

THE ENGLISH TRANSLATION OF  
 FIGURATIVE LANGUAGE IN SURAH ALI IMRAN  
 TRANSLATED BY ABDULLAH YUSUF ALI AND  
 MARMADUKE PICKTHALL  
 (A COMPARATIVE STUDY)



A THESIS

*Submitted to the Faculty of Cultural Science Hasanuddin University  
 In partial fulfillment of requirement to obtain  
 A Sarjana Degree in English Department*

By

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*This Thesis is dedicated to*

*My beloved parents*

*Ayahanda Rohbari & Ibunda Subiyah*

*"Mom, Dad, I proud to be Ur daughter....I Love U B'coz of Allah"*

*"Sesungguhnya orang yang hidup untuk dirinya sendiri, ia akan hidup kecil dan mati sebagai orang kecil. Sedangkan orang yang hidup untuk umatnya, ia akan hidup mulia dan besar, serta tidak akan mati" (Sayyid Quthb)*

*Hidup ini hanyalah sebagian kecil dari suatu fase fana yang harus kita jalani, Ujung yang kekal itu ada disana...:dihadapan Rabb yang Esa, dimana saat bisa melihat wajahNya begitu didamba.*

*Maka Nikmat Tuhanmu yang manakah yang kamu dustakan? Semua yang ada di bumi akan binasa, tetapi wajah Tuhanmu yang memiliki kebesaran dan kemuliaan tetap kekal (Q. S. Ar Rahman: 25-27)*

*Begitulah, Jalan Da'wah mengajarkan kami bahwa sebaiknya kami melihat kepada diri kami terlebih dahulu, melakukan prasangka baik kepada orang lain, sampai jelas suatu kebenaran itu benar dan kesalahan itu kesalahan*

**CUKUPLAH ALLAH SEBAGAI SATU-SATUNYA PENOLONG,**

**ALLAHU AKBAR!!!**

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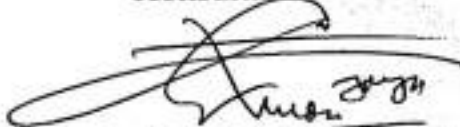
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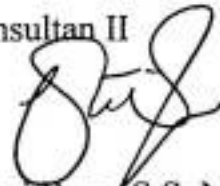
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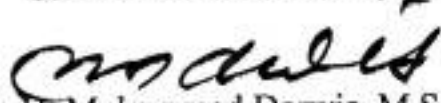
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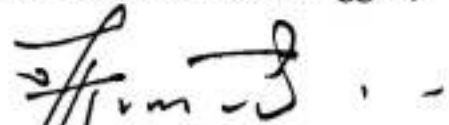
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MARMADUKE PICKTHALL (A COMPARATIVE STUDY)**

yang diajukan dalam rangka memenuhi salah satu syarat ujian akhir guna memperoleh gelar Sarjana Sastra pada Jurusan Sastra Inggris Program Kebahasaan pada Fakultas Ilmu Budaya Universitas Hasanuddin.

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Siti Ngaisah

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## ABSTRAK

**SITI NGAISAH.** *The English Translation of Figurative Language in Surah Ali Imran Traslated by Abdullah Yusuf Ali and Marmaduke Pickthall (A Comparative Study).*

Penelitian ini bertujuan untuk membandingkan makna figurative dalam Al Qur'an terjemahan bahasa Inggris yang diterjemahkan oleh Abdullah Yusuf Ali dan Marmaduke Pickthall yang terfokus pada Surah Ali Imran. Data dalam penelitian ini diambil dari sumber tertulis yaitu 15 ayat terpilih dalam Surah Ali Imran yang memiliki makna figurative. Pengumpulan data dilakukan dengan metode penelitian pustaka dan analisis teks dengan menggunakan teknik catat. Data yang diperoleh kemudian dianalisis dengan menggunakan metode komparatif.

Analisis data menunjukkan bahwa dari hasil perbandingan dua terjemahan Al Qur'an tersebut, terjemahan dari Abdullah Yusuf Ali tampak lebih mudah dipahami. Yusuf Ali menerjemahkan ayat-ayat yang memiliki makna figurative dengan tetap mempertahankan makna idiomnya. Selain itu, Yusuf Ali juga menambahkan kata atau frasa tertentu untuk memudahkan pembaca dalam memahami makna dari suatu kata atau kalimat yang mengandung makna figurative. Sedangkan Marmaduke cenderung menerjemahkannya secara literal, sehingga terkadang makna figurative dalam bahasa sasaran tidak lagi terasa.

# CHAPTER I INTRODUCTION

## 1.1. Background

We realize that complying with the changes of time, the world of science and technology always develop rapidly. Therefore people need to know the information about this development. In this case, language has a crucial role in spreading science and technology. One of important language in this world is English. English is an international language which has a great role in spreading the information and also learned by people in almost all parts in the world. We can see the facts that most important book such as scientific and technology, politics, literatures, economics, arts or other information sources are written or even translated into English. Here, the contribution of the translation work might be clearly seen in order to make the people in other countries can read and understand those books.

Holy Qur'an as the guidance book of Moslems is also translated into English. Holy Qur'an is the book containing Allah's message as guidance for the believers in running their life. It is sent down to Muhammad (the last prophet in Moslem, peace be upon him) through Jibril in Arabic. Holy Qur'an is sent for all of the people in the world as a way of life. Therefore, it needs to be translated into other languages including English. Two examples of English translation of Holy Qur'an are translated by Abdullah Yusuf Ali and Marmaduke Pickthall.

When the writer reads some translations of Holy Qur'an, the writer finds that Holy Qur'an has a highly literature degree. We can find a lot of figurative language in it. Figurative language is a language with a true or real meaning behind the sentence. In this case, we can not simply define or even understand the language literally but we have to think over about what actually the meaning of the sentence. That is why we have to be careful in understanding the meaning of verses that we read in holy Qur'an or at least we know the better meaning. In fact, we can see that how the translator formulates words in translating source language will influence the reader's understanding about the meaning of that language. So in the process of translating the Holy Qur'an, the translator should have a good ability to translate Source Language to Target Language. Since it is a holy book, it should be translated carefully.

One of Surahs in Holy Qur'an which also has figurative languages is Surah Ali Imran. After reading the two English translations of Surah Ali Imran, the writer also finds the different way in translating the figurative language by both translators. Based on this reason, the writer is interested in analyzing the different kinds of translation that used by translators especially in translating the figurative language in Surah Ali Imran.

## **1.2. Identification of Problems**

Based on the background of this thesis, the writer finds out some problems that can arise, they are:

1. Some Moslems have difficulties in understanding the meaning of figurative language in Holy Qur'an.
2. There are some differences of both English translations of the Holy Qur'an translated by Abdullah Yusuf Ali and Marmaduke Pickthall.
3. Sometimes, the readers face difficulties in finding the English translation of Holy Qur'an that are easy to understand by Moslems.

## **1.3. Scope of Problem**

To make the writer easier in collecting and analyzing data, the writer focuses on the different kinds of translation used by both translators. The writer compares the data based on some figurative languages that found in Surah Ali Imran.

## **1.4. Statement of Problems**

Based on the scope of problems above, the problems can be formulated as follows:

1. What are the differences between the two English translations of figurative languages in surah Ali Imran translated by Abdullah Yusuf Ali and Marmaduke Pickthall?

2. Which one of the two English translations of figurative languages in surah Ali Imran translated by Abdullah Yusuf Ali and Marmaduke Pickthall is easier to understand by the learners of English in Indonesia and closer to the message from the Source Language?

### **1.5. Objective of Writing**

This writing aims at the following objectives:

1. To disclose the differences between the two English translations of surah Ali Imran translated by Abdullah Yusuf Ali and Marmaduke Pickthall.
2. To find out either English translations of surah Ali Imran translated by Abdullah Yusuf Ali or Marmaduke Pickthall is easier to understand by Moslems and closer to the message from Source Language.

### **1.6. Significance of Research**

This writing is intending to help and give useful information to the readers especially the students of Faculty of Letters in understanding more about translation. Besides, hopefully it also will useful especially for the Moslems in understanding the figurative language in Holy Qur'an based on translation's view. So, it will give a big motivation for Moslems to study and analyze deeply about Holy Qur'an in various aspects of language.

## **1.7. Methodology**

In this thesis, the writer applies two kinds of research, they are:

### **1.7.1. Library Research**

The writer uses this method to apply in gathering theories and some information to support the analysis. The writer also reads carefully the English translation of Surah Ali Imran by the two translators. Besides that, the writer utilizes many kinds of resources and referential books to find out the theory and other writings which are concerned with the topic such as books, paper, thesis or articles.

### **1.7.2. Textual Study**

In improving this thesis, the writer also uses textual study to complete this research. It consists of two kinds; those are method for collecting data and method for analyzing data.

