#### **CHAPTER IV**

## FINDINGS AND DISCUSSIONS

This chapter presents the findings and discussions result of the data analysis that connected with the answer of the research problems in chapter l. The explanation of lexical semantic in the Quran English translation used by Dr. Mohsin Khan and Maulawi Sher Ali in Surah Adh-Dhuha and Ash-Sharh when they were translating Arabic into English delivered into two parts.

## 4.1. Findings

Based on the data analysis the writer found the types of lexical semantic translation and its meaning which exists in translated text of surah Adh-dhuha and Ash-Sharh translated by Dr. Mohsin Khan and Maulawi Sher Ali. The findings are presented as followings.

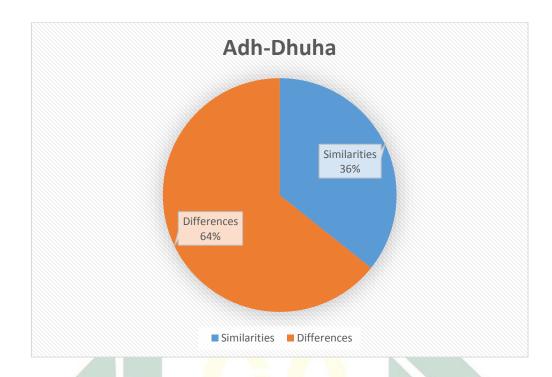


Figure 4.1

Figure 4.2 above shows the similarities and the differences meaning translation used by Dr. Mohsin Khan and Maulawi Sher Ali in surah Adh-Dhuha. The researcher finds 14 words lexical semantic translation both two translator. There are 5 words translation that have similarities meaning and 9 words that have differences meaning in surah Adh-Dhuha.

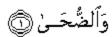


Figure 4.2

Figure 4.2 above shows the similarities and the differences meaning translation used by Dr. Mohsin Khan and Maulawi Sher Ali in surah Ash-Sharh. The researcher finds 9 words lexical translation both two translator. There are 5 words that have similarities meaning and 4 words that have differences meaning in surah Ash-Sharh.

## 4.1.1. The Similarities Meaning Elements of Surah Adh-Dhuha

## Sample 1 datum I



By the growing brightness of the forenoon, (Maulawi Sher Ali)

By the forenoon (after-sunrise); (Dr. Mohsin Khan)

In this verse, both two translator translate this verse with lexical semantic translation. The first verse of Adh-dhuha, Allah swt started with the harf qasam (oath) with the waw (عقسم به) and Dhuha (الضحى) muqsamubih its (مقسم به) or the object used to swear. Opinions prevailing among the earlier scholars say that the oath of al-quran with waw contains meaning of glorification of muqsamubih (مقسم به). Ibn Qayyim Al-Jawziyah says that God's oath with some of His creatures shows that He belongs to His great signs of power. The two translator, both Maulawi Sher Ali and Mohsin Khan interpret the word Adh-duha (الضحى) in the forenoon or more precisely as after sun rise. This means that the two translator do not use in a harfiyah translation. As we know that the word Adh-Dhuha among Muslims all over the world for example in Indonesia has been so popular used to perform dhuha prayers that have at least 2 rakaat, 4 rakaat or up to 8 rakaat at around 06:00 to 10:00 am

In this verse Dr. Mohsin Khan translate this verse with lexical semantic, and Maulawi Sher Ali translate this verse with lexical semantic translation also. In this verse, the word Adh-dhuha (الضحى) is generally used in the sense of *something that is clearly visible*. In his commentary Quraish Shihab (2002; 327) describes Adh-dhuha's word is when the sun rises, the light when it radiates by illuminating all directions, at the same time it is not too hot, so it does not cause the slightest disturbance, even the heat gives freshness, comfort and health.

