THE STUDY OF FIGURATIVE LANGUAGE IN ENGLISH TRANSLATION OF HOLY QUR'AN CHAPTER 30

(*The Meaning Of The Glorious Qur'an* by Marmaduke Pickthal)

A THESIS

Submitted to the Faculty of Cultural Science Hasanuddin University
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By

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بسم الله الرحمن الرحيم

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

"Sesungguhnya telah Kami buatkan bagi manusia dalam Al Quran Ini setiap macam perumpamaan supaya mereka dapat pelajaran.
(ialah) Al Quran dalam bahasa Arab yang tidak ada kebengkokan (di dalamnya) supaya mereka bertakwa" ***(Q.S. Az Zumar: 27-28)***

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾

"Jadikanlah sabar dan shalat sebagai penolongmu. dan Sesungguhnya yang demikian itu sungguh berat, kecuali bagi orang-orang yang khusyu', " ***(Q.S. Al Baqarah: 45)***

ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾

"(yaitu) orang-orang yang beriman dan hati mereka manjadi tenteram dengan mengingat Allah. Ingatlah, Hanya dengan mengingati Allah-lah hati menjadi tenteram." ***(Q.S. Ar Ra'du: 28)***

This Thesis is dedicated to My Beloved Parents

Ayahanda Ismail Puhi & Ibunda Asni Djabar

"Mom, Dad, I love You Because of Allah"

SKRIPSI

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(*The Meaning of the Glorious Qur'an* by Marmaduke Pickthal)

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(*The Meaning Of The Glorious Qur'an* by Marmaduke Pickthal)

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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Makassar, Juli 2008

Fitriyanti Puhi

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ABSTRAK

FITRIYANTI PUHI. The Study of Figurative Language in English Translation of Holy Qur'an (*The Meaning of The Glorious Qur'an* by Marmaduke Pickthal).

Penelitian ini bertujuan menjelaskan makna kiasan yang terdapat dalam Al Qur'an juz 30 pada ayat-ayat yang telah ditentukan oleh penulis dan menjelaskan hubungan kata-kata kiasan tersebut dengan makna yang ada. Data dalam penelitian ini diambil dari sumber tertulis (Al Qur'an) yang mengandung makna kiasan yaitu 19 ayat terpilih pada 13 surah dalam juz 30. Metodologi yang dipakai dalam penelitian ini adalah metode penelitian pustaka. Dalam mengumpulkan data, penulis menggunakan metode simak dan teknik catat. Adapun dalam menganalisis data, penulis menggunakan metode deskriptif.

Hasil analisis menunjukkan bahwa ayat yang mengandung majas metafora sebanyak 3 ayat, simile sebanyak 6 ayat, personifikasi sebanyak 6 ayat, paradoks sebanyak 3 ayat, dan sinekdok sebanyak 1 ayat. Dalam terjemahannya, penerjemah juga cenderung menggunakan terjemahan harfiyah (52,6 %) sehingga makna yang sebenarnya dari ayat-ayat tersebut tidak tersampaikan. Selain itu, dari segi penerjemahan, penerjemah kurang memberikan keterangan pada ayat-ayat tersebut mengenai kata-kata yang digunakannya sehingga masih perlu interpretasi yang lebih dalam memahami ayat-ayat tersebut. Akan tetapi, dari segi penulisan, penerjemah memberikan tanda-tanda pada ayat-ayat yang mengandung makna kiasan.

ABSTRAK

FITRIYANTI PUHI. The Study of Figurative Language in English Translation of Holy Qur'an (*The Meaning of The Glorious Qur'an* by Marmaduke Pickthal).

This research aims to explain or interpret the meaning of figurative language in the translation of the chosen verses in chapter 30. The data in this research are taken from nineteen chosen verses in thirteen surahs in chapter 30. The methodology that is used in this research is library research. In collecting data, the writer uses scrutinized method and note taking technique. In analyzing data, the writer uses descriptive method.

The analysis shows that the metaphor in the chosen verses as many as three verses, simile as many as six verses, personification as many as six verses, paradox as many as three verses, and synecdoche as many as one verse. In its translation, the translator tends to use literal translation (52,6 %), so the true meanings of the verses are not expressed. Besides, from the translation aspect, he does not give enough explanation in the translation of the verses about the words he uses so it needs more interpretation to understand the meaning. However, from the writing aspect, he gives signs in the translation of the verses that contains figurative language.

CHAPTER 1

INTRODUCTION

1.1 Background

In our daily life, we always find several language styles which are used to express our ideas by writing or speaking. The language style of an orator in formal condition is certainly different from the other in daily conversation. Formal conversation needs more formal language style and exact diction. This case is not only in speaking but also in writing. Writing in a book, article, or others also has different language styles. Language style in a pamphlet is more persuasive than a book. Even though there is also a persuasive book.

Al Qur'an is a book (in Arabic is called *Kitab*) which contains the way of human life revealed by Allah *Subhanahu Wata'ala*. This book contains commands, prohibitions, and science. Each of those is formed by the certain language style

In Al Qur'an, there are some kinds of figurative language. Sometimes, the figurative language causes the distortion of meaning for many people. It is because the people have less knowledge about the figurative language and they are also less understanding about Al Qur'an itself. Figurative language (especially in Al Qur'an) is important to be learned because they help us to understand the meaning. The distortions of meaning which happened cause the deviate groups.

However, Al Qur'an is not a human's work. It is originally from Allah *Subhanahu Wata'ala*. The Stupid Arabic considered that Al Qur'an is Muhammad's

Work. Their argument is based on their unknown about the narration of prophet. However, Allah *Subhanahu Wata'ala* opposed their arguments. He challenged the people to create a surah which resembles to Al Qur'an, but they could not

Al Qur'an is not literature because it is not human's work. However, there are elements of literature in Al Qur'an with high degree value, which have given a big influence on the Arabic literature. Nevertheless, the high literature in Al Qur'an makes the various interpretations. The phenomenon in society is sometimes the people interpret the translation of the verses in Al Qur'an literally so the true meaning can not be understood.

The writer chooses the title because she wants to interpret the translations of the verses in Al Qur'an which have certain figurative language. Besides, she wants to relate the meaning of the word and the meaning of the verse. The writer also wants to know the kind of translation which is used by the translator in translating the verses. The interpretations also refer to Moslem religious teachers (ulama) because they lived nearer Rasulullah *Shallallahu 'alaihi wasallam* era. The interpretation that will be described is not the true interpretation, but it is the closely interpretation which is almost true because just Allah *Subhanahu Wata'ala* who knows exactly what He says.

1.2 Identification of Problems

Some problems occurred in learning figurative language, such as:

1. There are the translations of the verses in chapter 30 that are difficult to understand literally
2. The verses do not have a single interpretation.

1.3 Scope of Problem

The writer limits the problems on analyzing the use of figurative language in translation of chapter 30 by focusing on metaphor, simile, personification, synecdoche, and paradox. She analyzes those kinds of figurative language in chapter 30. The verses which are analyzed by the writer are in Q.S. Al Lahab verse 4, Q.S. Al Fiil verse 5, Q.S. An Nazi'at verse 46, Q.S. Al Qari'ah verse 4, Q.S. Al Qari'ah verse 5, Q.S. Al Qari'ah verse 9, Q.S. Asy Syams verse 2, Q.S. Asy Syams verse 3, Q.S. Abasa verse 33, Q.S. Al Zalzalah verse 2, Q.S. Al Zalzalah verse 4, Q.S. Al Fajr verse 4, Q.S. Al Insyiqaq verse 24, Q.S. Al Insyiqaq verse 4, Q.S. At Takwir verse 18, Q.S. Abasa verse 38, Q.S. An Naba verse 10, Q.S. Al Ma'un verse 4, Q.S. At Tiin verse 4-5. The writer chooses these verses because the verses contain the five kinds of figurative language as mentioned above.

1.4 Research Questions

Based on the scope of problem above, the writer formulates the research questions as follows:

1. What kinds of meanings do the figurative expressions in these verses mean?
2. What is the relationship between the use of figurative words and the meanings?
3. What kinds of Al Qur'an's translation used by translator in expressing figurative language?

1.5 Objectives of Writing

With the statement of problem above, the writer has purpose:

1. To interpret the meanings of figurative language in the translation of the verses chapter 30.
2. To [illegible] in the relationship between the use of figurative words with the [illegible]ings.
3. To describe the kinds of Al Qur'an's translation used by translator in expressing figurative language.