#### **1.7.2.1 . Method for collecting Data**

In this research, in order to collect the authentic data, the writer collects the data by using a scrutinized method. She gets the primary data from Holy Qur'an English translation especially in Surah Ali Imran which has figurative language in it.

### **1.7.2.2 Method for Analyzing Data**

In analyzing data, the writer uses descriptive method. This method in this case, is done with the following steps:

#### **Step 1**

She reads the English translation of Surah Ali Imran translated by both translators. Then choose the verses which have a figurative language in it and mark it by marker.

#### **Step 2**

After marking the chosen verses, she notes it at data card then classifies the differences of figurative language in those verses.

#### **Step 3**

She then analyzes the data based on the difference of words chosen and the structure of the English translation that are used by both translators.

#### **Step 4**

She compares the different kinds of translation that are used by both translators.

### **1.7.3. Population and Sample**

#### **1.7.3.1 Population**

The population of this research is 200 verses in Surah Ali Imran in Holy Qur'an English translation which translated by Abdullah Yusuf Ali and Marmaduke Pickthall.



### 1.7.3.2. Sample

The samples are some chosen verses in Surah Ali Imran translated by Abdullah Yusuf Ali and Marmaduke Pickthall which have figurative language. The writer chooses Surah Ali Imran because it has figurative language. Other reason is Surah Ali Imran is Surah “Madaniyah”. It is one from two Surahs besides Surah Al Baqarah which named as “Az Zahrawaani” (the two glittery). It is said because these two Surahs describe everything which is hidden by “Ahli Kitab”, such as the story about Prophet Isa’s birth, about the coming of Prophet Muhammad, etc. These makes the writers is interested in choosing and analyze more about Surah Ali Imran as the data.

## CHAPTER II THEORETICAL BACKGROUND



### 2.1. Previous Study

In a thesis entitled “The Comparison between English Translation of Holy Qur’an Translated by Abdullah Yusuf Ali and Mohsen Khan”, Anita Rachman has analyzed the differences of kinds of translation used by Abdullah Yusuf Ali and Mohsen Khan. She focused on some Surahs in chapter 30 of both translations. In her writing, she concluded that in translating the Holy Qur’an into English, Mohsen Khan always used Modified Literal Translation while Abdullah Yusuf Ali tent to combine the Literal Idiomatic Translation. She also found that Mohsen Khan’s translation is easier to understand by the learners of English. Different from Anita’s, in this thesis, the writer tries to find out the differences of both English translation of figurative languages translated by Abdullah Yusuf Ali and Marmaduke Pickthall which only focuses in Surah Ali Imran.

### 2.2. Literary Review

#### 2.2.1. Definition of Translation

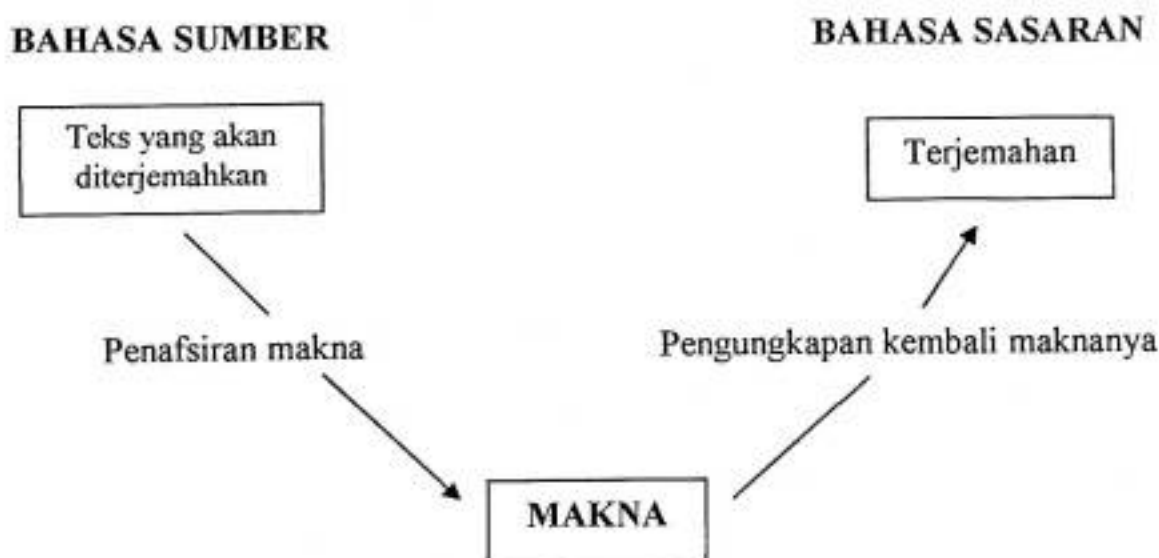
Before we continue to further discussion, we should know first about what actually translation is. There are several definitions about translation. Basically, translation is a way to transfer the meaning from one language to another. According to Oxford Learner’s Pocket Dictionary, translate is “1. Put (something written or spoken) into a different language, 2. Express (something) in a more definite form”.

The most important thing in this activity is how the translator can defend the source meaning from source language so that the message can be explained clearly.

Related to the process of translation, Larson (1984:3), states that:

“dalam hal terjemahan, bentuk bahasa boleh dirubah asalkan makna awal tetap di pertahankan. Bahasa asal biasa disebut bahasa sumber (Bsu) dan bahasa hasil dari proses penerjemahan biasa disebut bahasa sasaran (Bsa). Menerjemahkan yaitu bagaimana seorang penerjemah dapat mempelajari terlebih dahulu unsur-unsur yang ada dalam teks bahasa sumber seperti dari segi struktur baik leksikal maupun grammatikalnya, konteks budaya dan situasi komunikasi yang ada dalam teks tersebut. Kemudian menganalisisnya untuk menemukan maknanya, lalu mengungkapkan kembali maknanya sesuai makna leksikal, grammatical, dan konteks budaya dari bahasa sasaran”.

Here we can see the process of translation based on Larson in the diagram as follow:



Differs from Larson, here we can see the opinion from some experts related to the definition of translation. Nida and Taber (1969) defines that “translating consists of reproducing in the receptor language the closest natural equivalence of the source

language message, first in term of meaning and secondly on term of style in term of meaning". While 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". He also defined (1981: 7), "translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language".

Based on the several definition of translation above, the writer concludes that translation is a process of transforming the meaning from source language to target language perfectly, so that the reader will not feel that the target language is resulted from translation.

### **2.2.2. Kinds of Translation**

In discussing this thesis, one of important thing that we have to know is kinds of translation. According to Newmark in his book *A text book to Translation* (1981:45), he divides the kinds of translation as follows:

#### **1. Word for Word translation**

Word for word translation often demonstrated as interlinear translation, which Target Language immediately below the Source Language word-order is preserved and the words translated singly by their most common meaning, out of context.

#### **2. Literal Translation**

In Literal translation, the grammatical construction of Source Language is converted to there nearest Target Language equivalents but the lexical words are again translated singly, out of context.

#### **3. Faithful Translation**

A Faithful translation attempts to produce the precise contextual meaning of the original text. It "transfer" cultural

words and preserve the degree of Grammatical and Lexical abnormality (deviation from the SL norms) in the translation.

#### **4. Semantic Translation**

Differs from a faithful translation, Semantic translation must take more account of the esthetic value about the beautiful and natural sound of the Source Language text, compromising on meaning where appropriate so that assonance, word-play or repetition jars is finished version.

#### **5. Adaptation**

Adaptation is used mainly for plays and poetry. Here, the themes, character, and the plot are usually preserved. The Source Language culture converted to the Target Language culture and the text rewritten.

#### **6. Free Translation**

The content of free translation is without original form and the matter usually without manner. Usually, it has paraphrased longer than the original text.

#### **7. Idiomatic translation**

Idiomatic translation reproduces the message from the original, but tends to distort nuances of meaning by preferring colloquialism and idioms where these do not exist in the original.

#### **8. Communicative Translation**

Communicative translation attempts to render the exact contextual meaning of the original in such way both content and language are readily acceptable and comprehensive to the readership.

Besides eight kinds of translation above, Suryawinata (2003: 39-50) mentioned that there are some kinds of translation which conclude from the opinion of some experts such as Nida, Taber, and Larson. They divide translation as follows:

#### **1. Terjemahan Harfiah**

Terjemahan ini lebih mengutamakan padanan kata atau ekspresi di dalam Bsa yang mempunyai rujukan atau makna yang sama dengan kata atau ekspresi dalam Bsu. Pada jenis penerjemahan ini, kata-kata yang digunakan oleh penerjemah dalam Bsu cenderung sama dengan yang digunakan dalam Bsa. Struktur dalam hasil terjemahannya juga terkadang masih

menggunakan struktur Bsu nya sehingga struktur aslinya kadang bisa diterima walaupun masih tampak terjadi ketidakwajaran dan bahkan juga tidak dapat diterima sama sekali didalam Bsa.