#### Sample 2 Datum III

# مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣

Your Lord (O Muhammad (peace be upon him)) has neither **forsaken** you nor hated you (Dr. Mohsin Khan) Thy Lord not **forsaken** thee, nor He displeased with thee, (Maulawi Sher Ali)

In the third verse both two translator translate this verse with lexical semantic translation. Dr. Mohsin Khan and Maulawi Sher ali interpreted the verse with forsaken. The word (و د عك ) with tasydid there are also those who read it (و (د ع<u>ا</u>ك) without *tasydid*, both derived from the word (و د ع) whose basic meaning is leave. Imam Ahmad recorded from Jundub that he said, "The Prophet became ill, so he did not stand for prayer for a night or two. Then a woman came and said, `O Muhammad! I think that your devil has finally left you.' So Allah revealed tis surah. It is interesting to see the opinion of Ar Aribib al Ashfahani who argues that the word (و د ع) is derived from the word (الد عة) ad-da'ah and interpret it with "the prayer of a traveler. May God ease for him travel difficulties". From here then wadda'a interpreted as congratulations to people who leave a place. Both of the two translator do not have any differences, Dr. Mohsin Khan use a lexical semantic translation and Maulawi Sher Ali use a lexical semantic also. The implication of the selection of words of lexical semantic meaning to those verses, the translator feels more effective, easy to read and understand. And try to avoid excessive reasoning (ra'yu) which is feared will keep the translation from the meaning of the word base.

#### Sample 3 Datum V

And verily, your lord will give you (all i.e. good) so that you shall be **well pleased** (Dr. Mohsin Khan)

And thy Lord will soon give thee and thou will be **well pleased** (Maulawi Sher Ali)

Then the word (فتر ضنى) fatardha, both Dr. Mohsin Khan and Maulawi Sher Ali translate with well pleased. In the al ashri dictionary said radha means happy, pleased, satisfied and willing. Although the word ridho itself is already popular, for example in Indonesia which is a lot of foreign language adopted, especially Arabic. It means that translation with the word likes is a translation with a lexical semantic translation style. The author understands as a translation both using a contextual approach. Ibn Kathir in his tafsir explain that this verse has meaning, in the final abode Allah will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be the River of Al-Kawthar, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest frangrance of musk, as will be mentioned. Imam Abu `Amr Al-Awza` i recorded that Ibn `Abbas said, "The Messenger of Allah was shown that which his Ummah would be blessed with after

him, treasure upon treasure. So he was pleased with that." Then Allah revealed this verse.

#### **Sample 4 Datum VII**



And he found you unaware (of the Qur'an, its legal laws, and prophethood, etc.) and guided you? (Dr. Mohsin Khan)

And He found thee wandering in search for Him and guided thee *unto*Himself? (Maulawi Sher Ali)

In the seventh verse, the translator begins the verse's translation with the word and. Words (3) waw translated here is waw atthaf that actually translated into English enough to be replaced with a comma (,). While Dr. Mochsin Khan and Maulawi Sher Ali translates it with a word and. The author sees a fundamental equation in the application of the word and the interpreter used. The translations used by the translator are absolute literal or apply whatever is contained in the text of the Qur'an without regard to proper English rules. Probably because of the misguided factors that led to the use of the word and in Dr. Mohsin Khan and Maulawi Sher Ali translation. The author argues that this verse is an explanation of the earlier verses as explained by Quraish Shihab, that the sixth verse is the decipitation of a little grace of God given to the Prophet to convince all parties of the truth of God's promise mentioned in the preceding verses.

39

Sample 5 Datum XI

وَ أَمَّا بِنِعُمَةِ رَبِّكَ فَحَدِّثُ 🚳

And proclaim the Grace of your Lord (i.e. the prophethood and all other Graces). (Dr. Mohsin Khan)

And the bounty of thy Lord, proclaim. (Maulawi Sher Ali)

The next similarities meaning both two translators is in the eleventh verse there is no difference. Both translate in a lexical semantic translation. The implication of the selection of words of semantic lexical meaning to the verse, the translation will be more effective and easy to read. And try to avoid rational reasoning (ra'yu) excessive feared will keep the translation from the word base.

