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Translation of Imperative Verbs in Chapter Al-Baqaratt: A Comparative Analysis

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Abstract

The translation of the Quran has been an uneasy task to perform. The process of translating the Quran demands a level of precision and target-language skills so that the outcome of the translation can be fully benefited by the target audience. Imperative verbs in the Arabic language, for instance, have their own importance in terms of religious practice. Hence, it is sensible to conduct a comparative study to gauge the accuracy of the translation of the imperative verbs used in the Quran. This study aims to highlight the comparison between two (2) works of translation of the imperative verbs in Arabic, namely the Translation of *Tafsir Pimpinan Ar-Rahman* and the Translation of *Tafsir FI Zilal al-Quran*, and identify the level of accuracy of those imperative verbs which have been translated into the Malay language by the translators of the said interpretation manuscripts. To attain these objectives, two (2) research approaches have been employed, which are text analysis and field studies. The latter has been participated by ten (10) linguists who have examined the level of accuracy of the translations. The findings show that there are fifty-two (52) imperative verbs which have been correspondingly translated and seventy-five (75) verbs differently translated. Meanwhile, the results based on surveys denote that many respondents have agreed that the translation of the imperative verbs by *Tafsir FI Zilal al-Quran* has achieved a higher level of accuracy compared to that of *Tafsir Pimpinan Ar-Rahman*.

Keywords: Translation, Imperative Verbs, Comparison, FI Zilal al-Quran, Pimpinan Ar-Rahman.

Introduction

The translation of the Quran into languages has begun since the spread of Islam to the entire world. This has been due to the fact that there is a racial diversity among Muslims worldwide. Having this sacred religion been widely spread, the need to translate the noble text of the Quran into foreign languages has been vital. Scholars have poured their blood, sweat, and tears into this responsibility to spread the teachings of Islam more efficiently. Furthermore, the Quran per se is the holy guide book and the central religious text of Islam which Muslims

must unanimously adhere to, which means that genuine understanding towards the contents of the Quran has to be prioritised. Hence, the Quran translation has to be performed in order to meet this religious requirement. However, the process of translating the Quran has been easier said than done. This is because the procedure demands persistent effort by Islamic scholars and is time-consuming in nature as the Quran has been revealed in the most beautiful and unique language, which is Arabic, and there has been no one who could linguistically defy the beauty of the language of the Quran.

The Quran is the primary source of guidance for Muslims in the course of their everyday lives. The translation of this sacred text requires spot-on methodologies so that it does not violate the meaning the Quran has contained even though, according to Zainol et al (2014), there are scholars who have argued that the interpretation of the Quran does not necessarily entail specific methods and conditions because if it really does, then the chances are that only some people would have the ability to understand the Quran. Generally, any translators who are keen to do translation activities need to utilise various techniques of translation in order to yield relatively good translation results. Nasimah (2015) has stated that, in order to guarantee that the accuracy of the translation of the Quranic text is there, it is recommended that the latest prints of the Quranic translation is more painstakingly scrutinised and thoroughly examined to improve and refine translation results.

In Malaysia, there are several Quranic interpretation books which have been translated into Malay. Among them are the translation of *Tafsir Pimpinan Ar-Rahman* (TPAR) and the translation of *Tafsir Fi Zilal al-Quran* (TFZQ). Both have been translated by two prominent Islamic scholars, namely Dato' Haji Yusoff Zaky bin Haji Yacob and Sheikh Abdullah Basmeih bin Sheikh Muhammad Basmeih, respectively. It has been acknowledged that both interpretations are considered as easy-to-understand kinds of *tafsir*.

However, if these interpretations are attentively scrutinised, the chances are that there are dissimilarities in terms of lexical items employed in both translation manuscripts. Yet, what makes the former different from the latter? This has been the focal point the researchers have sought for. Nonetheless, the researchers have had no intention to neither demoralise nor downgrade the pride and dignity of those translations, what if to claim that the translation of one particular Quranic interpretation is relatively poorer than another. But the researchers have sought to compare linguistically to see whether or not the language used in the translation process is the most proper one, notably Arabic-and-Malay-oriented translations. Hizbullah (2012) has stated that the understanding of linguistic aspects has become a basis for accurate comprehension towards the Quranic text. On top of that, the understanding is reinforced and strengthened by the reasons of the revelation of verses, followed by the description by other verses, prophet sayings, and the descriptions of scholars whose area of expertise is *Tafsir*. Hence, the understanding towards the properly translated Quranic verses would be more effective and convincing.

Therefore, the researchers have selected two (2) reputable interpretation books to study the accuracy of translation and to compare and contrast between the two. This study has been conducted to attain the following objectives:

1. To identify the similarities and differences of Arabic-Malay-translated imperative verbs in Chapter *al-Baqaratt* between the translation of TPAR and TFZQ; and
2. To identify the level of accuracy of Arabic imperative verbs which have been translated into Malay.

The researchers hope that this study does not cause misunderstandings between translators and interpreters of the Quran. Instead, it could be a motivation for them to

constantly study and explore much deeper knowledge in the field of translation. It is expected that the results of this study would trigger new ideas and methods, which could be used in Quran-translation activities, especially in Malaysia, and help translators to carry out translation work better.

Literature Review

Related Studies

Previous studies have shown that some efforts were undertaken for translating Chapter *al-Baqaratt* dan Arabic imperative verbs found in the Quran. Mohd Asmadi Yakob has studied several methodological aspects for the translation of TFZQ authored by Dato' Haji Yusoff Zaky bin Haji Yacob. The study has focused on the methodology of writing and translation. This has brought a clearer perspective to the researchers in understanding techniques used in the translation process of the *tafsir* manuscript. Kadir (2005) has administered a discourse analysis on imperative verbs found in Chapters *al-Anfal* and *al-Taubah*. The study has examined the forms of the imperative verbs available in these two (2) Quranic chapters and touched on the verses containing imperative verbs.

Besides, the language style of *al-Insha'*, which is the primary subject of imperative verbs, has been studied by (Salleh, 1999; Razak, 2012). However, Siti Iqbal Sheikh Salleh has focused her study on the imperative verbs of Chapter *al-Nur* while Ahmad Mubarak on those of common chapters in *Juz* (Section) 30, known as *Muqaddam*, of the Quran. Meanwhile, a study done by Sahrir (2002), entitled "*Imperative Verbs in the Arabic Language: Patterns and Usage*", has focused on the use of Arabic imperative verbs. The study has described in details the concept, characteristics, patterns, and meaning of the Arabic imperative verbs. In addition, he has also conducted a field study pertaining to the use of these Arabic imperative verbs. Based upon his writing, it has been found that there are numerous examples of imperative verbs brought from countless Quranic verses, including the ones taken from Chapter *al-Baqaratt*.

In the meantime, the language style and forms of imperative verbs of the Quran has also been discussed by (Diraz, 1986; Al-Ausiyy, 1988). Both authors have provided examples taken from the Quran. Nonetheless, they have focused less on semantic aspects compared to other authors, like Al-Karim (1997); Al-Muhaimid (2001) who have specifically highlighted their writing on semantics aspects.

In terms of the comparison between translations, there has been a study done by Arieff Salleh Rosman and Mohd Zikri Samngani from Uiversiti Teknologi Malaysia (UTM), entitled "*Perbandingan Metodologi Penafsiran Tafsir Al-Azhar dan TFZQ dalam Surah al-Ra^cdu*". The study has made a list of Malay-translated verses of the chapter as a sample to compare methodologies used by both interpretations. As a result, there are similarities and differences between the methodologies which have been used by the said interpretations. These are among previous studies which the researchers have taken as references.

