

THE TECHNIQUES USED BY J.M. RODWELL IN TRANSLATING SOME DEFENSIVE VERSES OF THE QURAN FROM ARABIC INTO ENGLISH

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ABSTRAK

Artikel ini membahas teknik terjemahan yang digunakan J.M. Rodwell dalam ayat-ayat Al-Qur'an yang defensif, dengan bahasa Arab sebagai bahasa sumber dan bahasa Inggris sebagai bahasa sasaran. Data yang dikumpulkan adalah ayat-ayat defensif Al Quran, yaitu surat Al Baqarah:190-193, Al Hajj:39, dan Ali Imran:200 beserta terjemahan bahasa Inggrisnya oleh J.M. Rodwell. Dalam penelitian ini, penulis menganalisis makna kontekstual yang terkandung di dalam ayat-ayat tersebut berdasarkan Tafsir Ibnu Kasir dan sejarah Nabi Muhammad. Kemudian penulis menganalisis teknik terjemahan yang digunakan J.M. Rodwell dalam menerjemahkan ayat-ayat tersebut. Teori teknik penerjemahan yang diaplikasikan adalah teori yang diusulkan oleh Vinay dan Darbelnet (dalam Fawcett, 1997) serta didukung oleh teori Molina dan Albir (2002). Hasil penelitian ini menunjukkan bahwa ayat-ayat defensif dalam Al Quran bukanlah suatu perintah untuk memulai perang permusuhan melainkan hanya bentuk pertahanan diri dari serangan musuh dan untuk mempertahankan keyakinan beragama. Rodwell menerjemahkan ayat tersebut dengan menggunakan teknik harfiah, amplifikasi, calque, adaptasi, reduksi, transposisi, kompensasi, dan modulasi.

Kata kunci: *Al Quran, ayat defensive, teknik terjemahan*

ABSTRACT

This article highlights the techniques used by J.M. Rodwell in translating some defensive verses of Quran from Arabic into English. The data are the defensive verses from surah Al Baqarah 190-193, Al Hajj:39, and Ali Imran:200. In this research, the writer firstly analyzes the contextual meaning of the defensive verse which is inspired by Tafsir Ibn Kathir (2009) and the history of the Prophet Muhammad by M. Husain Haikal (2006). Then the analysis focuses on the techniques used by the translator. In analyzing the techniques, there are two main theories used. The main theory is proposed by Vinay and Darbelnet (cited in Fawcett 1997) and the supporting theory is proposed by Molina and Albir (2002). The data analyzed are at word and phrase level. The result of the analysis discovers that the contextual meaning of the verses refers to the command of war which is only permitted to those who are attacked for the purpose of self-defense and defending Islamic ideology. The techniques of translation used by Rodwell in translating them are literal translation, amplification, calque, adaptation, reduction, transposition, compensation, and modulation.

Key terms: *the Quran, defensive verse, techniques of translation*

1. Introduction

In linguistic perspective, every language can be translated into another language. This perspective, however, is not always accepted in the sacred texts translation. A sacred text is "a body of writing held to be the core or received doctrine of a religious belief system (Clarke, 2011)". Every religion must have a sacred text as an absolute guidance for the believers. For

certain religions, translating their sacred text have been a dilemma between the inviolability of the sacred text and the importance to make the sacred text accessible and readily comprehensible to all.

Despite the debate, the effort to translate the Holy Quran, a sacred text of the Muslims, must be undertaken because “fewer than 20 percent of Muslims speak Arabic, so most Muslims can study the text of Quran only in translated version (Walberg, 2007)”. The process of translating Quran has begun after the prophet Muhammad died. The first verse to translate is Fatiha (into Persian) which was rendered by Salman Al-Farasi, one of the prophet dearest companions (Walberg, 2007). Since then, Quran has been translated over decades by many Muslims, even the non Muslims. Readers also have various interpretations on the translations. 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. As Zwemer (1915) said, “the holy Quran has a sense of untranslatable. To imitate its rhyme and rhythm is impossible.” That makes no matter how skillful a translator, s/he cannot translate Quran perfectly. However, to be a Quran translator, the translator must have certain requirements; knowing the Arabic, its nuance and Islam. In that case, the Tafsirs (Quran explanation) from the Muslim scholars or Ulamas are required, like Ibn Kathir’s Tafsir. The writer refers to this Tafsir because the way Kathir interprets Quran is considered better. He interprets Quran by Quran (verse by verse), Quran by Hadith, and the additional explanation by *Salafush Shalih* (the pious man, such as the companions of the prophet Muhammad), also the grammatical view of the original text of the Quran.