1.6 Significance of Research

The writer hopes this thesis can help people to understand the close meaning of Al Qur'an Language. Besides, the thesis will be a reading for other students who [illegible] thesis with the related title. The writer also hopes that the thesis will motivate [illegible] to analyze Al Qur'an. *Insya Allah*.

1.7 Operational Definitions

In operational definition, the writer definite the using terms in this research. The definition is according to the writer herself.

1.7.1 Figurative language

Figurative language is a language style which needs more interpretation for understanding. The meaning of the words or sentences of figurative language is implicit and usually has ambiguous interpretations.

1.7.1.1 Metaphor

Metaphor is an analogy to compare the two things directly without the words *like, as*, etc.

1.7.1.2 Simile

Simile is a comparison which is expressed with use of words *like, as, seems*, etc.

1.7.1.3 Personification

Personification is a language style which depicts the things as the human beings.

1.7.1.4 Synecdoche

Synecdoche is a language style which states all with a part or state a part with all.

1.7.1.5 Paradox

Paradox is a language style which contains the real contradiction with the fact.

1.7.2 Al Qur'an

Al Qur'an is *kalamullah* (Allah's saying) which is revealed to Muhammad *Shallallahu 'Alaihi Wasallam* through the Angel (Jibril) for directing people to a straight road. It contains 30 chapters, 114 surahs, and 6236 verses.

1.7.2.1 Chapter 30

Chapter 30 (*Juz 'amma*) is the last chapter in Al Qur'an that contains 36 surah. It is begun by An Naba (The tidings) and ended by surah An Naas (mankind).

1.7.3 Translation

Translation is a process to change certain language from the source to the target.

1.7.3.1 Literal Translation

Literal translation is the translation which changes the certain language words by word and the structure same as the source language.

1.7.3.2 Idiomatic Translation

Idiomatic translation is the translation which changes the certain language with the other words.

1.7.3.3 Literal Modified Translation

Literal modified translation is the translation which changes the certain language words by word but the structure is not same as the source language.

1.8 Methodology

1.8.1. Library Research

Library research is applied in gathering theories and some information to support the analysis. Theories and information are gathered from any relevant books, papers, and other materials which are concerned with the topic. For example: Al Hasani (2007:83) says that "Al Qur'an adalah kitab suci yang memiliki unsur-unsur sastra yang amat tinggi, bahkan tertinggi diantara karya sastra yang ada di bumi manapun".

1.8.2 Method for Collecting Data

The writer uses certain method and technique in collecting the data. They are scrutinized method and note taking technique. Scrutinized method is examining carefully method. Note taking technique is the technique of writing or typing data to the paper or data card. She collects primary data from nineteen verses in the chosen surahs in chapter 30 by using scrutinized method. She also uses note taking in collecting the data.

1.8.3 Method for Analyzing Data

In analyzing data, the writer uses the following steps: Firstly, the writer reads the verses in chapter 30. Then she writes the verses, which contains figurative language, in the table. The table is divided into five columns that are number, surah, verses (number of verses and the verses itself), translation, and interpretation of the translation. Next, she analyzes the meaning of the verses translations that are

contained the figurative language. The data are analyzed by using descriptive qualitative method. The work procedures are; the writer marks the figurative words, then she finds the meaning, then she finds the meaning of the verses in *'Tafsir Ibnu Katsir'*, then she relates the meaning of the words and the meaning of the verses, last she concludes the kinds of translation which used by translator. Finally, conclusions will be drawn from the result of analysis.

1.8.4 Population and Sample

1.8.4.1 Population

Population in this research is thirteen surahs in Al Qur'an chapter 30. They are Q.S. Al Lahab (Palm fibre), Q.S. Al Fiil (The Elephant), Q.S. An Naaziat (Those who drag forth), Q.S. Al Qaari'ah (The Calamity), Q.S. Asy Syams (The sun), Q.S. Abasa (He frowned), Q.S. Al Zalzalah (Earthquake), Q.S. Al Fajr (The dawn), Q.S. Al Insyiqaq (The sundering), Q.S. At Takwir (The overthrowing), Q.S. An Naba (The tidings), Q.S. Al Maa'un (Small Kindness), Q.S. At Tiin (The Fig).

1.8.4.2 Samples

In this research, the writer takes some verses in the chosen surahs that are Q.S. Al Lahab verse 4, Q.S. Al Fiil verse 5, Q.S. An Nazi'at verse 46, Q.S. Al Qari'ah verse 4, Q.S. Al Qari'ah verse 5, Q.S. Al Qari'ah verse 9, Q.S. Asy Syams verse 2, Q.S. Asy Syams verse 3, Q.S. Abasa verse 33, Q.S. Al Zalzalah verse 2, Q.S. Al Zalzalah verse 4, Q.S. Al Fajr verse 4, Q.S. Al Insyiqaq verse 24, Q.S. Al Insyiqaq

verse 4, Q.S. At Takwir verse 18, Q.S. Abasa verse 38, Q.S. An Naba verse 10, Q.S. Al Ma'un verse 4, Q.S. At Tiin verse 4-5. The writer chooses the figurative sentences and then describes the meaning of its translations. The writer uses purposive sample. Purposive sample is taking the samples which are only needed.

CHAPTER II

THEORETICAL BACKGROUND

2.1 Previous Study

There are many researchers who have done a study on figurative language. Ratnawati (1995) focused her research on one of the kinds of figurative language that is metaphor. She explained about the kinds of metaphor and tried to explain the sentences meaning in the article in Republika newspaper.

In his thesis, Khidir (1997) analyzed the kinds of kinayah in surah Ali Imran and the relationship the meaning of kinayah with the source meaning. He explained that Al Kinayah is a form of sentences which use certain pronunciation. In etymology, al Kinayah is connotative or simile. There is also the other research which related with Khidir's research, that is Fatma Buluatie's (2000).

In her research, Rahmah (1996) tried to compare language style in Arabic (Kinayah) and language style in Indonesia (Kiasan).

Based on the examples, the writer concludes that her thesis is different from the other writers (as mentioned above) at the object side. Most of the writers did not take Al Qur'an as their object, so that she is interested to analyze Al Qur'an. Besides, the writer analyzes five kinds of figurative language in the chosen verses as mentioned in scope of problem.

2.2 Literary Review

2.2.1 Definition of Language

The word 'language' is familiar with us. All the people know what the language is. Language is the means of communication which is used by people in order to make interaction with the other people. Language is just one of the mediums to interact with other people. There are some people who use body motion to present their willing. It usually occurs to the people who can speak because of disease. Even though, language is the easy way to communicate with other people.

In oxford language dictionary, there are some definitions of language. They are; *1) System of sound, words, etc. used by humans to communicate thoughts and feelings. 2) Form of language used by a particular group, nation, and etc. 3) manner of expressing oneself.*

From the definition of language in oxford language dictionary, we can see that language is a manner to express ourselves. Language has an important role for our relationship. We can imagine if people have no means for their communication. They will use another ways to express themselves, such as, body motion which is not effective as language.

2.2.2 Figurative Language

Definition of Figurative Language

oxford learner's dictionary, the word 'Figurative' means *used not in the literal sense but in an imaginative way.* This meaning is especially for

words. The language (as mentioned above) is system of sound, words, etc. used by humans to communicate thoughts and feelings.

Pedoman Umum Ejaan Bahasa Indonesia yang Disempurnakan, as quoted by the writer from internet, explains the definition of figurative language,

> "majas atau gaya bahasa adalah pemanfaatan kekayaan bahasa, pemakaian ragam tertentu untuk memperoleh efek-efek tertentu, keseluruhan ciri bahasa sekelompok penulis sastra dan cara khas dalam menyampaikan pikiran dan perasaan, baik secara lisan maupun tulisan."

From the definition above the writer concludes that figurative language is a language style used for communicating or expressing thoughts and feelings.