#### 4.1.2. The differences meaning elements of surah Adh Dhuha

There is a method equation in the lexical selection of meanings between Maulawi Sher Ali in interpreting the Qur'an with the interpretive method Dr. Mochsin Khan, there are also differences of interpretation between them. The differences are as follows:

Sample 1 datum II

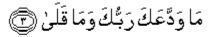
وَٱلَّيْلِ إِذَا سَجَىٰ ٢

And by the night when it is **still (or darkens)**; (Dr. Mohsin Khan)

And by the night when it **becomes still**, (Maulawi Sher Ali)

The word sajaa (سجى) in the second verse Dr. Mohsin Khan uses the word still (or darkens) as the equivalent of the word sajaa , while the translator matches it with a becomes still word. In the dictionary al ashri, the word sajaa (سجى) same with the word (سجى) and (هذا عه) which all means is quiet or silent. Lexically possible the selected equivalent Dr. Mohsin Khan is more correct. While there are scholars who interpret it by coming, and the tone also interprets it by going. According to the author, these two meanings are less precise, the author is more likely to understand it in the sense of translated by Dr. Mohsin Khan. The quietness of the night and its silence came when the darkness had enveloped the whole corner. Ibn Kathir in his tafsir argues that meaning, it settles, darkens meaning, it settles, darkens and overcomes them. This was said by Mujahid, Qatadah, Ad-Dahhak, Ibn Zayd and others. This is a clear proof of the power of the Creat or of this (light) and that (darkness).

#### Sample 2 Datum III



Your Lord (O Muhammad (peace be upon him)) has neither forsaken you nor **hated** you (Dr. Mohsin Khan)

Thy Lord not forsaken thee, nor He displeased with thee, (Maulawi Sher Ali)
The differences translation between Dr. Mohsin Khan and Maulawi Sher Ali in this
verse is in the word (قل) qala. Dr. Mohsin Khan interpret this word with hated. Unlike
Dr. Mohsin Khan, Maulawi Sher ali prefer to use word displeased. The word (قل)

qala in the al-ashri dictionary means hate. Like Quraish Shihab, He has opinion that hate in here is not only ordinary hate, but hate which is interpreted as a very hatred. To the translation by Dr. Mochsin Khan and Maulawi Sher Ali, both of the two authors have difference opinion in translating word (قل) qala. Al -` Awfi reported from Ibn ` Abbas, "When the Qur'an was revealed to the Messenger of Allah, Jibril was delayed from coming to him for a number of days (on one occasion). Therefore, the Messenger of Allah was affected by this. Then the idolators began to say, ` His Lord has abandoned him and hates him.' So Allah revealed this verse.

Sample 3 Datum IV



And indeed the **hereafter** is better for you than the **present** (life of this world).

(Dr. Mohsin Khan)

Surely *every hour* that follows is better for thee than *the one* that precedes

(Maulawi Sher Ali)

In the fourth verse, all translators, translations of Dr. Mochsin Khan translate *al akhirah* and *al uula* with *every hour that follows* and *the one that precedes*. Unlike Maulawi Sher Ali, he translate *al akhirah* and *al uula* with *hereafter* and *the present (life of this world)*. Lexically it can be understood that the word *al akhirah* means the end or after and not always be interpreted as the afterlife. In his commentary Hasbi Ash Shiddieqy notes the option of translation "in the end the affairs of you are better than the beginning". Generally the word *al* 

akhirah when the word is coupled with the word dar or with dar al akhirah which means place of akhirah or afterlife. Then, the word al uula means something first or in the beginning. But the two translators have different perception. Dr. Mohsin Khan prefer to translate it with the word hereafter and the present (life of this world) and Maulawi Sher Ali prefer to translate it with every hour that follows and the one that precedes. It means that without we realize the style of translation at that time is very influential on the mindset of Muslims who are more concerned with the afterlife than the life in the world.