2. Background of the Research

There are some translators who have translated Quran into English, such as A.J. Arberry, George Sale, J.M. Rodwell, M.M. Pickthall, Abdullah Yusuf Ali. They come from the different backgrounds and ideologies. The writer chooses the English translation of Quran of J.M. Rodwell because he receives many critics from some Muslim scholars. This is also a quite controversial translation where its dictions and the content are affected by his ideology and his cultural background as a Clergyman and Orientalist. El Rahway (1992) said that “in translating Quran, Rodwell could not comprehend the discourse of Quran which full of great meaning”. Analyzing the techniques used in Rodwell’s translation of some defensive verses of Quran may show us the quality of his translation related to the mistake, misinterpretation, or misunderstanding.

Thus, the writer focuses on analyzing the contextual meaning of the defensive verses

and the techniques used by J.M. Rodwell. The sources of data are surah Al Baqarah: 190-193, Al Hajj: 39, Ali Imran:200 and its translation by Jhon M Rodwell. The theme of the chosen verse is the defensive way in fighting the unbelievers. To analyze the contextual meaning of those verses, it is referred to Tafsir Ibn Kathir (2009) and the history of the Prophet Muhammad which was proposed by M. Husain Haikal (2006). In analyzing the techniques of translation, there are two main theories used. The main theory was proposed by Vinay and Darbelnet (cited in Fawcett 1997) and the supporting theory was proposed by Molina and Albir (2002). The classification of the translation techniques are: borrowing, calque, literal translation, transposition, modulation, equivalence, adaptation, compensation, amplification, description, discursive creation, generalization, linguistic amplification, linguistic compression, particularization, substitution, and variation.

2.1. Identification of the Problem

The quality of Quranic translation must be the main concern. If the translators do not maintain the equivalence and disregard the context, there is a possibility of misunderstanding and misinterpretation of the Quran, for instance in translating the verses of Quran about how to fight against the unbelievers. These kinds of verse are very sensitive because, at present, some religion-based conflicts happen sporadically. Moslems have to apply the teaching of Qur'an and embody its values in their behavior. However, the problem is the readers have low interpretation to Quran in the translated version, both for the ideological and linguistic reasons. This case also raises the question of what type of translation technique is appropriate for this genre.

Watching this phenomenon, the writer is interested in analyzing the techniques used by the translators to translate the Holy Quran, specifically the verses about how Muslims fight against the unbelievers and what should Muslims do in the warlike situation. These kinds of verse are called defensive verses because the commandment about war is allowed in a warlike situation to defense themselves from the attack. The defensiveness may be misinterpreted by some readers if the translators cannot render the command to fight accurately and completely.

2.2. Theoretical Framework

2.2.1. Techniques of Translation

According to Larson (1984), "translation is a change of form or transferring the meaning of the source language into the receptor. Basically, translation is converting a form into another form. The form refers to the actual words, phrases, clauses, sentences, paragraphs which are referred as form of language or surface structure." Newmark (1988)

said that “translation is rendering the meaning of a text into another language in the way that the author intended the text.” Nida and Taber (1982) also argued that “translation consist of reproducing in the receptor language the closest natural equivalent of the source language message , first in terms of meaning and secondly in terms of style.” Therefore, it can be concluded that translation is a way to transfer the meaning from the source language into the target language. If the real meaning cannot be maintained, the translator should find the closest meaning of each term.

There are two main theories of techniques of translation which are proposed by Vinay and Darbelnet (in Fawcett, 1997) and Molina and Albir (2002). Here are the translation techniques derived from the two sources;

1. Borrowing

According to Vinay and Darbelnet (Fawcett, 1977), borrowing means taking the source language word into or form into the target language without translation. Molina and Albir (2002) also defined borrowing as to take a word or expression straight from another language. For example, English borrows *hamburger* and *kindergarten* from German. Borrowed terms also pass into general usage in the fields of technology *hardware* and culture *punk* from English.

2. Calque

Calque is the literal translation of a foreign word at phrase level. For example, the English translation *normal school* for the French *École normale*. It is also often seen in specialized and internationalized fields, such as *quality assurance* of *assurance qualité*.

3. Literal Translation

Literal translation is used when a text can be translated literally with no changes in the target language grammar. For example, the translation from English to Indonesia *I buy a book.* – *Saya membeli sebuah buku.*

4. Transposition

“Transposition is the mechanical process whereby parts of speech or grammatical theory change when they are translated.” This technique includes replacing one word class with another without changing the meaning of the message. For example, *blue ball* in English becomes *boule blue* in French.