Arabic Imperative Verbs and Their Translation

Imperative verbs in Arabic are classified as command verbs. According to Salleh (1999), the word 'command' refers to 'order' or 'instruction'. An imperative verb in Arabic is referred to as an action which is impending and performed by an individual who is directed (Maghalasah 1993). In the interim, Al-Ghalayini (1973: 30) has defined an imperative verb as a request to someone to perform an action. There are several patterns of Arabic imperative verbs, apart

from the common imperative-verb forms, as summarised by rhetorical scholars (Al-Hashimi 2005; Al-^cAkubi et al 1993), as follows:

1. Verb of *Mudari^c* with *Lam al-Amr*, such as: *اِتَذَهَبْ* [*litadhab – Pergilah engkau!*];
2. Verb of *Mudari^c* with *La al-Nahiyyatt*, such as: *لا تَذَهَبْ* [*la tadhab – Jangan pergi!*];
and
3. Noun or gerund derived from an imperative verb (*Ism Fi^cI*), such as: *ذَهَاب* [*dhahab – Pergi!*]

In Arabic discourse, a command expression is a term which leads to an instruction from one entity who has a power or a higher position to perform an action (al-Zuhaili, 1986; Zaidan, 1989). Meanwhile, the command meaning of prohibition has been explained by (Al-Razi, 1988). He has described that a prohibition order is a form of order which comes from those who are at a higher position to stay away from performing one particular action or practice. Al-Syatibiy (1991) has been in favour with this thought, stating that a prohibiton is an order to abandon something forbidden or banned.

Hence, it is crystal clear that instructions and prohibitions in both the Arab language and its tradition have been the commands performed by superiors to their subordinates. Meanwhile, in the Quranic context, these imperative verbs are instructions and prohibitions from Allah S.W.T. to His servants. In accordance with this, the researchers have determined to study these two (2) categories of imperative verbs available in Chapter *al-Baqaratt*, but are only limited to commands verbs.

There are several methodologies used by translators when translating Arabic texts. The same goes to the translation of the Quran where some techniques used are summarised as follows:

1. Word-for-Word Translation

This type of translation refers to a translation where each and every word in a particular text is regularly directly translated in order to keep the sentence structure of an original text in terms of its grammatical structures, rhymes, and meanings. This has been described in detail by Muhammad (1979), stating that a word-for-word translation takes place when a translator translates a verb with a verb, a noun with a noun, and a preposition with a preposition in a literal way. Besides, she has further elaborated that the translation also retains punctuations of the original text, for instance, commas, periods, and so on. However, this kind of translation, fondly known as *bi-mithl* or for-like translation, sounds rather impossible to be employed for translating Quranic texts. Ibrahim et al (2013) have also viewed that using this word-for-word translation for translating Quranic texts is inappropriate.

Literal Translation

Sometimes, there are researchers who are baffled and confused with the difference between a word-for-word translation and a literal translation. According to Bakar (2001), translators who use a literal translation may use a word-for-word translating approach, yet they attempt to refine their translation so that it is aligned with the grammatical structure of a target language. Besides, the translators regularly customise the translation with a correct syntax of the target language with the hope that it is up to a standard accepted by native speakers of the language. In the context of the Quranic translation, this translation is called word-for-

word, for-like translation or a bi-dun-mithl translation. This denotes that a literal translation is acceptable in the process of translating the Quran into Malay, but it must only be confined to the agreed interpretation. Though, a literal translation for Quranic texts is only practised for the purpose of learning Arabic (Hanapi, 2003: 34).

2. Free Translation

This translation is not bound to the text of a source language. A Quranic translation with this technique, however, may not be accomplished because the language style of the Quran is linguistically different from the commonly written and spoken Arabic language (Abdul-Raof, 2004: 92). In general, this translation can be divided into two (2) types; dynamic translation and adaptation.

i- Dynamic Translation

According to Nida (1975), this sort of translation is simply recopying pieces of information from a source language to a target language in almost identical and unpretentious forms. Based on the definition, it is clear that Nida has focused only on some important components of the dynamic translation, which are copying information, looking for a form similar to the source language, emphasising on the meaning of the original text, and stressing its style.

ii- Adaptation

This translation is rather free and unconventional compared to the dynamic translation. Using this translation, important contents are extracted from an original text and then translated according to a translator's stance and viewpoint.

In relation to the researchers' perspective, it is believed that a word-for-word translation is a rudimentary technique which is commonly undergone by every and each translator. In a translation process, the first thing a translator needs to do is finding vocabularies that precisely or nearly match original lexical items, word by word. It is done either by writing or sketching what should be translated in the mind of the translator. Then, the translator may choose to either use a literal translation or a free translation on every phrase and sentence of the original text. Based upon a real translation practice, there are basically two (2) divisions of translation, which are direct and indirect translations, displayed in a diagram as follows:

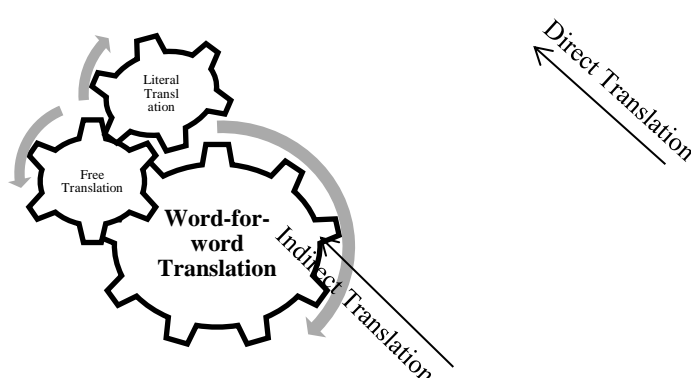


Diagram 1: The translation process which is regularly undergone by translators

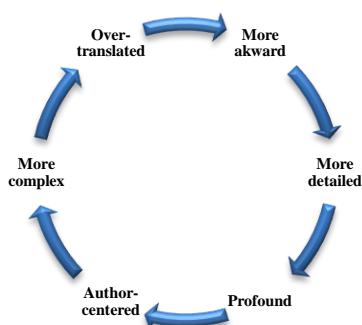
Fundamentally, a precise Quranic translation has to be double-checked with religious textbooks in order to identify causes of the revelation of verses and specified *Shari'ah* methods, which are through a discipline known as *Usul Fiqh*. Therefore, it is evident that the

process of a Quranic translation is a very stringent and strict procedure as it has to be done very carefully and responsibly.

The translation of imperative verbs has been grouped in a discussion of a lexical translation as frameworked in the principles of a translation proposed by (Catford, 1996). Meanwhile, Azman (2014) has recommended that the lexical translation of Arabic prepositions has to be done by looking for lexical items equivalent to those of the original text, for instance, prepositions in a target language must be equivalent to Arabic prepositions, or using other alternatives which help readers to understand, like translating those prepositions with 'helping words', known as *Kata Bantu* in Malay. Meanwhile, a study done on the translation of adverbs (*Kata Keterangan*) and negations (*Kata Nafi*) in the Quran has found that there are many procedures which can be used by translators (Azman et al., 2014; & Fakrulazizi et al., 2015). However, it has been found that translators like to take a safer way by seeking for the closest match to the lexical items of a source language. If there is no match, then other alternatives will be taken out in order to accomplish the translation of that particular word-stock.

