

Translation of Names of Figures in The “*Mushaf Brunei Darussalam dan Terjemahannya*”

Terjemahan Nama-Nama Tokoh dalam “*Mushaf Brunei Darussalam dan Terjemahannya*”

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ABSTRACT

This article revolves around the translation of names of figures in the Quran into the Malay language in the “Mushaf Brunei Darussalam dan Terjemahannya” (MBDT). It attempts at investigating the strategies for translating the names of the figures, namely the Prophets, their family members, companions, enemies, and other significant individuals in the history of the Prophets. The strategies are examined in terms of their effectiveness and appropriateness in producing successful translations for the names that could be well-comprehended by the target readers. As these names are of Arabic origin and culture-related, translators are therefore liable to confusion or mistakes when translating them into other languages, as can be seen in some English translations of the Quran. Translating the names into Malay is no exception and poses different translation challenges as Malay and Arabic belong to distant and different language families and cultures. The research method employed was the qualitative approach by textual analysis. The data were first collected from all the chapters in the Quran, and then from their Malay equivalents in the MBDT. The data were then compared and analysed descriptively, based on the Fernandes’ taxonomy for translating proper names (2006). The findings of the study showed that the translators of the MBDT incorporated either only one strategy or a combination of two or three strategies in conveying the names of figures into Malay with “transcription” being the most preferred strategy. Therefore, translators have to be wise in resolving the issues arising from the complexity of certain proper names.

Keywords: Quran translation; culture; proper names; translation strategy; Arabic-Malay translation

ABSTRAK

Makalah ini memberikan tumpuan pada penterjemahan nama-nama tokoh dalam al-Quran ke dalam bahasa Melayu dalam “Mushaf Brunei Darussalam dan Terjemahannya” (MBDT). Makalah ini mengkaji strategi penterjemahan nama-nama tokoh, iaitu para nabi, keluarga, sahabat dan musuh mereka serta individu penting lain dalam sejarah para nabi. Strategi tersebut ditinjau dari segi keberkesanan dan kesuaiannya dalam menghasilkan terjemahan yang berkesan bagi nama-nama tersebut, yang seterusnya dapat difahami dengan baik oleh pembaca sasaran. Memandangkan nama-nama ini berasal daripada bahasa Arab dan mempunyai hubungan dengan budaya, penterjemah mudah terdedah kepada kekeliruan atau kesilapan apabila menterjemahkan nama-nama tersebut ke bahasa lain, seperti yang dapat dilihat dalam beberapa versi terjemahan al-Quran ke dalam bahasa Inggeris. Demikian juga, penterjemahan nama-nama tersebut ke bahasa Melayu juga adalah tidak terkecuali dan berdepan cabaran berbeza berikutan bahasa Melayu dan bahasa Arab termasuk dalam dua buah keluarga dan budaya bahasa yang berbeza. Data terlebih dahulu dikutip daripada semua surah dalam al-Quran, berdasarkan taksonomi Fernandes bagi penterjemahan kata nama khas (2006). Dapatan kajian menunjukkan bahawa para penterjemah MBDT menggunakan sama ada hanya satu strategi atau gabungan dua atau tiga strategi dalam menyampaikan nama-nama tokoh ke dalam bahasa Melayu, dengan kaedah “transkripsi” menjadi pilihan strategi paling utama. Oleh itu, penterjemah hendaklah bijak dalam menangani isu yang timbul akibat kekompleksan nama khas tertentu.

Kata kunci: Terjemahan al-Quran; budaya; nama khas; strategi penterjemahan; terjemahan Arab-Melayu

INTRODUCTION

For some people, translating proper names is not rocket science because they see them as “mere labels used to identify a person or a thing” (Verme

2003: 89). In truth, it challenges the ability and creativity of translators as certain names have specific connotations, and some are deeply rooted in the culture of the speakers of a specific language (Pour 2009).

As culture is one of the problematic issues in the translation arena, it is needless to say that translators will stumble upon several difficulties and complications while translating proper names. This means that the task to be carried out is not simply transferring the names into another language, but also transferring their essences in a way that is harmonious with the culture of the given language. Hervey and Higgins (2002: 31) mentioned that cultural differences are sometimes "bigger obstacles to successful translation than linguistic ones".

