

# The Accuracy of the Translation of the Prohibitive Verses in Chapter Al-Baqarat: The Use of the Particle 'La' (لا)

<sup>1</sup>Ahmad Zulfadhli Nokman, <sup>2</sup>Ahmad Arifin Sapar, <sup>3</sup>Azman Che Mat, <sup>4</sup>Nur Syikri Harun

<sup>1,3,4</sup>Akademi Pengajian Bahasa Universiti Teknologi MARA Cawangan Terengganu, Malaysia,

<sup>2</sup>Fakulti Bahasa dan Linguistik Universiti Malaya, Malaysia

Correspondance Author Email: zulfadhli@uitm.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v13-i1/20683>

DOI:10.6007/IJARPED/v13-i1/20683

**Published Online:** 03 February 2024

## Abstract

This study has been carried out with the aim of identifying the level of accuracy of the translated prohibitive verses in Chapter al-Baqarat found in two translations of the Quran, namely *Tafsir Pimpinan Ar-Rahman* (TPAR) and *Tafsir Fi Zilal al-Quran* (TFZQ), in addition to being able to dig up similarities and the differences that exist between the two translations. In order to attain the research objectives, the researchers have utilised library research involving data collection, which has been the translation of the prohibitive verses in Chapter al-Baqarat comprising the particle 'La' (لا) and the simple-present-tense verb or *Fi'l Muḍori'* (فعل مضارع). The data have been comparatively analysed between the two books of *tafsir*. A questionnaire has been distributed to 10 Arabic-language experts to gain meaningful insights on the level of accuracy of the translation of the collected data. As a result, there are 23 similarities and 22 differences discovered in the two translations. In terms of accuracy in translation, it has been found that both translations of the prohibitive verses have generally reached Levels 4 and 5. Having slight differences in these two translations however does not mean that they are incorrect because the process of translating the Quran has been performed in full of scrutiny and in an intricate way, which has been closely associated to the rationale for the revelation of the verses.

**Keywords:** Translation, Prohibitive Verses, Chapter Al-Baqarat, The Particle 'La'

## Introduction

The Quran is a main guide serving as a manual book and source of guidance for Muslims in living their daily lives. Its content covers all aspects of life, such as the jurisprudence or laws of things and actions, worship, economics, politics, history, and other facets of life. These can be read and understood through the interpretation of the Quran and its translation into languages.

To date, many books of interpretation and translation of the Quran have been published in Malaysia by parties who are able to understand and translate the Quran well. Among the renowned *tafsir* books in Malaysia are *Tafsir Pimpinan Ar-Rahman* authored by Sheikh

Abdullah Basmeih Sheikh Muhammad Basmeih and *Tafsir Fī Żilal al-Quran* written by Sayyid Qutb and translated by Yusoff Zaky Yacob.

Even so, if these two books of *tafsir* are to be studied and scrutinised, there would have been differences in translation found in the two in terms of the meaning conveyed or grammar used. These are however inevitable because we learn the Quran not directly from Prophet Muhammad P.B.U.H., but we learn it from previous scholars who have diverse viewpoints and stances. Therefore, we need to be sure that the scholars are the genuine heirs of the Prophet P.B.U.H. and that they have worked hard to compose these books of *tafsir* so that they could be well-understood by the general Muslim community as a whole.

Nevertheless, from the aspect of translating the Arabic language into the Malay one, the difference may have led to different meanings for Malay native speakers. Due to the reason, this study has been carried out to discover any similarities and differences in translation found in *Tafsir Pimpinan Ar-Rahman* (TPAR) and *Tafsir Fī Żilal al-Quran* (TFZQ). The focus is on the translation of the prohibitive verses preceded by the particle 'La' (لا) found in Chapter al-Baqaraṭ. In addition, this study has also sought to examine the precision of translation made by these two books of *tafsir*.

### Research Questions

The following are the research questions that have set the direction of this research: (1) Are there similarities that exist in the translations of the prohibitive verses made by the TPAR and the TFZQ? (2) Are there differences that exist in the translations of the prohibitive verses made by the TPAR and the TFZQ? (3) What is the level of accuracy of the translated prohibitive verses in Chapter al-Baqaraṭ by the TPAR and the TFZQ?

### Research Objectives

The following are the research objectives that have been formulated based on the above research questions: (1) To discover similarities that exist in the translations of the prohibitive verses made by the TPAR and the TFZQ. (2) To discover differences that exist in the translations of the prohibitive verses made by the TPAR and the TFZQ. (3) To identify the level of accuracy of the translated prohibitive verses in Chapter al-Baqaraṭ by the TPAR and the TFZQ.

### Literature Review

#### *Prohibitive Verses*

According to the fourth edition of *Kamus Dewan Bahasa dan Pustaka*, the word 'prohibitive', translated from its original Malay word '*larangan*', is derived from the word '*larang*', which means 'to hold back, prohibit, not allow (someone) from doing something'. In other words, prohibition refers to an action or something that is prohibited or barred.

