

The Translation of *Wali/Auliya* in English Al-Quran: Comparative Study on Yusuf Ali and Muhsin Khan

Doamad Tastier¹

¹Sekolah Tinggi Ilmu Ekonomi Manajemen Bisnis Indonesia (STIE MBI), Depok
(doamad.ahmad@gmail.com)

Abstract

Polysemy has problematic issues in linguistics since one word can have many meanings. It depends on the context of many things, moreover in translation. The accuracy of choosing the equivalence in the target language is much more difficult. This research is an attempt to analyze two translation works. The first work is *The Holy Qur'an with English Translation and Commentaries* by Yusuf Ali, and the second is *Interpretation of The Meanings of Noble Qur'an: A Summarized Version of at-Tabari, al-Qurtubi and Ibn Kathir with Comments from Sahib al-Bukhari* by Muhsin Khan and Taqiudin Al Hilali. This research is qualitative. This research finds that the word *wali/auliya* and its derivations are translated in various ways. In some places, they are translated into the exact words, and in another, they are translated differently. However, Muhsin Khan and Hilali mostly translate this word into the same word, *wali/auliya*, with the explanation following in this research.

Keywords: *Polysemy, wali/auliya, translation.*

Abstrak

Polisemi merupakan isu masalah dalam linguistik karena satu kata dapat memiliki banyak arti. Itu tergantung pada konteks banyak hal, apalagi dalam terjemahan. Keakuratan memilih kesetaraan dalam bahasa target jauh lebih sulit. Penelitian ini merupakan upaya untuk menganalisis dua karya terjemahan. Karya pertama adalah '*The Holy Qur'an with English Translation and Commentaries*' oleh Yusuf Ali, dan yang kedua adalah '*Interpretation of The Meanings of Noble Qur'an: A Summarized Version of at-Tabari, al-Qurtubi and Ibn Kathir with Comments from Sahib al-Bukhari*' karya Muhsin Khan dan Taqiudin Al Hilali. Penelitian ini bersifat kualitatif. Penelitian ini menemukan bahwa kata *wali/auliya* dan turunannya diterjemahkan dengan berbagai cara. Di beberapa tempat, mereka diterjemahkan ke dalam kata-kata yang tepat, dan di tempat lain, mereka diterjemahkan secara berbeda. Namun, Muhsin Khan dan Hilali kebanyakan menerjemahkan kata ini ke dalam kata yang sama, *wali/auliya*, dengan penjelasan berikut dalam tanda kurung.

Kata Kunci: *Polisemi, Wali/Auliya, Terjemahan*

Introduction

Language is a means of message transmission. Language is part of symbol systems that contain specific meanings from the messenger. The messages in human thought then transform

into words so that the receivers of the Message can comprehend the idea. Thus, proper diction is vital to make good communication. It consequently determines whether the messages are well-understood by the receiver.

Linguistic studies are divided to be some major fields, namely phonology (the study of the sound pattern of language), morphology (the study of the pattern of words), syntax (the study of sentences pattern), pragmatics (the study of language in use), semantic (the study of meaning).

As mentioned above, linguists define semantics as the study of the meaning of words, phrases, and sentences (Yule, 2008: 100). The semantic analysis attempt to explain word meaning conventionally in common sense. Uttering is an action of delivering meaning, so semantics becomes a critical part of the message delivery process. Uttering, which has no meaning or has bizarre meaning, will hinder healthy communication.

A translation is one way that the Message from one language can be assessable by another language native. According to Newmark (1988: 5), translation is rendering the meaning of a text into another language in the way that the author intended the text. This definition implies that the author intended the text. Newmark focuses on the author's intention of the source language or original text, which is the core determination of translation activity. He added that the translation is only a bridge to link the author thought to a receiver of the Message in the form of translation in the target language.

It comes to a fact that language is a cultural product of a community. The structure of the culture of language speakers influences sound, structure, and meaning. The number of words, sound patterns, and language structure of each language have diversities that can be small and, in some cases, huge. A language is a representative form of culture. One same word, even though the same in form, sound, and class of words, may mean different in another language. In translation, one word in a specific language may not have equivalence in another language. In this case, the translator should find an equivalence to render this word in the target language.