The Quran is the holy text revealed to Prophet Muhammad centuries ago. According to history, about 1400 years ago, Allah the Almighty revealed the most important source for the Muslim ummah, which was the Holy Quran that has become the basis of guidance for Muslims worldwide (Ahmad Yunus Mohd Noor & Asmilya Mohd Mokhtar 2021: 168). When it comes to the noble Quran, translators will definitely face another set of challenges to translate it, not only because it is the first and the greatest classical prose and the supreme model and source of profound influence on Arabic literature (Abdul Fatah 1973: 3), but also because of its culturally-rich content. Furthermore, the Quran is the most authentic source in Islam besides the Hadith, and both have become the literature that serves as a basis of Muslim understanding (Solehah Yaacob 2019: 25). According to Mahathir (1996: 1), even people who are "literate in Arabic cannot understand the language of the Quran, or at least the whole of it", and this is even more so for non-Arabic speakers. Thus, translators are bound to meet complex issues pertaining to the translation of the various categories of proper names in it.

Fazel and Mohammad (2013: 130) quoted Saffarzadeh (2001) as saying that "the greatest value of the Holy Quran, which many commentators and translators have failed to translate justly and accurately, are the divine names of Allah also known as *al-Asmā' al-Husnā* in Arabic". They further concluded that:

One of the main problems that the Quran translators met in the translation of the divine names of Allah into English was the lexical compression of these names as they were equipped with layers of meaning encapsulated in a sole linguistic item. Another main problem was that the emotive overtones and expressive effects that the original divine names created on the source language readers were distorted due to large cultural and structural difference between Arabic and English. For example, the Arabic morphological patterns like *ism al-mubālaghah* (hyperbolic name e.g.: الغفار) or *sifat al-mushabbahah*

(perpetual attribute e.g.: العليم) caused a handful of problems for the translators as they had certain weights and effects in Arabic language structure which could not be similarly reproduced in English. (140)

PROBLEM STATEMENT

Izzeddin (2017: 168) discussed the problems of translating the names of the Prophets in the Quran into English which stemmed from specific connotations which are associated with them. According to linguistic scholars, connotation is the additional meanings that a word or phrase has beyond its central meaning and involves associations that do not directly affect the conditions of reference, but which may give some slant to the description (Abdul-Qader Khaleel Abdul-Ghafour, Norsimah Mat Awal, Intan Safinaz Zainudin & Ashinida Aladdin 2020: 65). Izzeddin argued that the Prophets are known for "possessing noble qualities, such as patience, integrity, honesty and so on, to the degree that their names and qualities become too integrated to separate". Mistranslating the names of the Prophets will not only cause the readers of the Quran translation to lose the image of the Prophets but will also result in "a great loss of the meaning of the whole situation, and cause the translated text to lose much of its value" (2017: 172). For that, he suggested that the names of Prophets such as *Syuaib, Ilyas, Ismail, Idris, Hud* and *Zulkifli* not be transliterated, but rather naturalised with their Biblical names (Jethro, Elijah, Ishmael, Enoch, Eber and Ezekiel respectively) because they are more common in the target language.

However, that may not be the case in Arabic-Malay translation as those Biblical names are apparently unheard of among the Malay society and culture. Therefore, different approaches should be adopted when translating proper names from Arabic into Malay. The fact that both languages belong to distant and different language families ("Arabic: belonging to the Semitic branch of the Afro-Asiatic family" {Sadiq 2010: 38}, and Malay: belonging to the Austronesian language family {Asmah 1997: 15}) makes the translation task an intricate one. Junaidi and Budianto (2019: 244) also quoted Barnard and Maier (2004) as saying that "Malay, as an identity or nationality, is considered one of the most challenging and perplexing concepts in the multi-ethnic world of Southeast Asia".

OBJECTIVES OF THE STUDY

1. To investigate the strategies for translating proper names which are mentioned in the translation of the Quran in the Malay language in the MBDT.
2. To explore the effectiveness of the strategies employed in making the translated names well-comprehended by the target readers.