In the Arabic language, prohibition is called *al-Naḥyu* (النهي). From the Arabic point of view, *al-Naḥyu* means 'prohibiting' or 'preventing' (Mustafa, 1960). From the perspective of the *al-Naḥwu* (النحو) discipline, which refers to the Arabic grammar rules, *al-Naḥyu* is a request for someone to leave something by using the particle 'La' (لا) before a simple-present-tense verb (فعل مضارع) that ends with a symbol for 'Jazm', which is a small circle or zero to mark the absence of a vowel called '*Sukūn*' (سكون) (Mustafa, 1960).

### Forms of Prohibitive Verses

In the Quranic verses, there are various compositions of verses or words used to indicate commandments or prohibitions. According to al-Zuhailiy (1986), there are several forms of verses or words in the Quran that carry the meaning of prohibition, namely:

1. The particle 'La' (لا) that is accompanied by a simple-present-tense verb (فعل مضارع).

حَتَّى يَطْهُرْنَ وَلَا تَقْرُبُوهُنَّ

Malay Translation: "Dan **janganlah kamu mendekati** mereka (isteri-isteri yang dalam keadaan haid) **sehinggalah mereka bersuci** (dengan cara mandi junub)".

English Translation: "...and **do not approach** them (wives who are menstruating) until they are pure (by taking a junub bath)".

(al-Baqara:222)

2. Words that mean prohibition or restraint, such as the words that mean prohibition or restraint like *Naha* (نهى) dan '*Harrama*' (حرم).

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزُرِيِّ وَمَا أَهْلَ لِعَٰبِرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَٰغٍ وَلَا عَادٍ  
فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

Malay Translation: "Sesungguhnya Allah hanya **mengharamkan** atasmu bangkai, darah, daging babi, dan (haiwan) yang disembelih dengan (menyebut nama) selain Allah, tetapi barangsiapa terpaksa (memakannya) bukan karena menginginkannya dan tidak (pula) melampaui batas, maka sungguh, Allah Maha Pengampun, Maha Penyayang".

English Translation: "He has only **forbidden** to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] – then indeed, Allah is Forgiving and Merciful".

(al-Naħl:115)

3. Imperative verb (فعل أمر) that carries the meaning of 'leaving off'.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

Malay Translation: "Wahai orang yang beriman, apabila dikumandangkan azan untuk menunaikan solat pada hari Jumaat maka bersegeralah kamu menuju kepada zikrullah dan **tinggalkan** lah jual beli".

English Translation: "O believers! When the call to prayer is made on Friday, then proceed 'diligently' to the remembrance of Allah and **leave off** your business. That is best for you, if only you knew".

(al-Jumu'ah:9)

Essentially, according to al-Imam al-Shafi'i's point of view, the law of prohibition in the Quran is '*Harram*' (al-Amidi, 1985). However, it changes to other law if there is a text that says so.

### Translation of Prohibitive Verses

Translations of the Quran have been very active in Malaysia. This shows that special individuals who have an exceptional level of knowledge in this area have always sought to give the Muslim community a better understanding of the contents of the Noble Quran. According to Hussin and Latif (2020), the way of translating the Quran is dissimilar to how other Arabic texts are typically translated. This is because the Quran is God's revelation onto Prophet Muhammad P.B.U.H. in a divinely unique and beautiful Arabic language, which has been well-preserved from any errors and changes. Therefore, translating the Quran has not

been an easy task to do. This is due to the fact that it needs to be done carefully so that the true meaning can be conveyed to its reciters in a proper manner.

However, there have been several issues that translators have often encountered when translating the Quran. Among them has been pertaining to compatibility. According to Abdullah and Rahman (2019), the aspect of appropriateness and suitability in a translation of the Quran, particularly in terms of the meaning of a verse, should not be left unnoticed as it determines whether the result of the translation gives the sense of comprehensibility and intelligibility or otherwise. Still, it must also be clear that the Quran is recited and its meaning is well-understood through the reason for which a particular verse has been revealed (Abdullah, 2015). Hence, reference to books of *tafsir* by previous scholars has always been crucial when carrying out the translation of the Quran. This is because the accuracy of a translation can only be measured by corresponding the meaning of the verses with interpretations made by scholars through translation (Rahman & Abdullah, 2021).

It is evident that the translation of the prohibitive verses found in the Quran is highly subject to the above rulebooks. Not to forget, it is also closely related to the reason for the revelation of the verses that produce certain commandments and decrees.

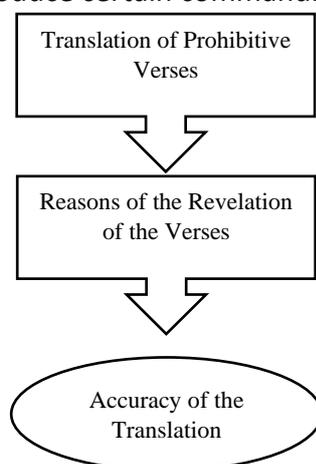


Figure 1: Method of Translation of Prohibitive Verses in the Quran

Hence, the translation of the prohibition verses in the Quran is only feasible after taking into account the commandments and decrees issued by highly accredited scholars.