In line with those years there are many outstanding books with theological themes. In contrast to what the author found in the translation of Quraish Shibab. The word *akhirah* and *uula* is defined as the future in the life of the world, Shihab thought that the context of this verse speaks of life related to the absence of revelation at that time. It means that the meaning which is done by Dr. Mohsin Khan is more on the text, not the context in which it is related to the apostle's anxiety because of the length of the revelation that he never received from Allah swt. Likewise with Maulawi Sher Ali, it's just he gives note of the translation option that the author sees as a translation with a contextual approach.

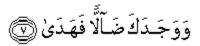
## Sample 4 Datum V

And verily, your lord will **give you (all i.e. good)** so that you shall be well-pleased (Dr. Mohsin Khan)

And thy Lord will soon give thee and thou will be well pleased (Maulawi Sher Ali)

In the fifth verse, Maulawi Sher Ali translates the verse very briefly. The word yu'thi contained in the fifth verse is defined as give without being directed to an object given by Allah to the prophet Muhammad. While the Dr. Mochsin Khan translates it with give you (all i.e. good) as favor in the afterlife. In this context Ibn Kathir argues that the gift of Allah swt is a definite afterlife for the apostle. When the Prophet was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allah, he chose that which is with Allah over this lowly world. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, `O Messenger of Allah! Will you allow us to spread something soft over this straw mat.' He replied "I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.)" At -Tirmidhi and Ibn Majah both recorded this Hadith by way of Al-Mas`udi. At -Tirmidhi said, "Hasan Sahih." Surely what can satisfy the Prophet is Allah Almighty knows.

#### Sample 5 Datum VII



And he found you **unaware** (of the Qur'an, its legal laws, and prophethood, etc.) and guided you? (Dr. Mohsin Khan)

And He found thee **wandering in search for Him** and guided thee *unto Himself?* (Maulawi Sher Ali)

In the seventh verse Maulawi Sher Ali prefer to use grammatical semantic translation and Dr. Mohsin Khan prefer to use lexical semantic translation. The word (غالت dhallan contained in the seventh verse of the Surah Adh-Dhuha. Maulawi Sher Ali matches the word dhallan with wandering in search for Him and Dr. Mochsin Khan matches the word dhallan with unaware. The word (خنال اعنال المالة عنال المالة المال

The term *dalalan* (apostasy) here does not mean "there is no faith, *tauhid* or monotheism, piety and virtue". However, with reference to the above verses and the opinions of many mufasir, this term means "not understanding the secrets of prophethood, certain laws in Islam and other hidden facts". However, after being

appointed as a prophet, the prophet Muhammad mastering all of them with the help and guidance of Allah swt. It can be inferred that the word *dhallan* in various forms means *anything that has not led to the truth*. Every actions or utterances that does not touch the truth is *dhallan*.

#### Sample 6 Datum 8



And He found you **poor**, and made you rich (selfsufficient with selfcontentmen, etc)? (Dr. Mohsin Khan)

And He found thee in want and enriched thee (Maulawi Sher Ali) In the eighth verse, the word (عانات) 'aila is derived from the word (عانات) 'ilah which means poverty. And the word (عانات) aghna 'is derived from the word (غانات) aghna' that used to be translated with wealth or rich. Dr. Mohsin Khan translates it with a word poor. And Maulawi Sher Ali translate it with a word in want. Ibn Kathir in his tafsir argues that the meaning of this verse is "you were poor having dependents, so Allah made you wealthy and independent of all others besides Him.' Thus, Allah combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two Sahihs it has been recorded from Abu Hurayrah that the Messenger of Allah said, (Wealth is not determined by abundance of possessions, but wealth is the richness of the soul.) In Sahih Muslim, it is recorded from `Abdullah bin` Amr that the Messenger of Allah said,

(Whoever accepts Islam, is provided with his basic needs, and Allah makes him content with what He has given him, then he will be successful.)