5. Modulation

Modulation creates a variation in the message which is obtained by changing point of view. This consists of using a phrase that is different in the source and target languages to convey the same idea. For example, *te lo dejo* is translated into *you can have it in*

English. Another example is in translating the geographical modulation between *enre de Chine* and *Indian ink*.

6. Equivalence

Equivalence is using a term or expression recognized (by dictionaries or language in use) as an equivalence in the target language. It expresses the translated version in the different way, such as in translating idiom or advertising slogan. For example, *They are as like as two peas* into *Se parecen como dos gotas de agua*.

7. Adaptation

Adaptation is replacing a source text's cultural element with one from the target language. For example, *kebab* is translated into *pincho*, or *baseball* for *fútbol*.

8. Compensation

Compensation introduces a source text's element of information or stylistic effect in another place in the target text because it cannot be reflected in the same place as in the source text. For example, the nuance of formality of *tu* and *vous* into English *you*.

9. Amplification

Amplification is used to introduce details that are not formulated in the source text. Footnote is a type of it. Like adding information *the Muslims moth of fasting for Ramadhan*.

10. Description

Description is replacing the term or expression with a description of its form/and function, like *panettone* into traditional Italian *cake eaten on New Year's Eve*.

11. Discursive Creation

Discursive Creation is used to establish a temporary equivalence that is totally unpredictable out of context, like *ruble fish* as *la ley de la calle*.

12. Generalization

Generalization is using a more general or neutral term, like *guichet*, *fénetre* and *devanture* for *window* only.

13. Linguistic Amplification

Linguistic Amplification refers to adding a linguistic element, like *no way* as *De ninguna de las mineras*, instead of using *En absolute*.

14. Linguistic Compression

Linguistic Compression is to synthesize linguistic elements in the target language. This is often used in simultaneous interpreting and subtitling, like *Yes, so what?* becomes *¿Y?* in Spanish, instead of *¿sí, y qué?*.

15. Particularization

Particularization is using a more precise of concrete term, *window* into *guinchet*.

16. Reduction

Reduction is to suppress a source text information item in the target text, like the English *the month of fasting* into *Ramadhan* in Arabic.

17. Substitution

Substitution refers to the change in linguistic elements for paralinguistic elements (intonation, gesture, or vice versa, like the Arabian gesture of 'putting hand on heart' as *thank you*.

18. Variation

Variation refers to the exchange in linguistic or paralinguistic elements (intonation, gesture) that affect aspects of linguistic variation: the changes of textual tone, style, social dialect, geographical dialect to introduce or change dialectal indicators for characters when translating for the theater or the changes in tone when adapting novels for children.

2.2.2. Defensive Verses in the Holy Quran

The 'defensive' term is related to the nature of some verses in the Quran used in the context of war (Ibn Kathir, 2009). This can be proven with the redaction and historical facts of the revelation of those verses. War is only commended when the unbelievers fought the Muslims, then war was allowed to protect them in the defensive battle. When an enemy army attacks, then the Muslims are allowed to fight. However, history mentions that the prophet Muhammad and his companions were very careful in deciding and declaring war. It is only taken to defense faith and secure the Muslim society (Haikal, 2006).against them to defend themselves until the enemy stops the aggression.

According to From the

2.3. Methodology

The writer follows three steps in conducting this study. The first step is collecting data by using observational method with non participant observation technique (Sudaryanto, 1998). The source of data is the original text of the Holy Quran, which is in Arabic, and the English translation by J. M. Rodwell. The writer collected all defensive verses. The next step is analyzing the data by applying the translational identity method with equalizing and differentiating technique (Sudaryanto, 1993). After collected all verses, the writer explores the contextual meaning one by one. This is presented based on *Tafsir* Ibn Kathir (2009). Having explained each verse, the writer analyses the techniques used by Rodwell. Each verse

is divided into words and phrases. The analysis uses Vinay and Darbelnet's theory, which is supported by the theory proposed by Molina and Albir (2002). To present the results of analysis, the writer applies both formal and informal methods introduced by Sudaryanto (1993). In the formal method, the writer presents the analysis by using table and in the informal method, by using the explanatory sentences.