As stated above, focus is given on the names of human figures such as the Prophets, their family members, companions, enemies, and other significant individuals in the history of the Prophets.

LITERATURE REVIEW

Fernandes (2006: 49) discussed in his research that proper names can be broadly divided into two categories from a translational perspective: conventional names and loaded names. Conventional names are “those seen as ‘unmotivated’ for translation since they apparently do not carry a semantic load; their morphology and phonology do not need to be adapted to that of the target language system”. Another reason is perhaps because “they have acquired an international status”, for example the name of a building or a place like “Heathrow” and “Westminster”. On the other hand, loaded names are “those seen as ‘motivated’ for translation, range from faintly ‘suggestive’ to overtly ‘expressive’ names and nicknames” and “include those fictional and non-fictional names in which historical and cultural inferences can be made on the basis of the ‘encyclopaedic knowledge’ available to the interlocutors of a particular culture”.

According to Newmark (1993: 15), “proper names are a translation difficulty in any text”. Various factors, elements and strategies have to be considered before the translators can even begin with the translation work. He further mentions that “in literature, it has to be determined whether the name is real or invented”, while “in non-literary texts, translators have to make sure of any additional explanatory or classificatory information that has to be supplied for the TL readership”.

In his earlier book, Newmark (1988: 214-215) remarked that people’s first names and surnames should only be transferred if they have no connotations in the source text so as to preserve their nationality. He added that “in imaginative literature such as comedies, allegories, fairy tales and some

children’s stories, names that have connotations must be translated, unless nationality is important as in folk tales”. Newmark also suggested that “where both connotations and nationality are significant (rendered through sound-effects and/or transparent names)...the best method is, first, to translate the word that underlies the source language proper name into the target language, and then to naturalise the translated word back into a new source language proper name, but normally only when the character’s name is not yet current amongst an educated target language readership”.

According to Newmark (2001: 151), further explained that if proper names are treated purely connotatively, for example “he is a Croesus”, the proper name is normally translated by its connotation (‘very rich person’ in this case), unless it also has the same sense in the target language. He pointed out that “the proper name should be componentially analysed, in its context, and may require two or three ‘senses’ in the translation” and that “in semantic translation, the transferred proper name is mandatory”.

On the other hand, Hervey and Higgins (2002: 32) claim that “dealing with names in translation is not usually a major issue, but it does provide a useful introduction to the cultural dimension of translation”. They argued that there are two main alternatives in dealing with names. The first one is that the “name can be taken over unchanged into the TT” where it “introduces a foreign element into the TT”. They believed that “this loss will not usually matter; most often it will actually be welcomed as a reminder of the origin of the text”. Yet, at the same time, they admitted that “using the ST name unchanged in the TT may in any case sometimes be impracticable and can actually create problems of pronounceability, spelling or memorisation”. The second alternative is “transliteration” where names “can be adapted to conform to the phonic/graphic conventions of the TL”. Hervey and Higgins also suggested that if a name has never been put into the TL before, it is entirely up to the translator to decide on how to transliterate it. Otherwise, “it may be necessary to follow a precedent established by earlier translators”.

With regards to the above, Dickins, Hervey and Higgins (2002: 36) mentioned a few examples of Arabic proper names that have transliteration-type equivalents; *Amman* is the established standard transliteration for ‘عَمَّان’ (the capital city of Jordan). In other cases, the transliteration-type English

equivalent is more localised such as the name 'حُسين' which is standardly transliterated as *Hussein*, or *Hussain* in many parts of the Middle East. In North Africa, however, where French is the dominant European language, the standard transliteration is *Hoceine*.

Another alternative in dealing with names is what Hervey and Higgins (2002: 33) called "cultural transplantation", where "SL names are replaced by indigenous TL names that are not their conventional or literal equivalents but have similar cultural connotations". They also explained that "cultural transplantation of names must be done with care".

Vermes (2003: 90-93) agreed with Newmark (2001) that:

The translation of proper names is not a trivial issue but, on the contrary, may involve a rather delicate decision-making process, requiring on the part of the translator careful consideration of the meanings the name has before deciding how best to render it in the target language.