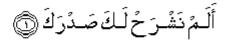
#### Sample 7 Datum IX

Therefore, **threat not the orphan with the oppression**, (Dr. Mohsin Khan)
So the orphan, **oppress not**, (Maulawi Sher Ali)

In this ninth verse, the first and foremost message in this verse is to be kind and keep the feelings of the orphaned. The word (i) taqhar taken from the word (i) taqhar and taqhar yang lexically means taqhar. Maulawi Sher Ali in his translations uses a word of taqhar also means lose others to achieve the goal or prevent the opponent. When further explored then the word subordinate others to achieve their goals and prevent others will mean doing arbitrary. This arbitrary word appears in a word chosen by Dr. Mochsin Khan to match the word taqhar which means threat not the orphan with the oppression. The purpose of God's word in the ninth verse of the letter Adh-Dhuha is to be kind and not to do arbitrary acts against orphans. According to the author, the word taqhar will be read more clearly and not cause confusion when translated with the word of arbitrary action.

#### 4.1.3. The Similarities meaning elements of the surah Ash-Sharh

#### Sample 1 Datum I



Have we not **opened** your breast for you (O Muhammad (peace be upon him)) (Dr. Mohsin Khan)

Have we **opened** for thee thy bosom. (Maulawi Sher Ali)

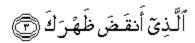
The Surah Ash-Sharh are mentioned in the form of great love and compassion from Allah SWT, the great keeper of the Prophet Muhammad. The first verse refers to God's greatest gift. Kata (نشر ح) nasyarah taken from the word (شرح) syaraha which has the meaning of explanation, exposition, elucidation. And as verb syahara means to demonstrate, to spell out, to explain, to interpret, etc. Both translators translate the word with the word opened and lexically there is no difference in the first verse translation. According to Quraish Shihab if the word nasyarah is related to something material, then the word also means cut or dissect. Whereas if associated with something that is immaterial, then it means to open, give understanding, give peace and the others. Ibn kathir in his tafsir argues the meaning of this verse is, ` have We not opened your chest for you.' This means, ` We illuminated it, and We made it spacious, vast and wide.' This is as Allah says, (And whomsoever Allah wills to guide, He opens his breast to Islam.) (6:125) And just as Allah expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

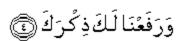
#### Sample 2 Datum II

And remove from you your **burden** (Dr. Mohsin Khan) And removed from thee thy **burden** (Maulawi Sher Ali)

In the second verse, both Maulawi Sher Ali and Dr. Mohsin Khan translates word (وزر) wizra with the word burden. The word wizr in the dictionary means burden.

#### Sample 3 Datum III, IV





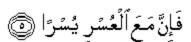
Which weighed down your back? And **raised** high your fame (Dr. Mohsin Khan)
Which had well night broken thy back. And we **exalted** thy name? (Maulawi Sher Ali)

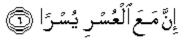
In the third and fourth verses both translators translate very briefly and vividly by choosing a word that is already understood and interpreted lexical semantic and does not violate the intent of the Qur'an. Lexically, the word (وفغ) rafa'a means elevate, both material matters (mountains or hills) such as the letter Al bagarah verse 63 "And (O Children of Israel, remember) when we took your

convenant and we raised above you the mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Mutaqoon." And immaterial as degree and position contained in the letter az-Zukhruf verse 32. Both translators, Maulawi Sher Ali translates the word rafa'a with the word exalted and Dr Mohsin Khan translate with the word raised as rafa'a. Means the immaterial meaning as contained in the letter of Az-Zukhruf verse 32.

In the fourth verse, the author sees the same translation in the word (دكر) dzikr. The dzikr means to present something in the mind, whether spoken orally, aiming to recall what has been forgotten or to establish something that remains in the memory. As Dhikrullah is to remember of God. Dr. Mohsin Khan translate this word with fame, then Maulawi Sher Ali use word name.