In the interim, Ismail et al (2012) have found that the lexical translation of the simple-past-tense verb قال [*qal – berkata*] translated from Quranic texts needs to be refined. They have proposed that the lexical item of قال and its derivatives should be translated by referring to the context of the verse(s) in general. Though, this technique has still been bound to a lexical translation, which means that each lexical element of a target language should be semantically matched with that of a source language. However, if the lexical matches are not found, then translators must locate other alternatives. In the meantime, Idris (2012) has figured out that, in an Arabic translation involving cultural elements, translators may calque any lexical items of a source language which cannot be linguistically illustrated by a target language. This is due to the fact that a semantic meaning brought by a verb is a determinant to the selection of matching words of the target language and the contextual meaning (Goh, 2011).

In this study, the framework of the translation theory used is the Semantic Translation introduced by Peter Newmark (1996). This is because the framework of the semantic-translation theory in the Quranic translation is still relevant due to specific features found in the Quran compared to other manuscripts in general. Grounded on this theory, the researchers have scrutinised and specified a list of imperative verbs based on the principles which have been formulated as below:



Source: Newmark (1994: 62)

Diagram 2: Features of a Semantic Translation

In the interim, this study has also used the term 'lexical meaning' to refer to meanings found in dictionaries. Since the lexical units of every language have their own semantic values, the appropriateness of the semantic translation of this study is truly reasonable. However, it is acknowledged that in any works of translation, deficiencies are barely avoidable due to language and cultural differences (Dickins et al., 2013).

Based on the second objective of this study, the assessment of translation has been able to be worked out by measuring the quality of the imperative-verbs translation found in the Quranic text. According to Awang (2014), an evaluation is typically done on a piece of translation belonging to other people, however, it can be done on their own translation. Dickins et al. have added that an assessment on a translation work is an important practice (2013: 217). In accordance with the aforementioned fact, it is clear that this study itself is an evaluation on translations done by other people based on the viewpoints of several linguists who have mastered Arabic and are the native speakers of Malay.

Methodology

A robust methodology is essential to guarantee that the objectives of this study are attainable, which in return, provides valuable information to the researchers. Fundamentally the study has undergone two (2) phases, which are the comparative analysis to answer the first research objective and the translation evaluation by the Arabic linguists to get some feedback for the second research objective.

Comparative Analysis

Sapar (2011) has stated that Halliday (1970) has proposed that a comparative-analysis technique should cover two (2) vital aspects, which are elaborating before comparing and comparing certain aspects of a language and non-language comprehensively. The first important aspect can only be held when a language system is well-understood, while the second important aspect explains that the comparison may not include the whole element, but only a few elements can be compared. According to Lado (1964), a comparative-analysis technique needs to undergo the following stages:

1. Elaborating features that will be compared;
2. Ensuring that the features are comparable; and
3. Comparing the features by looking at their similarities and differences.

Using the text-comparison analysis, this study has compared and contrasted between two (2) works of Quranic translation, namely TPAR authored by Sheikh Abdullah Basmeih bin Sheikh Muhammad Basmeih and TFZQ by Dato' Haji Yusoff Zaky Yacob. The comparison has focused on the translation of Arabic-Malay imperative verbs found in Chapter *al-Baqaratt*.

This study has involved the selection and collection of data, data comparison, and analysis of data in order to achieve the objectives of the study. A collection of data has been extracted one by one from the translation of Chapter *al-Baqaratt* – the second chapter of the Quran – from both translations. A summary of the number of the imperative verbs available in Chapter *al-Baqaratt* from the two, which have been sorted out and comparatively analysed to figure out their similarities and differences, is displayed in Table 1.

Table 1

Total Number of the Imperative Verbs

Type of Imperative Verb	Total
Three Letters	76
Four Letters	32
Five Letters	15
Six Letters	4
Cumulative Total	127

These types of imperative verbs have been categorised into: 1) root words, also known as basic words; and 2) words with affixes (prefixes and/or suffixes), depending on the rules of Arabic-verb conjugations. In general, Arabic root words are typically composed of three (3) letters. Meanwhile, words with affixes have several patterns described as follows:

No.	Affix	Function
1	One Letter	
	أ (Alif)	<ul style="list-style-type: none"> Shows the meaning of a transitive verb that takes an object
	Shaddah	<ul style="list-style-type: none"> Shows that an action is done repeatedly one after another
	Second Alif	<ul style="list-style-type: none"> Shows reciprocity between two action performers – mutual action done by each of two or more parties towards the other or the others
2	Two Letters	
ان in front	<ul style="list-style-type: none"> Shows a consequence
	ا in front as the first letter and ت as the third letter	<ul style="list-style-type: none"> Shows the after-effect of an action
3	Three Letters	
است in front as the first three letters	<ul style="list-style-type: none"> Shows an act of asking someone/people to perform a deed; applying for, asking for, begging for, appealing for, and requesting

Source: (Wahab, 2011; Ar-Rajihi, 1973)

As the data had been extracted and accumulated by discarding the coordinating conjunctions ف and و, the process of data analysis was initiated. In order to achieve the first objective of this study, the researchers have comparatively analysed both types of the data obtained from the two (2) aforementioned translations by classifying them into two (2) categories, which are similarities and differences. To make it clear, similarities refer to the same lexical items that have been used by both translators of TPAR and TFZQ in translating several verses carrying the meaning of 'command'. In the interim, differences, in this study context, refer to the translation that has used forms of verbs that are different and unlike, which distinguishes one translation from another.

Evaluation of the Translations

This study has been categorised as the attainment and evaluation research. According to Long (2009), this form of study entails viewpoints, knowledge of practice, and so on. For attaining the second objective, the researchers have taken out some of the data collected in order to get the translation evaluated by ten (10) linguists who have expertise in several areas of the Arabic Language, for example, translation, semantics, and applied linguistics. Those linguists are lecturers teaching Arabic and holding a PhD from Universiti Malaya and Universiti Teknologi MARA.

The evaluation performed has been based on the capability of the linguists, which is from the aspects of linguistics and other necessary disciplines. Therefore, the measures used by the linguists could have not been identified by the researchers because the expert evaluation done has been grounded on their own point of views. According to Idid (2002), questions used to uncover the opinions and attitudes of respondents are regularly complicated. Hence, the researchers have designed the survey in the most comprehensive way to conduct the evaluation.

The evaluation has been designed in a table with the Likert Scale for measuring the accuracy level of both translations – TPAR and TFZQ. As the data had been collected, the percentage frequency of the data was calculated and formulated. By doing this, the researchers have been able to examine the accuracy level of those translations basing on the viewpoints of the linguists.

The following Likert Scale has been used for assessing the accuracy level of the translation of the selected lexical items:

- 1 Most inaccurate
- 2 Innaccurate
- 3 Less accurate
- 4 Accurate
- 5 Most accurate

The example of frequency calculation is as follows:

Data 1: 10% of the respondents have selected Scale 3; 30% of the respondents have selected Scale 4; and 60% of the respondents have selected Scale 5.

The result: The accuracy level of Data 1 is at Level 5 since the fact that 60 per cent of the respondents involved have stated that it is eligible to be at such level.

This is how the analysis has been done on the data obtained from questionnaires filled in by the linguists.

Scale	Level	Remark
1-2	Weak	This translation has to be replaced with a more accurate and precise one
3	Intermediate	This translation has to be considered for adaptation to a current situation
4-5	Strong	This translation has to be retained

Research Findings

In brief, the analysis of similarities and differences has been conducted by listing down all the research data in a table form. To analyse the accurate meaning of the command words, the data have been obtained from the questionnaires distributed to ten (10) linguists. Then the said data have been analysed based on the frequency values obtained so that the accuracy level of the meaning of the command words could be evaluated in a numerical form.