3. Review of Literature

There are three previous studies related to this study on the part of analyzing Quran translations but this study emphasis on the techniques of translation. First, Adnan Abu Mahfouz (2010) investigated the problems and semantic issues related to the nouns in Ali's Quran translation. He said that Ali is failed to convey the meaning pertaining to some nouns. Mahfouz investigated four problems of the semantic issues and suggested the solutions to overcome those issues. The semantic issues are in using a hyponym as an equivalent to a superordinate, in which the target language (TL) actually has an equivalent superordinate; using a superordinate as an equivalent to a hyponym where the TL has an equivalent hyponym; translating by transliteration; and inconsistency. However, this article should not undermine the great job of Ali but a modest contribution to improve the translation.

Then, a research conducted by Reem Al-Salem (2008) also compares and analyzes five translations of the Holy Quran by A.J Arberry, Pickthall, Al-Hilali and Khan, Bewley and Bewley, and Ghali. The aim of this research is to find out the best method in translating Quranic metonymies, through the assessment of the ways metonymy is rendered in five translations of the Holy Quran. The study shows that literal translation is the best method for rendering Quranic metonymies because it maintains both the direct and indirect meanings of the metonymy. The study also stresses the need to use footnotes in Quran translations to provide the background information necessary for bridging the cultural gaps and ensuring the correct understanding of a literally translated metonymy.

There is also a research by Miegrab (in Simms, 1997) discussing the standard of textuality in the translation of Hadith, another sensitive texts to translate. Miegrab discussed how the seven standards of textuality by Beaugrande and Dressler could help attaining appropriate translation of Hadith into English. They are cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality.

4. Analysis of the Techniques Used by J.M. Rodwell in Translating Some Defensive Verses of the Quran from Arabic into English

Some verses of Qur'an which talk about war are not addressed to begin hostilities but they just constitute a defense system of the Muslims. The statement stresses on the self defense, and it is only allowed in a warlike situation when the Muslims are attacked. Although war is allowed in this situation, Allah forbids the excessive and unfair actions to the enemies. The Prophet Muhammad always prioritizes peace in facing the enemies. As Haikal (2006) said, Islam permits war only for the purpose of self-defense and defending Islamic beliefs. However, the Muslims lived in the period of these verses, now and later, keep facing battles and wars. The defense of self-esteem can be summarized in one word, *aqidah* (Islamic creed). For those who understand the value of human being, being more gracious than other living things, *aqidah* is more valuable than wealth or another form of wealth owned by human beings (Haikal, 2006). Hence, this highly valuable thing will be very much protected against disturbance and oppression.

Moreover, the non Arabic speaker should be careful to understand this kind of verse because some translations have made some errors which would lead a Muslim astray. In translating the above verses, Rodwell utilized some techniques; literal translation, amplification, calque, adaptation, reduction, transposition, modulation, and compensation.

The first technique used by Rodwell in this verse is literal translation. For example, in translating the words **وَقَاتِلْ** /waq til / in Al Baqarah:190, which is translated with no change in the target language's grammar into "and fight". The words **وَقَاتِلْ** /waq til / consist of a prefixed conjunction **وَ** /wa/ and an imperative verb **قَاتِلْ** /q til /. Literally, **وَ** /wa/ is translated by Rodwell into "and". It often occurs at the beginning of several verses of the Holy Quran for the sake of a perfect sense but some translators do not translate this word literally or omit it, yet it does not affect the equivalence of meaning. Rodwell also uses literal translation in rendering the word **قَاتِلْ** /q til / into "fight". This imperative verb means 'to fight, to combat, to kill, to battle (against) or to force' (Baalbaki, 1995). This word can be sensitive or negative because the influence of the cultural background or difference in point of view. The word "fight" may be considered as an action of conflict, contradiction, or even killing somebody. Fighting, which is commanded in this sacred text, has been a sensitive issue which is for some people could stimulate conflict. In order to understand the meaning, a thoughtful understanding is required to do the command in the right path.

The second technique used by Rodwell is amplification or paraphrase technique, such as in translating the word /zalim / into “have suffered outrages” which is found in Al Hajj:39. The word /zalim / means ‘being wronged, being oppressed, or being persecuted’ (Baalbaki,1995). It has been said that fight is only permitted to those who have been persecuted in a war. This employs amplification technique where it is expressed in another word retaining the equivalent meaning.