## Methodology

This study has been carried out as the library research that has included data collection from the two books of *tafsir*, analysis of similarities and differences found in those selected books of *tafsir*, and the analysis of a questionnaire containing items associated to the accuracy of the translation of the prohibitive verses given to ten Arabic-language experts. The scope of the study has been the prohibitive verses preceded by the presence of the particle 'La' (لَا) before the 'Fi'l Muḍori' (simple-present-tense verb) in Chapter al-Baqaraḥ.

## Research Findings and Discussion

### Findings

Roughly, the analysis of similarities and differences has been completed by listing down all the studied data as displayed in Table 1 below, while for the analysis of the accuracy of the prohibitive verses, the data have been collected from the questionnaires previously distributed to the ten Arabic-language experts. The data have then been analysed according

to the highest percentage values observed so that the level of accuracy of the prohibitive verses could be statistically assessed and determined.

The following section contains the research findings that have been obtained from the analysis of the data in this study.

#### *Similarities in the Translation of the Prohibitive Verses*

*La al-Nahiyat* (لا الناهية) is a word or particle that carries the meaning of negation, such as “No” or “Do not” in simple terms. But if the simple-present-tense verb (*Fi’l Muḍori’*) is brought together, this particle gives the meaning of ‘prohibitiveness’ to the verb. In this case, “Do not” is the most suitable translation for *La al-Nahiyat*. This includes the category of the meaning of instruction, which also carries the meaning of prohibition. Table 1 below displays the list of the similarities found in the translation of the prohibitive verses made by the TPAR and the TFZQ.

Table 1

#### *Similarities of the Translation the Prohibitive Verses*

No.	La al-Nahiyat	Translation (Malay and English)		No. of Verse
		TPAR	TFZQ	
1	لَا تَجْعَلُوا	Janganlah kamu mengadakan <i>Do not make</i>	Janganlah kamu mengadakan <i>Do not make</i>	22
2	لَا تَقْرَبَا	Janganlah kamu hampiri <i>Do not approach</i>	Janganlah kamu hampiri <i>Do not approach</i>	35
3	لَا تَكُونُوا	Janganlah kamu menjadi <i>Do not be</i>	Janganlah kamu menjadi <i>Do not be</i>	41
4	لَا تَشْتَرُوا	Janganlah kamu membeli <i>Do not buy</i>	Janganlah kamu membeli <i>Do not buy</i>	41
5	لَا تَكْفُرْ	Janganlah engkau menjadi kafir <i>Do not be disbelieving</i>	Janganlah engkau jadi kafir <i>Do not be disbelieving</i>	102
6	لَا تَمُوتُنَّ	Janganlah kamu mati <i>Do not die</i>	Janganlah kamu mati <i>Do not die</i>	132
7	لَا تَكُونَنَّ	Jangan sekali-kali engkau termasuk <i>Never be</i>	Janganlah sekali-kali engkau termasuk <i>Never be</i>	147
8	لَا تَخْشَوْا	Janganlah kamu takut <i>Do not be afraid</i>	Janganlah takut <i>Do not be afraid</i>	150
9	لَا تَكْفُرُونَ	Janganlah kamu kufur <i>Do not deny Me</i>	Janganlah kamu kufur <i>Do not deny Me</i>	152
10	لَا تَقُولُوا	Janganlah kamu mengatakan <i>Do not say</i>	Janganlah kamu mengatakan <i>Do not say</i>	154
11	لَا تَأْكُلُوا	Janganlah kamu makan	Janganlah kamu makan	188

		<i>Do not eat</i>	<i>Do not eat</i>	
12	لَا تَعْتَدُوا	Janganlah kamu menceroboh <i>Do not transgress</i>	Janganlah kamu menceroboh <i>Do not transgress</i>	190
13	لَا تُقَاتِلُوا	Janganlah kamu memerangi <i>Do not fight</i>	Janganlah kamu memerangi <i>Do not fight</i>	191
14	لَا تَتَّبِعُوا	Janganlah kamu menurut <i>Do not follow</i>	Janganlah kamu menurut <i>Do not follow</i>	208
15	لَا تَنْكِحُوا	Janganlah kamu berkahwin <i>Do not marry</i>	Janganlah kamu berkahwin <i>Do not marry</i>	221
16	لَا تُنْكِحُوا	Janganlah kamu kahwinkan <i>Do not give (your daughters) in marriage</i>	Janganlah kamu kahwinkan <i>Do not give (your daughters) in marriage</i>	221
17	لَا تَجْعَلُوا	Janganlah kamu jadikan <i>Do not make Allah's (name)</i>	Janganlah kamu jadikan <i>Do not make Allah's (name)</i>	224
18	لَا تَعْتَدُوا	Janganlah kamu melanggarnya <i>Do not transgress</i>	Janganlah kamu melanggarnya <i>Do not transgress</i>	229
19	لَا تَمْسِكُوا	Janganlah kamu pegang <i>Do not keep</i>	Janganlah kamu pegang <i>Do not keep</i>	231
20	لَا تَتَّخِذُوا	Janganlah kamu menjadikan <i>Do not take</i>	Janganlah kamu menjadikan <i>Do not take</i>	231
21	لَا يَبْخَسْ	Janganlah ia mengurangkan <i>Do not leave anything out</i>	Janganlah ia mengurangkan <i>Do not leave anything out</i>	282
22	لَا تَكْتُمُوا	Janganlah kamu menyembunyikan <i>Do not conceal</i>	Janganlah kamu menyembunyikan <i>Do not conceal</i>	283
23	لَا تَحْمِلْ	Janganlah Engkau bebankan <i>Do not burden</i>	Janganlah Engkau bebankan <i>Do not burden</i>	286