He further proposed the translation strategies/operations/treatments that proper names are subject to in the process of translation, which are transference, substitution, translation and modification.

According to Vermes (2003: 93), the transference strategy is "when we decide to incorporate the SL proper name unchanged into the TL text; either because it only contributes its referent to the meaning of the utterance, or because any change would make the processing of the utterance too costly, in a relevance-theoretic sense". On the contrary, the substitution treatment, to Vermes' understanding, is where the SL name has a "conventional correspondent in the TL, which replaces the SL item in the translation", and "this applies to a large number of geographical names, for example." Vermes added that substitution also "subsumes cases where the graphological units of the SL name are replaced by TL graphological units, based on conventionally established correspondences...where the TL form makes explicit the phonological value of the original expression". In fact, the "inclusion of graphological substitution, traditionally called transliteration within this operation is justified".

Vermes (2003: 94) understood the third strategy i.e. translation as "rendering the SL name, or at least part of it, by a TL expression which gives rise to the same, or approximately the same, analytic implications in the target text as the original name did in the source text". The final strategy, i.e. modification is the process of "replacing the original

name with a TL name which involves a substantial alteration in the translation of the form and of the analytic implications (if any) that the name effects". He also highlighted that modification also "covers the more specific cases of omission, addition, and generalisation" and, therefore, they are deemed "sub-cases of modification and will not be treated separately".

Unlike Vermes, Fernandes (2006: 50-55) treated the cases of addition and omission separately in his classification along with eight more procedures. Built upon Theo Herman's theory of rendering names from one language into another (namely copy, transcription, substitution, and translation) which – as a matter of fact – is more or less similar to that of Vermes, Fernandes' taxonomy offers a more articulate, comprehensive and apprehensible approach which has been selected to be the theoretical framework for the present study.

The first procedure, rendition, is what Fernandes called a "coincidental" procedure which is used "when the name is transparent or semantically motivated and is in standardised language" (Newmark 1988: 75 as cited in Fernandes 2006: 50), "that is, when the name in a source text is enmeshed in the lexicon of that language, thus acquiring its 'meaning' to be rendered in the target language" (Hermans 1988: 13 as cited in Fernandes 2006: 50). The second procedure that Fernandes termed 'copy' is reproducing the names in the translated text exactly "as they appear in the source text without suffering any sort of orthographic adjustment".

Transcription is the third procedure where a name is transcribed "in the closest corresponding letters of a different target alphabet or language", or in other words, "a name is transliterated or adapted at the level of morphology, phonology, grammar, etc., usually to conform to the target language system" (Hermans 1988: 13 as cited in Fernandes 2006: 51). The next procedure, substitution, "a formally and/or semantically unrelated name is a substitute in the target text for any existent name in the source text... In other words, the TL name and the SL name exist in their respective referential worlds but are not related to each other in terms of form and/or semantic significance" (Hermans 1988: 13 as cited in Fernandes 2006: 52).

An important point to note is that the use of the term "substitution" here is different from that made by Vermes in the sense that he meant to replace the source language name with a conventional correspondent in the target language including

the graphological substitution in transliteration, whereas Fernandes meant substitution by replacing the source language name with an unrelated target language name formally or semantically.

The fifth procedure is recreation that consists of recreating an invented name in the SL text into the TL text, thus trying to reproduce similar effects of the newly-created referent in another target cultural setting. Fernandes (2006: 52) also pointed out that this procedure is different from substitution “in the sense that in recreation the lexical item does not exist in the SL or in the TL”. The next one, deletion, or what Vermees termed “omission” is a translation procedure that “involves removing a source-text name or part of it in the target text” and “usually occurs when such names are apparently of little importance to the development of the narrative and are ‘not relevant enough for the effort of comprehension required for their readers’” (Aixelá 1996: 64 as cited in Fernandes 2006: 53).