Al Quran, the holy Scripture of Muslims, which is embraced by almost 2,2 billion people or about 18 % of the world population, is the Scripture that most read and printed. Muslims from throughout the world speak various languages assist to be translated into various languages as well as be understood. It is originally Arabic. The translation process hopefully represents it as accurately as possible, like its source language. It may not be achieved 100%. Nurcholis Madjid, a prominent Indonesian Muslim scholar, stated that a translation could not represent the source language.

Further, he said that the factors of impossibility are, first, the richness of the source language and target language. It implies the hardness of translating in this case: the second, the

poetic side and divinity of the translated Scripture. The translation will reduce the pure meaning of language scripture (Budy, 2012: 3385).

Some English translations of Al Quran popularly spread out are *The Holy Qur'an with English Translation and Commentaries* by Yusuf Ali and *Interpretation of The Meanings of Noble Qur'an: A Summarized Version of at-Tabari, al-Qurtubi and Ibn Kathir with Comments from Sabih al-Bukhari* by Muhsin Khan and Taqiudin Al Hilali. The former is acknowledged by Madjid as the best translation ever. Even though the translator himself admitted that this translation might be influenced by the interpretation of many scholars who are different from one another, he should choose which is relevant according to his views. He honestly states this in his introduction (Ali, 1934). In addition, Ali added a footnote in several places that he considered necessary.

The title describes the latter as an interpretation regarding Madjid and Ali's opinion that pure Al Quran translation would not be achieved. The achievable one is only translating by interpreting or containing an explanation from the translator or referring to the exegesis book. This translation of the Al Quran presents many footnotes as verse exegesis. However, those two Quran translations still present the source language in Arabic and the target language in English. Thus, both are translation books that can be researched in the linguistic aspect.

One complicated problem in translating is in the semantic field, specifically Polysemy. Polysemy is one word that varies in related possible meaning. So comprehending Polysemy should consider many things. The error in comprehending utterance comprehensively will cause the fatality of translation result of polysemy words. Based on the background above, the writer would like to understand how the words *wali/ auliya* are translated into the Al Quran in English by Yusuf Ali and Muhsin Khan.

Semantic is one branch of linguistic study that discusses meaning. Yule (2006:100) defines semantics as studying word, phrase, and sentence meanings. The meaning of a word, phrase, or sentence can be viewed through its structure and its relation to others. Griffith (2006: 1) has the same idea as Yule. He states that meaning has conceptual meaning. It is the word's meaning in the dictionary or the base meaning of the word. The second is associative meaning. It is a word meaning related to a specific experience and word use in a particular context.

One exciting discussion in semantics is Polysemy. Polysemy is a word that has many meanings (Yule, 2006: 107), Kroeger, 2018: 89). Polysemy makes ambiguity if we carelessly ignore its structure and context in the sentence. In many cases, Polysemy can be a joke, but in other cases, Polysemy can cause serious debate. In the religious law system of Islam, for instance, the word *quru'* is Polysemy which has the consequence of different law conclusions in determining the *iddah*

of Muslim woman. Therefore Polysemy has many possible meanings; it will impact translation work and how a translator chooses the equivalence from the source language to the target language.

The work of translation is a medium that bridge the intended Message from the source language to the target language. It should be as accurate as possible that the target language's chosen diction represents the source language's intended meaning. Newmark (1988: 3) stated translation as transferring one language to another under the source language writer's intention. Further, Larson (1984: 5) focused on transferring meaning from the source language to the target language.

Some research conducted by the previous writer on this topic is the research by Abo Baker Ali et al. (2014) entitled *Transferring Polysemic Words from Arabic into English: A Comparative Study of Some Samples from Holy Quran*. This research uses three samples of English translation works. They are Yusuf Ali, Arbery, and Abdul Halim's works. This research finds that there is some literal translation, so the translation results are considered not equivalent to the source language. This research shows that translators are not aware of the polysemy phenomenon from translated words.

Another research on this topic is conducted by Ismyati Nur Azizah (2011). she describes a comparative study of two works by Hamka dan Shihab. The findings are some words *wali/ auliya* in several verses are translated the same both by Hamka and Shihab. Yet, in some verses, they are translated differently.