In general, the translation used is a direct translation that follows the original meaning of the simple-present-tense verb (*Fi'l Muḍḍori'*) which comes after *La al-Nahiyat*. *La al-Nahiyat* is commonly translated into Malay as “*Janganlah*” or “*Don't*” in English, which is the most accurate expression to translate the particle ‘لَا’ in those imperative verses. The examples of

the translated verses from Chapter al-Baqaraṭ, which are Verses 22, 35, and 41, are displayed as follows:

فلا تجعلوا لله أندادا وأنتم تعلمون

**TPAR:** "...maka janganlah kamu mengadakan bagi Allah, sebarang sekutu, padahal kamu semua mengetahui (bahawa Allah ialah Tuhan Yang Maha Esa)".

**TFZQ:** "...oleh itu, janganlah kamu mengadakan tandingan-tandingan bagi Allah, sedangkan kamu mengetahui".

English translation: "...so do not attribute to Allah equals while you know (that there is nothing similar to Him)".

(al-Baqaraṭ:22)

ولا تقربا هذه الشجرة فتكونا من الظالمين

**TPAR:** "...dan janganlah kamu hampiri pokok ini; (jika kamu menghampirinya) maka akan menjadilah kamu dari golongan orang-orang Yang zalim".

**TFZQ:** "...tetapi janganlah kamu hampiri pokok ini nanti akibatnya kamu berdua termasuk dalam golongan orang-orang yang zalim.

English translation: "...but do not approach this tree, or else you will be wrongdoers"

(al-Baqaraṭ:35)

ولا تكونوا أول كافر به ولا تشتروا بئاياتي ثمنا قليلا وإياي فاتقون

**TPAR:** "... dan janganlah kamu menjadi orang-orang Yang mula-mula kafir (ingkar) akan dia; dan janganlah pula kamu menjadikan ayat-ayatKu (sebagai harga untuk) membeli kelebihan-kelebihan Yang sedikit faedahnya; dan kepada Akulah sahaja hendaklah kamu bertaqwa".

**TFZQ:** "...dan janganlah kamu menjadi orang yang pertama mengingkarkannya dan janganlah kamu membeli ayat-ayat-Ku dengan harga yang murah dan bertaqwalah kepada Aku sahaja".

English translation: "...and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone".

(al-Baqaraṭ:41)

In summary, there are 23 similarities that exist in both books of the Malay translation of the Quran. These verses, as observed, contain *Fi'l Muḍori'* that accompanies and complements the function of *La al-Nahiyat*.

#### 4.1.2 Differences in the Translation of the Prohibitive Verses

In this section, the differences in translation made by of the two books of *tafsir* – the TPAR and the TFZQ – will be discussed according to the category previously described, which will answer the second research question. The section begins with the description of the differences on *Fi'l al-Amr al-Thulathi*.

The differences in this category have been spotted in the simple-present-tense verbs that come after *La al-Nahiyat*, which is called *Fi'l Muḍori'*. In these contexts, *La al-Nahiyat* is equally translated as "Don't" or "Do not". The following is the list of the differences found in the translation of the prohibitive verses made by the TPAR and the TFZQ.