Meanwhile, addition is the seventh procedure in which “extra information is added to the original name, making it more comprehensible of perhaps more appealing to its target audience” (Giles’s 1995 as cited in Fernandes 2006: 53). Fernandes added that “sometimes it is also used to solve ambiguities that might exist in the translation of a particular name”. The eighth procedure, ‘transposition’ is defined “as the replacement of one word class with another without changing the meaning of the original message” (Vinay & Darbelnet 1995: 36 as cited in Fernandes 2006: 54).

The ninth procedure is the phonological replacement which is “a procedure in which a TT name attempts to mimic the phonological features of a ST name by replacing the latter with an existing name in the target language which somehow invokes the sound image of the SL name that is being replaced” (Kelly 1979 as cited in Fernandes 2006: 54). Again, Fernandes (2006: 54) stressed that “Phonological Replacement must not be confused with transcription for “the latter involves adaptation of a SL name to the phonology/morphology of a target language, while the former involves the replacement of a SL name with a TL name which is phonemically/graphologically analogous to it”.

Fernandes (2006: 55) pointed out that the final procedure, conventionality, “occurs when a TL name is conventionally accepted as the translation of a particular SL name” and “is commonly used with names of historical and literary figures, as well as geographical locations”. It is mentioned that “these conventionalized names in the target language are

usually referred to as exonyms”.

METHODOLOGY

The research method employed was the qualitative approach by textual analysis. As pointed out by Silverman (2006), textual data has a number of advantages that include richness, relevance, natural occurring and availability. Data was gathered from the translation of the Quran into the Malay language in the *Mushaf Brunei Darussalam dan Terjemahannya* (MBDT). MBDT was published in 2014 by the Government of Brunei. The publication is a product of local Bruneians who are scholars and graduates of the University of Al-Azhar. The data were then analysed descriptively in order to identify the strategies that were utilised to translate the names of figures in the MBDT, as well as to evaluate the effectiveness of the strategies. The reason for choosing this translation was that it is the first translation of the Quran ever published in the Malay language in Brunei that was fully translated by native Bruneians.

The processes involved are as follows. First, the whole *surahs* and chapters of the Quran were studied thoroughly in order to extract only the names which distinctively belonged to human figures. Other proper names such as the names of Allah, angels, creatures, animals, plants, places and other entities were disregarded as they were out of the scope of the present study. After identifying and collecting the desired names, their translations in the Malay language were sought in the MBDT, and then the translation strategies for each name were defined according to the taxonomy of translating proper nouns by Fernandes. The taxonomy suggested by Fernandes (2006) for translating proper nouns was selected as the theoretical framework because the strategies proposed by him are comprehensive, precise and apprehensible, which could cater to the various classifications or categories of proper names.

Finally, the translation strategies were analysed to gauge if they were effective in producing successful translations for the names of the figures that could be well-comprehended by Malay readers.

FINDINGS OF THE STUDY

After collecting and analysing the data, the researcher found that 41 names, which belonged

to human figures, were mentioned explicitly in the Quran. Twenty-eight names belonged to the Prophets, and the rest were names of some family members of the Prophets, companions, enemies as well as a few individuals who were significant in the history of the Prophets.

Out of the ten strategies for translating proper names proposed by Fernandes, only three strategies were applied for translating the names of figures

in the MBDT: transcription, conventionality, and addition, with the seven other strategies deemed inappropriate or unsuitable.

Twenty-seven names were translated using a combination of all the three strategies: all were names of the Prophets excluding one, which was the name of a companion of the Prophet Muhammad. (Please refer to Table 1.)

TABLE 1. Names that were translated using the transcription, conventionality, and addition strategies