The first research does not take *wali/ auliya* as research samples. Even though this research takes, English translation works as the study. The second research takes the word *wali/ auliya* as a research sample. Unfortunately, this does not take English translation work as the study. Therefore, the writer is trying to fill the gap of the conducted research above by choosing the words *wali/ auliya* as research data samples in English translation works.

Method

This research is descriptive qualitative research of document study. This kind of research attempts to obtain an explanation of the research problem deeply based on collected data. Qualitative research explores phenomena, behavior, motivation, perception, and so forth. This research is an attempt to describe a phenomenon in a specific context. Data used are from the translation of the Al Quran, which contains the word *wali/ auliya*.

Data used in this research are primary and secondary data. Primary data are obtained directly from the main objects being studied. This research contains verses that contain the word *wali/ auliya* in the translation of the Al Quran by Yusuf Ali and Muhsin Khan. The secondary resource is data obtained from other sources related to the study, such as books, journals, and so

forth. The object of this research is two translation documents. Thus, the technic of data collection used is document study by choosing semantic Polysemy from these objects. Since this is qualitative research, the main instrument is the writer himself.

Data collection is classified based on their relevance to the research object. This is conducted because first, choosing the needed data and unneeded data. Second, the makes it easy for the writer to answer the research problems. The data that have been classified are then analyzed using the relevant polysemy semantic theory. Afterward, the result is presented in the report in the qualitative description.

Result and Discussion

This part will present the research finding it is the description of the research questions. It covers the meaning of *wali/ auliya* and how they are translated into Yusuf Ali and Muhsin Khan's works. The findings of the research are the following.

The sameness of translation work of the word *wali/auliya*

Protector/s

Analyzing verses containing *wali/ auliya* shows that Yusuf Ali and Muhsin Khan translated them as 'protector/s.' The verses are At-taubah: 74 and 116, Az Zumar: 3, ar Ra'd: 16, Yusuf: 101, Ahzab: 17 and 65, Asy Syura: 6, 8, and 9, Al A'raf: 155, Al Kahfi: 50 and 102, Al Isra: 33, As Sajdah: 4, Hud: 20 and 103, An Nisa: 45, Ali Imran: 122, Al Jatsiyah: 10 and 19, Al An'am: 14, Al Furqon: 18, An Nisa: 75, al maidah: 51.

No	Chapter and Verse	Yusuf Ali	Muhsin Khan
1	At-taubah: 74 At-taubah: 116	74: They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam. They meditated a plot they could not carry out: their revenge was (their) only return for the bounty with which Allah and His Messenger had enriched them! If they	74: They swear by Allah that they said nothing (wrong), but they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad SAW), which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If they repent, it will be better for them, but if they turn away, Allah will punish

		<p>repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and the Hereafter: They shall have none on earth to protect or help them.</p> <p>116: Unto Allah belongeth the dominion of the heavens and the earth. He giveth life, and He taketh it. Except for Him, ye have no protector nor helper.</p>	<p>them with a painful torment in this worldly life and the Hereafter. And there is none for them on earth as a Wali (supporter, Protector) or a helper.</p> <p>116: Verily, Allah! Unto Him belongs the dominion of the heavens and the earth. He gives life and causes death. And besides Allah, you have neither Wali (Protector or guardian) nor helper.</p>
2	az Zumar: 3	<p>3: Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them so that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.</p>	<p>3: Surely, the religion (i.e., the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) beside Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Indeed, Allah guides not him who is a liar and a disbeliever.</p>
3	ar Ra'd: 16:	<p>16: "Who is the heavens and earth's Lord and Sustainer?" Say: "(It is) Allah." Say: "Do ye then take (for worship)</p>	<p>16: Say (O Muhammad SAW): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allah." Say: "Have you then taken (for worship) Auliya' (protectors, etc.) other than Him,</p>