2.2.2.2 The Kinds of Figurative Language

There are some kinds of figurative language which are taken from some sources, they are:

2.2.2.2.1 Metaphor

Metaphor is the comparison between the unlike things which is implied. According to Perrine (1989:65), the comparison in metaphor is implied that is, the figurative term is substituted for or identified with the literal term. For example: *clasps the crag with crooked hand.* In Oxford Advanced Learner's Dictionary, metaphor is *a word or phrase used to describe something else, in a way that is different from its normal use, in order to show that the two things have the same qualities and to make the description more powerful, for example, she has a heart of stone.* According to Keraf (2006:139) metafora adalah semacam analogi yang

membandingkan dua hal secara langsung , tetapi dalam bentuk yang singkat : *bunga bangsa, buaya darat, dan sebagainya.*

2.2.2.2.2 Simile

Simile is almost same with metaphor. The distinction is just in the use of the word like, as, etc. According to Perrine (1989:65) the comparison in Simile is expressed, by the use of some word or phrases such as *like, as, than, similar to*, or *resembles*. This definition also resembles with Keraf's that is Simile adalah perbandingan yang bersifat eksplisit yaitu bahwa ia langsung menyatakan sesuatu yang sama dengan lain sehingga menggunakan kata-kata *seperti, sama, sebagai, bagaikan, laksana*, dan sebagainya. In Oxford Advanced Learner's Dictionary, simile is *a word or phrase that compares something to something else, using the words* like or as, *for example a face like a mask* or *as white as snow*.

2.2.2.2.3 Personification

Personification consists in giving the attributes of a human being to an animal, an object, or an idea. It is really a subtype of metaphor, an implied comparison in which the figurative term of the comparison is always a human being. (Perrine, 1989:67). For example: *autumn is sitting careless on a granary floor.* According to Keraf (2006:140), personifikasi adalah semacam gaya bahasa kiasan yang menggambarkan benda-benda mati atau barang-barang yang tidak bernyawa

seolah-olah memiliki sifat-sifat kemanusiaan. For example: Matahari baru saja kembali keperaduannya.

2.2.2.2.4 Paradox

In Keraf's (2006:136) opinion, paradox is a language style which has the real contradiction with the evidences. For example: Musuh sering merupakan kawan akrab. It is almost same with the Keraf's opinion; Perrine explains that paradox is an apparent contradiction that is nevertheless somehow true. For example: *damn with faint praise.*

2.2.2.2.5 Synecdoche

According to Keraf (2006:142), synecdoche is semacam bahasa figurative yang mempergunakan sebagian dari sesuatu hal untuk menyatakan keseluruhan (pars pro toto) atau mempergunakan keseluruhan untuk menyatakan sebagian (totum pro parte).

In Oxford Advanced Learner's Dictionary, the word synecdoche means *a word or phrase in which a part of something is used to represent a whole, or a whole is used to represent a part of something*. For example, in 'Australia lost by two goals', Australia is used to represent the Australian team.

2.2.3 Al Qur'an

Al Qur'an is a holy book that is revealed by Allah *Subhanahu wata'ala* to Muhammad *Shallalahu 'alaihi wasallam* as a way of life to all of creatures. To keep the originality, Al Qur'an is revealed step by step because it has depth meaning and has beautiful words structure to be remembered. In Al Qur'an itself, Allah saying in surah Al Baqarah : 1-2

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

(Alif La:m Mi:m. Dza:likal Kita:bula: raibafi:hi hudal lil muttaqi:n)

"Alif Lam Mim (1).This is the Scripture whereof there is no doubt, guidance unto those who ward off (evil)"

1. Three letters of the Arabic alphabet: many surahs begin thus with letters of alphabet. Opinions differ as their significance, the prevalent view being that they indicate some mystic words. Some have opined that they are merely the initials of the scribe. They are always included in the text and recited as part of life.

Al Qur'an also is a Holy book that if it is read, the people who read it will get reward. This is suitable as Ummu Harits' saying about the definition of Al Qur'an.

Ummu Harits (2007:12) says:

> " Al Qur'an menurut bahasa berarti bacaan atau yang dibaca. Dibuku-buku pun diartikan demikian bila dilihat dari sisi bahasa. Sedangkan menurut istilah (terminologi), Al Qur'an adalah kalamullah yang diturunkan kepada Nabi Muhammad *Shallallahu 'alaihi wasallam* yang sampai kepada kita dengan jalan mutawatir, lalu bila kita membacanya dipandang sebagai salah satu bentuk beribadah."

Al Qur'an as a miracle is a Holy book which uses Arabic language with beautiful language style. So, it is true, when Al Qur'an was revealed, men of letters in that era considered that al Qur'an was made by Muhammad *Shallallahu 'alaihi wasallam*. Usman bin Jinni, as quoted by Al Hasany (2007:93-96), explains the use of Arabic language in Al Qur'an. There is a miracle in the language of Al Qur'an as mentioned below:

- Arabic language is the only one unique language. It can be seen from the change of basic word of this language which can change the meaning.
- Arabic language has rational grammar, but it can be more complete if compared with the Indonesian language.
- Arabic language can different noun in plural, dual (*Mutsanna*) and singular (*mufrad*). Besides, Arabic language is rich of vocabularies and synonym.
- This language also has many ambiguous words and sometimes a letter has one or two meanings even opposing meaning.

From the definition above, the writer concludes that Allah chooses Arabic to be a language in Al Qur'an because the language has superiorities.

In Al Qur'an, Allah *Subhanahu Wata'ala* opposes people's considering that Al Qur'an is made by Muhammad *Shallallahu 'alaihi wasallam* with command to make a sentence like Al Qur'an, but they could not. Allah *Subhanahu Wata'ala* in surah Al Baqarah verse 23 says:

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم

مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٢٣﴾

(Wa in kuntum fi raibim mimma: nazzalna: 'ala: 'abdina: fa'tu: bisu:ratim mim mitslihi: wad'u syuhada: akum min du:nilla:h in kuntum sha:diqu:n)

"and if you have doubt about what We have revealed (Qur'an) to Our Servant (Mohamed), then compose a chapter like it, and call upon your helpers other than God if your claims are true."

In his book, Al Hasani (2007:83) says "Al Qur'an sendiri mengemukakan hakikat yang asasi bahwa Al Qur'an itu benar-benar wahyu Allah yang diturunkan kepada Rasul yang mulia dan bukan perkaaan seorang penyair". This considering is existed because the sentences in Al Qur'an are too beautiful in its sentences and its structure.

The true of Al Qur'an as Allah's saying in surah Yusuf:11:

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١١﴾

(Qa:lu: ya: aba:na: ma:laka la: ta'mangna: 'ala: yu:sufa wa inna: lahu: lana:shihu:n)

"Most certainly in their narratives is a lesson for those who possess minds, it is not an invented story, but a confirmation to that before it, and expounding of all things, and a guidance and a Mercy to people who believe."

2.2.4 Translation of Holy Qur'an

Newmark (1991: 27) states that "translation is transferring the meaning of a stretch or a unit of language, the whole or a part of a text, from one language to another". From this definition, the writer assumes that translation is the process to transfer a language to the other language.

Al Qur'an is revealed by using Arabic language. It is because the Rasulullah *Shallallahu 'alaihi wasallam* is an Arabian. The aim is to make him easier understand the meaning of the verses.

The expansion of Islam in the other country makes the people difficult to understand Al Qur'an with Arabic language. However, some people try to translate into many languages. The translation process which done by the people in the next era after Rasulullah's era aims to make the other people, except Arabian, understand the meaning of the verses in Al Qur'an. The result is Al Qur'an translated into many languages. It depends on the countries need.

The translation of Al Qur'an itself is divided into two. They are literal translation (terjemahan *harfiyah*) and idiomatic translation (terjemahan *maknawiyah*). Ummu Harits (2007:112) says

> "Terjemah ada dua macam. Yang pertama terjemah harfiyah, yaitu memindahkan kata-kata dari satu bahasa kepada bahasa lain yang semakna dengan tetap memperhatikan susunan dan urutan katanya. Kedua, terjemah tafsiriyah atau terjemah maknawiyah. Yaitu menjelaskan makna kata dengan bahasa lain tanpa terikat oleh susunan rangkaian kata dari bahasa asalnya."

In Al Qur'an itself, the idiomatic translation is more than literal translation. It can be caused by some reasons. The first is the person who translates Al Qur'an has known the contents of Al Qur'an itself. Secondly, the translator wants to explain the meaning into his or her translation to make easier the reader in understanding the meaning.

Ummu Harits (2007:116) says

> "sebagus apapun hasil terjemahan kitab suci kaum muslimin ini, baik dari segi penguasaan bahasa Arab maupun bahasa terjemahannya serta pemahaman akan isi Al Qur'an itu sendiri, yakinlah bahwa hasil terjemahan itu tidak persis sama dengan aslinya. Sebab dalam setiap bahasa itu terkandung nilai budaya dan konsep-konsep khusus yang belum tentu dimiliki oleh bahasa atau budaya lainnya. Yang bisa dilakukan oleh para penerjemah itu hanyalah mengalihbahasakan teks asli kedalam bahasa lain dengan menggunakan kata-kata yang maknanya paling mendekati."