NO.	NAME OF FIGURE	ITS TRANSLATION IN MBDT
01	آدم	Nabi Adam
02	إدريس	Nabi Idris
03	نوح	Nabi Nuh
04	هود	Nabi Hud
05	صالح	Nabi Saleh
06	إبراهيم	Nabi Ibrahim
07	لوط	Nabi Luth
08	إسماعيل	Nabi Ismail
09	إسحاق	Nabi Ishaq
10	يعقوب	Nabi Ya'qub
11	يوسف	Nabi Yusuf
12	أيوب	Nabi Ayyub
13	شعيب	Nabi Syu'aib
14	موسى	Nabi Musa
15	هارون	Nabi Harun
16	ذا الكفل	Nabi Zulkifli
17	داود	Nabi Daud
18	سليمان	Nabi Sulaiman
19	إلياس	Nabi Ilyas
20	إليسع	Nabi Ilyasa'
21	يونس	Nabi Yunus
22	زكريا	Nabi Zakariya
23	يحيى	Nabi Yahya
24	عيسى	Nabi 'Isa
25	محمد	Nabi Muhammad
26	أحمد	Ahmad* *Footnote: Ahmad adalah salah satu nama Nabi Muhammad Shallallâhu 'alaihi wasallam
27	زيد	Zaid* *Footnote: Zaid bin Haritsah ialah hamba Rasulullah Shallallâhu 'alaihi wasallam yang telah dimerdekakannya dan dijadikannya sebagai anak angkat. Kemudian Rasulullah Shallallâhu 'alaihi wasallam mengahwinkannya dengan Zainab bin Jahsyin

The translation of the names in Table 1 showed that the translators of the MBDT used the "transcription" procedure, because it is not possible to retain those names in their Arabic forms (as they were originally written in the Quran) in a Malay text (which is written in Roman alphabets). Therefore,

the names had to be transcribed or transliterated based on how they are pronounced or how they sound in the Arabic language.

Since all the names in Table 1 also exist among the Malay society, it can be concluded that those names are actually their conventionalised names or

their exonyms in the context of the Malay culture. Hence, Arabic names such as *Yusuf*, *Daud*, *Musa*, and *Isa* are also similarly known in the Malay culture as *Yusuf*, *Daud*, *Musa*, and *Isa*, and not Joseph, David, Moses, and Jesus, as they are conventionally known in the English world. Thus, the translators of the MBDT opted for the ‘conventionality’ method in translating the names and thus, retained them in their original phonological system.

In order to make the target text more comprehensible, the translators of the MBDT also applied the use of the “addition” strategy whereby they added the word *Nabi* (Prophet) before the actual names as a prefix. In fact, the Malay people

are accustomed to using or adding the word *Nabi* before uttering or writing the names of the Prophets in order to honour them as the Prophets of Allah, as well as to distinguish them from other people who are named after the Prophets. Another ‘addition’ procedure that the translators of the MBDT utilised was adding extra information to the translation of two names (Ahmad and Zaid) in the footnote section to make the identities of the names clearer to the readers who do not know much about them.

The next ten names were translated using two strategies, which were either the combination of transcription and conventionality (Table 2), or transcription and addition (Table 3).

TABLE 2. Names that were translated using the transcription and conventionality strategies

NO.	NAME OF FIGURE	ITS TRANSLATION IN MBDT
01	عمران	‘Imran
02	مريم	Maryam
03	عزير	Uzair
04	ذي القرنين	Zulqarnain
05	لقمان	Luqman

The Arabic names as shown in Table 2 were transcribed to Roman alphabets to conform to the Malay writing system. Apart from that, they were also translated with their conventional names in

Malay since those names also exist in similar forms and are common among the Malay society as mentioned previously.

TABLE 3. Names that were translated using the transcription and addition strategies

NO.	NAME OF FIGURE	ITS TRANSLATION IN MBDT
01	ذا النون	Dzannûn (Nabi Yunus ‘alaihissalâm)* *Footnote: Nabi Yunus ‘alaihissalâm dikenali sebagai Dzannûn kerana baginda pernah ditelan oleh ikan Nun (ikan paus)
02	المسيح	Al-Masih (‘Isa ibnu Maryam)
03	طالوت	Thalut* *Footnote: Nama Thalut yang sebenarnya ialah Syawul bin Qai daripada anak-anak Bunyamin iaitu anak Nabi Ya‘qub ‘alaihissalâm
04	السامري	As-Samiri* *Footnote: Menurut sebahagian riwayat bahawa as-Samiri ialah salah seorang pembesar Bani Israel daripada kabilah Samirah atau satu kaum yang menyembah lembu
05	هامان	Haman* *Footnote: Haman ialah menteri Fir‘aun

The five names in Table 3 were also transcribed in Roman alphabets based on the phonological system of their original names. However, they are foreign names and hence, are not recognised in the Malay culture. Therefore, the transliteration of these names could not be considered their conventional names. The “addition” strategy was also applied to the names where additional information was

provided to the translation of each name in order to introduce their identities to the readers, either in the footnotes or directly in the parentheses.