		<p>protectors other than Him, such as have no power either for good or for harm to themselves?” Say: “Are the blind equal with those who see? Or the depths of darkness equal with light?” Or do they assign to Allah partners who have created (anything) as He has created so that the creature seems to them similar? Say: “Allah is the Creator of all things: He is the One, the Supreme and Irresistible.”</p>	<p>such as have no power either for a benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or is darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?” Say: “Allah is the Creator of all things. He is the One, the Irresistible.”</p>
4	Yusuf: 101	<p>101: O my Lord! Thou hast indeed bestowed on me some power and taught me something of the interpretation of dreams and events- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous.</p>	<p>101: My Lord! You have indeed bestowed on me the sovereignty and taught me the interpretation of dreams, The (only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this world and the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.</p>
5	Ahzab: 17 Ahzab: 65	<p>17: Say: “Who can protect you from Allah if He</p>	<p>17: Say: “Who can screen you from Allah if it is His wish to give you</p>

		<p>intends to harm you or intends mercy on you?"</p> <p>And they will not find, besides Allah, for themselves any <i>Wali</i> (<i>Protector, supporter, etc.</i>) or any helper.</p> <p>65: To dwell therein forever: no <i>protector</i> will they find, nor helper.</p>	<p>punishment or Mercy?" Nor will they find for themselves, besides Allah, any <i>protector or helper</i>.</p> <p>65: Wherein they will abide forever and find neither a <i>Wali (a protector)</i> nor a helper.</p>
6	<p>Asy Syura: 6 Asy Syura: 8 Asy Syura: 9</p>	<p>6: And those who take as <i>protectors</i> others besides Him,- Allah doth watch over them; and thou art not the disposer of their affairs.</p> <p>8: And if Allah had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zalimun (polytheists and wrong-doers, etc.) will have neither a <i>Wali</i> (<i>Protector</i>) nor a helper.</p> <p>9: Or have they taken (for worship) <i>Auliya'</i> (<i>guardians, supporters, helpers, protectors, etc.</i>) besides Him? But Allah, He Alone is <i>the Wali</i> (<i>Protector, etc.</i>). And He</p>	<p>6: And as for those who take as <i>Auliya' (guardians, supporters, helpers, protectors, etc.)</i> others besides Him [i.e., they take false deities other than Allah (as) protectors, and they worship them] Allah is Hafiz (Protector) over them (i.e., takes care of their deeds and will repay them), and you (O Muhammad SAW) are not a Wakil (guardian or a disposer of their affairs) over them (to protect their deeds, etc.).</p> <p>8: If Allah had so willed, He could have made them a single people, but He admits whom He will to His Mercy; and the Wrong-doers will have no <i>protector</i> nor helper.</p> <p>9: What! Have they taken (for worship) <i>protectors</i> besides Him? But it is Allah- He is <i>the Protector</i>, and it is He Who gives life to the dead: It is He Who has power over all things,</p>

		gives life to the dead and can do all things.	
7	Al A'raf: 155	155: And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! If it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? This thing is no more than Thy trial: by it, Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector . forgive us and give us Thy mercy; for Thou art the best of those who forgive.	155: And Musa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Wali (Protector) , so forgive us and have Mercy on us, for You are the Best of those who forgive.
8	Al Kahfi: 50 Al Kahfi: 102	50: Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies	50: And (remember) when We said to the angels, "Prostrate to Adam." So they prostrated except Iblis (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What evil is an exchange for the

		<p>to you! Evil would be the exchange for the wrong-doers!</p> <p>102: Do the Unbelievers think they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.</p>	<p>Zalimun (polytheists, wrong-doers, etc.)?</p> <p>102: Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allah’s Messengers, ‘Tesa (Jesus), son of Maryam (Mary), etc.] as Auliya’ (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as entertainment for the disbelievers (in the Oneness of Allah Islamic Monotheism).</p>
9	As-Sajdah: 4	<p>4: It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition?</p>	<p>4: Allah, He has created the heavens and the earth, and all that is between them in six Days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty). You (humankind) have none, besides Him, as a Wali (Protector or helper, etc.) or an intercessor. Will you not then remember (or be admonished)?</p>
10	Hud: 20 Hud: 113	<p>20: They will in no wise frustrate (His design) on earth, nor have they protectors besides Allah! Their penalty will be doubled! They lost the power to hear, and they did not see!</p> <p>113: And incline not to those who do wrong, or the Fire will seize you, and ye have no protectors</p>	<p>20: By no means will they escape (from Allah’s Torment) on earth, nor have they protectors besides Allah! Their torment will be doubled! They could not bear to hear (the preachers of the truth), and they used not to see (the truth because of their severe aversion, even though they had the sense of hearing and sight).</p> <p>113: And incline not toward those who do wrong, lest the Fire should touch you, and you have no</p>