## **2. Terjemahan Dinamis**

Menurut Suryawinata, terjemahan dinamis adalah terjemahan yang mengandung lima unsur dalam batasan yang dibuat oleh Nida dan Taber yaitu: reproduksi pesan, equivalensi/padanan, padanan yang alami, padanan yang paling dekat, dan mengutamakan makna. Sebagaimana disebutkan diatas, terjemahan dinamis harus mengandung padanan yang alami. Dilihat dari teori semantic, hal ini sepertinya tidak mungkin diwujudkan karena pada dasarnya tidak ada dua kata yang mempunyai makna yang persis sama, apalagi bila kedua kata itu berasal dari bahasa dengan latar social budaya yang betul-betul berbeda. Namun penerjemah harus tetap mengusahakan agar padanannya sealami dan sedekat mungkin dengan kata BSu-nya sehingga pesan yang disampaikan dan respon yang ditimbulkannya sama seperti aslinya.

## **3. Terjemahan Idiomatis**

Terjemahan ini berusaha menciptakan kembali makna yang sama dalam bahasa sumber dengan bentuk yang luwes dan wajar dalam Bsa. Hasil dari terjemahan ini tampak tidak terlihat sebagai hasil terjemahan, bahkan seperti ditulis asli dalam Bsa. Namun, mempertahankan jenis penerjemahan ini tidaklah mudah. Terkadang hasil terjemahannya masih berupa gabungan antara terjemahan harfiah satuan leksikal dan terjemahan idiomatis makna teks itu.

## **4. Terjemahan Semantis**

Terjemahan ini berusaha untuk mempertahankan gaya bahasa sedapat mungkin, baik itu dari segi semantik maupun dari segi sintaktiknya. Makna kontekstual yang ada dari teks Bsu juga berusaha tetap dipertahankan. Sehingga, elemen budaya dalam Bsu juga harus tetap konsisten walaupun ia hadir dalam teks terjemahan Bsa.

## **5. Terjemahan Komunikatif**

Terjemahan komunikatif tidak hanya sekedar agar berterima dalam Bsa, namun teks yang ada harus lebih luwes dan cantik. Dengan demikian, ketika pembaca membaca teks Bsa, maka akan tetap tercipta efek yang sama seperti ketika membaca teks Bsu. Karenanya, pada penerjemahan ini, penerjemah tidak boleh membuat terjemahan yang terasa kaku (tidak wajar) ataupun sulit dimengerti.

### 2.2.3. The Principles of Translation

In the process of translation, a good translator has to know about the principles of translation. For further discussion, there we will see several opinions from the experts about the principles of translation.

In a book entitled *Toward a Science of Translating* by Eugene Nida (1964:15-16), an excellent translator Etienne Dollet summarized the five fundamental principles of translation. They are:

- The translator must understand perfectly the content and intention of the author whom he is translating
- The translator should have a perfect knowledge of the language from which he is translating and an equally excellent knowledge of the language into which he is translating.
- The translator should avoid the tendency to translate word for word, for to do so is to destroy the meaning of the original and to ruin beauty of the expression.
- The translator should employ the forms of speech in common usage.
- Through his choice of order of words, the translators should produce a total overall effect with appropriate "tone".

Another opinion is given by Suryawinata (2003: 59), he formulated the principles of translation that agree with the Source Language as showed below:

- Terjemahan harus memakai kata-kata teks Bsu
- Kalau dibaca, terjemahan harus terasa seperti terjemahannya.
- Terjemahan harus mencerminkan gaya bahasa teks Bsu
- Terjemahan harus mencerminkan waktu ditulisnya teks asli (*contemporary of the author*).
- Terjemahan tidak boleh menambah atau mengurangi hal-hal yang ada di teks Bsu.
- Genre sastra tertentu harus dipertahankan didalam terjemahan.



While the principles of translation which agree with the reader of the **Target**

Language are:

- Terjemahan harus memberikan ide teks Bsu, dan tidak perlu kata-katanya
- Kalau dibaca, terjemahan harus terasa seperti teks asli dalam hal keluwesannya
- Terjemahan harus memiliki gayanya sendiri.
- Terjemahan harus menggambarkan waktu saat teks Bsu itu diterjemahkan.
- Terjemahan boleh menambah atau mengurangi teks Bsu
- Terjemahan tidak harus mempertahankan genrenya.

#### 2.2.4. The Translation of Figurative Language

We have discussed previously that in translation, one word possibly have more than one meaning. Larson (1988:116) states that:

“ada dua macam makna yang ada dalam proses penerjemahan yaitu makna primer dan makna sekunder. Makna primer adalah makna yang tampil dalam pikiran penutur bahasa jika kata itu diucapkan tersendiri; sedangkan makna sekunder adalah makna yang tergantung pada konteks. Dalam makna sekunder, ada yang disebut dengan makna Figuratif, yaitu makna yang berdasarkan hubungan asosiasi dengan makna primer”.

Related to Figurative meaning, we can see some examples of figurative language in seven kinds of language style. They are:

##### 1. Metaphor

According to Keraf (2006:139), “Metafora adalah semacam analogi yang membandingkan dua hal secara langsung, tetapi dalam bentuk yang singkat dan tidak menggunakan kata seperti, bak, layaknya, bagaikan, dan sebagainya, sehingga pokok



pertama langsung di hubungkan dengan pokok kedua”. For example: *bunga bangsa, buaya darat, buah hati, cinderamata, etc.*

Al Hasany (2007:90) says that “Isti’arah, dalam bahasa indonesianya adalah Metafora atau meminjaman kata, mengungkapkan suatu soal dengan menggunakan kata-kata pinjaman”. As an example, we can see the translation of Q.S At-Takwir: 18 below:

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

“Dan demi subuh bila bernafas”

Al Suyuti as quoted by Al Hasany explained that “kalimat tersebut merupakan metafora. Penjelasan sebagai berikut: ‘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’ (Al Hasany: 90-91).

## 2. Simile

Keraf (2006:138) explained that “Simile adalah pengungkapan gaya bahasa dengan perbandingan secara eksplisit, yaitu yang langsung menyatakan bahwa sesuatu sama dengan yang lain. Pernyataan ini dinyatakan dengan kata *seperti, bagaikan, laksana, sebagai, dan lain-lain*”.

Here we can see one example of Simile as stated by Al Hasany (2007:89-90). It is the translation of Q.S. Al Jumu’ah: 5.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْجِمَارِ تَحْمِيلُ سَفَارًا بِئْسَ مَثَلُ  
الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٩٠﴾

*“Perumpamaan orang-orang yang dipikulkan kepadanya Taurat, kemudian mereka tiada memikulnya, adalah seperti keledai yang membawa kitab-kitab tebal. Amatlah buruknya perumpamaan kaum yang mendustakan ayat-ayat Allah. Dan Allah tiada memberi petunjuk kepada kaum yang dzalim.”*

Al Hasany (2007:90) also said that “ayat diatas menjelaskan bahwa Allah mengumpamakan orang-orang yang membaca Taurat tetapi tidak mengamalkan isinya, diantaranya yaitu mempercayai kedatangan Muhammad, seperti Keledai yang membawa buku-buku tebal tapi tidak mengerti apa yang dibawanya”.

### **3. Personification**

According to Keraf (2006:140), “personifikasi adalah gaya bahasa kiasan yang menggambarkan benda-benda mati atau barang-barang yang tidak bernyawa seolah-olah memiliki sifat-sifat kemanusiaan”. For example *Angin yang meraung ditengah malam yang gelap itu semakin menambah lagi ketakutan kami.*

#### 4. Hyperbole

Kerraf (2006:135) defines that “hiperbola adalah semacam gaya bahasa yang mengandung suatu pernyataan yang berlebihan, dengan membesar-besarkan sesuatu hal”. We can see the examples below:

*”Kemarahanku sudah menjadi-jadi hingga hampir meledak aku”*

*”Prajurit itu masih tetap berjuang dan sama sekali tidak tahu bahwa ia sudah mati.”*

”Terjemahan hiperbola secara harfiah mungkin dimengerti sebagai sesuatu yang tidak benar. Penerjemah harus mempertahankan efek yang diharapkan, dan sekaligus menyampaikan makna yang tepat” (Larson, 1984:122).

#### 5. Euphemism

Related the definition of Euphemism, here we can see the opinion of Kerraf (2006:132):

In Kerraf’s opinion, Eufimisme come from Yunani *Euphemizein* which means”**mempergunakan kata-kata dengan arti yang baik atau dengan tujuan yang baik**”. Sebagai salah satu bentuk dari gaya bahasa, Eufimisme adalah ungkapan-ungkapan yang tidak menyinggung perasaan orang, atau ungkapan yang halus untuk menggantikan acuan-acuan yang mungkin dirasakan menghina, menyinggung perasaan, atau mesugestikan sesuatu yang tidak menyenangkan. Contohnya:

*”Ayahnya sudah tak ada ditengah-tengah mereka (=mati)”*

*”Pikiran sehatnya semakin merosot saja akhir-akhir ini (=gila)”*.