Meanwhile, the remaining four names were translated using only one strategy, i.e. transcription, for they have no conventional counterparts in Malay, and also due to their peculiarity in the Arab culture. (Please refer to Table 4.)

TABLE 4. Names which were translated with one strategy - transcription

NO.	NAME OF FIGURE	ITS TRANSLATION IN MBDT
01	فرعون	Fir‘aun
02	جالوت	Jalut
03	قارون	Qarun
04	أبي لهب	Abu Lahab

The selection of the three strategies by the translators of the MBDT could be justified as follows. Transcription or transliteration, which is apparently the most preferred and most used strategy, clearly works well for the translation of all the names of figures in the MBDT. It is because for people who are not fluent in the Arabic language, it would help them to pronounce the names correctly according to their original phonological system, as they are transcribed in the closest corresponding letters of the target language.

Therefore, the “copy” procedure, which is reproducing the name in the translated text exactly as it appears in the source text, without encountering any orthographic adjustment, turned out to be irrelevant because as mentioned earlier, copying those names in their Arabic forms as they appear in the Quran, contradicts the Malay language system which is written in Roman alphabets.

In the context of Arabic-Malay translation, it is vital to translate the names of the figures in the MBDT into something which is accepted conventionally by the Malay culture, and not by other cultures of the world, even though it is widely known that Aaron is *Harun*, Isaac is *Ishak*, John is *Yahya*, and Jacob is *Ya‘qub*, etc. These names, which are actually the Biblical names for the Prophets, would fit well in an Arabic-English translation since they are well-known among English native speakers. In fact, these conventionalised names were used in many renowned English translations of the Quran such as the versions from Pickthall (2012), Abdullah Yusuf Ali (1999) and Abdel Haleem (2005).

However, it is simply inappropriate to incorporate these English names in a Malay translation text, because some of the source names of the figures in the MBDT actually exist and are well-known among the Malay society, particularly the Muslims. This is not unusual, because the Malay culture is greatly influenced by Islam, which is reflected in the customs, traditions, values as well as the language and literature (Jeannot & Khairul Anuar 2012: 114). As a matter of fact, the languages of some countries in Southeast Asia have been mostly influenced by the dominant religions in the countries. For example, the

Philippines’ national language, Tagalog, has been influenced by Christianity, while Islam permeated the Malay language in Malaysia, Indonesia as well as Brunei (Manueli, Jubilado & Hanafi 2009: 41). Collins and Zaharani (1999: 137-138) also highlight that the Arabic language has a special status among the speakers of Malay in Malaysia to the degree that the Malays in Malaysia are defined legally as Muslims who speak Malay and practise the Malay culture. Hence, it is not surprising to find Malay people bearing Muslim or Arabic names, particularly in Brunei, with the names of the Prophets being among the most common.

Therefore, it is rational to say that the source names of the figures in Table 1 and Table 2 are conventionally known by the same terms and appellations in the Malay culture which should be adopted in Arabic-Malay translation.

The use of the ‘addition’ strategy in the translation of names in Table 1 and Table 3 is effective, and useful; complementing the two previous procedures in making the target text clearer, and more comprehensible as Fernandes stated. The addition of the prefix *Nabi* to the translation of the name of the Prophets in Table 1 distinguished their status from the other figures mentioned in the Quran, as they were the ones who were chosen and sent by Allah the Almighty, to various communities to lead and serve as examples, as well as to spread Allah’s messages to them.

The addition of a few details in the footnotes and parentheses also removed ambiguities from the names of the figures in Table 1 and Table 3, as they might be unknown to some readers who have little knowledge about Arabic and Islamic history. For example., the information added to the name *Ahmad* in the footnote section, revealed that it was Prophet Muhammad who was called by such a name, and not someone else. If the information had not been added, some readers would have mistaken it for another person.