From the explanation above, the writer assumes that the translators of Al Qur'an are careful in translating it because they do not know the true meaning of Al Qur'an.

CHAPTER III

PRESENTATION AND ANALYSIS OF DATA

3.1 About Chapter 30 (*Juz 'Amma*)

Chapter 30 is the last chapter in Al Qur'an. Another name of this chapter is *Juz 'amma* or chapter '*amma*. It is named '*amma* because the first surah in this chapter begins with the word '*amma*. Chapter 30 consists of 36 surahs, that are surah An Naba (The Tidings), An Naazi'at (Those Who Drag Forth), Abasa (He Frowned), At Takwir (The Overthrowing), Al Infithaar (The Cleaving), Al Muthaffifin (Defrauding), Al Insyiqaq (The Sundering), Al Buruj (The Mansions of The Stars), At Taariq (The Morning Star), Al A'la (The Most High), Al Ghaasyiyah (The Overwhelming), Al Fajr (The Dawn), Al Balad (The City), Asy Syams (The Sun), Al Lail (The Night), Ad Dhuha (The Morning Hours), Al Insyirah (Solace), At Tiin (The Fig), Al Alaq (The Clot), Al Qadr (Power), Al Bayyinah (The Clear Proof), Al Zalzalah (The Earthquake), Al Adiyat (The Coursers), Al Qari'ah (The Calamity), At Takatsur (Rivalry in Worldly Increase), Al Ashr (The Declining Day), Al Humazah (The Traducer), Al Fiil (The Elephant), Al Quraisy (Qureysh), Al Maa'un (Small Kindness), Al Kautsar (Abundance), Al Kaafirun (The Disbelievers), An Nashr (Succour), Al Lahab (Palm Fibre), Al Ikhlas (The Unity), Al Falaq (The Daybreak), and An Naas (Mankind). The longest surah is surah An Nazi'at (46 verses) and the shortest are Al Kautsar, Al Ashr, dan An Nasr (each of them is 3 verses). The verses

in this chapter are Meccan surahs because the verses are shorter. Besides, this chapter holds many things about believe, treat, reward, also the story of the past people

Chapter 30 is often memorized by most of the people because it is not only the shorter verses but also the beautiful word compositions. The tone in each verse makes the verses more beautiful.

Chapter 30 is also often used by people to study Al Qur'an in learning the pronunciation of Al Qur'an's letters. This is because in this chapter, the differences of letters pronunciations are clearer and there are many different way to pronounce them.

3.2 Presentation of Data

From the research of data collection that has figurative language, the writer gets some verses in chapter 30. From the verses, there are several verses which have figurative language. However, the writer only takes 19 verses as follows:

1. Metaphor as many as	3 verses
2. Simile as many as	6 verses
3. Personification as many as	6 verses
4. Paradox as many as	3 verses
5. Synecdoche as many as	1 verse

Before she divides it into group of figurative language, she presents the data as follows:

No.	Surah	Fragment of Verse		Translation	Interpretation of its translation
1.	(Palm Fibre) Al Lahab	4	وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ④	And his wife, the **wood-carrier**	The porter of slander
2.	(The Elephant) Al Fiil	5	فَجَعَلَهُمۡ كَعَصۡفٖ مَّأۡكُولِۭ ⑤	And made them **like green crops devoured (by cattle)**	Shattered body (injury)
3.	(Those Who Drag Forth) An Naazi'at	46	كَأَنَّهُمۡ يَوۡمَ يَرَوۡنَهَا لَمۡ يَلۡبَثُوٓاْ إِلَّا عَشِيَّةً أَوۡ ضُحَىٰهَا ㊻	On the day when they behold it, it will be **as if they**	The life in the World is too short

				had but tarried for an evening of the morn thereof.	
4.		4	يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ۝٤	A day wherein mankind will be **as thickly-scattered moths**	Spread everywhere
5.	(The Calamity) Al Qari'ah	5	وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ	And the mountains will become **as carded wool**	Light and easy to disappear

			﴿٩﴾		
6.		9	فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾	The Bereft and Hungry One will be **his mother**	The last place is *Hawiyah* hell
7.	(The Sun) Asy Syams	2	وَٱلْقَمَرِ إِذَا تَلَىٰهَا ﴿٢﴾	And the **moon when she followet h**	The moon rises after the sun sets.
8.		3	وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴿٣﴾	And the **day when it revealet h him**	The sun rises in the morning

9.	(He Frowned) Abasa	33	فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾	But when the **Shout** cometh	One of the signs of Judgment Day
10.	(Earthquake) Al Zalzalah	2	وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾	And **Earth Yielded up** her burdens	The Earth is break out
11.		4	يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾	That day **she will relate her chronicles**	The earth will testify
12.	(The Dawn) Al Fajr	4	وَٱلَّيْلِ إِذَا يَسْرِ ﴿٤﴾	And the night when it **departeth**	The night goes

9.	(He Frowned) Abasa	33	فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾	But when the **Shout** cometh	One of the signs of Judgment Day
10.	(Earthquake) Al Zalzalah	2	وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾	And **Earth Yielded up** her burdens	The Earth is break out
11.		4	يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾	That day **she will relate her chronicles**	The earth will testify
12.	(The Dawn) Al Fajr	4	وَٱلَّيْلِ إِذَا يَسْرِ ﴿٤﴾	And the night when it **departeth**	The night goes

13.	(The Sundering) Al Insyiqaq	24	فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾	So give them **tidings of painful doom**	The satire for unbeliever people
14.	(The Sundering) Al Insyiqaq	4	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾	And hath **cast out** all that was in her, and is empty	Throw outside
15.	(The Overthrowing) At Takwir	18	وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾	And the **breath of morning**	The dawn
16.	(He Frowned) Abasa	38	وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾	On that day faces will be **bright as dawn**	The shining faces

17.	(The Tidings) An Naba	10	وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾	And have appointed the **night as a cloak**	Night for rest
18.	(Small Kindness) Al Ma'un	4	فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾	Ah, woe unto worshippers	The worshippers who neglected his or her worship
19.	(The Fig) At Tiin	4 - 5	لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ﴿٥﴾	Surely, We created man of the best stature. Then We reduced him to the lowest of the low.	The condition when the human do not obey Allah and His Messenger

3.3 The Analysis of Figurative Language in Chapter 30

The analysis data in chapter 30 will be explained per verse and suitable with the classification of the data as follows:

3.3.1. Metaphor

Q.S. At Takwir : 18

وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ١٨

(Wash shubhi idza: tanaffas)

"And the breath of morning"

At Takwir (The Overthrowing) is the eightieth one surah. It contains of twenty nine verses.

Metaphor in the verse 18 is signed with the use of the word *breath*. This word describes a process in the dawn until morning because actually the proper meaning of this verse, according to Ibnu Katsir, is while the dawn rises.

In Oxford Advanced Learner's Dictionary, the word *breath* means: *1) the air that you take into your lungs and send out again; 2) An amount of air that enters the lungs at one time; 3) A small amount of something; slight evidence of something; and s4) A slight movement of air.*

Al Suyuti as quoted by Al Hasany in his book '*Al Qur'an Puncak Selera Sastra*' said that "keadaan nafas yang keluar sedikit demi sedikit dipakai untuk menerangkan keluarnya cahaya di ufuk timur pada waktu fajar menyingsing perlahan, berurutan dan secara berangsur-angsur. Semuanya dapat dirasa."

From the explanation above, the writer explains that the process of rising dawn in this verse like when we breathe. When we breathe, the air will enter and out slowly in normal condition and also can be felt. It can be an illustration of the process of rising dawn. Previously, the condition in the dawn is dark then it moves forward a little bright with also the change of atmosphere from cold to cool. This is the meant of the word *breath* in this verse.

In this verse, the translator uses the literal translation. The words in the source language are converted to the target language word by word. For example: *Tanaffas* (in source language) is translated to *breath* (target language). *Tanaffas* itself means breath. In the translation, we can see that the translator translates the verses in the different structure with the source language. It means that the translator uses literal modified translation because the structure of the sentences is different.

Q.S. Al Lahab : 4

وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ﴿٤﴾

(Wamra atuhu: hamma: latal hathab)

"And his wife, the wood-carrier"

Al Lahab (Palm Fiber) is one hundred and eleven of surah. It contains of five verses. The name of the surah is taken from the name of a man narrated in the verse.