While Larson (1984:122) stated that “eufimisme Bsu harus diterjemahkan sebanding dengan Bsa. Yang terpenting, ungkapan eufimistis dalam Bsa harus tampak wajar”.

## 6. Metonymic

”Metonomia berasal dari bahasa Yunani *meta* yang berarti **menunjukkan perubahan** atau *anoma* yang berarti **nama**. Maka, metonomia adalah suatu gaya bahasa yang menggunakan sebuah kata untuk menyatakan suatu hal lain, karena mempunyai pertalian yang sangat dekat” (Kerraf, 2006:142). For example:

*”saya minum satu gelas, ia dua gelas”*

*”ialah yang menyebabkan air mata yang gugur”, dll.*

## 7. Synecdoche

“Jenis gaya bahasa ini, juga berasal dari bahasa Yunani *Synekdchesthai* yang berarti **menerima bersama-sama**. Sinekdoke adalah semacam bahasa figuratif yang mempergunakan sebagian dari suatu hal untuk menyatakan keseluruhan (*pars prototo*) atau mempergunakan keseluruhan untuk menyatakan sebagian (*totum pro parte*). Misalnya: *”Setiap kepala dikenakan sumbangan sebesar Rp. 1000,-”* (Kerraf, 2006:142).

From several kinds of Language style above, specially, Larson (1984, 119) explained three ways to translate Metonymic and Synecdoche. They are:

- Makna kata dapat diterjemahkan tanpa menggunakan bentuk figurative atau bisa juga dengan cara menyederhanakannya tanpa menggunakan makna sekunder dalam bahasa sasaran.
- Mempertahankan kata seperti bentuk asli dalam Bsu, tetapi makna katanya ditambah. Hal ini untuk menghindari hilangnya satu komponen makna.

- Menggantikan majas dalam Bsu dengan majas dalam Bsa, namun harus tetap mempertahankan maknanya.

### 2.2.5. The Translation of Holy Qur'an

Holy Qur'an is not only as way of life for Moslems, but also sent down for all of the people in the world. As has been said by Zainu (2006:61), "Al Qur'an adalah firman Allah yang diturunkan pada RasulNya Muhammad *Shallallahu Alaihi wa Sallam* diawali oleh surat Al Fatihah dan di akhiri oleh surat An Naas".

Suryawinata (2003: 51-52) also explained that

"Menurut keyakinan orang Islam, Al Qur'an adalah wahyu Allah yang disampaikan kepada Nabi Muhammad yang berisikan akidah, perintah dan larangan. Sehingga, teks Al Qur'an adalah wacana otoritatif (authoritative) dimana penerjemahannya harus sedekat dan setepat mungkin dengan teks aslinya baik grammatika, kosakata, makna, konsep, pesan yang terkandung didalamnya maupun dari segi stilistikanya. Oleh karena itu, dalam penerjemahan ayat-ayat Al Qur'an selalu disertakan teks asli. Hal ini untuk menghindari kesalahan atau penyimpangan terjemahan sekecil apapun dengan merujuk kembali kepada teks asli dari Al Qur'an. Al Qur'an diperuntukkan bagi seluruh umat manusia, jadi bersifat universal inklusif: tua-muda, laki-laki-perempuan, dewasa-anak, kaya-miskin, sehingga bahasa Al Qur'a n dan terjemahannya tidak membedakan jantina (gender), usia, maupun status social manusia".

From the above explanation, we can see how sophisticated Holy Qur'an is. Moreover, in order to keep the authentic of Holy Qur'an, it has been sent down step by step. Besides it has a deep meaning, the word order of this holy book is also very beautiful to memorize. Because the beautiful language style of Holy Qur'an, people in Prophet Muhammad's era, guess that Holy Qur'an is a poem. As said by Al

Hasany (2007:80) “Al Qur’an sebagai mukjizat merupakan kitab berbahasa arab dengan gaya bahasa yang sangat indah. Tak salah jika pada mulanya, ketika Al Qur’an diturunkan, banyak sastrawan yang menyangka bahwa Al Qur’an adalah syair, yang dibuat oleh Nabi Muhammad”.

People at that time try to make one surah like Al Qur’an (it because their unbelief that Al Qur’an is Allah’s message), but they could not. In Q.S.Al Israa: 88 Allah said that:

قُلْ لِّإِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ  
وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

Say, “If mankind and Jinn banded together to produce the likeness of the Qur’an, they would never be able to produce the likeness of it, even if they all helped one another”.

In fact, until now, nothing is like the Holy Qur’an even only a verse. Therefore we can not say that Al Qur’an is a literature work even though it has a characteristic like literary work. Holy Qur’an can be said as a holy book which has a high literature degree. Al Hasany (2007: 88) states that “Al Qur’an walaupun sangat jelas bahwa ia bukan sya’ir atau puisi, namun sangat disadari bahwa ia memiliki keunikan dalam irama dan ritmenya.” We can see the example in Q.S.Al ‘Aadiyat below:



*Wal 'aadiyaati dhab haa*

*Falmuuriyaati qad haa*

*Falmughiiiraati shub haa*

Holy Qur'an sent down to Prophet Muhammad in Arabic. This is one of the special characteristic of Holy Qur'an. Although this Holy Book have been translated in various language in world, we can not say that this translation (ex: English translation of Holy Qur'an) is Holy Qur'an itself. We only can say that Holy Qur'an is the Holy Book in Arabic. As said by Allah in one verse of Holy Qur'an below:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

*"We have revealed it an Arabic Qur'an that you may understand". (Q.S. Yusuf:2)*

In translating it, the translator has to be careful, moreover if he/she translates the sentence with figurative language. Suryawinata states that

"Penerjemah Al Qur'an harus mempertimbangkan aspek-aspek yang menyertai turunnya suatu ayat, mana yang lebih dulu, mana yang memperkuat, mana yang meniadakan. Selain itu juga harus diperhatikan sebab-sebab diturunkannya suatu ayat perintah atau larangan. Inilah yang biasa dikenal dikalangan penerjemah Al Qur'an dengan sebutan *Asbabun muzul* (sebab diturunkannya suatu ayat). Sehingga kalau ada yang berbeda pendapat dikalangan penerjemah, maka biasanya perbedaan tersebut di masukkan kedalam catatan khusus yang disebut *tafsir* (penafsiran atau pendapat penerjemah terhadap ayat tersebut)".

All of this way prove that Allah really keep the original of Holy Qur'an. As He said in Q.S.Al Hijr: 9 below:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

*"Indeed! We are the One Who has revealed the Qur'an, and We will most surely preserve it".*

The other way in keeping the original of this Holy Book, we can see that fact that there are a lot of people who become *Hafidzul Qur'an* (person who memorize the Holy Qur'an). It means that, if something happens with the transcription or the writing of Holy Qur'an, the *Hafidzul Qur'an* will be the solution.



## CHAPTER III PRESENTATION AND ANALYSIS OF DATA

### 3.1. About Surah Ali Imran

As previous explanation, Surah Ali Imran is the third Surah of 30 Surahs in Holy Qur'an. It consists of 200 verses. In Indonesian translation of Holy Qur'an entitled *Al Qur'an dan terjemahannya* (1990:74) states that Ali Imran means *Ali Imran's family*. Surah Ali Imran is Surah "Madaniyah". All of the 114 Surahs in Holy Qur'an divided into two categories; they are *Surah Makiyah* and *Surah Madaniyah*. According to Zainu (2006:38), "Ayat Makiyah adalah wahyu yang diturunkan kepada Rasulullah sebelum hijrah, walaupun diturunkannya bukan di Makkah. Sedangkan Ayat Madaniyah adalah wahyu yang diturunkan kepada Rasulullah setelah hijrah walaupun turunnya di Makkah".

Surah Ali Imran is one from two Surahs besides Surah Al Baqarah which named as "Az Zahrawani" (the two glittery). It is said because these two Surahs describe everything which are hidden by "Ahli Kitab", such as theory about Prophet Isa's birth, and about the coming of Prophet Muhammad. Besides that, Surah Ali Imran concludes about the important things that Moslems has to know.

"Adapun pokok-pokok isi dalam Surah Ali Imran terdiri dari Keimanan yaitu dalil-dalil dan alasan yang membantah orang Nasrani yang mempertuhankan nabi Isa 'Alaihissalam. Sedangkan hukum-hukum yang ada didalamnya mencakup musyawarah, bermubahalah, dan larangan melakukan riba. Selain itu juga memuat kisah-kisah tentang keluarga Imran, perang badar, perang Uhud, serta pelajaran yang dapat diambil dari padanya". (Depag, 1990:74).