Table 2

*Differences in the Translation of the Prohibitive Verses*

No.	La al-Nahiyat	Translation (Malay and English)		No. of Verse
		TPAR	TFZQ	
1	لَا تُفْسِدُوا	Janganlah kamu membuat bencana <i>Do not make mischief</i>	Janganlah kamu melakukan kerosakan <i>Do not destroy</i>	11
2	لَا تَلْبِسُوا	Janganlah kamu campur adukkan <i>Do not mix up</i>	Janganlah kamu kelirukan <i>Do not confound</i>	42
3	لَا تَعْتَوُوا	Janganlah kamu merebakkan <i>Do not spread</i>	Janganlah kamu menceroboh <i>Do not trespass</i>	60
4	لَا تَقُولُوا	Janganlah kamu mengatakan <i>Don't you say</i>	Janganlah kamu berkata <i>Don't you say</i>	104
5	لَا تَتَّبِعُوا	Janganlah kamu ikut <i>Do not follow</i>	Janganlah kamu mengikut <i>Do not follow</i>	168
6	لَا تُبَاشِرُوا	Janganlah kamu setubuhi <i>Do not have sex</i>	Janganlah kamu mengadakan hubungan kelamin <i>Do not have sexual intercourse</i>	187
7	لَا تَقْرُبُوا	Janganlah kamu menghampiri <i>Do not approach</i>	Janganlah kamu dekati <i>Do not come close</i>	187
8	لَا تُلْقُوا	Janganlah kamu sengaja mencampakkan <i>Do not deliberately throw (yourselves)</i>	Janganlah kamu campakkan <i>Do not throw (yourselves)</i>	195
9	لَا تَخْلِقُوا	Janganlah kamu mencukur <i>Do not shave</i>	Janganlah kamu mencukurkan <i>Do not shave</i>	196
10	لَا تَقْرُبُوهُنَّ	Janganlah kamu hampiri mereka <i>Do not approach them</i>	Janganlah kamu dekati mereka <i>Do not come close to them</i>	222
11	لَا تَعْضِلُوا	Janganlah kamu menahan <i>Do not prevent</i>	Janganlah kamu halangi <i>Do not get in the way</i>	232
12	لَا تُضَارَّ وَالِدَةٌ	Janganlah menjadikan seseorang ibu itu menderita <i>Do not make a mother suffer</i>	Janganlah seseorang ibu dijadikan menderita <i>A mother should not be harmed</i>	233

13	لَا تُوَاعِدُوا	Janganlah kamu membuat janji <i>Do not make promises</i>	Janganlah kamu membuat perjanjian <i>Do not make a deal</i>	235
14	لَا تَعْزِمُوا	Janganlah kamu menetapkan dengan bersungguh-sungguh <i>Do not consummate</i>	Janganlah kamu berazam <i>Do not determine</i>	235
15	لَا تَنْسُوا	Janganlah pula kamu lupa <i>Do not forget</i>	Janganlah kamu lupa <i>Do not forget</i>	237
16	لَا تُبْطِلُوا	Jangan rosakkan <i>Do not vandalise</i>	Janganlah kamu menghapuskan <i>Do not destroy</i>	264
17	لَا تَيَمَّمُوا	Janganlah kamu sengaja memilih <i>Do not deliberately opt</i>	Janganlah kamu sengaja mencari <i>Do not seek</i>	267
18	لَا يَأْبَ كَاتِبٌ	Janganlah seorang penulis enggan <i>Let no scribe refuse</i>	Janganlah penulis itu enggan <i>The scribe should not refuse</i>	282
19	لَا تَسْتَمُوا	Janganlah kamu jemu <i>Do not be (too) weary</i>	Janganlah kamu merasa jemu <i>You should not become weary</i>	282
20	لَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ	Janganlah mana-mana jurutulis dan saksi itu disalahkan <i>Let no scribe be harmed or any witness</i>	Janganlah dilakukan apa-apa kesusahan kepada mana-mana penulis dan saksi <i>The scribe and the witnesses should not be harassed</i>	282
21	لَا تُؤَاخِذْنَا	Janganlah Engkau mengirakan kami salah <i>Do not impose blame upon us</i>	Janganlah Engkau mempersalahkan kami <i>Do not hold us accountable</i>	286
22	لَا تُحْمَلْ	Janganlah Engkau pikulkan <i>Do not lay upon us</i>	Janganlah Engkau bebankan <i>Do not over-burden us</i>	286

As shown by Table 2 above, there are a number of differences observed in the translation of the prohibitive verses containing *La al-Nahiyat*, which goes hand in hand with the simple-present-tense verb (*Fi'l Muḍori'*). As displayed, *La al-Nahiyat* has been mutually agreed upon by both books of *tafsir* that it should be translated as “*Janganlah*” in Malay and “*Do not*” or “*Don't*” (with a contraction – a shortened form of the two words: “*Do*” and “*Not*”) in English. Overall, the TPAR has used a communicative-translation approach compared to the TFZQ that has used a semantic-translation one. This could be seen in the phrase “*لَا تُبْطِلُوا*” in Chapter al-Baqaraṭ, Verses 264 and 235. Allah S.W.T. has said:

يأيها الذين ءامنوا لا تبطلوا صدقاتكم بالمنّ والأذى

**TPAR:** “*Wahai orang-orang Yang beriman! jangan rosakkan (pahala amal) sedekah kamu Dengan perkataan membangkit-bangkit dan (kelakuan yang) menyakiti...*”.

**TFZQ:** “*Wahai orang-orang yang beriman! Janganlah kamu menghapuskan pahala sedekah-sedekah kamu dengan perkataan yang membangkit-bangkit dan menyakiti hati...*”.

English translation: “*O believers! Do not nullify your charity with reminders of your generosity or hurtful words...*”.