Before the writer analyzes the translation of the verse, she describes who Abu Lahab and his wife are. Abu Lahab is an uncle of Muhammad Shallallahu 'Alaihi Wasallam. His original name is Abdul Uzza bin Abdul Muthallib. His kuniah name is Abu 'Utaibah. He named Abu Lahab because his face is lighting. He is the most man who hurt, hate and humiliated Rasulullah's religion.

From the above explanation, the writer concludes that Abu Lahab is one of Muhammad's uncles. He against Muhammad and does not permit him to teach the new religion. Therefore, he does anything to hamper Muhammad's efforts.

Abu Lahab's wife is Quraisy woman. Her name is Arwa binti Harb bin Umayah. Her Kuniah name is Ummu Jamil. She is Abu Sufyan's sister and she becomes a serant for her husband in opposing Rasulullah. She will get tutor like her husband.

Abu Lahab's wife as narrated in this surah (especially in this verse) is someone who likes to spread slander. She spreads slander everywhere and the aim is to oppose one and another. She will receive punishment with her husband because she helps him in infidel state and also increases her husband's charge caused of her.

This verse has metaphor. Abu Lahab's wife, the carrier of slander, in this verse, is uttered a comparison that is wood carrier. As we know that wood is used for fuel, such as for cooking. Someone who collects wood certainly aims to make fire. Abu Lahab's wife spread slander (wood carrier) with the aim that is to set fire in

every breast of each people. She does not know that the end of opposing one another is she will be burned in the hell.

This verse tells that Abu Lahab's wife is the carrier of slander. In a *hadits* (Rasulullah's saying), it is said that the woman is slander for the man. The wood carrier in this verse is compared with a wife because usually a wife can not keep the secret of their family. Usually, they talk to another person about her family. Because of their saying, they will be in hell. It is suitable with the saying of Rasulullah that many of the people in hell is women because they can not keep their secret.

The basic word of *hammala* is *hamala. Hamala* (verb) means carry. The word *carry* in this verse means *influent someone*. The word *hathab* (noun) means wood. *Hammalatal hathab* means wood carrier. So, the translation of *hammalatal hathab* to phrase wood carrier, according to the writer, is just literal translation because the source language is converted to target language word by word.

Q.S Al Qari'ah : 9

فَأُمُّهُۥ هَاوِيَةٌ ۝٩

(Fa ummuhu: Ha:wiyah)

"The Bereft and Hungry One will be his mother"

Al Qari'ah (The Calamity) is one hundred and one of surah. It contains of eleven verses. The name of the surah is taken from the first verse.

This verse explains about the last condition for the unbeliever people where they will be back to their last place, *Hawiyah* hell. *Hawiyah* hell is name for a

which is prepared for the people who kindness light in weight. There are opinions of Moslem Religious Teachers in Tafsir Ibnu Katsir as follow:

> "artinya, maka dia akan jatuh ke neraka Jahannam dengan kepala dibawah. Dia mengungkapkan dengan menggunakan kata ummuhu yang berarti otaknya. Hal senada diriwayatkan dari Ibnu Abbas, Ikrimah, Abu Sholih, dan Qatadah. Ada juga yang berpendapat : " artinya, tempat yang menjadi rujukan dan kembalinya pada hari kebangkitan kelak adalah neraka Hawiyah". Hawiyah ini adalah nama salah satu neraka. Ibnu Jarir mengatakan, Hawiyah disebut dengan sebutan ummuhu (induknya), karena tidak ada tempat kembali baginya selain neraka tersebut."

From this definition, the writer assumes that the word *His Mother* means the bad last place that is *Hawiyah* hell.

While the words *Bereft* and *Hungry* is the things felt in *Hawiyah* hell that is feeling hungry and bereft because there is no somebody can help him or her out from the hell to avoid torture. The condition of *Hawiyah* hell as described by Allah in the next verse, Q.S Al Qari'ah : 10-11

وَمَآ أَدْرَىٰكَ مَا هِيَهْ ۝ نَارٌ حَامِيَةٌۢ ۝

(Wama: adra:ka ma: hiyah. Na:run ha:miyah)

"And how would you know what this is? It is a fire blazing fiercely".

It means that this hell truly is too hot and has a big flaming. It also makes the strong pain that cause hungry, bereft, etc.

The translator uses literal modified translation in this verse. The example: *ummuhu* (source language) is translated into *his mother* (target language). The word *ummuhu* itself is from the word *ummu* means *mother*. It is added suffix *hu* to describe

the owner of mother (her boy or her son). In expressing figurative language, the translator translates the verse according to the source language. Meanwhile, *ummuhu* in this verse means *Hawiyah* hell. From the sentences structure, we can see that the structure in target language is different with the source language. It is become a prove that the kinds of translation is literal modified translation.

3.3.2. Simile

Q.S. An Nazi'at: 46

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

(Ka annahum yauma yarauhaha: lam yal batsu: illa 'asyiyyatan aw dhuha:ha)

"On the day when they behold it, it will be as if they had but tarried for an evening of the morn thereof."

An Nazi'at (Those Who Drag Forth) is the seventieth nine surah and contains fortieth six verses. It is a meccan surah because the verses are shorter. The name of this surah is taken from the first verse of this surah.

This verse is the last verse in surah An Nazi'at. This verse narrates about the condition when the Judgment Day comes. It narrates about the shortest life of the people (in the Judgment Day). The sentence *'asyiyyatan aw dhuha:ha* (source language) is translated into *an evening of the morn thereof* (target language). The

word '*asyiyyatan* means *evening* and the word *dhuha* means *morn*. So, the life is shortest only in the evening or morning.

The use of the simile in this verse is signed with the word *as if*. In Oxford Advanced Learner's Dictionary, the word *as if* means *in a way that suggests something*. The use of the word *as if* signs that this verse compares the short life with the morning or the evening. The life which is felt by the people in that time is just concise. In structure side, the structure of the sentence is not suitable with the source language and it make sure the kind of translation which is used by the translator.

Juwaibir taken from adh Dhahhak from Ibnu Abbas said that the meaning of the evening is from the noon until the sun sets in a day, while the morning is from the sun rises until noon. It means that the life is same as six hours. It is too short.

From the above explanation, the writer also concludes that the translator translates the verse literal modified. The target language is translated according to source language but in the different sentence structure.

Q.S. Al Fiil: 5

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥

(Faja'alahum ka'ashfim ma'ku: l)

"And made them like green crops devoured (by cattle)"

Al Fiil (The Elephant) is one hundred and five of surah. It contains of five verses. The name of surah is taken from the first verse. Overall, the surah contains the story of 'The Elephant Army' which is lead by Abrahah.

This verse narrates about the condition of Abrahah's army (the elephant army) who will attack God's House (Ka'bah). In that time, they are destroyed by Allah with Ababil birds that throw stones from hell to them. Their bodies utterly smashed to pieces like leaves that are eaten by cattle. Ibnu Zaid in 'tafsir Ibnu Katsir' said that "kata *al 'ashf* berarti daun tanaman atau daun kol jika dimakan oleh binatang, lalu dikotori sehingga menjadi kotoran. Artinya Allah membinasakan, melenyapkan, dan mengembalikan mereka dengan tidak mendapatkan kebaikan sama sekali." Simile in this translation appears in the use of the word *like* which the destroying of the Abrahah's army is parable like the leaves eaten by cattle. The cattle in this verse are the animal which is cared, such as cow, goat, etc. So, the condition of the Elephant Army in this verse likes leaves eaten by cow or goat. They are pulverized because of the stones from hell.

The translator uses literal translation in this verse. It is shown with the using of the word *al ashfin* (source language) that the meaning has mentioned above. The word is translated into *green crops devoured* (target language).

Q.S Al Qari'ah : 4

يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ﴿٤﴾

(Yauma yaku:nunna:su kal fara:syil mabtsu:ts)

"A day wherein mankind will be as thickly-scattered moths"

The human being in that time is parable like moths which spread everywhere. Moth in this case is an animal that is easy to be flied because of its light. In Oxford Advanced Learner's Dictionary mentioned that moth is *a flying insect with a long thin body and four large wings, like butterfly but less brightly colored.* The small and thin of moth's body makes possible it to be flied everywhere. Ibnu Katsir in his book "tafsir Ibnu Katsir" said that the meaning of this verse is "dalam hal ketersebaran, perpecahan, kepergian, dan kedatangan mereka karena perasaan bingung atas apa yang mereka alami, seakan-akan mereka itu seperti kapas yang dihamburkan," As in Al Qur'an surah Al Qamar verse 7 :

خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾

(Khusysya'a: absha:rahum yakhruju:na minal ajda:tsi ka annahum jara:dun muntasyir)

"They shall come forth from the graves, with eyes humbled, as if they were scattered locusts."