Sample 4 Datum V, VI





So verily, with the hardship, there is relief. Verily, with the hardship, there is relief,

(Dr. Mohsin Khan)

Surely there is easy after hardship. Aye, surely there is easy after hardship

(Maulawi Sher Ali)

The equation translation meaning both Dr. Mohsin Khan and Maulawi Sher Ali is in the fifth, sixth and eighth verses. In the fifth and sixth verses

Fa inna ma'a al-'usri yusran, inna ma'a al-'usri yusran.

Normal sentence inna yusran ma'a al 'usri, but emphasized to ma'a al-'usri, so the sentence becomes as above. Al-'usru was read al-'usri because he met ma'a before, while yusrun read yusran because met inna, 'usrun followed by alif lam (ال) became al-'usru. In Arabic it changes from nakirah to ma'rifat which may mean 'usrun / difficulty, al' usru / the difficulty. Then yusrun / relief and al yusru / the relief, so that the meaning of the verse Fa inna ma'a al-'usri yusran, inna ma'a al-'usri yusran / because verily with THE difficulty there is relief. The word al 'usri is called twice, and yusran is also called twice, the Arabic when repeating the word ma'rifat is the same thing, while the repeated yusran word is a nakirah that shows different things. So the word *al-'usri* is called twice but the object one because ma'rifat while the word yusran is called twice the object because nakirah then concluded together one difficulty there are two conveniences. The decipherment in this verse reveals the implicit meaning of just what is written, but both translators, Maulawi Sher Ali and Dr. Mohsin Khan translates with a simple language style and is closer to the source language.

Besides the lexical semantic translation of the word in the verses of the letter, the other equations can be seen in these two interpretive words, both of which describe the verses of the Qur'an in a good and perfect style. Express the meaning of the verse easily and straightforward and involves many socio-cultural problems and overcome them with the point of view of the Qur'an. Both are al Quran translations that many discuss about the life of society. With a focus on the explanation of the Qur'an verse in terms of redaction accuracy. The purpose of the Qur'an revealed to mankind is to provide guidance for human life. With the laws prevailing in society and the progress of human civilization.

In translating the verses of the Qur'an, Maulawi Sher Ali and Dr. Mohsin Khan uses the method of munasabah or harmony. The approach of munasabah or harmony in translating the Qur'an is by using a semantic structural approach existing in the Qur'an. Understanding the content of the Qur'an is not comprehensive will lead to an unfavorable understanding of the problems in social life. Then give rise to the wrong attitude and wrong conclusion as well. The Qur'an should be the guidance and guidance of Allah Almighty to guide man to the truth and be appropriate for all times. Both translators follow the paragraph order as arranged in the Qur'an. For example in interpreting the juz amma, the two translators follow the al-quranic alphabet, then put forward the meaning globally as meant in the verses of the Qur'an.

## 4.1.4. The different elements of Ash-Sharh

## Sample 1 Datum 2

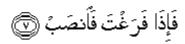
And **remove** from you your burden (Dr. Mohsin Khan) And **removed** from thee thy burden (Maulawi Sher Ali)

The word (وضغنا) wadha'na 'in the second verse is the verb of the past tense or fi'il madhi. This form is intended as an affirmation of the chest of Prophet Muhammad. The word wadha'a itself has many meanings, among others: putting, demeaning, and belittling. interesting that the two translations are different. Dr. Mohsin Khan uses the word remove while Maulawi Sher Ali uses the word removed. The existence of different word election with different connotation in both translations, so that the two translations give different nuances of meaning.

## Sample 2 datum 5 and 6

So verily, with the hardship, there is relief. Verily, with the hardship, there is relief, (Dr. Mohsin Khan)
Surely there is easy after hardship. Aye, surely there is easy after hardship
(Maulawi Sher Ali)