Analysis of Similarities

Table 2 below shows the total of the Arabic imperative verbs discovered to have had similarities when translated into Malay by the authors of TPAR and TFZQ.

Table 2: Similarity of the Translation of the Imperative Verbs

Type of Imperative Verb	Similarity
Three Letters	29
Four Letters	15
Five Letters	7
Six Letters	1
Cumulative Total	52

(A) Similarities between the Three-Letter Imperative-Verbs Translations

Appendix A shows the similarities found in the translations of both Quranic interpretations. The similarities have been seen from the aspect of the meaning of 'command' for the three-letter imperative verbs, known as *fi'l Thulathiy*. In general, these imperative verbs have been translated according to their lexical meaning. Both interpretations have used the same approach, which is retaining the meaning of the lexical items without modifying their original forms to translate the imperative verbs. In fact, these repeatedly uttered verbs of Chapter *al-Baqaratt* have also been translated by using the same words.

(B) Similarities between the Four-Letter Imperative-Verbs Translations

These imperative verbs comprise four (4) letters, which have been constructed from the simple-past-tense verbs known as *fi'l ruba'iy*. There are three (3) forms of four-letter verbs, which are أَفْعَلْ (*af'ala*), فَعَّلْ (*fa^{cc}ala*), and فَاعَلْ (*fa^cala*). Appendix B explains the similarities of the translation of the four-letter imperative verbs collected from both translations.

Among the common forms of the imperative verbs used in this chapter are أَفْعَلْ (*af'ala*), فَاعَلْ (*fa^cala*), and فَعَّلْ (*fa^{cc}ala*). If seen from a semantic perspective, these three (3) forms of verbs possess certain meaning patterns. Among the meanings commonly used for four-letter verbs is transitive, known as التَّعَدِيَّة (*at-ta^cdiatt*). Fortunately, both translations have utilised the same meaning pattern for these four-letter imperative verbs.

(C) Similarities between the Five-Letter Imperative-Verbs Translations

These imperative verbs comprise five (5) letters, which have been constructed from the simple-past-tense verbs, namely اِئْتَعَلَ (*ifta^cala*), اِنْفَعَلَ (*infa^cala*), تَفَعَّلَ (*tafa^{cc}ala*), and تَفَاعَلَ (*tafa^aala*). Appendix C displays the similarities of the imperative verbs available in both translations. Those similarities could be seen in several verbs, for instance, the word "اِئْتَقُوا" (*itta^{quu}*), which have been translated into a few forms for several verses where this lexical item, has been found. These forms are orthographically identical and found in both

translations. Among the translations are “*peliharalah*”, “*bertaqwalah*”, dan “*hendaklah kamu bertaqwa*”.

(D) Similarities between the Six-letter Imperative-Verb Translations

The imperative verb constructed from six (6) letters, which has been part of the research data, is the one-and-only verb found in Chapter *al-Baqaratt*, which is *اِسْتَفْعَلْ* (*istaf'ala*). Appendix D shows the similarity between the translations of this imperative verb by both books of translation. It has been found that both translations have used the same phrase for translating the word “*اِسْتَشْهَدُوا*” (*istashhidu*), which is “*hendaklah kamu mengadakan saksi*”. The translation of this verb has added several words to explain the meaning of this Arabic imperative verb. This explains that both translators have done what it takes in order to retain the meaning of that particular Arabic imperative verb into Malay.

Analysis of Differences

In this part, the differences between both translations have also been discussed according to the categories described previously. Table 3 below displays the total number of the imperative verbs that have differences in the translation from Arabic into Malay by both translation books of TPAR and TFZQ.

Table 3: Similarities of the Translation of the Imperative Verbs

Type of Imperative Verb	Difference
Three Letters	47
Four Letters	17
Five Letters	8
Six Letters	3
Cumulative Total	75

(A) Differences between the Three-Letter Imperative-Verbs Translations

These differences have been seen in terms of the dissimilarity of the words used for the translation in Malay by both TPAR and TFZQ. The following table shows the differences in the translation of the three-letter imperative verbs, known as *Fi'l Amr al-Thulathiy*.

Table 4: The Differences of the Translation of the Three-Letter Imperative Verbs

No.	Arabic Imperative Verb	Malay Translation		Verse No.
		TPAR	TFZQ	
1	أَعْبُدُوا	Beribadatlah	Sembahlah	21
2	فَاتُوا	Cubalah buat dan datangkanlah	bawalah	23
3	أَسْجُدُوا	Tunduklah	Sujudlah	34
4	أَذْكُرُوا	Kenangkanlah	Kenangilah	40, 47, 122, 231
5	إِزْهَبُوا	Hendaklah kamu merasa gerun takut	takutlah	40
6	تُوبُوا	Bertaubatlah	Taubatlah	54
7	كُلُوا	Makanlah	Silalah makan	57
8	قُولُوا	Berkata	Berdoalah	58
9	أَدْعُ	Pohonkanlah	Pohonlah	61, 68, 69, 70
10	إِهْبِطُوا	Turunlah	Masuklah	61
11	خُذُوا	Terimalah	Peganglah	63
12	أَذْكُرُوا	Ingatlah	Ingatilah	63, 152
13	قُولُوا	Katakanlah	ucapkanlah	83
14	قُلْ	Katakanlah	Tanyalah	91
15	خُذُوا	Ambilah	Pegangilah	93
16	إِسْمَعُوا	dengarlah	patuhilah	104
17	أَعْفُوا	maafkanlah	maafkan	109
18	إِصْفَحُوا	biarkanlah	ampunkan	109
19	أَرْزُقْ	Berikanlah rezeki	Kurniakanlah rezeki	126
20	إِیْعَثْ	Utuslah	Bangkitkanlah	129
21	كُونُوا	Jadilah	Hendaklah kamu anuti	135
22	قُلْ	Katakanlah	Jawablah	135, 215, 217, 219, 220, 222
23	وَلِّ	palingkanlah	hadapilah	144
24	وَلُوا	hadapkanlah	halakanlah	144, 150
25	وَلِّ	hadapkanlah	halakanlah	149, 150
26	إِحْشُوا	takutlah	Hendaklah kamu takut	150
27	أْتُوا	masuklah	memasuki	189
28	أَذْكُرُوا	sebutlah	Hendaklah kamu berzikir	198
29	أَذْكُرُوا	Ingatlah dengan menyebutnya	berzikirlah	198
30	أَذْكُرُوا	Hendaklah kamu menyebut-nyebut dan mengingat	Hendaklah kamu menyebut-nyebut	200
31	قِ	peliharalah	lindungi	201
32	أَذْكُرُوا	sebutlah	berzikirlah	203
33	سَلْ	bertanyalah	tanyakanlah	211
34	إِخْذِرُوا	Beringat-ingatlah	Hendaklah kamu takutnya	235

35	أَذْكُرُوا	Hendaklah kamu mengingati	Hendaklah kamu menyebut	239
36	إِغْتِثْ	Lantiklah	Angkatkanlah	246
37	أَنْصُرْ	menangkanlah	Tolonglah kami mengalahkan	250
38	أَتِ	terbitkanlah	bawalah	258
39	أَنْظُرْ	perhatikanlah	lihatlah	259
40	صُرْ	kumpulkanlah	jinakkan	260
41	إِجْعَلْ	letakkanlah	letakkan	260
42	أَدْعُ	serulah	panggilah	260
43	اَكْتُبُوا	Hendaklah kamu menulis	Hendaklah kamu catatkannya	282
44	أَعْفُ	maafkanlah	maafkan	286
45	إِغْفِرْ	ampunkanlah	ampunkan	286
46	إِرْحَمْ	Berilah rahmat	rahmatkan	286
47	أَنْصُرْ	Tolonglah kami untuk mencapai kemenangan	Tolonglah kami mengalahkan	286