		other than Allah, nor shall ye be helped.	protectors other than Allah, nor would you be helped.
11	An Nisa: 45	45: But Allah hath full knowledge of your enemies: Allah is enough for a protector , and Allah is enough for a Helper.	45: Allah has full knowledge of your enemies, and Allah is Sufficient as a Wali (Protector) , and Allah is Sufficient as a Helper.
12	Ali Imran: 122	122: Remember two of your parties Meditated cowardice, but Allah was their Protector , and in Allah should the faithful (Ever) put their trust.	122: When two parties from among you were about to lose heart, Allah was their Wali (Supporter and Protector) . And in Allah should the believers put their trust.
13	Al Jatsiyah: 10 Al Jatsiyah: 19	10: In front of them is Hell: and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides Allah: for them is a tremendous Penalty. 19: They will be of no use to thee in the sight of Allah: it is only Wrong-doers (that stand as protectors , one to another: but Allah is the Protector of the Righteous.	10: In front of them, there is Hell, and that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers, etc.) besides Allah. And theirs will be a great torment. 19: Verily, they can avail you nothing against Allah (if He wants to punish you). Verily, the Zalimun (polytheists, wrong-doers, etc.) are Auliya' (protectors, helpers, etc.) to one another, but Allah is the Wali (Helper, Protector, etc.) of the Muttaqun (pious – see V. 2:2).
14	Al An'am: 14	14: Say: "Shall I take for my Protector any other than Allah, the Maker of the heavens and the earth? And He is that feedeth	14: Say (O Muhammad SAW): "Shall I take as a Wali (helper, Protector, etc.) any other than Allah, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say:

		but is not fed.” Say: “Nay! I am commanded to be the first of those who bow to Allah (in Islam), and be not Thou of the company of those who join gods with Allah.”	“Verily, I am commanded to be the first of those who submit themselves to Allah (as Muslims).” And be not you (O Muhammad SAW) of the Mushrikun [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah].
15	Al Furqon: 18	18: They will say: “Glory to Thee! Not was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost.”	18: They will say: “Glorified be You! It was not for us to take any Auliya’ (Protectors, Helpers, etc.) besides You, but You gave them and their fathers comfort till they forgot the warning and became a lost people (doomed to total loss).
16	An Nisa: 75	75: And why should ye not fight in the cause of Allah and those who are weak and ill-treated (and oppressed)?- Men, women, and children, whose cry is: “Our Lord! Rescue us from this town, whose people are oppressors; raise for us from Thee one who will protect , and raise for us from Thee one who will help!”	75: And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: “Our Lord! Rescue us from this town whose people are oppressors, and raise for us from You, one who will protect , and raise for us from You, one who will help.”
17	Al Maidah: 51	51: O ye who believe! Take not the Jews and the	51: O you who believe! Take not the Jews and the Christians as Auliya’

		<p>Christians for your <i>friends and protectors</i>. They are but <i>friends and protectors</i> to each other. And he amongst you that turns to them (for <i>friendship</i>) is of them. Verily Allah guideth, not a people unjust.</p>	<p><i>(friends, protectors, helpers, etc.);</i> they are but <i>Auliya'</i> to one another. And if any amongst you takes them as <i>Auliya'</i>, indeed he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).</p>
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The word *wali/auliya* above is translated into the exact translation both by Yusuf Ali and Muhsin Khan. The word *Wali* and its derivations are translated into ‘*supporter, helper, Protector, guardian, friend, authority, lords, gods, Wali, and auliya*’. But Muhsin Khan prefers to translate the word *wali/auliya* into the exact words in a source language, then explains by giving some translation options in the bracket. Yusuf Ali also changes word class, such as nouns in the source language are translated into a verb as in Taubah 74 and As-Sajdah 4. Further, Yusuf Ali and Muhsin Khan modify the word class from a noun into a verb in An Nisa 75. The references of *wali/auliya* in the verses above refer to various references. They mainly refer to being other than Allah, except the verse An Nisa 45, 75 and Ali Imran 122. These three verses refer to Allah.