### 3.2. Presentation of Data

#### 1. Q.S. Ali Imran: 44

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ  
يَكْفُلُ مَرْيَمَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

**(Indo)** Yang demikian itu adalah sebagian dari berita-berita ghaib yang kami wahyukan kepada kamu (Ya Muhammad); padahal kamu tidak hadir beserta mereka, **ketika mereka melemparkan anak-anak panah mereka (untuk mengundi)** siapa di antara mereka yang akan memelihara Maryam dan kamu tidak hadir di sisi mereka ketika mereka bersengketa.

The followings are the translations of Yusuf Ali and Marmaduke Pickthall.

Yusuf Ali	Marmaduke
This is part of the tidings Of the things unseen, Which we reveal unto thee (O prophet!) by inspiration: Thou wast not with them <b>When they cast lots</b> <b>With arrows</b> , as to which Of them should be charged	This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them <b>when they threw their pens</b> <b>(to know)</b> which of them should be the guardian of Mary, nor wast thou present with them when they quarreled (there- upon).

With the care of Mary: Nor wast Thou with them When they disputed (the point).	
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## 2. Q.S. Ali Imran: 47

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا  
قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾

(Indo) Maryam berkata: "Ya Tuhanku, betapa mungkin Aku mempunyai anak, padahal Aku belum pernah disentuh oleh seorang laki-lakipun." Allah berfirman (dengan perantaraan Jibril): "Demikianlah Allah menciptakan apa yang dikehendaki-Nya. Apabila Allah berkehendak menetapkan sesuatu, maka Allah hanya cukup berkata kepadanya: "Jadilah", lalu jadilah dia.

Yusuf Ali	Marmaduke
She said: "O my Lord! How shall I have a son <b>When no man hath touched me?"</b> He said: "Even so: Allah createth What He willeth:	She said: My Lord! How can I have a child <b>when no mortal hath touched me?</b> He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! And it is.

When He hath decreed A plan, He but saith To it, 'Be', and it is!	
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### 3. Q.S. Ali Imran: 77

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

(Indo) Sesungguhnya orang-orang yang menukar janji (nya dengan) Allah dan sumpah-sumpah mereka dengan harga yang sedikit, mereka itu tidak mendapat bahagian (pahala) di akhirat, **Allah tidak akan menyapa mereka, tidak akan memperhatikan mereka pada hari Kiamat dan tidak (pula) akan mensucikan mereka.** bagi mereka azab yang pedih.

Yusuf Ali	Marmaduke
As for those who sell The faith they owe to Allah And their own plighted word For a small price, They shall have no portion In the Hereafter:	Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. <b>Allah will neither speak to them nor look upon them on the Day of Resurrection,</b> nor will He make them

<p>Nor will Allah          (Deign to) speak to them          Or look at them          On the Day of Judgment,          Nor will He cleanse them          (Of sin): they shall have          A grievous Penalty.</p>	<p>grow. Theirs will be a painful doom.</p>
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#### 4. Q.S. Ali Imran: 91

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ مِنَ الْأَرْضِ ذَهَبًا وَلَوْ  
 أَفْتَدَى بِمِائَةِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

**(Indo)** Sesungguhnya orang-orang yang kafir dan mati sedang mereka tetap dalam kekafirannya, **Tidak akan diterima (tebusan) dari seseorang diantara mereka sekalipun (berupa) emas sepenuh bumi**, walaupun dia menebus diri dengan emas (yang sebanyak) itu. bagi mereka Itulah siksa yang pedih dan sekali-kali mereka tidak memperoleh penolong.

Yusuf Ali	Marmaduke
As to those who reject Faith, and die rejecting-	Lo! Those who disbelieve, and die in disbelief, <b>the (whole) earth full of gold</b>

<p>Never would be accepted  From any such as much  Gold as the earth contains,  Though they should offer it  For ransom. For such  Is (in store) a penalty grievous,  And they will find no helpers.</p>	<p>would not be accepted from such a one  if it were offered as a ransom (from his soul).  Theirs will be a painful doom and they  will have no helpers.</p>
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5. Q.S. Ali Imran: 106

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ فَأَمَّا الَّذِينَ آسَوْدَتْ وُجُوهُهُمُ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ  
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

(Indo) Pada hari yang di waktu itu ada wajah yang putih berseri, dan ada pula wajah yang hitam muram, adapun orang-orang yang hitam muram mukanya (kepada mereka dikatakan): "Kenapa kamu kafir sesudah kamu beriman? Karena itu rasakanlah azab disebabkan kekafiranmu itu".

Yusuf Ali	Marmaduke
<p>On the Day when  Some faces will be (lit up  With) white, and some faces</p>	<p>On the day when (some) faces will be  whitened and (some) faces will be  blackened; and as for those whose faces</p>

<p><b>Will be (in the gloom of) black:</b></p> <p>To those whose faces</p> <p>Will be black, (will be said):</p> <p>“Did ye reject Faith</p> <p>After accepting it?</p> <p>Taste then the Penalty</p> <p>For rejecting Faith.”</p>	<p>have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved.</p>
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#### 6. Q.S. Ali Imran: 112

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلٌ مِنَ النَّاسِ وَبَاءُ وَبِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

**(Indo)** Mereka diliputi kehinaan dimana saja mereka berada, kecuali jika mereka berpegang kepada tali (agama) Allah dan tali (perjanjian) dengan manusia[218], dan mereka kembali mendapat kemurkaan dari Allah dan mereka diliputi kerendahan. yang demikian itu[219] Karena mereka kafir kepada ayat-ayat Allah dan membunuh para nabi tanpa alasan yang benar. yang demikian itu[220] disebabkan mereka durhaka dan melampaui batas.

Yusuf Ali	Marmaduke
<p>Shame is pitched over them  (Like a tent) wherever  They are found,  Except when under a covenant  (Of protection) from Allah  And from men: they draw  On themselves wrath from  Allah,  And pitched over them  Is (the tent of) destitution.  This because they rejected  The signs of Allah, and slew  The prophets in defiance of  right;  This because they rebelled  And transgressed beyond  bounds.</p>	<p>Ignominy shall be their portion  wheresoever they are found save (where  they grasp) a rope from Allah and a rope  from men. They have incurred anger  from their Lord, and wretchedness is laid  upon them. That is because they used to  disbelieve the revelations of Allah, and  slew the Prophets wrongfully. That is  because they were rebellious and used to  transgress.</p>



7. Q.S. Ali Imran: 117

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ  
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتَهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِن أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

(Indo) Perumpamaan harta yang mereka nafkahkan di dalam kehidupan dunia ini, adalah Ibarat angin yang mengandung hawa yang sangat dingin yang menimpa tanaman (milik) suatu kaum yang mendzalimi diri sendiri. Allah tidak menganiaya mereka, akan tetapi merekalah yang menganiaya diri mereka sendiri.

Yusuf Ali	Marmaduke
<p>What they spend In the life Of this (material) world May be likened to a Wind Which brings a nipping frost: It strikes and destroys the harvest Of men who have wronged Their own souls; it is not Allah That hath wronged them, but They wrong themselves</p>	<p>The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves and devastateth it. Allah wronged them not, but they did wrong themselves</p>

8. Q.S. Ali Imran: 119

هَتَأْتُمْ أَوْلَاءَ تُحِبُّونَهُمْ وَلَا تُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا  
وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿١١٩﴾

(Indo) Beginilah kamu, kamu menyukai mereka, padahal mereka tidak menyukai kamu, dan kamu beriman kepada kitab-kitab semuanya. apabila mereka menjumpai kamu, mereka Berkata "Kami beriman", dan apabila mereka menyendiri, mereka menggigit ujung jari karena marah dan benci kepadamu. Katakanlah (kepada mereka): "Matilah kamu Karena kemarahanmu itu". Sesungguhnya Allah mengetahui segala isi hati.

Yusuf Ali	Marmaduke
Ah! Ye are those Who love them, But they love you not- Though ye believe In the whole of the Book, When they meet you, They say, "We believe": But when they are alone, They bite off the very tips	Lo! Ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts

<p><b>Of their fingers at you</b></p> <p><b>In their rage. Say:</b></p> <p>“Perish in your rage;</p> <p>Allah knoweth well</p> <p>All the secrets of the heart,”</p>	
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**9. Q.S. Ali Imran: 123**

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

(Indo) Sungguh Allah Telah menolong kamu dalam peperangan Badar[224],  
**Padahal kamu dalam keadaan lemah.** Karena itu bertakwalah kepada Allah, supaya kamu mensyukuri-Nya.

<b>Yusuf Ali</b>	<b>Marmaduke</b>
<p>Allah had helped you</p> <p>At Badr, <b>when ye were</b></p> <p><b>A contemptible little force;</b></p> <p>Then fear Allah; thus</p> <p>May ye show your gratitude.</p>	<p>Allah had already given you the</p> <p>victory at Badr, <b>when ye were</b></p> <p><b>contemptible.</b> So observe your duty to Allah</p> <p>in order that ye may be thankful</p>

10. Q.S. Ali Imran: 138

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

(Indo) Inilah (Al Qur'an) suatu keterangan yang yang jelas untuk semua manusia, dan petunjuk serta pelajaran bagi orang-orang yang bertakwa.