In the aspect of the three-letter imperative verbs, the translation differences could be seen in three (3) forms. The first form is the use of particle or suffix *-lah* at the end of the Malay-translated imperative verbs. In Malay, this particle plays an important role in displaying the meaning of 'command' in many imperative verbs, for instance, "*tulislah*". This is because, according to Karim et al (2008), the use of this kind of suffix aims to show the politeness of the command itself. The second form of the difference found is the translation of the imperative verbs without the use of particle or suffix *-lah*. This particle has been found to distinguish the work of translation done by TPAR from the one by TFZQ, as displayed in Table 4 above. In the interim, the third form of the difference can be seen from the angle of the semantic translation. Based on Table 4, it has been found that TPAR has used the semantic translation or, in other words, excessively translated the word "فَأْتُوا" (*fa'tu*) in comparison to TFZQ.

(B) Differences between the Four-Letter Imperative-Verbs Translations

The differences in terms of the translation of the imperative verbs comprising four (4) letters are displayed as follows:

Table 5: The Differences of the Translation of the Four-letter Imperative Verbs

No.	Arabic Imperative Verb	Malay Translation		Verse No.
		TPAR	TFZQ	
1	بَشِّرْ	Berilah khabar gembira	Sampaikanlah <i>berita</i> gembira	25, 155, 223
2	ءَاتُوا	Keluarkanlah	Tunaikanlah	43, 83
3	ءَاتُوا	Tunaikanlah	Keluarkanlah	110
4	أَرِ	Tunjukkanlah	Tunjukkan	128
5	أَسْلِمِ	Serahkanlah diri	Islamlah	131
6	بَاشِرُوا	Setubuhilah	Lakukanlah <i>hubungan</i> kelamin	187
7	قَاتِلُوا	perangilah	Hendaklah kamu memerangi	190
8	أَحْسِنُوا	baikilah	Lakukanlah amalan yang baik	195
9	أَتِمُّوا	sempurnakanlah	Hendaklah <i>kamu</i> sempurnakan	196
10	ءَاتِ	berilah	kurniakanlah	200, 201
11	سَرِّحُوا	lepaskan	melepaskan	231
12	مَتَّعُوا	Hendaklah <i>kamu</i> memberi 'Mut'ah'	Hendaklah kamu memberi bayaran saguhati	236
13	أَفْرَغْ	Limpahkanlah	curahkanlah	250
14	تَبَّتْ	teguhkanlah	Kukuhkan	250
15	أَنْفِقُوا	Sebarkanlah	Belanjakanlah	254
16	أَرِ	perlihatkanlah	tunjukkan	260
17	أَنْفِقُوا	belanjakanlah	Infakkanlah	267

In the meantime, Table 5 above shows the differences between both translations in the aspect of the semantic translation. TFZQ, for instance, has used the semantic-translation approach in most examples of translation displayed, compared to those of TPAR. This can be seen in several lexical items containing the meaning of 'command' as illustrated by Table 5. Among them are "قَاتِلُوا" (*qatilu*), "أَحْسِنُوا" (*ahsinu*), and "أَنْفِقُوا" (*anfiqu*).

(C) Differences between the Five-letter Imperative-Verbs Translations

There are several differences in the translation of the five-letter imperative verbs which have been identified, as follows:

Table 6: The Differences of the Translation of the Five-letter Imperative Verbs

No.	Arabic Imperative Verb	Malay Translation		Verse No.
		TPAR	TFZQ	
1	اِنْفُوا	<i>Hendaklah kamu bertaqwa</i>	<i>Bertaqwalah</i>	41, 196, 203
2	تَمَنُّوا	<i>cita-citakanlah</i>	<i>hendaklah kamu bercita-cita</i>	94
3	اِنْقُوا	<i>peliharalah</i>	<i>takutilah</i>	123
4	اِتَّبِعُوا	<i>Turutlah</i>	<i>Ikutilah</i>	170
5	اِبْتَغُوا	<i>Carilah</i>	<i>Carilah kení'matan</i>	187
6	اِغْتَدُوا	<i>Balaslah pencerobohnya</i>	<i>Balaslah dengan pencerobohan</i>	194
7	تَزَوَّدُوا	<i>Hendaklah kamu membawa bekal denganukupnya</i>	<i>Hendaklah kamu mengadakan bekal</i>	197
8	اِغْتَرِبُوا	<i>Hendaklah kamu menjauhkan diri</i>	<i>jauhilah</i>	222

These differences concentrate on the translation approach used, whether the translation of the imperative words into the target language is lengthened or abridged. Based on the observation, it has been found that the translations made by TPAR and TFZQ are almost identical. However, what has distinguished the two is only additional words or phrases used next to the lexical meaning of those imperative verbs. For instance, the word “اِنْفُوا” (*ittaqu*) carries a lexical meaning, which is “*bertaqwa*”. It is evident that both translators have used such word in their translations respectively. However, the TPAR translator has placed some supplementary words or phrases in order to facilitate readers to understand his translation. The same scenario goes to the word “تَمَنُّوا” (*tamannaw*).

(D) Differences between the Six-letter Imperative-Verbs Translations

These differences can be seen in the translation aspect of the imperative verbs constructed of six (6) letters. These verbs translations have been viewed from the perspective of the use of Malay words and phrases in translating *Fi'l Amr al-Sudasiy* available in TPAR and TFZQ, as follows:

Table 7: The Differences of the Translation of the Six-letter Imperative Verbs

No.	Arabic Imperative Verb	Malay Translation		Verse No.
		TPAR	TFZQ	
1	اِسْتَعِيْنُوا	<i>Mintalah pertolongan</i>	<i>Pohonlah pertolongan</i>	45
2	اِسْتَعِيْنُوا	<i>Mintalah pertolongan</i>	<i>Carilah pertolongan</i>	153
3	اِسْتَعْفِرُوا	<i>Beristighfarlah</i>	<i>Pohonlah keampunan</i>	199

Table 7 above displays the differences between the translations of the six-letter imperative verbs made by TPAR and TFZQ. There are only two (2) imperative verbs found under the six-letter category, which are “اِسْتَعِيْنُوا” (*ista'Inu* – uttered twice in Chapter *al-Baqaratt*) and “اِسْتَعْفِرُوا” (*istaghfiru*). The dissimilarity appearing between both translations is

the use of different words, such as “*mintalah*” dan “*pohonlah*”. Nonetheless, these two (2) words are semantically in line with this form of Arabic imperative verb, which carries the meaning of “*طَلَبَ*” (*ṭalaba*) that implies ‘making an appeal or request’. However, the TPAR translator has used the Arabic-originated loanword, which is “*beristighfarlah*”, to translate the Arabic imperative verb “*اسْتَغْفِرُوا*” (*istaghfiru*) – available in Verse 199 of Chapter *al-Baqaratt* – compared to the TFZQ translator who has translated it into “*pohonlah keampunan*”.

Evaluation of The Imperative-Verbs Translations

In order to achieve the second objective of this study, the researchers have distributed questionnaires to ten (10) Arabic language experts. The questionnaire comprises part of the data used in this study. The level of the data evaluation has been categorised as ‘weak’, ‘intermediate’, and ‘strong’.