Guardian

Yusuf Ali and Muhsin Khan translate the word *Wali* into *guardian* in Al Baqarah 282.

No	Chapter and Verse	Yusuf Ali	Muhsin Khan
1	Al Baqarah: 282	<p>282: O ye who believe! When ye deal with each other in transactions involving future obligations in a fixed period, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord</p>	<p>282: O you who believe! When you contract a debt for a fixed period, could you write it down? Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish</p>

		<p>Allah, and not diminish what he owes. If the party liable is mentally deficient, weak, or unable to dictate, Let his <i>guardian</i> dictate faithfully and get two witnesses out of your men. If there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves, but if it is a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract, and let neither scribe nor witness suffers harm. If ye do (such harm), it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey and cannot find a scribe, a pledge with possession (may serve the</p>	<p>not anything of what he owes. But if the debtor is of poor understanding, weak, or unable to dictate, then let his <i>guardian</i> dictate in justice. And get two witnesses out of your men. And if there are not two men (available), then a man and two women, such as you, agree for witnesses so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary of writing it (your contract), whether it be small or big, for its fixed term, that is more just with Allah, more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffers any harm, but if you do (such harm), it would be wickedness in you. So be</p>
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		purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, – his heart is tainted with sin. And Allah knoweth all that ye do.	afraid of Allah, and Allah teaches you. And Allah is the All-Knower of each and everything.
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The word *Wali* above is translated into the exact translation by Yusuf Ali and Muhsin Khan. The word *Wali* is translated into the word ‘guardian.’ According to Oxford Advanced Dictionary, a guardian is legally responsible for caring for another person, especially a child whose parents have died. The context of this verse is the weak ones in thought, so they need the other to represent them in contract with the others as the legal representative.

Friends

Yusuf Ali and Muhsin Khan translate the word *Wali* into *friends* in An Nisa: 144 and Al An’am: 121.

No	Chapter and Verse	Yusuf Ali	Muhsin Khan
1	An Nisa: 144	144: O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?	144: O you who believe! Take not for <i>Auliya’ (protectors or helpers or friends)</i> disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?
2	Al An’am: 121	121: Eat not of (meats) on which Allah’s name hath not been pronounced: That would be impiety. But the evil ones	121: Eat not (O believers) of that (meat) on which Allah’s Name has not been pronounced (at the time of the slaughtering of the animal). It is Fisq (a sin and disobedience of Allah). And indeed, the Shayatin (devils) inspire their friends (from humankind) to dispute with you. If you

		ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.	obey them [by making Al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikun (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat. You obeyed them by considering it lawful to eat; by doing so, you worshipped them, and to worship others besides Allah is polytheism].
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The word *auliya* above is translated into the exact translation by Yusuf Ali and Muhsin Khan. The word *auliya* is translated into the words *friends*. In An Nisa 144, Muhsin Khan translated this word into *auliya* with an explanation following in the bracket, and one of the optional translations in the bracket is ‘friends.’ The brief context of this verse, Al An’am 121, for instance, is the prohibition of eating the meat of an animal slaughtered not by Allah’s name. To do so, the devil’s human friends eat the prohibited meat.

Heir

Yusuf Ali and Muhsin Khan translate the word *Wali* into *heir* in al Isra: 33.

No	Chapter and Verse	Yusuf Ali	Muhsin Khan
1	Al Isra: 33	33: Nor take life – which Allah has made sacred – except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand visas or to forgive): but let him not exceed bounds in taking life; for he is helped (by the Law).	33: Do not kill anyone Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisas, Law of Equality in punishment or to forgive, or to take Diya (blood money)]. But let him not exceed limits in taking life (i.e., he should not kill except the killer only). Verily, he is helped (by Islamic Law).

The word *Wali* above is translated into the exact translation both by Yusuf Ali and Muhsin Khan. The word *Wali* is translated into the word ‘heir.’ According to Oxford Advanced Learners’ Dictionary heir is a person with the legal right to receive somebody’s property, money, or the title when that person dies. In this context heir is a person whose family is being killed by someone. Then this person has the right to demand the killing of the killer (life for life) or gives forgiveness.