(al-Baqarat:264)

The same is true for the phrase “لَا تَغْزُمُوا” displayed in the verse below:

ولا تعزموا عقدة النكاح حتى يبلغ الكتاب أجله

**TPAR:** “*...dan janganlah kamu menetapkan Dengan bersungguh-sungguh (hendak melakukan) akad nikah sebelum habis idah Yang ditetapkan itu...*”.

**TFZQ:** “*...dan janganlah kamu berazam untuk ber’aqad nikah sehingga sampai ‘iddah yang telah ditetapkan itu...*”.

English translation: “*Do not commit to the bond of marriage until the waiting period expires...*”.

(al-Baqarat:235)

In short, there are 22 differences in the translation of *La al-Nahiyat* made by the TPAR and the TFZQ. These differences in *La al-Nahiyat* depend on the verbs that come after it, which lead to the meaning of prohibitiveness.

#### *Accuracy Analysis of the Prohibitive Verses*

In order to attain the third objective of this study, the researchers have conducted a survey among the Arabic-language experts, by which the responses yielded will answer the third research question. This questionnaire has included the part of the data found in this study. This questionnaire has been formulated by using the five-point Likert scale so that the level of accuracy can be assessed by the selected Arabic-language experts. To get a more detailed picture of the questionnaire, the researchers have attached it in the appendix of this study.

The following Likert scale has been used to measure the level of accuracy of the translation of the prohibitive verses. The scale used is as follows:

- 1 Most Inaccurate
- 2 Incorrect
- 3 Less Accurate
- 4 Exactly
- 5 Most Accurate

#### *Level of the Translation Accuracy of the Prohibitive Verses*

Table 3 below displays the results of the survey to explore the level of accuracy of the translation of the prohibitive verses made by the two books of the Malay translation of the Quran that have been studied.

Table 3

*Level of the Translation Accuracy of the Prohibitive Verses*

NO.	DATA	TPAR					TFZQ				
		1	2	3	4	5	1	2	3	4	5
1	لا تفسدوا	-	-	40%		-	-	-	-	40%	
2	ولا تلبسوا	-	-	10%	30%		-	10%	20%		-
3	ولا تعثوا	10%	10%		10%	30%	-	10%	20%		-
4	لا تضارّ ولدة	-	20%	-		20%	-	-		30%	20%
5	ولا تعزموا	-	30%	20%		-	-	-	20%	30%	
6	لا تبطلوا	-	-	20%			-	-	30%		20%
7	ولا تيمموا	-	-	20%		20%	-	-		20%	
8	ولا تحمّلنا	-	10%			10%	-	-	-	30%	
	<b>Total of the Highest Percentage</b>	-	-	<b>2</b>	<b>6</b>	<b>2</b>	-	-	<b>2</b>	<b>3</b>	<b>4</b>

According to Table 3 above, the data extracted from Chapter al-Baqarāṭ have been categorised as the prohibitive verses that have seen the presence of *La al-Nahiyat*. The first prohibitive verse is “لَا تُفْسِدُوا”, translated by the TPAR as “*Janganlah kamu membuat bencana*” in Malay or “*Do not make mischief*” in English. The TFZQ however has translated the same phrase as “*Janganlah kamu melakukan kerusakan*” in Malay or “*Do not destroy*”. Based on the analysis, it has been found that the translation made by the TFZQ has a higher percentage than the translation suggested by the TPAR on a scale of 5, which means the most accurate. This is because most of the Arabic-language experts have suggested that the TFZQ translation of these prohibitive verses is ranked the highest accuracy level. As for the TPAR translation, the Arabic-language experts have opined that the translation is only deemed accurate.

Nevertheless, the second prohibitive verse, which is “لَا تَلْبَسُوا”, translated by the TPAR as “*Janganlah kamu campur adukkan*” in Malay or “*Do not mix up*” in English, and translated by the TFZQ as “*Janganlah kamu kelirukan*” in Malay or “*Do not confound*” in English, shows that the opposite has occurred. This is due to the fact that the Arabic-language experts have mutually agreed that the translation made by the TPAR on the phrase is the most accurate one compared to the translation made by the TFZQ. This can be proven by a higher percentage placed on Scale 5 for the TPAR translation and Scale 4 for the TFZQ translation.

In the third prohibitive verse, which is “لَا تَعَثُوا”, translated by the TPAR as “*Janganlah kamu merebakkan*” in Malay or “*Do not spread*” in English, and translated by the TFZQ as “*Janganlah kamu menceroboh*” in Malay or “*Do not trespass*” in English, the Arabic-language experts have not voted the translation from the TFZQ as the most accurate one as they have considered this translation as just being accurate. However, it has been revealed that 30 per cent of the Arabic-language experts have preferred the TPAR translation as the most accurate one. Conversely, 40 per cent of them have considered that this translation is not accurate. All in all, it can be concluded that the TFZQ translation is more accurate due to its high percentage (70 per cent) and ranked at Level 4.