Yusuf Ali	Marmaduke
Here is a plain statement To men, a guidance And instruction to those Who fear Allah!	This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil).

11. Q.S. Ali Imran: 144

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ؕ أَفَإِن مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ  
أَعْقَابِكُمْ ۚ وَمَن يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

(Indo) Muhammad itu tidak lain hanyalah seorang rasul, sungguh Telah berlalu sebelumnya beberapa orang rasul[234]. apakah jika dia wafat atau dibunuh kamu berbalik ke belakang (murtad)? maka barang siapa yang berbalik kebelakang, Maka ia tidak dapat mendatangkan mudharat kepada Allah sedikitpun, dan Allah akan memberi balasan kepada orang-orang yang bersyukur.

Yusuf Ali	Marmaduke
<p>Muhammad is no more          Than a Messenger: many          Were the Messengers that            passed          away Before him. If he died          Or were slain, will ye then          Turn back on your heels?  <b>If any did turn back</b>  <b>On his heels</b>, not the least          Harm will he do to Allah;          But Allah (on the other hand)          Will swiftly reward those          Who (serve him) with            gratitude.</p>	<p>Muhammad is but a messenger,          messengers (the like of whom) have passed          away before him. Will it be that, when he          dieth or is slain, ye will turn back on your          heels? <b>He who turneth back</b> doth no hurt          to Allah, and Allah will reward the          thankful</p>

## 12. Q.S. Ali Imran: 154

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخَفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

(Indo) Kemudian setelah kamu berdukacita, Allah menurunkan kepada kamu keamanan (berupa) kantuk yang meliputi segolongan dari pada kamu[241], sedang segolongan lagi[242] Telah dicemaskan oleh diri mereka sendiri, mereka menyangka yang tidak benar terhadap Allah seperti sangkaan jahiliyah[243]. mereka berkata: "Apakah ada bagi kita barang sesuatu (hak campur tangan) dalam urusan ini?". Katakanlah: "Sesungguhnya urusan itu seluruhnya di tangan Allah". mereka menyembunyikan dalam hati mereka apa yang tidak mereka terangkan kepadamu; mereka berkata: "Sekiranya ada bagi kita barang sesuatu (hak campur tangan) dalam urusan ini, niscaya kita tidak akan dibunuh (dikalahkan) di sini". Katakanlah: "Sekiranya kamu berada di rumahmu, niscaya orang-orang yang ditetapkan akan mati terbunuh itu keluar (juga) ke tempat mereka terbunuh". dan Allah (berbuat demikian)

untuk menguji apa yang ada dalam dadamu dan untuk membersihkan apa yang ada dalam hatimu. Allah Maha mengetahui isi hati.

Yusuf Ali	Marmaduke
<p>After (the excitement) of the distress, He sent down Calm on a band of you Overcome with slumber, While another band Was stirred to anxiety By their own feelings, Moved by wrong suspicions Of Allah-suspicious due To ignorance. They said: "What affair is this of ours?" Say thou: "Indeed, this affair Is wholly Allah's." They hide In their minds what they Dare not reveal to thee. They say (to themselves): "If we had had anything</p>	<p>Then, after grief, He sent down security for you. As slumber did it over come a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, <b>those appointed to be slain would have gone forth to the places where they were to lie.</b> (All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is</p>

<p>To do with this affair, We should not have been In the slaughter here.” Say “Even if you had remained In your homes, <b>those</b> <b>For whom death was decreed</b> <b>Would certainly have gone</b> <b>forth</b> <b>To the place of their death”</b> But (all this was) That Allah might test What is in your breasts And purge what is In your hearts. For Allah knoweth well The secrets of your hearts.</p>	<p>Aware of what is hidden in the breasts (of men).</p>
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13. Q.S. Ali Imran: 180

وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ  
 سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ  
 خَبِيرٌ ﴿١٨٠﴾

(Indo) Sekali-kali janganlah orang-orang yang bakhil dengan harta yang Allah berikan kepada mereka dari karuniaNya menyangka, bahwa kebakhilan itu baik bagi mereka. Sebenarnya kebakhilan itu adalah buruk bagi mereka. Apa (harta) yang mereka kikirkan itu akan dikalungkan (dilehernya) pada hari kiamat dan kepunyaan Allah-lah segala warisan (yang ada) di langit dan di bumi. dan Allah mengetahui apa yang kamu kerjakan.

Yusuf Ali	Marmaduke
And let not those Who covetously withheld Of the gifts which Allah Had given them of His Grace, Think that it is good for them: Nay it will be the worse For them: <b>soon shall the things</b> <b>Which they covetously withheld</b>	And let not those who hoart up that which Allah hath best towed upon them of His bounty think that it is better for them. Nay, it is worst for them. <b>That</b> <b>which they hoart will be they collar on</b> <b>the Day of Resurrection.</b> Allah's is the heritage of heavens and the earth, and Allah is Informed of what ye do.

<p>Be tied to their necks.</p> <p>Like a twisted collar</p> <p>On the Day of Judgement.</p> <p>To Allah belongs the heritage</p> <p>Of the heavens and the earth:</p> <p>And Allah is well acquainted</p> <p>With all that ye do.</p>	
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14. Q.S. Ali Imran: 187

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِم بِمُنَّاهُمْ قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

(Indo) Dan (ingatlah), ketika Allah mengambil janji dari orang-orang yang Telah diberi Kitab (yaitu): "Hendaklah kamu menerangkan isi Kitab itu kepada manusia, dan jangan kamu menyembunyikannya," Lalu mereka melemparkan (janji itu) ke belakang punggung mereka dan menjualnya dengan harga murah. Amatlah buruknya tukaran yang mereka terima.

Yusuf Ali	Marmaduke
<p>And remember</p> <p>Allah took a Covenant</p> <p>From the People of the Book,</p>	<p>And (remember) when Allah laid</p> <p>a charge on those who had received the</p> <p>Scripture (He said): Ye are to expound it</p>

<p>To make it known  And clear to mankind,  And not to hide it:  <b>But they threw it away</b>  <b>Behind their backs,</b>  <b>And purchased with it</b>  <b>Some miserable gain!</b>  And vile was the bargain  They made!</p>	<p>to mankind and not hide it. <b>But they flung it behind their backs and bought thereby a little gain.</b> Verily evil is that which they have gained thereby.</p>
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15. Q.S. Ali Imran: 193

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا  
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

(Indo) Ya Tuhan kami, Sesungguhnya kami mendengar (seruan) yang menyeru kepada iman, (yaitu): "Berimanlah kamu kepada Tuhanmu", Maka kamipun beriman. Ya Tuhan kami, ampunilah bagi kami dosa-dosa kami dan hapuskanlah dari kami kesalahan-kesalahan kami, **dan matikanlah kami beserta orang-orang yang berbakti.**

Yusuf Ali	Marmaduke
<p>Our Lord” we have heard  The call of one calling  (Us) to Faith, ’ Believe ye  In the Lord, and we  Have believed. Our Lord!  Forgive us our sins,  Blot out from us  Our iniquities , <b>and take</b>  <b>To Thyself our souls</b>  <b>In the company of the righteous.</b></p>	<p>Our Lord! Lo! We had heard a  crier calling unto Faith: “Believe ye in  your Lord!” So we believed. Our Lord!  Therefore forgive us our sins, and remit  from us our evil deeds, <b>and make us die</b>  <b>the death of righteous</b></p>

### 3.3. Analysis of Data

Based on the above datas, the writer will presents and analyzes the comparison between the English translations of figurative language in Surah Ali Imran translated by Abdullah Yusuf Ali and Marmaduke Pickthall. Here we can see the figurative language that the writer found in every verse based on the above data and the anlaysis.

## 1. QS Ali Imran: 44

The part of Verses:

إِذْ يُلقُونَ أَقْلَامَهُمْ

Arabic		Yusuf Ali	Marmaduke
Idz	Yulquuna	When they cast lots with	When they threw their
Aqlaamahum		arrows	pens (to know)

Structurally, there is no differentiation at all by both translators in translating this verse. They use the same structure like the sentence structure in Source Language. The differences are:

- a. The word “Yulquuna” is translated in different equivalence by both translators.

(Y) Cast lots

(M) Threw

This data show that Marmaduke tends to translate the Source Language literally with word “threw”. The word *Yulquuna* come from *Alqaa-yulqiy* means *threw*. In different way, the translation of Yusuf Ali seems more idiomatic. He use the word “cast lots”. As the writer knows, this verse tells us the story about past time that they have to cast lots the person who will be the guardian of Marry.

- b. The phrase “Aqlaamahum”

(Y) with arrows

(M) their pens (to know)

In above data, we also can see that Marmaduke, again, is translated the source language literally. He uses the word “pen” in translating it. In Arabic Language the word “Aqlamahum” come from “Qalamun” which means “pen”. That’s why; Marmaduke translated it literally based on the Source language means. Different with Marmaduke, Yusuf Ali translates it idiomatically with the word “arrows”. This translation also related to the word “Qalamun (pen)”. It is said because actually the kind of arrows seems like a pen, although we can not simply say that an arrow is a kind of a pen, but these two things remain the same.

