CHAPTER I

INTRODUCTION

This chapter includes the background of the study, research problem, research objective, significance of the study, scope and limitation, and definition of key term.

1.1 Background of the Study

Semantics is one of the linguistics field concerned with the study of meaning in language. Semantics has defined as the study of how languages organize and express meanings. The term of semantics is from Greek: *sēmantikos*, means "sign" or "signficant". Like Löbner (2002) and John Lyon (1968) Stated that semantics is the part of linguistics that is concerned with meaning. Semantic can be defined as a science of the significance or meaning and it is one of three types of analysis of language: phonology, grammar and semantics. In analyzing semantics, the researcher must realize that language is unique and have a relationship with the culture. So the analysis of a language is just valid for that language only. And it cannot be used to analyze other languages. Because language is a cultural product. Thus the meaning of a word can be different or have other feel of meaning.

Text is the main object in the semantic. When we are dealing with the text, then we will find the two elements of the builder, the author and the reader. A text

has no meaning if there is no author as meaning the sender. And readers as meaning the recipient (receiver) of the author. Besides, as the recipient of meaning, "the reader must give meaning both" to the text. In this position the reader as an interpreter of the meaning

As a text, the Al Quran has been include in the study of semantics. Al-Quran as a holy book not only contains a collection of verses of the literary Arabic that has beautiful language, but also as Muslim's way of life. To become a guidance of life, Muslims need to interpret the Qur'an in order to be used every day in life. Al-Quran is a miracle of almighty Allah revealed terrible through his messenger that mankind can examine the contents of Al-Qur'an carefully and of course with the right understanding, in accordance with the orders of god and Prophet Muhammad advice. Every Muslim is no doubt about the contents of Al-Qur'an, because in verse, Allah said that this book will be maintained the authenticity and sanctity of Al-Qur'an:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ ۝

"We have, without doubt, sent down the Message; and we will assuredly guard it (from corruption) "(QS. Al-Hijr: 9).

Wrong understanding in Al-Qur'an can cause a distorted interpretation of the true value. An understanding of the text and context of the Qur'an is very diverse and varied. Various language in the sense that the true language or in the sense of sign

language as contained in the universe. Nature actually is the most concrete manifestation of revelation at once abstract. Concrete in the sense that it seems real. But be abstract in rates is likely to be understood. Because anyone can "translate" nature differently according to their knowledge levels.

Translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). Based on Larson (1984) translation is transferring the meaning of the source language into the receptor language. This is done by going form the form of the first language to the form of a second language by the way of semantic structure. It is meaning which is being transferred and must be held constant. Certainly, translation has an important role in disseminating knowledge and increasing understanding between nations and cultures. However, besides of its importance, translation is very difficult work. The problem arises when the translator sets the methodology or the technique of translation, whether the translation should base on the source or the target language, be faithful or beautiful, literal or free

These problem have been bugging translator for years. It is not easy to capture the same meaning when translating between two completely different languages. For example the translation of an English Idiom "*time is money*" into Arabic language. In Arabic language, this idiom translated into *"al-waktu kassayfi"*. There is a different word structure between the source language (SL) and target language (TL). Like Nida and Taber (1982) in his book, he stated that every language processes certain distinctive characteristics which give it special

character. It means that the process of translation requires more understanding about the source and the target language.

Interpretation with different backgrounds and disciplines an interpreter is used, indicate that the text of Qur'an has been so global and can be decoded with a variety of conditions and situations that are developing. For this reason the writer are interested in the works of the Qur'an English translation, especially those considered difficult to understand. So, the writer analyze English translations of the holy Qur'an from the famous scholars in accordance with the material covered. Whereas, the previous study which related with this research is the research that was conducted by Siti Kurrotullaini (2008), thesis from Letter and Humanities Faculty, UIN Syarif Hidayatullah Jakarta. She is discusses Semantic in the Quran surah al-Qadr, al-'Alaq and al-ikhlas translated by Hamka and Mahmud Yunus. But, semantics analysis of Holy Qur'an English translation which compare Maulawi Sher Ali and Dr. Mohsin Khan only on this research.