Table 8: The Results of the Evaluation on the Imperative-Verbs Translations

No.	Arabic Imperative Verb	Tafsir Pimpinan Ar-Rahman (TPAR)					Tafsir FI Zilal al-Quran (TFZQ)				
		1	2	3	4	5	1	2	3	4	5
1	اعْبُدُوا	-	10%	20%	40%	20%	-	20%	20%	30%	30%
2	فَاتُوا	-	10%	20%	30%	40%	-	10%	10%	50%	20%
3	اسْجُدُوا	-	20%	30%	30%	20%	-	10%	10%	40%	40%
4	ادْكُرُوا	-	-	30%	50%	20%	-	-	30%	50%	20%
5	فَارْهَبُونِ	-	10%	-	30%	60%	-	-	50%	40%	10%
6	فَتُوبُوا	-	-	-	50%	40%	-	-	50%	20%	20%
7	كُلُوا	-	-	-	30%	70%	-	20%	40%	40%	-
8	وَقُولُوا	-	10%	20%	30%	20%	-	20%	10%	30%	20%
9	فَادَعُ	-	-	20%	40%	40%	-	-	20%	50%	30%
10	اهْبِطُوا	-	20%	50%	20%	10%	-	-	10%	40%	50%
11	بَشِّرْ	-	-	10%	90%	-	-	-	10%	20%	70%
12	ءَاتُوا	-	20%	10%	50%	20%	-	-	10%	30%	60%
13	وَأَرِنَا	-	-	10%	50%	40%	-	-	40%	30%	30%
14	أَسْلِمُ	-	10%	40%	-	50%	-	-	-	90%	10%
15	بَايِرُوا	-	-	50%	10%	40%	-	-	10%	70%	20%
16	أَنْفِقُوا	-	60%	20%	20%	-	-	-	-	40%	60%
17	وَاتَّقُوا	10%	10%	50%	20%	10%	-	-	10%	40%	50%
18	اتَّبِعُوا	-	-	50%	30%	20%	-	-	-	40%	60%
19	وَنَزَّوْدُوا	-	10%	40%	40%	10%	-	-	20%	30%	50%
20	اسْتَعِينُوا	-	-	-	50%	50%	-	10%	40%	40%	10%
21	وَاسْتَغْفِرُوا	-	10%	10%	60%	20%	-	-	10%	40%	50%
Cumulative Total		1	14	21	19	28	-	9	18	37	19

Table 8 above shows part of the research data generated, representing the existing data available for this study. The first data – the imperative verb “*اعْبُدُوا*” (*u^cbudu*), translated into “*beribadatlah*” by TPAR and “*sembahlah*” by TFZQ – shows that the accuracy level of the two is unidentical. Having observed the most accurate translation, which is rated at Scale 5,

the linguists have opted the TFZQ translation as the most accurate one for the said imperative verb.

The second data, which is “فَاتُوا” (*fa'tu*) translated into “*cubalah buat dan datangkanlah*” by TPAR and “*bawalah*” by TFZQ, the most accurate translation belongs to that of TPAR as selected by the respondents cum the linguists. This is due to the fact that the percentage of the respondents rating the TPAR translation at Scale 5 is higher than that of TFZQ.

In the meantime, the third data “أَسْجُدُوا” (*usjudu*), translated as “*tunduklah*” by TPAR and “*sujudlah*” by TFZQ, shows that the TFZQ translation is preferred by the respondents as the most accurately translated one with the percentage of 40 per cent compared to TPAR with only 20 per cent.

Meanwhile, the fourth data – “أَذْكُرُوا” (*udhkuru*) translated as “*kenangkanlah*” by TPAR and “*kenangilah*” by TFZQ – denotes that both translations have the same accuracy level as voted by the respondents, where 20 per cent of the respondents have rated both translations at Scale 5 (The Most Accurate) and 50 per cent at Scale 4 (Accurate). This shows that the highest percentage belongs to Scale 4 for both translations of the said imperative verb.

The fifth data “إِرْهَبُوا” (*irhabu*), translated as “*hendaklah kamu merasa gerun takut*” by TPAR and “*takutlah*” by TFZQ, shows that the most accurate translation is won by TPAR. This is because 60 per cent of the language experts have chosen the one translated by TPAR as the most accurate one compared to that of TFZQ which has a lower percentage (10 per cent).

The sixth data “تُوبُوا” (*tubu*), translated as “*bertaubatlah*” by TPAR and “*taubatlah*” by TFZQ, shows that the one provided by TPAR is more accurate compared to that of TFZQ since the percentage of Scale 5 for TPAR is higher than that of TFZQ.

In the interim, the seventh data “كُلُوا” (*kulu*), translated as “*makanlah*” by TPAR and “*silalah makan*” by TFZQ, shows that the translation made by TPAR is relatively more accurate in comparison to that of TFZQ. It has been found that a majority of the language experts involved in this study have shown their agreement that the translation by TPAR is the most accurate one as compared to that of TFZQ as there is none of the respondents who has rated the translation at Scale 5.

The eighth data “قُولُوا” (*qulu*), translated as “*berkata*” by TPAR and “*berdoalah*” by TFZQ, shows the same amount of percentage for both translations, with 20 per cent of the respondents rated both translations at Scale 5 (Most Accurate) and 30 per cent at Scale 4 (Accurate) respectively even though the said imperative verb has been differently translated.

Meanwhile, the ninth data “أُذْعُ” (*ud'cu*), translated as “*pohonkanlah*” by TPAR and “*pohonlah*” by TFZQ, shows that the higher percentage (40 per cent) for Scale 5 goes to the translation made by TPAR, compared to the one made by TFZQ with only 30 per cent.

The tenth data “إِهْبِطُوا” (*ihbitu*), translated as “*turunlah*” by TPAR and “*masuklah*” by TFZQ, shows that the translation made by TFZQ has a higher percentage of Scale 5 compared to the one translated by TPAR. This denotes that the translation of the imperative verb made by TFZQ is more accurate in comparison with the one made by TPAR.

On top of that, the eleventh data “بَشِّرْ” (*bashshir*), translated as “*berilah khabar gembira*” by TPAR and “*sampaikanlah berita gembira*” by TFZQ, shows that the highest percentage (70 per cent) of Scale 5 goes to the translation made by TFZQ. Unfortunately, none of the respondents has rated the translation made by TPAR at Scale 5 (0 per cent). This denotes that the translation made by TFZQ is more accurate than the one made by TPAR.

In the meantime, the twelfth data “أَتُوا” (*atu*), translated as “*keluarkanlah*” by TPAR and “*tunaikanlah*” by TFZQ, shows that the latter has the higher percentage (60 per cent) of

Scale 5 compared to the former (20 per cent). This signifies that the linguists involved in this study have selected the translation made by TFZQ over the one made by TPAR for this particular imperative verb.

However, the thirteenth data, which is “أَرِ” (*ari*) – translated as “*tunjukkanlah*” by TPAR and “*tunjukkan*” by TFZQ, shows the other way around. This is because the translation of the former has a higher percentage of Scale 5 compared to that of the latter at 40 per cent and 30 per cent respectively. Hence, it is evident that the translation made by TPAR is more accurate than that of TFZQ.

In the interim, the fourteenth data “أَسْلِمِ” (*aslim*), translated as “*serahkanlah diri*” by TPAR and “*Islamlah*” by TFZQ, shows that the translation of the former is more accurate than that of the latter. This can be seen, based on Table 8, that the percentage of Scale 5 for the translation made by TPAR (50 per cent) is much higher than that of TFZQ (10 per cent).