It is worth mentioning that the prefix *Nabi* was added to the translation of the names of the Prophets every time they were mentioned in the Quran, except when their names were addressed by Allah

such as the translation of Prophet *Adam* in verse 33 of *surah al-Baqarah: Allah berfirman: Wahai Adam! Terangkanlah kepada malaikat-malaikat itu nama benda-benda (dan kegunaannya)*. From the translation of this verse, it is clear that the prefix *Nabi* is definitely not appropriate to be added to Prophet *Adam*, as Allah the Almighty who was addressing him was superior and higher than him in terms of rank, while the purpose of the addition of the term *Nabi* was to distinguish the ranks of the Prophets from the commoners. Meanwhile, footnotes and parentheses were added as translation strategies only to the first appearance of the names in the Quran.

The use of the 'addition' strategy in the MBDT is rather inconsistent as there are a few names which were translated with no additional details, although it is clear that they needed further descriptions. It is understandable that the translators of the MBDT did not provide any supplementary information for certain names because their identities were revealed directly in the source text. For example, *Maryam* in verse 253 of *surah al-Baqarah* can be clearly understood as the mother of Prophet '*Isa* from a part of the translation of the verse: "*Dan Kami telah memberikan Nabi 'Isa ibnu Maryam bukti-bukti*". Similarly, *al-Masih* did not require additional details since the name evidently belongs to Prophet '*Isa* as it appears nine times in the Quran before the phrase 'عيسى ابن مريم' (Prophet '*Isa*, the son of *Maryam*) or 'ابن مريم' (the son of *Maryam*).

However, for several other names, additional description in the translation would highlight their significance besides enabling the target audience to obtain a better idea of their connection with the whole context. Translators of the MBDT transcribed *Fir'aun* (Pharaoh in English) without the description that it is actually a title given to the kings of ancient Egypt. Readers who are not well-informed about the history of the Pharaohs might think that the term *Fir'aun* was the name of the Pharaoh who reigned during the time of Prophet *Musa* as referred to in the Quran, but whose name was actually Ramses II (Yahya 2002: 75).

The bare transcription of *Jalut* is not enough as the name is not commonly known in the Malay culture and might leave Malay readers wondering about his significance in the narration of the Quran. He could only be perceived as the enemy of Prophet *Daud* and his people, as understood from the context of the story when Prophet *Daud* had managed to kill him in a battle as stated in verse 251 of *surah al-Baqarah*.

Another name that is in need of additional details to fortify his negative connotation in the translation is *Abu Lahab*, because it would benefit readers to know that this person who was perished by Allah as mentioned in *surah al-Masad*, was actually an uncle to Prophet Muhammad, who had treated him badly throughout his journey in spreading the message of Islam. The identity of *Uzair* needs to be clarified too, because it would emphasise the denial of the allegation which was made by the Jews that he was the son of Allah as mentioned in verse 30 of *surah at-Taubah*.

Nevertheless, the lack of depiction for the names mentioned above does not really distort the translations in the MBDT, nor affect the whole meaning of the text. However, it would be useful to some extent if some introduction or details were added to complement or enhance their translations, so as to remove ambiguities and make them more comprehensible to the target readers.

CONCLUSION

All in all, the selection of the three strategies in conveying the names of figures in the MBDT by the translators is considered acceptable as they gave a clear grasp of most of the names and may enable Malay readers to learn and understand more of the contents of the words of Allah, despite minor inconsistencies which can be refined and improved in future versions.

The findings of the study also indicated that translating proper names should not be taken lightly, no matter how insignificant they may seem in a text, for some names are deeply connected to the culture of the speakers of a specific language. Translating proper names might not be as perplexing as translating poetry or proverbs, but the loss of meaning or value that the translation of certain names suffers proves that translators will have to put in extra effort and be more cautious and meticulous in their work.

Therefore, translators as the mediators of two languages and cultures have to be wise in resolving the issues arising from the complexity of certain proper names. Apart from having to master both the source and target languages, and having ample knowledge of both cultures, proper selection of translation strategies is required to produce sound translation of proper names that will fully convey the same impacts as the source text.

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