1. The different translations of the word *wali/auliya*

a. Protector/s, friends, *Wali* (Lords), and Allies

The word *wali/auliya* has been translated the word *Wali* into *protector/s, friends, Wali (Lord)*, and allies in Fushilat: 31, saba: 41, al Anfal: 73

No	Chapter and Verse	Yusuf Ali	Muhsin Khan
1	Fushilat: 31	31: We are your protectors in this life and the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-	31: "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.
2	Saba: 41	41: They will say, “Glory to Thee! Our (tie) is with Thee – as Protector – not with them. Nay, but they worshipped the Jinns: most believed in them.”	41: They (angels) will say: “Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them.”
3	Al Anfal: 73	73: The Unbelievers are protectors , one of another: Unless ye do this (protect each other), there would be tumult and oppression on earth and great mischief.	73: And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e., become allies, as one united block with one Khalifah – chief Muslim ruler for the whole Muslim world to make victorious Allah’s Religion of Islamic Monotheism), there will be Fitnah

			(wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).
4	At Taubah 23	23: Oh ye who believe! Take not for protectors your fathers and brothers if they love infidelity above Faith: if any of you do so, they do wrong.	23: O you who believe! Take not for Auliya (supporters and helpers) , your fathers, and your brothers if they prefer disbelief to Belief. And whoever of you does so; then he is one of the Zalimun (wrong-doers, etc.).

The word *wali/auliya* above are translated into different translations by Yusuf Ali and Muhsin Khan. Yusuf Ali translated those three verses as ‘protector/s. Meanwhile, Muhsin Khan translated them into ‘friends,’ *Wali* (Lord), and allies. The words *wali/ auliya* in Fushilat 31 refer to the Angels (Malaikat), and Saba 41 refers to Allah. The rest refer to disbelievers. The brief context, for instance, Fushilat 31, is that the Angels will accompany the believers (mu’min) in the world and the Hereafter.

b. Friends and *Auliya* (protectors and helpers), brothers

The word *wali/auliya* are translated into *friends*, *auliya (protectors and helpers)*, and *brothers* in al Ahzab: 6, Al A’raf: 3, 27 & 30, Yunus: 62, Al Maidah: 55 & 57, An- Nisa: 144.

No	Chapter and Verse	Yusuf Ali	Muhsin Khan
1	Ahzab: 6	6: The Prophet is closer to the Believers than their selves, and his wives are their mothers. Blood relations have closer personal ties in the Decree of Allah. Than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest	6: The Prophet is closer to the believers than themselves, and his wives are their (believers’) mothers (regarding respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allah (regarding inheritance) than (the brotherhood of) the believers and the Muhajirun (emigrants from Makkah, etc.), except that you do kindness to those brothers (when the

		<p>friends: such is the writing in the Decree (of Allah).</p>	<p>Prophet SAW joined them in brotherhood ties). This thing has been written in the (Allah’s Book of Divine) Decrees (AlLauh AlMahfuz).”</p>
2	<p>Al Araf: 3 Al A’raf: 27 Al A’raf: 30</p>	<p>3: Follow (O men!) the revelation from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.</p> <p>27: O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their clothing, to expose their shame: for him and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without Faith.</p> <p>30: Some He hath guided: Others have (by their choice) deserved the loss of their way; in that, they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.</p>	<p>3: [Say (O Muhammad SAW) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Quran and Prophet Muhammad’s Sunnah), and follow not any Auliya’ (protectors and helpers), etc. who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!</p> <p>27: O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayatin (devils) Auliya’ (protectors and helpers) for those who believe not.</p> <p>30: A group He has guided, and a group deserved to be in error; (because) indeed they took the Shayatin (devils) as Auliya’ (protectors and helpers) instead of</p>