The translation of this Q.S Al Qari'ah : 4 uses simile and it is signed with the use of the word *as*, that is parable human condition in the Judgment Day like thickly-scattered moths.

The word *fara:syil mabtsu:ts* (source language) in this verse is translated into *thickly-scattered moths* (target language). From this example, the writer concludes that the translator uses literal translation.

Q.S. Al Qari'ah : 5

وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ۝

(Wataku:nul Jiba:lu Kal Ihnil manfu:sy)

"And the mountains will become as carded wool"

This verse still narrates the condition in the Judgment Day. The condition of the mountains in that time is parable like carded wool. The word *card* in Oxford Advanced Learner's Dictionary means *a machine or tool used for cleaning and combing wool or cotton before it is spun*. In that time, the mountains like a wool which combed, means torn to be small and easy to be flied. It is suitable with Ibnu Katsir's statement in his book that "gunung-gunung itu seperti bulu-bulu yang dihamburkan yang mudah terbang dan robek". The translation of this verse is parable the mountains carded wool and use the word *as* as a sign the use of Simile. So it is the awesomeness of the Judgment Day, even the mountains, which before Judgment Day stand up sturdy, utterly smashed to pieces and easy to be flied by wind.

The word *Ihn* means wool. Meanwhile *manful:sy* originally from the word *nafasa* means *fly into pieces*. In this verse, mountains are parable with carded wool which flies into pieces. It means that the translator uses literal translation because he translates the source language by the word itself.

Q.S. Abasa : 38

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

(Wujuhuyyaumaidzim musyfirah)

"On that day faces will be bright as dawn"

Abasa (He Frowned) is the eightieth surah. It contains of fourth four verses. The name of the verse is taken from the first verse.

This verse explains the condition of the people at time to blow a last trumpet. The previous verse was explained the other conditions, such as the business of the people to their selves without care to the other people. This verse is especially for the people who are given a divine gift of grace by Allah because of their kindness weight. In that time, human being is divided into two groups that are the group of people who have shine faces and the other group whose faces are closed by dust. In his book, Ibnu Katsir said "orang-orang yang wajahnya berseri-seri yaitu ceria. Yakni dalam keadaan bahagia dan gembira didalam hati mereka, dan di wajah mereka tampak keceriaan. Mereka itulah para penghuni syurga.' The use of simile is signed with the use of the word *as* in explaining the shine faces. *Faces will be bright as dawn*, means the purity of faces in that time is parable like a cool and bright dawn waiting for sun rises. It is enough with this parable; we conclude that it is so happy for the people who are guaranteed to stay at heaven. Their faces are cool and bright without charge. *Wallahu Ta'ala A'lam.*

In this verse, the face of people in heaven is parable like a dawn. In Arabic, the beamed face is described with the word *musyfirah. Musyfirah* itself is from the word *safara* means *beamed*. In the structure of sentence, we can see that the structure is not suitable with the the structure of source language. From the explanation, the writer concludes that the translator uses literal modified translation because he uses word with the same meaning as in source language and the structure is not same as source language.

Q.S. An Naba : 10

وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ۝١٠

(Waja'alnallaila liba:sa)

"And have appointed the night as a cloak"

An Naba (The Tidings) is seventieth eight surah. It contains of forty verses.

The word *cloak* in Oxford Advanced Learner's Dictionary *means a type of coat that has no sleeves fastens at the neck and hangs loosely from the shoulders, worn especially in the past.* The use of the word *cloak* in the translation of this verse signs that the night is like a cloth for the human being. The cloak in this case is something which covered the body of human being. Ibnu Katsir said in his book that the meaning of a cloak is hitamnya malam itu membuat orang-orang tenang. Seorang penyair 'ketika malam telah menyelimuti atau

ketika ia memasang kedua telinganya untuk mendengarkannya, pada saat malam itu tiba'". The other opinion from Qatadah about what the meaning of cloak, he said that the cloak is heated.

In Arabic, the word *liba:sa* means cloth or cloak. It is indicated literal translation in the translation of the verse. The meaning of the verse is not explained in the translation and it needs more interpretation.

In the writer's opinion, the word *cloak* explains something which has given safety to someone when it is used. The night time in this verse is hope can give safety to the people after in the noon the people given a lot of thought to vary activities. The use of cloak as mentioned above (the meaning) has heated when was cold so the parable in the translation of this verse, according to me, is suitable with the meaning. *Wallahu Ta'ala A'lam.*

3.3.3. Personification

Q.S. Asy Syams : 2

وَٱلْقَمَرِ إِذَا تَلَىٰهَا ۝٢

(Wal qamari idza: tala:ha)

"And the moon when she followeth"

Asy Syams (The Sun) is ninetieth one surah. It contains of fifteen verses. The name of the verse is taken from the first verse.

The use of personification in this verse appears in the word *followeth*. This word used in this verse is the specific word which is used to state sacred condition. It has the same meaning with the word *following or follow*. In Oxford Advance Learners Dictionary the word *follow* means *to come or go after or behind something*. In this case the moon deed is like the human deed that walks a follow something. In tafsir Ibnu Katsir there are some opinions of Islamic Religious Teacher:

> 'Mujahid mengatakan "yakni mengikutinya", sedangkan Qatadah mengatakan "yakni jika mengikutinya pada malam bulan purnama, jika matahari tenggelam maka rembulan akan muncul", Ibnu Zaid mengatakan "bulan mengikutinya pada pertengahan pertama setiap bulan. Kemudian matahari mengikutinya, dimana bulan mendahuluinya pada pertengahan terakhir setiap bulan."

From that opinions, the writer concludes that the meaning of the word *followeth* is the essence of the moon which follows the sun movement and always together with it. When the moon rises, the sun sets.

The word followeth itself has the same meaning with *tala:* (in Arabic). *Tala:* is a verb means follow. So, the translation of this verse is taken from the original word in Arabic that is *tala:*.

Q.S. Asy Syams: 3

وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ۝٣

(Wannaha:ri idza: jalla:ha)

"And the day when it revealeth him"

According to me the word *revealeth* signs the figurative language that is personification. This word in Oxford Advance Learners Dictionary means *to show something that previously could not be seen.* Literally, noon appears like the people who show something or appear his or her self which thus not appear before. In 'tafsir Ibnu Katsir', it mentions that;

> Mujahid mengatakan "bersinar", sedangkan Qatadah mengatakan "jika diliputi oleh siang", Ibnu Jarir mengatakan "sebagian penduduk Arab menafsirkan hal tersebut dalam pengertian jika siang meliputi gelap karena dalalah pembicaraan menuju kesana". Dapat saya katakan bahwa, jika orang yang menafsirkan ayat ini dengan pengertian bentangan, maka akan lebih baik dan akan benar pula penafsirannya terhadap firman Allah Ta'ala pada ayat selanjutnya. Oleh karena itu, Mujahid mengatakan "yang demikian itu sama seperti firman Allah Ta'ala pada Q.S. Al Lail : 2"

وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝٢

(Wannaha:ri idza: tajalla)

"And by the day in full splendor;"

The word *jalla:* means *appear*. The writer assumes that the translator uses the word *revealeth* in translating *jalla:* because the word *revealeth* resembles with the word *appear (jalla:)*. Frm the explanation, she concludes that the word *revealeth* indicates literal translation.

Q.S. Al Zalzalah : 2

وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ۝٢

(Wa akhrajatil ardhu atsqa:laha:)

"And Earth Yielded up her burdens"

Al Zalzalah (The Earthquake) is ninetieth nine of surah. It contains of eight verses. The name of the surah is taken from the first verse.