## 2. QS Ali Imran: 47

Part of verse:

وَلَمَّا مَسَّنِي بُشْرٌ

Arabic	Yusuf Ali	Marmaduke
Walam yamsasnii basyarun	When no man hath touched me?	When no mortal hath touched me?

In this verse, both translators almost didn’t have any differentiation. Both of them did not translated the word *wa* in Source language which means “and”. The differents only the word choosen of the translation “basyarun” with the word “man” and “mortal”.Contextually, there is no subtansial differents with these two words, but

the translation of Yusuf Ali seems more specific with the word “man”. Therefore, generally these two words will be easier to understand by the reader.

### 3. QS Ali Imran: 77

Part of Verse:

وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ

Arabic	Yusuf Ali	Marmaduke
Wa laa yukallimuhumullahu wala yandzuru ilaihim yaumal qiyaamati	Nor will Allah (deign to) speak to them or look at them on the day of judgement.	Allah will neither speak to them nor look upon them on the day of resurrection.

Generally, in translating above verse, both translators seem translate the source language literally, although there still any differentiation between them related to their sentence structure. The other similarity of their translation is both of them omitted the word “wa” in Arabic which means “and” in English. Besides, we can see the differences of their translation that both translators use different equivalence in translating “Al qiyaamati” from the source language.

(Y) Judgement

(M) Resurrection

To see the two words that they use in translating the word “Al qiyaamati”, we can see that “Al qiyaamati” come from the word “Qaama-yaquumu-Qiyaamatan” which means “resurrect” So the closer meaning with the Source Language is the translation of Marmaduke with the word “Resurrection”.

#### 4. QS Ali Imran: 91

Part of Verse:

فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ الْأَرْضِ ذَهَبًا

Arabic	Yusuf Ali	Marmaduke
Falan yuqbala min ahaadihim mil ul ardhi dzahaban	Never would be accepted from any such as much Gold as the earth contains,	the (whole ) earth full of gold would not be accepted from such a one

By looking at this translation, we can see that the translators shows the different way in translating this part of verse, whether in the terms of word choosen or even in the sentence structure. From the sentence structure, Marmaduke translated the sentence by changing the structure of the source language. He translates “mil ul ardhi” first before the word “falan yuqbala”. Additionally, both of them translate the phrase “Falan yuqbala” with “would not be accepted”, but a little different is Yusuf Ali emphasized the meaning of the phrase by adding the word “Never” before “would



be accepted". Although the translation of them differs related to the sentence structure, but the message from the source language is clearly explained.

The other difference can we see in phrase "mil ul ardhi". Each of them gives a different way in translating this verse.

(Y) As much gold as the earth contains

(M) The (whole) earth full of gold

"Mil un" means "contains". While the word "Al Ardhi" means "earth". In these two kinds of translation, Marmaduke change the sentence structure of this phrase different from source language. He translated the adverb (*Mil ul Ardhi*) first before subject of this phrase (*dzahaban*). The translation of Yusuf Ali is more suitable based on the message in source language.

### 5. QS Ali Imran: 106

Part of verse

تَبَيُّضٌ وُجُوهُ وَتَسْوَدُّ وُجُوهُ

Arabic	Yusuf Ali	Marmaduke
Tabyadhduu wujuuhun wa taswaddu wujuuhun.	Some faces will be (lit up with) white, and some faces will be (in the gloom of) black	(some) faces will be whitened and some faces will be blackened

In structural point of view, there is no differentiation of translation between the two translators. The target language shows the meaning of the source language structurally. One different is Yusuf Ali tries to give more explanation for the word “white and black” in the brackets. It translates by emphasized the word white with “lit up” which means *become bright with happiness or excitement* and the word “black” with “gloom” means *a feeling of sadness or hopelessness*. So the readers will get an additional understanding to catch what actually the source language means.

## 6. QS Ali Imran: 112

Part of verse

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا

Arabic	Yusuf Ali	Marmaduke
Dhuribat 'alaihimudzdillatu aina maa tsuqifuu	Shame is pitched over them (like a tent) wherever they are found.	Ignominy shall be their portion wheresoever they are found save (where they grasp)

Both translators translate this verse literally from the source language. When we see the Source Language in Arabic; we will see that both translators change the sentence structure of the Target Language.

The different is only in the word chosen in translating Target Language.

They translate the word “AdzDzillah” in different equivalence:

(Y) Shame :

(M) Ignominy

The other different is the translation of the phrase *Dhuribat 'Alaihim*. *Dhuribat* comes from the word *Dharaba-yadhribu-dharban* means *join in*. The followings are the translation of Yusuf Ali and Marmaduke.

(Y) Is pitched over them (like a tent)

(M) Shall be their portion.

Besides, the phrase *aina maa tsuqifuu* translated in different equivalence.

(Y) Wherever : *aina*

they are found : *maa tsuqifuu*

(M) Wheresoever : *aina*

They are found save (where they grasp) : *maa tsuqifuu*

The above translation shows that actually the translators want to emphasize the word by giving additional explanation in the bracket.

Yusuf Ali use “like a tent” to explain more about the phrase “is pitched over them”. He uses the word “like a tent” because according to him, “Dhuribat” is simile from the pitching of tent. Ordinarily a man’s tent is a place tranquility and honor for him. The tent of the wicked wherever they are found is ignominy, shame, and milliation. It is pity from Allah or from men that give them protection when their pride has a fall. Using same simile of a tent in another way, their home will be destitution and misery. (Yusuf Ali, 1993:156).

In another way, Marmaduke also give more explanation in the bracket for the word “wheresoever they are found save” with “where they grasp”. If we see the original text of Source Language, we will not find the suitable word for “save”. So the translation of Marmaduke looks unsuitable between the source language and the target language.

### 7. QS. Ali Imran: 117

Part of verse:

كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ

Arabic	Yusuf Ali	Marmaduke
Kamatsali riihin fiihaa shirrun ashaabat hartsa qaumin dzalamuu anfusahum	May be likened to a wind which brings a nipping frost; it strikes and destroys the harvest of men who wronged their own souls	As the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves.

The similarity of both translations is the use of word *hartsun* with “the harvest” which means *crops*. Structurally, Yusuf Ali shows the target language with the same structure with the source language.

(Y)	May be likened to	: <i>kamatsali</i>
	A wind	: <i>riihin</i>
	Which brings	: <i>fiha</i>
	A nipping frost	: <i>shirrun</i>
	It strikes and destroys	: <i>ashaabat</i>
	The harvest of men	: <i>hartsa qaumin</i>
	Who wronged their own souls:	<i>dzalamuu anfusahum</i>

If we see those translations, there are differentiations in translating the word “Ashaabat” in source language with “strikes and destroys” in target language. Yusuf Ali tries to emphasize the meaning with the two words. We can also find that there is a structural changing in one phrase:

*Ashaabat*: It strikes and destroys.

Structurally, Yusuf Ali change the target language with pronoun “it” in the beginning of the phrase which refers to “a wind”.

While the translation of Marmaduke, he presents the target language in different sentence structure.

(M)	As the likeness	: <i>kamatsali</i>
	of a biting icy wind	: <i>riihin</i>
	which smiteth	: <i>ashaabat</i>
	the harvest of a people	: <i>hartsa qaumin</i>
	who have wronged themselves:	<i>dzalamuu anfusahum</i>

When we read the translation of Marmaduke, there still any word from source Language which didn't translated into English like the phrase "riihin fiiha shirrun", therefore the message from the source language is not explained clearly in the translation of Marmaduke.

### 8. QS. Ali Imran: 119

Part of verse:

عَضُّوا عَلَيْكُمُ الْأَئِمَّةَ مِنَ الْغَيْظِ

Arabic	Yusuf Ali	Marmaduke
'Adhdhuu 'alaikumul anaamila minal ghaidzi	They bite off the very tips of their fingers at you in their rage	They bite their finger tips at you, for rage

To see those translations, the similarities of word chosen between them are:

- 'Adhdhuu come from 'adhdhaa-ya 'adhdhuu-'adhdhan which means *bite*.
- 'Alaikum means *at you*

The differences are:

1. The word "*Al anaamila*" is translated by both translators in English by using different equivalence:

(Y) Very tips of their finger

(M) Their finger tips

Generally, the meaning of these two translations is remaining the same. But the closer meaning with the source language is the translation of Marmaduke.

2. The phrase "minal ghaidz" is also translated in different equivalence:

(Y) In their rage

(M) For rage

Marmaduke translated "*min*" with "for" in English. It is not suitable with the word in source language which should be translated with the word "from" in English. In contrast, Yusuf Ali translated it idiomatically by changing the sentence structure in source language, to emphasized that the people bite their finger at the time that they angry with someone.