			Allah, and consider that they are guided.
3	Yunus: 62	62: Behold! indeed, on the friends of Allah, there is no fear, nor shall they grieve;	62: No doubt! Verily, the Auliya' of Allah [i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve,
4	Al Maidah: 55 Al Maidah: 57	55: Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers- those who establish regular prayers and regular charity, and they bow down humbly (in worship). 57: O ye who believe! Take not for friends and protectors those who take your religion for a mockery or sport- whether among those who received the Scripture before you, or those who reject Faith; but fear ye, Allah, if ye have Faith (indeed).	55: Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers – those who perform As-Salat (Iqamat-as-Salat) and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer). 57: O you who believe! Take not for Auliya' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; fear Allah if you indeed are true believers.
5	An Nisa: 144	144: O ye who believe! Take not for friends	144: O you who believe! Take not for Auliya' (protectors or helpers or

		unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?	friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?
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The word *wali/auliya* above are translated into different translations by Yusuf Ali and Muhsin Khan. Yusuf Ali translates those words into ‘friends.’ Meanwhile, Muhsin Khan translates them into ‘brothers’ with the same word, *auliya*, with the explanation following in the bracket, ‘protectors and helpers.’ The interesting finding, in this case, is in Al Maidah 55. The *Wali* is singularly translated into ‘friends’ in plural by Yusuf Ali, but Muhsin Khan translates it into *Wali* (Protector or Helper) still in the singular.

c. Patron and *Wali*/ Helper

The word *Wali* is translated into a *patron* and (*wali*) *helper* in An Nahl: 63.

No	Chapter and Verse	Yusuf Ali	Muhsin Khan
1	An Nahl: 63	63: By Allah, We (also) sent (Our messengers) to Peoples before thee; but Satan made, (to the wicked), their acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.	63: By Allah, We indeed sent (Messengers) to the nations before you (O Muhammad SAW), but Shaitan (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e., in this world), and theirs will be a painful torment.

Yusuf Ali translates this word into ‘patron.’ Meanwhile, Muhsin Khan translates it into *Wali* with the following explanation in the bracket, ‘helper.’ Shortly, the patron gives support. A helper makes something easier for somebody (Oxford Advanced Learners’ Dictionary).

d. Heir and Near Relatives

The word *Wali* is translated into *heir* and *near relatives* in An Naml: 49.

No	Chapter and Verse	Yusuf Ali	Muhsin Khan
1	An Naml: 49	49: They said: “Swear a mutual oath by Allah that we shall make	49: They said: “Swear one to another by Allah that we shall

		a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): ‘We were not present at the slaughter of his people, and we are positively telling the truth.’”	make a secret night attack on him and his household, and afterward we will surely say to his near relatives : ‘We witnessed not the destruction of his household, and verily! We are telling the truth.’”
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Yusuf Ali translates *Wali* into ‘heir.’ Meanwhile, Muhsin Khan translates it into near relatives. *Wali* is singular, and Yusuf Ali translates it in singular, ‘heir.’ However, Muhsin Khan translates it into ‘near relatives,’ plural. According to Oxford Advanced Learners’ Dictionary heir is a person with the legal right to receive somebody’s property, money, or the title when that person dies. Meanwhile, ‘relative’ is one having a relationship in the family.

e. *Votaries and Auliya*

The word *wali/ auliya* is translated into *votaries* and *Auliya*’ [*supporters and friends (polytheists, disbelievers in the Oneness of Allah and His Messenger, Muhammad SAW)*] in Ali Imran: 122.

No	Chapter and Verse	Yusuf Ali	Muhsin Khan
1	Ali Imran: 175	175: Only the Evil One suggests the fear of his votaries . Be ye not afraid of them, but fear Me, if ye have Faith.	175: It is only Shaitan (Satan) that suggests to you the fear of his Auliya ’ [<i>supporters and friends (polytheists, disbelievers in the Oneness of Allah and His Messenger, Muhammad SAW)</i>], so fear them not, but fear Me, if you are (true) believers.

Yusuf Ali translates *auliya* into ‘votaries.’ Meanwhile, Muhsin Khan translates it into *auliya* with a lengthy explanation following in the bracket. A votary is one worshipping one or thing.

Conclusion

The word *wali/ auliya* is Polysemy. which is translated into English translation of the Quran in various ways. Some of them are translated in the exact words both by Yusuf Ali and Muhsin Khan. Meanwhile, the others are translated differently. However, we can see from the findings above that Muhsin Khan and Taqiudin Al Hilali mostly translate them into the exact words,

translating *wali/auliya* into *wali/auliya*. Still, they both add an explanation following in the bracket. Yusuf Ali translated the word *wali/ auliya* into the same word *wali/ auliya* only in a few places.

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