The use personification in the translation of this verse is in the word *yielded up*. In Oxford Advanced Learner's Dictionary, the word *yielded up* means *to allow somebody to win, have or take control of something that has been yours until now. For example (in Figurative); the universe is slowly yielding up its secret.* In this context yielded up means take something in his in her stomach outside like the people who vomit up what are in stomach. It resembles with the source language in Arabic that is *akhraja*. The word *akhraja* itself is from the word *kharaja* means take something outside. In translating this verse, the translator uses the word yielded up which has the same meaning with take something outside, but the word yielded up has the strong meaning than take something outside. According to the writer, the translator uses yielded up because he wants to stress the meaning but actually it shows the literal modified translation. It is because the structure of source language is not same as target language. This is also resembles with Ibnu Katsir's opinion in his book, that is :

> "bumi akan melemparkan isi perutnya yang terdiri dari mayat-mayat. Mayat-mayat yang dahulunya dikuburkan dalam perut bumi itulah yang akan dilemparkan. Mengenai hal ini, ada sebuah hadits dalam shahih Imam Muslim yang diriwayatkan dari Abu Hurairah yaitu :
> "Rasulullah bersabda 'bumi akan memuntahkan bagian-bagian yang terdapat didalam perutnya yang besar, seperti tiang-tiang yang terbuat dari emas dan perak. Lalu seorang pembunuh akan datang seraya mengatakan dalam hal ini 'aku telah membunuh'.

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> "Rasulullah bersabda 'bumi akan memuntahkan bagian-bagian yang terdapat didalam perutnya yang besar, seperti tiang-tiang yang terbuat dari emas dan perak. Lalu seorang pembunuh akan datang seraya mengatakan dalam hal ini 'aku telah membunuh'.

Kemudian seorang pemutus silaturahim datang dan berkata dalam kesempatan ini 'aku telah memutus hubungan kekerabatanku'. Selanjutnya, seorang pencuri datang dan berkata mengenai hal ini 'aku telah memotong tanganku' kemudian dia meninggalkannya dan tidak mengambil sesuatupun darinya.'"

Q.S. Al Zalzalah : 4

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

(Yaumaidzin tuhadditsu akhba:raha:)

"That day she will relate her chronicles"

As in Q.S. Al Zalzalah verse 2, Q.S. Al Zalzalah verse 4 also still narrated about earth. If in the verse 2 the earth throws up what in her, so in the verse 4 the earth narrates about what deeds by people on her are. Ibnu Katsir explains in his book that the meaning of this verse is;

> "bumi membicarakan apa yang telah dikerjakan oleh orang-orang diatasnya. Imam Ahmad meriowayatkan, Ibrahim memberitahu kami, Ibnul Mubarak memberitahu kami, At Tirmidzi, Abu Abdirrahman an Nasa'I dan lafadz ini miliknya dari abu Hurairah, dia berkata "Rasulullah membaca ayat ini kemudian bertanya 'apakah kalian mengetahui apa berita yang disampaikannya?' Mereka menjawab, 'Allah dan Rasul-Nya yang lebih mengetahui.' Beliau bersabda 'sesungguhnya beritanya adalah dia bersaksi bagi setiap hamba, laki-laki maupun perempuan atas apa yang telah mereka lakukan diatasnya. Dia akan mengatakan 'dia mengerjakan ini dan itu, pada hari ini dan itu.' Demikian itulah beritanya.'" (Hadits Shahih Gharib)

The meaning of *relate her chronicles* in this verse actually is a fact and it will happen. The earth will testify in front of Allah as the parts of the body of everybody.

However, in its translation, it is visible a description died thing (earth) as if has characterizes of human being. Even though it will happen in Judgment Day, in this time, it is unusual condition. Therefore, the writer includes it to the group of personification.

If we see the Arabic word, the word *tuhadditsu* in Arabic is from the word *haddatsa* means tell something. In the translation of this verse, the translator uses the phrases *relate her chronicles*. The writer assumes that he uses the phrase to make the meaning stronger. From the explanation above, the writer concludes that this verse is translated with the same word and structure

Q.S. Al Fajr : 4

وَٱلَّيۡلِ إِذَا يَسۡرِ ﴿٤﴾

(Wallaili idza: yasr)

"And the night when it departeth"

Al Fajr (The Dawn) is eightieth nine surah. It contains of thirty verses. The name of the surah is taken from the first verse.

The meaning of this verse is explained by Ibnu Katsir in his book

> "al 'Aufi meriwayatkan dari Ibnu Abbas, dia mengatakan 'yakni jika telah pergi'. Dan mungkin juga yang dimaksudkan adalah jika berjalan, yakni berangkat. Dan ada yang mengatakan bahwa ini adalah lebih tepat, karena ia dalam posisi berseberangan dengan ayat pertama karena waktu fajar adalah beranjaknya waktu siang dan berakhirnya waktu malam".

From the meaning, we can see that the night is characterized like human being who can walk.

Literally, it can be seen that the night is described like human being who can walk from one place to another. The word *departeth* itself is the specific word which is used to state sacred condition. It is used by Pickthal to make the structure of the sentences are good and beautiful. The meaning of the word *departeth* is the same as *depart* that is (In Oxford Advanced Learner's Dictionary) *to leave a place, especially to start a trip*. In meaningful, the word *depart* as mentioned in 'tafsir Ibnu Katsir' that is "beranjaknya waktu malam dan berakhirnya waktu siang, dan juga sebaliknya.". It has the resemble meaning with the word *yasri* (in Arabic). The word *yasri* itself is from its basic word *sara:* means depart. Hence, the purpose of the word *depart* in the translation of this verse is the night time or the end of noon and the night come. From the explanation, the writer concludes that the kind of translation is literal.

Q.S. Al Insyiqaq : 4

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

(Wa alqat ma: fi:ha: watakhallat)

"And hath cast out all that was in her, and is empty"

Al Insyiqaq (The Sundering) is eightieth four of surah. It contains of twenty five verses. The name of the surah is taken from the first verse.

This verse explains again about disturbance of Judgment Day. From its translation, we can see that in the Judgment Day, the Earth will vomit up what is in her. As we know that Earth is created as a home for human being and the Earth is also created for animal and plant to complete the life of human being. Then human being, plant, animal will experience what we call 'death' as in Al Qur'an is mentioned that everyone will die. The temporary last place for the human corpse is in the land (grave). This will be charge of Earth and will be vomited up by the Earth at the Judgment Day.

In etymology, the word *cast out* in Oxford Learner's Advanced Dictionary is *to get rid of something or somebody, especially by using force*. From the definition, it can be explained that earth throws up something in her by using force. This case refers to description of situation while there is someone ejects something in his stomach (throw up), so he needs extra force to eject that.

The source language of cast out is *alqat*. The word *Alqat* is from the basic word *alqa-yulqi* means vomit up. The meaning is same as the translation, but the sentence structure is different. It indicates literal modified translation.

In the translation of this verse, the earth is also characterized like human being. So, the writer includes it into the group of personification. Ibnu Katsir said the meaning of this verse that is "mengeluarkan mayat-mayat yang berada didalam perutnya itu sehingga bumi menjadi benar-benar kosong dari mereka (mayat-mayat)." So, literally and meaningful, the translation of this verse uses figurative language that is personification.

3.3.4. Synecdoche

Q.S. Abasa : 33

فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾

(Fa idza: ja: 'atish sha:khkhah)

"But when the Shout cometh"

Abasa (He Frowned) is the eightieth surah and contains fortieth two verses. It is a meccan surah because the verses are shorter. The name of this surah is taken from the first verse of this surah. The cause of revealing this surah is because of a blind man as mentioned by Pickthall in his writing. One day, when the prophet was in conversation with one of the great men of Qureysh (his own tribe), seeking to persuade him of the truth of Islam, a blind man came and asked a question concerning the faith. The prophet was annoyed at the interruption, frowned and turned away from the blind man. In this surah he is told that a man's importance is not to be judged from his appearance or worldly station. Ibnu Katsir in his book mentions that the blind man is Ibnu Ummi Maktum.

The translation of this verse uses synecdoche. In this case, the translation of this verse states the Judgment Day with one of its sign that is shout (blow the trumpet). Something big (the Judgment Day) is only stated with a part of its signs.

According to Keraf, there are two kinds of synecdoche that is *pars pro toto* (used a part to state all) and *totum pro parte* (used all to state a part). From the

explanation in the previous paragraph, the writer assumes that it can be included in *pars pro toto* because it used a part to state all.

The other signs of Judgment Day are not mentioned in this surah but in other surah. One of the surah which tells the signs is Q.S. At Takwir : 1-6.

