers to refer to the previous verses to find the meaning of the word “*Al-Muttaqun*.” The word “*Al-Muttaqun*” has one meaning component, that is THING (the pious).

9. Synonym with no Modification

This method of translation is also important for efficiency, it can be applied when the term has been mentioned previously or there is a footnote as a reference. This way is to keep the readers not go further with their own interpretation.

Data Number 1

No.	Arabic	English
1.	<p>وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (٤٣)</p>	<p>And perform <i>As-Salat</i> (<i>Iqamat-as-Salat</i>), and give <i>Zakat</i>, and bow down (or submit yourselves with obedience to Allah) along with <i>Ar-Rakiun</i>^[2]. [Verse 2: 43, page 10]</p>

Analysis:

The word “*Ar-Rakiun*” has no modification but there is a footnote that the readers could look at the detail meaning. The word “*Ar-Rakiun*” means all Muslim should pray five times a day in congregation in the mosque. The Hadiths state that the threat of punishment for one who does not come to prayer is that his prayer will not be accepted, such as the Hadith which says: “Whoever heard the call (to prayer) and did not answer it, there is no prayer for him, unless he has an excuse (i.e. due to illness or travel)” (Ibn Majah no. 793, Ad-Daraqutni 1: 420 and Al-Hakim 1: 245).

Data Number 3

No.	Arabic	English
1.	<p>فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ (١٣)</p>	<p>But if they turn away, then say (O Muhammad صلى الله عليه وسلم): “I have warned you of a <i>Sa'iqah</i> (a destructive awful cry, torment, hit, a thunderbolt) like the <i>Sa'iqah</i> which overtook 'Ad and Thamud (people).” [Verse 41: 13, page 644]</p>

Analysis:

The word “*Sa’iqah*” does not need to be modified because it is already mentioned before. The word “*Sa’iqah*” is a great torment for Ad and Thamud because of their arrogance. They believed that their strong houses will protect them from Allah’s Torment (the very cold wind).

Table 1. The Number and Percentage of the Translation Techniques in Deep Structure

No.	Translation Techniques in Deep Structure	Total	Percent
1.	Form	15	13%
2.	Function	2	2%
3.	Form and Function	29	26%
4.	Comparison	6	5%
5.	Classifier	8	7%
6.	Couplets, Triplets, Quadruplets and Quintuplets	31	27%
7.	Synonym	11	10%
8.	Synonym plus reference	5	4%
9.	Synonym with no modification	6	5%

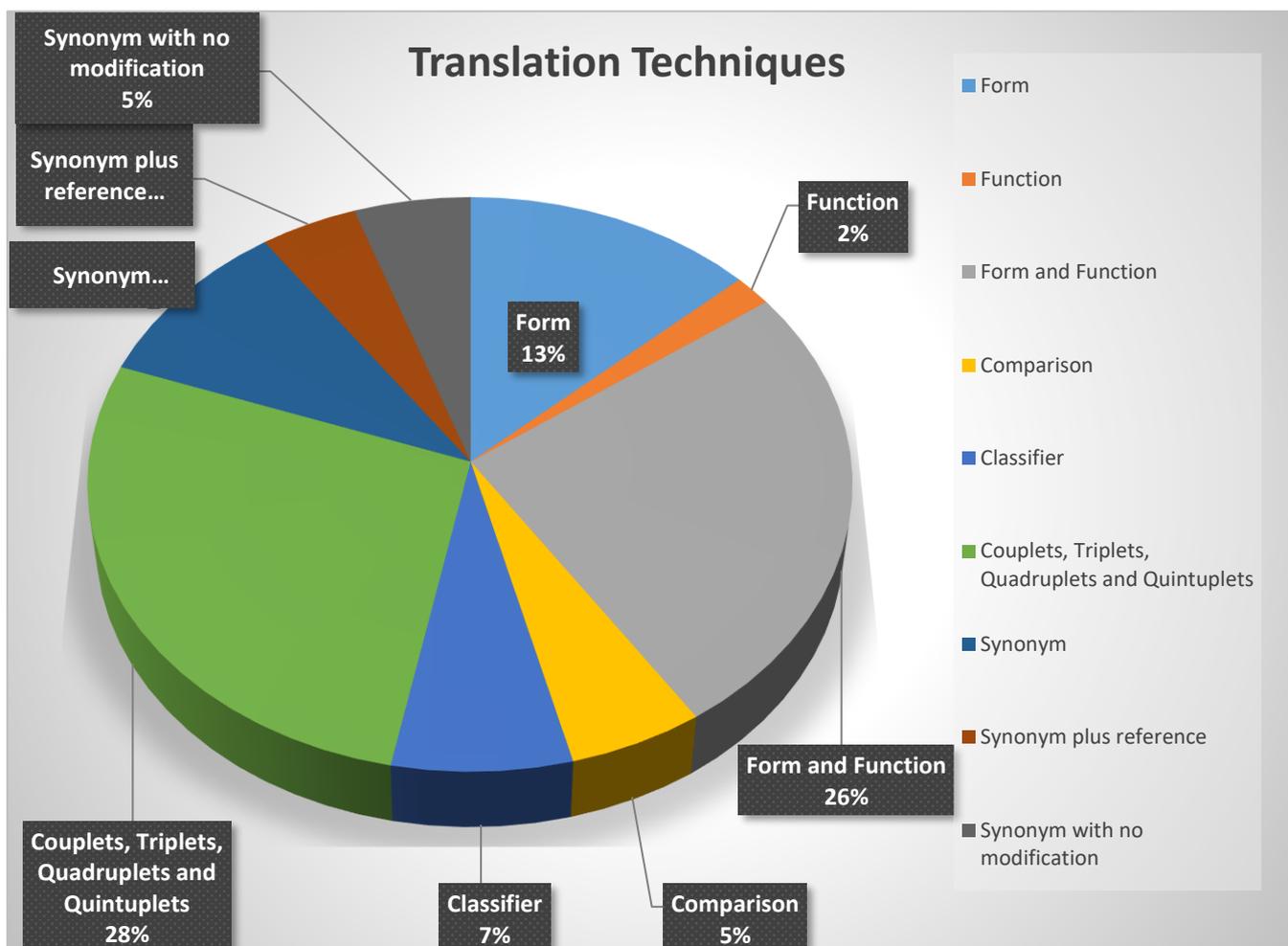


Diagram 1. Translation Techniques in Deep Structure in the Nobel Qur’an

CONCLUSION

Based on the analysis above, there are nine translation procedures in deep structure in translating Islamic terms, namely form, function, form and function, comparison, classifier, couplets, synonym, synonym plus reference, synonym with no modification. The other meaning components, namely Thing, Event, Attributes, and Relations focus on the readability since they adjust the SL terms into TL to suit the target readers. This based on the aspect of readership where focus is on the target readers who are people with many kinds of background, not only medical background. Therefore, the translator has decided to apply nine procedures with the hopes of maintaining the accuracy while attempting to make the translation as natural as possible for the target readers. Since this study is focusing on the deep structure in the Noble Qur'an, there will be possibility to conduct another research on the surface structure in the Noble Qur'an.

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