Meanwhile, the fifteenth data “بَاشِرُوا” (*bashiru*), translated as “*setubuhilah*” by TPAR and “*lakukanlah hubungan kelamin*” by TFZQ, shows that the most accurate translation belongs to TPAR with 40 per cent of Scale 5 compared to the translation made by TFZQ with only 20 per cent. Yet, many language experts have testified that the translation of TPAR is comparatively less accurate, which is rated at Scale 3, while the translation of TFZQ is rated at Scale 4 (Accurate).

The sixteenth data “أَنْفِقُوا” (*anfiqu*), translated as “*sebankanlah*” by TPAR and “*belanjakanlah*” by TFZQ, shows that the translation made by TFZQ has a higher percentage of (Most Accurate) with 60 per cent of Scale 5, however, none of the respondents has voted that the translation made by TPAR is the most accurate one. In fact, most of them have stated that the translation of TPAR is even rated at Scale 2, which is Not Accurate. This, without doubt, shows that the translation of the imperative verb made by TFZQ is more accurate in comparison with the one translated by TPAR.

In the meantime, the seventeenth data “إِتَّقُوا” (*ittaqu*), translated as “*peliharalah*” by TPAR and “*takutilah*” by TFZQ, demonstrates that the translation made by TFZQ is more accurate compared to that of TPAR. This has been proven by the selection made by the linguists in determining the accuracy level of the translation, where it has been found that the percentage of Scale 5 for the translation made by TFZQ (50 per cent) outnumbers the one made by TPAR (10 per cent).

The eighteenth data “إِتَّبِعُوا” (*ittabi'u*), translated as “*turutlah*” by TPAR and “*ikutlah*” by TFZQ, follows the same scenario (low percentage level) for the translation made by TPAR. According to the respondents, the translation made by TFZQ has the higher percentage level (60 per cent) of Scale 5 in comparison with the one made by TPAR (20 per cent). This indicates that the translation of TFZQ is relatively more accurate than that of TPAR.

Meanwhile, the nineteenth data “تَزَوَّدُوا” (*tazawwadu*), translated as “*hendaklah kamu membawa bekal denganukupnya*” by TPAR and “*hendaklah kamu mengadakan bekal*”, shows that the translation made by TFZQ still outperforms the one made by TPAR since the percentage level of Scale 5 of the former is relatively higher than the latter.

However, the twentieth data “إِسْتَعِينُوا” (*ista'inu*), translated as “*mintalah pertolongan*” by TPAR and “*carilah pertolongan*” by TFZQ, shows the other way around. It has been found that the TPAR Malay-translated word has a higher percentage level of Scale 5 (50 per cent) compared to that of TFZQ with only 10 per cent. This signifies that the translation of TPAR is more accurate than that of TFZQ.

The last-but-not-least data “إِسْتَغْفِرُوا” (*istaghfiru*), translated as “*beristighfarlah*” by TPAR and “*pohonlah keampunan*” by TFZQ, denotes that the percentage level of the

translation made by TFZQ is relatively higher than that of TPAR, which means that the Malay-translated word made by TFZQ is the most accurate one.

Having taken everything into account, the average rate for all the Arabic-Malay translations made by TPAR is at Scale 4, while the translations made by TFZQ are frequently rated at Scales 4 and 5. Scale 4 means that those imperative verbs have been accurately translated, whereas Scale 5 implies that those imperative verbs have been more accurately translated. On the other hand, the translations of the imperative verbs rated at Scales 2 and 3 show that those translations are relatively not accurate and less accurate.

Based on the comparative analysis conducted, it has been found that the sixteenth data, which refers to “أَنْفِقُوا” (*anfiqu*), is surprisingly rated at Scale 2. This clearly shows that the translator of TPAR has prioritised more the use of superficial meaning when translating a Quranic verse containing the said imperative verb.

The following table describes the findings of the analysis based on several categories, which are ‘weak’, ‘intermediate’, and ‘strong’, as follows:

Table 9: Summary of the Evaluation on the Imperative-Verbs Translations

Scale	Level	Remark	TPAR	TFZQ	Total
1-2	Weak	Needs to be substituted	15	9	24
3	Intermediate	Needs to be considered	21	18	39
4-5	Strong	Needs to be retained	47	56	103

Discussion

High-quality translation in a particular language demands expertise, know-how, and in-depth precision in a translation process. The noble Quran is the sacred text which is not only confined to the beauty of its language but also its language formulaes which should be comprehended, appreciated, and brought into practice. Therefore, the effort of translating this sacred text should not be viewed as simple and easy, what if to limit it to the language skills of a particular individual.

The Quranic translations like TPAR and TFZQ were authored in a particular era, which suit to those particular generations. Nevertheless, when it comes to future generations in the period of ten (10) to twenty (20) years, these translations are no longer captivating and barely comprehensible and intelligible. This is in line with Clifford’s point of view who has stated that the beauty of a translation will fade away in a period of thirty (30) years. Hence, in the context of the Quranic translation, the role of translators to produce more appealing translations in a particular period of time as previously stated is highly indispensable.

This study is merely a little effort done to evaluate two (2) Quranic translations which were produced in different eras. To be exact, TPAR was produced in the 1960s and 1970s when this translation were divided into three (3) volumes which were published separately and consecutively, started by the first volume (printed in 1968), second volume (printed in 1970), and third volume (printed in 1972). Meanwhile, TFZQ is a translation that was written in the 1980s and published by Dian Darul Naim Sdn Bhd located in the City of Kota Bharu, Kelantan – one of the east-coast states in Malaysia – with its first edition published in 1986. This explains why the comparative analysis has figured out that there are several similarities and differences in both translations.

Even though several similarities have been spotted in some particular imperative verbs translated, there is an element that is worth observing, for instance, the use of Malay

loanwords by both translations. It has been observed that these translations have used several Arabic-originated loanwords, like “*beristighfarlah*”, “*bersujudlah*”, “*berzikirlah*”, “*Islamlah*”. These have been viewed by the linguists as more accurate compared to if those imperative verbs are literally Malay-translated.

Furthermore, based on the comparative analysis, it can also be summarised that the translators of TPAR and TFZQ have used the semantic-translation approach in translating some patterns of the imperative verbs found in the Quran. Apart from that, the researchers have also perceived that those translators have been highly cautious and observant when selecting words that are perfectly matched with these Arabic imperative verbs by taking into account the semantic aspect even though helping words had to be added when encountering several phrases that are rather difficult to be constructed in the target language – Malay.

Therefore, in this case, the researchers have come to a conclusion that the authors, who have translated the Quranic text into Malay, have subscribed the belief that the literal translation can be used for translating Quranic verses. However, further explanation needs to be attached should some words and phrases be vague, unfathomable, and inexplicable if directly translated into Malay.

Summary

In general, the researchers have managed to compare and contrast between similarities and differences of the translations made by TPAR and TFZQ from the Arabic-imperative-verb aspect. In addition, the researchers have also presented the results of the evaluation on the accuracy level of the Malay-translated Arabic imperative verbs provided by both translations. In terms of their similarities, the researchers have found that there are fifty-two (52) verbs that have been identically translated. On the other hand, there are seventy-five (75) words which have been differently translated by both translators. Hence, the total of the data extracted from the Quran and used in this study is one-hundred and twenty-seven (127) words carrying the meaning of ‘command’.