The third technique used by Rodwell is calque, such as in translating the name of place that is stated in Al Baqarah:191 that is *الْمَسْجِدَ الْأَمَّ* /Al-Masjid l- ar mi/. He translates it into “Sacred Mosque”. However, *Al-Masjid l- ar mi* is also a proper name of a sacred and inviolable place of worship and most Moslems prefer to say it in Arabic as sound in Quran. This name of place is translated by Rodwell by using calque where he translates it literally at the phrase level. However, for some terms in the Holy Quran, the translators should use the borrowing technique in order to maintain the prestige of its word.

The fourth technique used by Rodwell is adaptation, such in translating a sacred word *اللَّهِ* /Allah/ into God. Most Muslims reject this translation because they believe that there are no words can substitute *اللَّهِ* /Allah/, even in translation. As the Holy Quran states that Allah is the great name of the Lord of the world. Thus, pure borrowing technique must be used for the word *اللَّهِ* /Allah/. In Islamic theology, *اللَّهِ* /Allah/ is a proper name (*ismul`alam*) and it should not be translated into another language such as into “God” or “Lord” in English. Like the proper name of President Bush is not translated into “*Presiden Semak*” in Indonesian. The concept of Allah in Islam is totally different from the concept of God in other beliefs. As Al-Attas (1995) explained that “in Islamic theology, Allah is absolute name which cannot correspond to the common name God”. However, Rodwell is a non Muslim and he is not a native Arabic. This background may influence his translation of the proper name *Allah*. He uses adaptation technique because the word “God” is familiar or appropriate to the culture of the target language. In translating this sacred book, the translator should know the concept of some sacred words. Rodwell may face a problem with the cultural specific concepts where he chooses the word God which is familiar and can be easily understood by the target language readers. However, Rodwell disregards the concept of the word Allah. The technique of adaptation may be valid but sometimes problematic, especially in rendering the great word of *اللَّهِ* /Allah/, who cannot be replaced with any other languages in the world.

The fifth technique used by Rodwell is reduction, such as in translating the word

/inna/. This word means ‘indeed’ or ‘verily’ (Baalbaki, 1995). In the Holy Quran, the word /inna/ is often used to emphasize the statement and it is also a style of language in Quran. However, Rodwell does not translate /inna/ into English. In other words, he reduces the meaning of the word /inna/. In the context of this verse, Al Baqarah: 190, is the emphasis of the statement that “Allah loveth not the transgression”. If this emphasis is reduced or omitted, the sense of the attributes of Allah can also be reduced in the context of this translation.

The sixth technique is transposition that Rodwell uses in translating لَا يُحِبُّ /lā yu ibbu/ into “loveth not”. Literally, لَا يُحِبُّ /lā yu ibbu/ means ‘do not like’ or ‘do not love’ (Baalbaki, 1995), so Rodwell uses transposition because he changes the position of grammatical structure. Moreover, “loveth not” is the old English term while Rodwell produces it as an eloquent translation of that term.

The seventh technique used is modulation, like in translating the phrase لَعَلَّكُمْ تَفْلِحُونَ /la'allakum tuflih n/ into “that it may be well with you”. However, لَعَلَّكُمْ تَفْلِحُونَ /la'allakum tuflih n/, which is found in Ali Imran: 200, can be expressed literally in English as “so that you may be successful” but Rodwell translates this sentence into “that it may be well with you”. Here, the structure is changed where “be well” should be placed at the end of the sentence.

The eighth technique is compensation. Rodwell uses compensation in translating these words غَفُورٌ رَّحِيمٌ /ghaf rurrah m/ into “Gracious, Merciful” which is found in Al Baqarah: 192. Again, he fails to keep the prestige in translating the name of God. The courtesy in translating the name of Allah is expressed in the most quality, such as in translating الرَّحِيمِ /rah m/ as “the most merciful”. Rodwell makes an effort to relate his translation word to word, however the effort becomes less prestigious. He uses compensation technique here because he expresses those terms in another sense in the target language which are less prestigious. Since Rodwell is a non-Moslem and non-Arabic native speaker, he could have been slipped in understanding the concept of God in Islam. Besides, Rodwell is also slipped in translating /ghaf r/ into “Gracious”, because /ghaf r/ means the oft Forgiving which is different literally with “Gracious”. The most Gracious is the name for الرَّحْمَنِ /arrahman/. Thus, gracious is not equivalent to /ghaf r/. The description of the findings can be seen in the following tables,