إِذَا ٱلشَّمْسُ كُوِّرَتْ ۝١ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ۝٢ وَإِذَا ٱلْجِبَالُ سُيِّرَتْ ۝٣ وَإِذَا ٱلْعِشَارُ

عُطِّلَتْ ۝٤ وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ۝٥ وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ۝٦

(Idzasysyamsukurwwirat. Wa idzannuju:mun kadarat. Wa idzal jiba:lu suyyirat. Wa idzal 'isya:ru 'uththilat. Wa idzal wuhu:syu husysyirat. Wa idzal biha:ru sujjirat)

"when the sun shall be rolled up. And the stars fall and lose their light. And when the mountains shall be set in motion. And when the she-camels ten month pregnant shall be left untended. And when the wild beasts shall be brought together. And when the seas shall be set ablaze."

About the blowing of trumpet, it explained Q.S. An Nazi'at verse 6-7

يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ۝٦ تَتْبَعُهَا ٱلرَّادِفَةُ ۝٧

(Yauma tarjufurra:jifah. Tatbauharra:difah)

"on the Day when the earth shall quake. Followed soon afterwards by the sky."

The word *sha:khkhah* in this verse means the blow of trumpet. In the translation, the translator uses *Shout*. The meaning of shout in this verse is one of Judgments Day's signs. The translator uses just a sign; meanwhile there are many signs of Judgment Day.

From the translation aspect, the translator uses the literal modified translation in translating the verse. It can be seen in the structure and the translation of the verse, it is different. The sentence structure in source language is not same as the sentence structure in the target language.

3.3.5. Paradox

Q.S. Al Ma'un : 4

فَوَيْلٌ لِّلْمُصَلِّينَ ۝٤

(fawailul lil mushalli:n)

"Ah, woe unto worshippers"

Al Ma'un (Small Kindness) is the one hundred and seven surah and contains seven verses. The name of this surah is taken from the last verse of this surah.

In Oxford Advanced Learner's Dictionary, the word *woe* means *the trouble and problems that somebody has.* It has same meaning as the source language that is *wailun. Wailun* means dammit. Accaording to the writer, it shows that the use of the word *woe* in the translation is softer than the word *dammit.* The translation of this verse mentioned that the worshippers have woes. This is not suitable with general

thinking that every worshipper guarantied its save and no problem. The translation of this verse mentions that the worshippers have woes.

According to the writer, the explanation above shows the use of figurative language that is paradox. If we just see this verse, we will have wrong perception about Islam. The explanation about this verse is in the next verse, Q.S. Al Ma'un :5

ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝٥

(Alladzi:na hum an shala:tihim sa;hu;n)

"But are heedless of their prayers."

The explanation of this verse is written by Ibnu Katsir in his book that is mereka adalah orang-orang yang biasa mengerjakan sholat, hanya saja didalam mengerjakannya mereka lalai, baik lalai mengerjakannya secara keseluruhan maupun lalai mengerjakannya pada waktu yang telah ditentukannya menurut syari'at sehingga sudah keluar dari waktunya secara keseluruhan. There is also another opinion from Moslem Religious Teacher, 'Atha' bin Dinar. He said "baik lalai dari permulaan waktunya sehingga mereka mengerjakannya di akhir waktu sholat secara terus menerus atau kebanyakan, atau dari pelaksanaanya dengan rukun dan syarat-syaratnya sesuai yang diperintahka, maupun dari kekhusyu'an didalam menjalankannya serta mencermati makna-maknanya.

From the explanation above, the writer concludes that the use of paradox in the translation of this verse more and more support the meaning of the verse. While

the worshippers have woes, so how about the people who do not pray. This verse shows that the pray is obligated for every one.

From the translation aspect, the translator uses literal translation. It can be seen in the sentence structure and the diction.

Q.S. At Tiin : 4-5

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ﴿٥﴾

(Laqad khalaqnal insa:na fi: ahsani taqwi:m. tsumma radadna:hu asfala sa:fili:n)

"Surely, We created man of the best stature. Then We reduced him to the lowest of the low."

At Tiin (The Fig) is the Ninetieth five surah and contains eight verses. The name of this surah is taken from the first verse of this surah.

The translation of the verses also uses paradox. In the verse four, it is mentioned that the human is created with the best stature. In the next verse, the human will be reduced to the lowest of the low. If we use our logic to analyze this verse, surely we can say that the place of the best stature is on the high and respectful. The analogy is if we buy diamond, we will be placed it in the high place. However, it is not such as in both verses.

From the translation aspect, the translator uses the literal modified translation because the structure is not same as the other.

[illegible]

[illegible] human [illegible] if they prosper and rule, they will be [illegible] as bad. There is a lesson that we can take from the verses: nothing is more to be [illegible] conserved by the human.

Q.S. Al [illegible] : 24

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

[illegible] consists twenty [illegible]

The study of the verses is not only literary but also the meaning. Ibnu Katsir mentions in his book about the meaning of the verses. The meaning of verse four is "Allah Ta'ala telah menciptakan manusia dalam wujud dan bentuk yang sebaik-baiknya, dengan perawakan yang sempurna serta beranggotakan badan yang normal. The meaning of the verse five is kemudian setelah penciptaan yang baik dan menakjubkan itu, mereka akan diseret ke Neraka apabila mereka tidak taat kepada Allah dan tidak mengikuti para Rasul."

From the explanation above, the writer assumes that the perfection of the human's stature is not a guarantee to get the best of the last place. Even though the human is created with the best stature, if they arrogant and rebel, they will be placed in hell. There is a lesson that we can take from the verses: nothing is proper to be conceited by the human

Q.S. Al Insyiqaq : 24

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

(Fabasysyirhum bi 'adza:bin 'ali:m)

"So give them tidings of painful doom"

Al Insyiqaq (The Sundering) is the eightieth four surah and contains twenty five verses. The name of this surah is taken from the first verse of this surah.

The translation of this verse narrates about the punishment for the disbelievers. The meaning of word *tidings* in Oxford Advanced Learner's Dictionary means that *(old fashioned or humorous) news*. It has the same meaning with the word *basysyir* which is from the basic word *basysyara* means the good news. From the definition, it appears the use of paradox in the translation of the verse. The translation of this verse has explained that they (disbelievers) will be told good news that is hard punishment. Any some contradiction in that translation, the punishment had explained as good news. Something bad news (hard punishment) is called good news. This translation is literal modified translation. The differences are just in the sentence structure. Actually, Allah tells that the real thing about the verse. Last time the disbelievers were very happy to do immoral thing. Even though Alqur'an is given them remembrance about that, they do not care. Then, Allah gives them good news because they were very enjoying with their sin.

CHAPTER IV

CONCLUSIONS AND SUGGESTION

4.1. Conclusions

Three are some verses in Al Qur'an which have contents of figurative language. Some of the verses use the specific word to express that and the other does not.

1. The writer concludes that in chosen verses there are five kinds of figurative language, which are metaphor, simile, personification, synecdoche, and paradox. She found that the translations of the verses in the chosen surahs are the comparison, statement, and opposing.
2. The word in a verse which is compared with the word after it has the relationship with the meaning. For example, wife is compared with the wood carrier because usually wife uses wood for cooking and etc.
3. After analyzing all the translation of chosen verses which have figurative language, the writer concludes that; in the chosen verses, there are ten verses (52,6 %) which are translated in literal translation, nine verses which are translated in literal modified translation (47,3 %), and there is no verse which is translated in idiomatic translation (0 %). The translator just translates based on the meaning of each word which contains figurative language in the verses. It needs more interpretation because he does not give the clear explanation. Besides, it has to be supported with our Arabic vocabulary.

In translating the verses, the translator sometimes uses some words which only used in sacred condition. The aim of using those words is to makes the translation is more artistic. He also uses pronoun to sign the figurative language, such as *he, she, her, his, etc*. The words become signs of the use of figurative language. It is make the writer easier to sign the figurative language in the verses. It is also easier to classify the data into the kinds of figurative language.

The translation (the target language) has relationship in meaning with the Arabic (source language). The writer concludes that the translator just translates the word according to the source language. Translation of a language can not be same as the original language. In understanding Holy Qur'an, it is not enough to understand its translation. We also have to know about the source language, Arabic. If we do not have knowledge on Arabic, we have to be careful to translate it because usually a word in Al Qur'an has some different meanings.

4.2. Suggestion

The writer suggests the reader to study more about figurative language especially in Al Qur'an. The mistakes in interpreting the verses in Al Qur'an cause the distortion of our mind set. Al Qur'an also is guidance from Allah *Subhanahu Wata'ala* in running our life. Besides, as a Moslem, we have to always read Al Qur'an. One of the Moslem Religious Teacher said that we had ignored Al Qur'an when we could not finish it once in a month. *Wallahu Ta'ala A'lam.*

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