In this discussion the writer selected two profiles of scholars who translated the holy Qur'an into English, they are, Maulawi Sher Ali and Dr.Mohsin Khan. For example, the differences in translation by Maulawi Sher Ali and Dr. Mohsin Khan in the Qur'an, it is on the part 4th surah Adh-Dhuha:

$$\text{وَلَلْأَخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾}$$

In the Holy Qur'an translated by Dr. Mohsin Khan: *"And indeed the hereafter is better for you than the present (life of this world)."* And then Maulawi Sher Ali has different translation, he state: "*Surely every hour that follows is better for thee than the one that precedes"*

Based on the facts above, the writer are interested to analyze the meaning contained in the surah Adh-Duha and Ash-Sharh. By comparing the English translation of the holy Quran by Dr .Mohsin Khan and Maulawi Sher Ali. Therefore, the author makes a thesis under the title"*Comparative Analysis of Dr. Mohsin Khan and Maulawi Sher Ali's Translation Surah of Adh-Dhuha and Ash-Sharh.*"

1.2 Statement of the problems

Referring to the background of the study, the research question are formulated to identify Semantics in the holy Qur'an English translation surat Ash-Shams and Ad-Dhuha as follow:

1. What are the similarities meaning of translation used by Maulawi Sher Ali and Dr. Mohsin Khan in Al-Quran English Translation?

2. What are the differences meaning of translation used by Maulawi Sher Ali and Dr. Mohsin Khan in Al-Quran English Translation?

1.3 Objectives of the Study

The objectives of the study is answer the above mentioned questions. In the other words, this study aimed to:

1. Give understanding about similarities meaning of translation used by Maulawi Sher Ali and Dr. Mohsin Khan in the Quran English Translation

2. Give understanding about differences meaning of translation used by Maulawi Sher Ali and Dr. Mohsin Khan in the Quran English Translation

1.4. Significance of The Study

The result of the research is expected to have two benefits. The first, theoretically, the result of the research will show the clear description about techniques of semantics translation in English translation of the holy Qur'an. This research also adds some literary insight in semantics translation, especially in translating the holy Qur'an. And then the second, practically, the result of this research improves knowledge of understanding meaning in English translation of holy Qur'an and the result also could be used by other researchers as one reference of the study.

1.5 Scope and Limitation

In this research, the writer used English translation of holy Qur'an surah Adh-Dhuha and Ash-Sharh translated by Maulawi Sher Ali and Dr. Mohsin Khan as the main object of this research. And this research inspired by Siti Kurrotullaini (2008), thesis from Letter and Humanities Faculty, UIN Syarif Hidayatullah

Jakarta. She is discusses Semantic in the Quran surah al- Qadr, al-'Alaq and al-ikhlas translated by Hamka and Mahmud Yunus. But, semantics analysis of Holy Qur'an English translation which compare Maulawi Sher Ali and Dr. Mohsin Khan only on this research. Because problems in translating especially on holy Qur'an for writer is very interesting and also challenging. So, the writer use other books or articles that can be used to be references or some data in the library related to writers' analysis such as *Teori Penerjemahan* (A Handbook for Translator) written by Rudi Hartono and *Rasionalisasi Tuhan: Membaca Allah dengan Semantik* written by Thoriqul Haq.

1.6 The Definition of Key Term

To avoid misunderstanding on what is discussed in the thesis, the writer provides definitions of some important terms.

1. The Holy Al Qur'an

It is Arabic speech of Allah that was revealed to the Prophet Muhammad, both in word and in meaning during his life in Mecca and Medina**.** It is collected between the two covers of the *mushaaf***,** was narrated in *mutawaatir* chains**,** and is a challenge to humankind**.**

2. Surat *Adh-Dhuha*

Surah Ad-Dhuha (الضحى) is the 93rd surah in the Qur'an consisting of 11 verses. This surah is a *makkiyah* and was revealed after the surah *al-Fajr* and before Surat *Ash-Sharh*.

3. Surat *Ash-Sharh*

Sūrat *Ash-Sharh* "*The Sun*" is the 94th surah of the Qur'an with eight verses. This surah is Makkiyah and was revealed after Surah Adh-Dhuha and before surah At-Tin.

4. Semantics

Semantics is the sub discipline of linguistics concerned with the analysis and description or literal meaning of linguistic expressions.

5. Translation

Translation is the process and result of transferring a text from the source language into the target language or Translation is the process of translating words or text from one language into another.