The fourth prohibitive verse, which is “لَا تُضَارَّ”, translated by the TPAR as “*Janganlah menjadikan seseorang ibu itu menderita*” in Malay or “*Don't make a mother suffer*” in English, and translated by the TFZQ as “*Janganlah seseorang ibu dijadikan menderita*” in Malay or “*No mother should be harmed*” in English, shows that both translations have the same percentage (20 per cent) and are ranked 5 on a scale. Nevertheless, the TPAR translation has a relatively

higher percentage (60 per cent) on Scale 4, compared to the TFZQ translation with only 30 per cent. This shows that the TPAR translation of this prohibitive verse is more accurate than the TFZQ translation.

The fifth prohibitive verse, which is “لَا تَغْرَمُوا”, translated by the TPAR as “*Janganlah kamu menetapkan dengan bersungguh-sungguh*” in Malay or “*Do not consummate*” in English, and translated by the TFZQ as “*Janganlah kamu berazam*” in Malay or “*Do not determine*” in English, also shows that the translation made by the TFZQ has been chosen by the Arabic-language experts as the most accurate translation considering its high percentage (50 per cent). Meanwhile, they have considered the TPAR translation as accurate since the percentage on Scale 4 shows the highest value of 50 per cent.

In the sixth prohibitive verse, which is “لَا تُبْطِلُوا”, translated by the TPAR as “*Jangan rosakkan*” in Malay or “*Do not nullify*” in English, and translated by the TFZQ as “*Janganlah kamu menghapuskan*” in Malay or “*Do not destroy*” in English, it has been found that the translation from the TPAR has a higher percentage (40 per cent) than the translation from the TFZQ (20 per cent) on Scale 5. This clearly shows that the TPAR translation of this example is more accurate than the TFZQ translation.

The seventh prohibitive verse, which is “لَا تَيَمَّمُوا”, translated by the TPAR as “*Janganlah kamu sengaja memilih*” in Malay or “*Do not deliberately opt*” in English, and translated by the TFZQ as “*Janganlah kamu sengaja mencari*” in Malay or “*Do not deliberately seek*” in English, also shows a higher percentage on Scale 5 by the TFZQ translation (40 per cent) compared to the TPAR translation (20 per cent). This means that the TFZQ translation is more accurate than the TPAR translation when translating the prohibitive verse.

Last but not least, the eighth prohibitive verse, which is “لَا تُحْمَلْ”, translated by the TPAR as “*Janganlah engkau pikulkan*” in Malay or “*Do not lay upon us*” in English, and translated by the TFZQ as “*Janganlah engkau bebankan*” in Malay or “*Do not over-burden us*” in English, clearly shows the mastery of the TFZQ translation with a high percentage (70 per cent) at Scale 5. This denotes that the TFZQ translation has the most accurate translation. While for the TPAR translation, Level 4 has been selected by the Arabic-language experts for the translation of the prohibitive verse, which is evident why the TFZQ translation has been considered to be more accurate than the TPAR translation.

In general, the translation of the prohibitive verses in the book of *tafsir* titled *Tafsir Pimpinan Ar-Rahman* has been ranked Level 4, which shows the accurate meaning. Meanwhile, the translation of the prohibitive verses in the translation of *Tafsir Fi Zilal Al-Quran* has been ranked Level 5 based on the frequencies of the highest percentages displayed in Table 3 above. In addition, the translation of the prohibitive verses has not been ranked Level 2. In fact, only a few percentages foreshadowing the accuracy of the translated prohibitive verses have been positioned at Level 3. This clearly demonstrates that the translation of the prohibitive verses made by both books of *tafsir* is almost accurate according to the Arabic-language experts.

## Discussion

Quran translation is a translation activity that warrants deep scrutiny and expertise in an array of complex branches of disciplines related to the Quran, including the excellent command of the Arabic language. This is because the verses of the Quran are not of the same level compared to those lines in Arabic works or poems, be they from either classical or contemporary textual sources, despite their renowned complexity in syntax, vocabulary, rhyme, and writing style. The language used in the Quran is relatively much more advanced

and intricate to translate in comparison to any ever-written texts on the surface of the earth. According to Yusoff and Damit (2014), the language used in the Quran is far different and more distinctive than any other languages used in human works. Therefore, Arabic-language knowhows and skills alone are not enough to carry out Quran translation well as there are other indispensable knowledge and disciplines of the Quran that need to be well-versed and comprehensively acquainted with.

This study has involved a comparison and contrast between the two translations of the Quran with different years of publication. Thus, there have been likely some improvements made by both the TPAR and the TFZQ. That being said, there are existing similarities in the translation of the prohibitive verses. If examined comprehensively, the similarities that exist between these two translations involve the verbs that carry basic and clear meanings. For instance, the translation of the plural, male, prohibitive verb “لا تأكلوا” has been based on the verb conjugated from the singular, male, simple-past-tense verb “أكل”, which means “ate”. Hence, there is no difference in translation here because the verb per se does not carry multiple meanings.