The next difference is in the fifth and sixth verses. In the fifth and sixth verses Maulawi Sher Ali translates by surely there is easy after hard-ship. Exactly same with the translation in the previous verse (fifth verse). While Dr. Mohsin Khan translates the fifth verse with so verily, with the hardship, there is relief, and the sixth verse with verily with the hardship, there is relief. Similarly, Quraish Shihab argues that the Almighty Allah in this fifth and sixth verses intends to explain one of his general and consistent Sunnahs is "every difficulty must be accompanied by ease during which it is determined to overcome it". This proves Him with a clear example of the person of the Prophet. He came alone, challenged and persecuted, until he and his family were boycotted by the polytheists in Mecca, not allowed to trade and not communicate with him and his family. But, finally arrived also ease and way out is expected. The above verses such as stating the ease obtained by the Prophet, as well as the perfection of morality of the Prophet is due to the previous prophet has experienced the peak of difficulty. However, prophet remain patient and optimistic so that comes *sunnatullah* (decree of Allah) namely: if the difficulty has reached its peak then the ease and the solution will surely come.



So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer) (Dr. Mohsin Khan)

And to thy lord do thou attend whole-heartedly (Maulawi Sher Ali)

In the seventh verse there is a slight difference between the two translators, the word (فا نصب) fanshab consists of a series of letters (فا) fa' which is usually translated with the word then and النصب) inshab which is a form of command or fi'il amri of the word (نصب) nashaba which means heavy work. Maulawi Sher ali translates it with attend whole-heartedly to show that both translators provide communicative and easy-to-understand translations. According to Quraish Shihab this nashaba word originally meant to establish something so steady. This enforcement effort is usually done in earnest so that it can lead to fatigue and here the word is used also in the sense of fatigue. The seventh verse of this letter suggests that one must have a busy life. If there is a free time, then it should do the activity. So that every Muslim does not waste time. That is what this seventh verse means.

From the above analysis it can be seen that there is a difference between Dr. Mohsin Khan and Maulawi Sher Ali. The difference both the scholars, Dr. Mohsin Khan and Maulawi Sher Ali is in a different field. Dr. Mohsin Khan as a scholar who moves a lot in education while Maulawi Sher Ali is a scholar known as figh scholars.

Interpreting the verses of Quran Dr. Mohsin Khan is more concise and simple. This is seen in the presentation of his commentary, the interpretation done first by giving the meaning of the verses of the Qur'an, then directly provide a global interpretation, without starting with the explanation of the meaning of the word. By not adding too many notes in his tafsir as if Dr. Mohsin Khan wanted to invite readers to concentrate on dialogue directly with god. While Maulawi Sher Ali in his *tafsir* provides many footnotes or other translation options. Given that explanation, the author argues that what Maulawi Sher Ali is to clarify and facilitate the reader in understanding the meaning of the verses of the Qur'an.

Tafsir al quran by Dr. Mohsin Khan is an al-Quran translation that can make it easier for people to grasp the meaning of Arabic text in the Quran which is believed to possess unique characteristics such as wording, synonyms, and antonyms. A person who translates a language is confronted with diverse choices. Dr. Mohsin Khan in his translation does not explain the art of language and *nahwu*. Dr. Mohsin Khan explains the verses in the proper style of the language. Express some meanings with expressions that are easy and acceptable to the layman. Dr. Mohsin Khan's translation is accompanied by an explanation of very global and complicated verses of the Qur'an. Dr. Mohsin Khan argues that the Quran has a beautiful language with the highest literary level. Then there is no translation in any language that can replace it. The translation of Dr. Mohsin Khan's work is generally made up of commentary books mentioning the names of letters, relating

them to the context of the declaration of the verse (*asbabun nuzul*) and interpreting verse by verse. Dr. Mohsin Khan's translation of language grammar refers to other commentary books from Middle Eastern interpreters in relation to the formation of intrinsic words and meanings.

In the translation of Maulawi Sher Ali does not translate it literally, but is translated by inserting an explanation as intended by the verse or translating it with the implied from the verse. In his translation comes with additional explanation of the word or verses are less clear. The results of the analysis in this chapter can be concluded that the translation of the Quran by Dr. Mohsin Khan with the translation of the Quran translation of the work of Maulawi Sher Ali will be described by writer in the next chapter.