### 9. QS. Ali Imran: 123

Part of verse:

وَأَنْتُمْ أَذِلَّةٌ

Arabic	Yusuf Ali	Marmaduke
Wa antum adzillah	When ye were a contemptible little force	When ye were contemptible

Generally, both translators translated the source language in the same way. There is no significant differences between them whether structurally or even in word chosen. They also omitted the word *wa* which means *and* in English. They translated the phrase “*Wa antum adzillah*” with *when ye contemptible*.

The different is Yusuf Ali emphasized the word “contemptible” with “little force” which means *very weak*. In Arabic, “*Adzillatun*” come from the word *dzalla-yadzullu-dzillatan* which means *weak*. Yusuf Ali tries to describe the situation at that time where Moslems just has a little force when they wanted to war on kafir Quraisy community.

#### 10. QS. Ali Imran: 138

Part of verse:

هَذَا بَيَانٌ لِّلنَّاسِ

Arabic	Yusuf Ali	Marmaduke
Haadzaa bayaanul linnaasi	Here is a plain statement to men	This is a declaration for mankind

To see those translations, both translators translated the phrase into different equivalence target language.



“Haadzaa bayaanul linnaasi”

(Y) “Here is a plain statement to men”

Here is : *hinaa*

A plain statement : *bayaamin*

To men : *linnaasi*

(M) “This is a declaration for mankind”

This is : *haadza*

A declaration : *bayaamin*

For mankind : *linnaasi*

By comparing the meaning between the above translations, we can see that the translation of Yusuf Ali is closer to the message of the source language, because Marmaduke translated the *haadza* with *here*. In Arabic *haadza* is suitable to translate with the word *this* not *here*, because *here* is suitable to translated with the word *hinaa* in Arabic.

## 11. QS. Ali Imran: 144

Part of verse:

وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ

Arabic	Yusuf Ali	Marmaduke
Wa man yanqalib 'alaa 'aqibaihi	If any did turn back on his heels	He who turneth back

The similarity of word chosen of this data is both translator translated “aqibaihi” with “turn back/turneth back”. Besides that, if we see in source language, both translators didn’t translate the word “wa” in Arabic which means “and” in English. Yusuf Ali change it with “if” in target language, but it can not emphasized the message from source language.

The differences are:

The word “man” is translated in different equivalence with the following word:

Yusuf Ali translated it with *any* while Marmaduke translated it with *he*.

Yusuf Ali also translated “yanqalib” by adding “on his heels” (means *pada tumit mereka*). This word used to emphasize the meaning of the previous word (turn back).

## 12. QS. Ali Imran: 154

Part of verse:

لَبَّرَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ

Arabic	Yusuf Ali	Marmaduke
Labarazalladziina kutiba 'alaihi mul qatlu ilaa madhaaji'ihim	Those for whom death was decreed would certainly had gone forth to the place of their death	Those appointed to be slain would had gone forth to the places where they were to lie.

By seeing above translations, the similarity of word chosen between them is:

“Ilaa madhaaji’ihim” : had gone forth to the places

While the differences are:

Phrase “Alladziina kutiba ‘alaihmul qatlu”

(Y) ”Those for whom death was decreed”

Those for whom : *Alladziina*

Death : *Al qatlu*

Was decreed : *kutiba*

(M) “Those appointed to be slain”

Those : *Alladziina*

Appointed : *kutiba*

To be slain : *Al qatlu*

In those translation, Yusuf Ali and Marmaduke use different word chosen in translating the phrase. Besides, Yusuf Ali changes the structure different from Source Language, while Marmaduke looks translated it literally same with the sentence structure from source language.

Phrase “ilaa madhaaji’ihim”

(Y) “to the place of their death”

To : *ila*

the place of their death : *madhaaji’ihim*

(M) "to the places where they were to lie."

To : *Ila*

the places where they were to lie : *madhaaji 'ihim*

In different way, in those translations Yusuf Ali translated the phrase idiomatically by using "place of death" while Marmaduke translated it literally with key word "lie". Actually, in source language (in Arabic), the word "*madhaajihim*" come from the word *dhaja'a-yadhja'u-dhaj'an* means *lie*, same with the translation of Marmaduke "they were to lie".

### 13. QS. Ali Imran: 180

Part of verse:

سَيُطَوَّقُونَ مَا نَجَلُوا بِهِ يَوْمَ الْقِيَامَةِ

Arabic	Yusuf Ali	Marmaduke
Sayuthawwaquuna maa bakhiluu bihii yaumal qiyaamati	Soon shall the things which they covetously withheld be tied to their necks like a twisted collar On the day of Judgement.	That which they hoard will be their collar on the day of resurrection.

In this verse, we can see that the translation of both translators almost different each other, only the word “yauma” that is translated into the same target language with “on the day”.

The differences are they translated the word “maa” with different pronoun:

(Y) The things

(M) Which

The other differences are:

“Bakhiluu”

(Y) Which they covetously

(M) Which they hoard

“Sayuthawwaquuna”

(Y) Withheld be tied to their necks like a twisted collar

(M) Will be their collar

“Al qiyaamati”

(Y) Judgement

(M) Resurrection

To see the differences, the writer assumes that Yusuf Ali tries to explain the word by using additional word, while Marmaduke tends to translated it simply based on the source language, but the message from the source language is not explained clearly. So, the translation of Yusuf Ali is closer to the message from the source language.

#### 14. QS. Ali Imran: 187

Part of verse:

فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْتَرُوا بِهِم مِّمَّا قَلِيلًا

Arabic	Yusuf Ali	Marmaduke
Fanabadzuuhu wa raa a dzuhuurihim wasytarau bihii tsamanan qaliilaa	But they threw away behind their backs, and purchased with it some miserable gain	But they flung it behind their backs and bought thereby a little gain.

Related to the structure of the source language, both translators translated it in the same way, so there is no significant different between them. In contrast, in the terms of word choosen, they describe it in different target language. We can see below:

The phrase “Fanabadzuuhu”

(Y) They threw away

(M) They flung it

The phrase “wasytarau bihii tsamanan qaliilaa”

(Y) “Purchased with it some miserable gain”

Purchased : *wasytarau*

With it : *bihii*

Some miserable gain : *tsamanan qaliilaa*

(M) "Bought thereby a little gain."

Bought : *wasytarau*

Thereby : *bihii*

A Little gain : *tsamanan qaliilaa*

Generally, there is no substansial differents between the two translations, because when we read the target language, actually the message from source language is not change.

### 15. QS. Ali Imran: 193

Part of verse:

وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Arabic	Yusuf Ali	Marmaduke
Watawaffanaa ma'al abraar.	And take to Thyself our souls in the company of the righteous	And make us die the death of the righteous

The similarities of both transalators are they translated the word "wa" with "and" in English. Besides, they translate the phrase "al abraar" in the same word choosen with "of the righteous".

The different is the translation of "*tawaffanaa*". Both translator use different structure in translating this phrase. We can see below:

(Y) "Take to thyself our souls in the company"

(M) "Make us die the death":

In this verse, both translators try to emphasize the word from source language in different way. Yusuf Ali looks translated it idiomatically with the word "take thyself" which means "take our souls" while Marmaduke translated it literally with the word "die", that we can see the word automatically by reading the source language.





## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### 5.1. Conclusion

After comparing all chosen verses which has a figurative language in Surah Ali Imran from the two translations, the writer concludes that in translating the Holy Qur'an into English, Yusuf Ali tends to combine literal and idiomatic translation. This can we see in the translation of most choosen verses in Surah Ali Imran. Yusuf Ali tries to defend the figurative meaning in Source Language with idiomatic translation in Target Language.

We can see the poetic of Yusuf Ali's translations in the way of writing the translation of Holy Qur'an. He always use capital letter at the beginning of every line in his translation. It is interesting and shows that he translates the verses without changing the feel of figurative meaning in Source Language. The writer also found that the translation of Yusuf Ali is easier to understand by the reader. It is proved by his way in translating the source language to target language. In most of his translation, he presents additional word or phrase in brackets or foot note to explain the meaning of the word or phrase, so it helps the reader easier to understand the meaning of that language.

While Marmaduke Pickthall seems to translate the Source Language literally or by using word for word translation without changing the sentence structure from the Source Language. It makes the feeling of figurative meaning sometimes can not be described clearly to the target Language. The writer also found that in some verses, not all of the sentence from the Source Language translated perfectly. There still any word that did not translate to target language, therefore the message of Source Language did not explained clearly.

## 5.2. Suggestion

The writer would suggest the reader to study more about translation. It is one aspect in learning English that is important for us to know. For other muslim students in English Department, the writer recommends to learn more about Holy Qur'an in various aspects of language. We can increase our vocabulary by reading the Holy Qur'an. Besides, as a muslim we have to keep reading and understanding this Holy Book, because it includes the guidance from Allah *Subhanahu Wata'ala* in running our life.

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