For analysing the accuracy level of the imperative verbs translated, the language experts have determined how accurate some of the words being studied are. Generally, those translations are rated by the respondents at Scales 4 and 5 even though some of the translated verbs are rated at a much lower scale. Interestingly, unlike TFZQ, TPAR has a much lower quality of translation where some of the translated words need to be substituted. In other words, there are a fewer translations of imperative verbs which can be retained compared to those of TFZQ.

Yet, this study has a few limitations. This is because the study has only studied from the angle of a language used in those Quranic translations even though their interpretations are more or less semantically identical.

For future research, it is recommended that the translation of Arabic imperative verbs should be studied in a framework of other translation theories, such as communicative- and pragmatic-translation theories. This would certainly give a clearer and more comprehensive view towards the fundamentals of Arabic-Malay translation in the imperative-verb aspect. From the perspective of the Arabic rethorical knowledge, known as *‘ilm al-Balaghah*, imperative verbs in Arabic comprise seventeen (17) meanings (al-^cAkubi & al-Shitawi, 1996), while some have argued that these imperative verbs convey eighteen (17) meanings (al-Hashimi, 2008).

In a nutshell, it is hoped that this study will assist translators to conduct translation activities more efficiently and facilitate them in selecting the most appropriate words of a target language that suit well with those of a source language they wish to translate.

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APPENDICES

Appendix A: Similarities between the Three-Letter Imperative-Verbs Translations

No.	Arabic Imperative Verb	Translation		Verse No.
		TPAR	TFZQ	
1	أَدْعُوا	<i>Panggillah</i>	<i>panggillah</i>	23
2	أَسْكُنْ	<i>Tinggallah</i>	<i>Tinggallah</i>	35
3	كَلَا	<i>Makanlah</i>	<i>Makanlah</i>	35
4	إِهْبِطُوا	<i>Turunlah kamu</i>	<i>Turunlah kamu</i>	36, 38
5	إِرْكُتُوا	<i>Rukuklah</i>	<i>Ruku'lah</i>	43
6	أَدْخُلُوا	<i>Masuklah kamu</i>	<i>Masuklah kamu</i>	58
7	كُلُوا	<i>Makanlah</i>	<i>Makanlah</i>	58, 60, 168, 172, 187
8	إِضْرِبْ	<i>Pukullah</i>	<i>Pukullah</i>	60
9	إِشْرَبُوا	<i>Minumlah</i>	<i>Minumlah</i>	60, 187
10	كُونُوا	<i>Jadilah kamu</i>	<i>Jadilah kamu</i>	65
11	إِفْعَلُوا	<i>Kerjakanlah</i>	<i>Kerjakanlah</i>	68
12	إِضْرِبُوا	<i>Pukullah</i>	<i>Pukullah</i>	73
13	قُلْ	<i>Katakanlah</i>	<i>Katakanlah</i>	80, 93, 94, 97, 111, 120, 139, 140, 142, 189
14	إِسْمِعُوا	<i>Dengarlah</i>	<i>dengarlah</i>	93
15	قُولُوا	<i>Katakanlah</i>	<i>Katakanlah</i>	104, 136
16	كُنْ	<i>Jadilah</i>	<i>Jadilah</i>	117
17	إِجْعَلْ	<i>Jadikanlah</i>	<i>jadikanlah</i>	126, 128
18	تُبْ	<i>Terimalah taubat</i>	<i>Terimalah taubat</i>	128
19	أَشْكُرُوا	<i>Bersyukurlah</i>	<i>bersyukurlah</i>	152, 172
20	أَقْتُلُوا	<i>Bunuhlah</i>	<i>bunuhlah</i>	191
21	إِعْلَمُوا	<i>Ketahuilah</i>	<i>ketahuilah</i>	194, 196, 203, 209, 223, 231, 233, 235, 244, 267
22	أَدْخُلُوا	<i>Masuklah</i>	<i>masuklah</i>	208
23	آتُوا	<i>Datangilah</i>	<i>datangilah</i>	222, 223
24	قُومُوا	<i>Berdirilah</i>	<i>berdirilah</i>	238
25	مُوتُوا	<i>Matilah kamu</i>	<i>Matilah kamu</i>	243
26	حُدْ	<i>Ambillah</i>	<i>Ambillah</i>	260
27	إِعْلَمْ	<i>Ketahuilah</i>	<i>Ketahuilah</i>	260
28	ذَرُوا	<i>Tinggalkanlah</i>	<i>Tinggalkanlah</i>	278
29	أَذْنُوا	<i>Ketahuilah</i>	<i>Ketahuilah</i>	279

Appendix B: Similarities between the Four-Letter Imperative-Verbs Translations

No.	Arabic Imperative Verb	Translation		Verse No.
		TPAR	TFZQ	
1	ءَامِنُوا	<i>Berimanlah kamu</i>	<i>Berimanlah kamu</i>	13, 41, 91
2	أَنبِتُوا	<i>Terangkanlah</i>	<i>Terangkanlah</i>	31, 33
3	أَوْفُوا	<i>Sempurnakanlah</i>	<i>Sempurnakanlah</i>	40
4	أَقِيمُوا	<i>Dirikanlah</i>	<i>Dirikanlah</i>	43, 83, 110
5	ظَهِّرَا	<i>Bersihkanlah</i>	<i>Bersihkanlah</i>	125
6	أَيُّمُوا	<i>Sempurnakanlah</i>	<i>Sempurnakanlah</i>	187
7	أُخْرِجُوا	<i>Usirlah</i>	<i>Usirlah</i>	191
8	قَاتِلُوا	<i>Perangilah</i>	<i>Perangilah</i>	193
9	أَنْفِقُوا	<i>Belanjakanlah</i>	<i>Belanjakanlah</i>	195
10	أَفِيضُوا	<i>Hendaklah kamu bertolak</i>	<i>Hendaklah kamu bertolak</i>	199
11	قَدِّمُوا	<i>sediakanlah</i>	<i>sediakanlah</i>	223
12	أَمْسِكُوا	<i>Bolehlah kamu pegang</i>	<i>Bolehlah kamu pegang</i>	231
13	حَافِظُوا	<i>peliharalah</i>	<i>peliharalah</i>	238
14	قَاتِلُوا	<i>berperanglah</i>	<i>berperanglah</i>	244
15	أَشْهَدُوا	<i>Adakanlah saksi</i>	<i>Adakanlah saksi</i>	282

Appendix C: Similarities between the Five-Letter Imperative-Verbs Translations

No.	Arabic Imperative Verb	Translation		Verse No.
		TPAR	TFZQ	
1	إِنْفِقُوا	<i>peliharalah</i>	<i>peliharalah</i>	24, 48, 281
2	إِتَّخِذُوا	<i>Jadikanlah</i>	<i>jadikanlah</i>	125
3	تَقَبَّلْ	<i>Terimalah</i>	<i>Terimalah</i>	127
4	إِسْتَبِقُوا	<i>Berlumba-lumbalah</i>	<i>Berlumba-lumbalah</i>	148
5	إِنْفِقُوا	<i>bertaqwalah</i>	<i>bertaqwalah</i>	189, 194, 197, 223, 231, 233, 278
6	إِتَّقْ	<i>bertaqwalah</i>	<i>bertaqwalah</i>	206
7	إِنْفِقُوا	<i>Hendaklah kamu bertaqwa</i>	<i>Hendaklah kamu bertaqwa</i>	282

Appendix D: Similarities between the Six-Letter Imperative-Verbs Translations

No.	Arabic Imperative Verb	Translation		Verse No.
		TPAR	TFZQ	
1	إِسْتَشْهَدُوا	<i>Hendaklah kamu mengadakan saksi</i>	<i>Hendaklah kamu mengadakan saksi</i>	282