However, the opposite is true of the differences between the two translations. Typically, the words that have made translation different, as seen in the two books of *tafsir*, have been due to the fact that those polysemous words have different meanings and connotations in the Malay language used for translation. For example, there is a difference in the translation of the plural, male, prohibitive verse “لا تقربوهن”, of which the root word for the singular, male, simple-present-tense verb is “قرب”, which means “*telah hampir*” in Malay or “*stayed close*” in English, according to the TPAR, and “*telah dekati*” in Malay or “*approached*” in English, as translated by the TFZQ. This is the reason why the translation of those prohibitive verses made by the TPAR and the TFZQ is different, in a way, as it has been based on the use of the different vocabulary, which shows the diversified, unique ways of translation and the manifestation of the rich Malay word repertoire in Quran translation.

Based on the results of this study, it has also been discovered that the translators have used semantic translation and its aspects to translate the prohibitive verses found in Chapter al-Baqara. However, the addition of words has also been required by the translators to translate the prohibitive verses that have deeper and more profound meanings so that these translations can be more intelligible and graspable by the readers.

## Conclusion

In a nutshell, based on the findings of the study and discussion above, it can be deduced that there are 23 similarities in the translation of the prohibitive verses in Chapter al-Baqara that exist in both the TPAR and the TFZQ. In the meantime, there are 22 differences found in the prohibitive verses with different translations in the TPAR and the TFZQ. This shows that the method used by both translations of the prohibitive verses is consistent based on the similarities that exist between the two. In addition, the results of the translation-accuracy analysis have also shown that precision in translation for most of the prohibitive verses assessed by the Arabic-language experts is at Levels 4 and 5.

The researchers would like to suggest that future studies are to be conducted on the translation of prohibitive verses from various chapters of the Quran according to other translation theories, such as pragmatic- and semantic-translation approaches. This is because studies alike can give a different and more extensive view on the principles of Arabic translation, especially in Quran translation.

Translation elements in the field of language and linguistics play an important role from the theoretical and contextual aspects that contribute significantly to the understanding of linguistic and cultural dynamics. A theoretical contribution that includes the development and refinement of translation theory, explaining the complex processes involved in the transfer of meaning across languages. Scholars explore various approaches, especially in the translation of the Qur'an, such as equivalence theory, descriptive translation studies, and semantic translation theory.

Contextually, research in translation transcends linguistic boundaries to address sociocultural, political and historical aspects. Translation studies examine the impact of translation on society and investigate how it shapes and reflects cultural identity. Moreover, the contextual contribution of translation research is evident in exploring modern languages and examining how translation can be influenced and influence other languages. By delving into these theoretical and contextual dimensions, research in the field of translation enriches the understanding of language, culture and communication in an increasingly interconnected global context.

### References

- Mustafa, I. (1960). *Mu'jam Al-Wasit*. Matba'at Misr.
- Kamus Dewan Edisi Keempat. (2015). Dewan Bahasa dan Pustaka
- Yacob, Y. Z. H. (2000). *Tafsir Fi Zilalil Qur'an, Di Bawah Bayangan Al-Quran*. Kuala Lumpur: Pustaka Aman Press Sdn. Bhd.
- Basmeih, S. A. (1998). *Tafsir Pimpinan Ar-Rahman Kepada Pengertian Al-Quran*. Kuala Lumpur: Darul Fikir.
- Al-Zuhaili, W. (1986). *Usul Al-Fiqh Al-Islami*. Damsyik: Dar Al-Fikr.
- Al-Amidi, A. H. A. (1985). *Al-Ihkâm fi Ushûl al-ahkâm*, Juz 4. Beirut: Dar al- Kutub al-ilmiah.
- Hussin, H., & Latiff, M. H. M. A. (2020). *Perkembangan Penterjemahan al-Quran di Malaysia pada Abad ke 21. e-Proceeding of The 2nd International Conference On Contemporary Issues In Al-Quran And Hadith 2020 (THIQAH 2020)*
- Abdullah, N., & Rahman, L. A. (2019). *Eufemisme Dalam Wacana Terjemahan Makna Al-Quran Ke Bahasa Melayu: Analisis Pragmatik*. *Al-Irsyad: Journal Of Islamic And Contemporary Issues*, 4(1), 39-56.
- Abdullah, N. (2015). *Tarjamah al-Dalalaat al-Majaziyyah al-Qur'aniyyah: Dirasat Tahliliyyah li Asaliib al-Tarjamah fi al-Tarajum al-Malayuwiyyah al-Fardiyyah*. Disertasi Doktor Falsafah (tidak diterbitkan). Universiti Islam Antarabangsa Malaysia. Kuala Lumpur.
- Rahman, L. A., & Abdullah, N. (2021). *Realiti dan Isu Terjemahan Al-Quran kepada Bahasa Melayu: Sorotan Kajian Lepas*. *e-PROCEEDINGS International Language and Education Conference 2021 (iLEC'21)*
- Yusoff, B. M. R., & Damit, S. A. (2014). *Procedia - Social and Behavioral Sciences* 134: 283 – 290