Table 1. The Techniques Used by Rodwell in Translating Al Baqarah: 190

No	Source Text	Target Text	Technique of Translation
1	وَقَا	And fight	Literal
2	فِي سَبِيلِ	For the cause	Amplification (Paraphrase)
3	اللَّهِ	God	Adaptation
4	الَّذِينَ يُقَاتِلُونَكُمْ	Those who fight against you	Literal
5	وَلَا تَعْتَدُوا	But Commit not the injustice of attacking them first	amplification
6		-	Reduction
7	لَا يُحِبُّ	Loveth not	Transposition
8	الْمُعْتَدِينَ	Such injustice	Modulation

Table 2. The Techniques Used by Rodwell in Translating Al Baqarah: 191

No	Source Text	Target Text	Technique of Translation
1	أَقْتُلُوهُمْ	And kill them	Literal
2	حَيْ	Wherever /whatever place	Literal and Particularization
3	تَقِفُّ وَهُمْ	ye shall find them	Literal (old use)
4	وَأَخْرَجُوهُمْ	And eject them	Literal
5	أَدْ	They have ejected you	Literal
6	أَفْتِدَا	For civil discord	Amplification
7		Is worse than	Literal
8	أَلْفَتِدَا	Carnage	Literal
9	نُقَاتِلُوهُمْ	Attack them	Literal
10	الْمَسْجِدِ الْأَشْرَفِ	Sacred Mosque	Calque
11	حَتَّى	Unless	Literal
12	يُقَاتِلُونَكُمْ	They attack you	Literal
13	فِيهِ	There in	Literal
14		But if	Literal
15	فَقَاتِلُوهُمْ	They attack you	Literal
16	بِأَقْتُلُوهُمْ	(then) slay them	Literal (reduction)
17	أَلَيْكَ جَزَا	Such is the reward	Literal
18	الْكَافِرِينَ	The infidels	Literal (old use)

Table 3. The Techniques Used by Rodwell in Translating Al Baqarah: 192

No	Source Text	Target Text	Technique of Translation
1		But if	Literal
2	أَنْتَهُوْ	They desist	Transposition
3		Then verily	Literal
4	الله	God	Adaptation
5		Is Gracious	Compensation
6	رَحِيْمٌ	Merciful	Compensation

Table 4. The Techniques Used by Rodwell in Translating Al Baqarah: 193

No	Source Text	Target Text	Technique of Translation
1	وَقَاتِلُوهُمْ	Fight therefore against them	Transposition
2	حَتَّىٰ	Until	Literal
3		No	Literal
4		There be	Literal
5	فِتْنَةً	Civil discord	Paraphrase
6	وَيَٰ	And -	Literal (reduction)
7	الَّذِينَ لِلّٰهِ	The only worship be that of God	Paraphrase
8		But if	Literal
9	أَنْتَهُوْ	They desist	Literal
10		Then let there no	Literal
11	عَدَا	Hostility	Literal
12		Save	Modulation
13	الظَّالِمِيْنَ	Against the wicked	Transposition

Table 5. The Techniques Used by Rodwell in Translating Al Hajj: 39

No	Source Text	Target Text	Technique of Translation
1		A sanction is given	Literal
2	لِلَّذِيْنَ	To those who	Literal
3	يَقُوْا	have taken up arms	Modulation
4	بِأَنَّهُمْ	Because they	Literal (reduction)
5		have suffered outrages	Paraphrase
6		And verily	Literal

Table 5. The Techniques Used by Rodwell in Translating Al Hajj: 39 (Cont.)

No	Source Text	Target Text	Technique of Translation
7	اللَّهِ	God	Adaptation
8	عَلَىٰ نَصْرِهِمْ	To succor them	Literal
9	لَقَدِيرٌ	Is well able	Literal

Table 6. The Techniques Used by Rodwell in Translating Ali Imran: 200

No	Source Text	Target Text	Technique of Translation
1	يَا أَيُّهَا الَّذِينَ	O ye who	Literal
2		Believe	Literal
3	أَصْبِرْ	Be patient	Literal
4		And vie in patience	Literal
5		And be firm	Literal
6	أَوْ	And fear	Literal
7	اللَّهِ	God	Adaptation
8	لَعَلَّكُمْ تَرْضَوْنَ	That it may be well with you	Modulation

5. Conclusion

Having analyzed the data from the Quran translation done by Rodwell, the writer discovers that the contextual meaning of those verses refer to the command of war which is addressed to those who are under attacked and only permitted for the purpose of self-defense and of defending Islamic ideology. Through the analysis of the techniques used by Rodwell in translating some above defensive verses, the writer finds out that there are several techniques used. They are literal translation, adaptation, calque, amplification, modulation, transposition, compensation, and reduction.

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