FIGURATIVE LANGUAGE IN SURAH AL-ISRA TRANSLATION BY ABDULLAH YUSUF ALI

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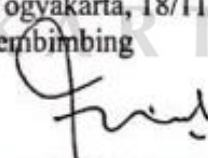
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MOTTO

"Your time is limited, so don't waste it living someone else's life"

-Steve Jobs-

"Every pain gives a lesson. And every lesson changes a person"

-APJ Abdul Karim-

DEDICATION

I present this graduating paper to:

Parents

Abdul Mukit and Jamilah

Siblings

Mujibunnaim

Masyhudatul Farhanah

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The Big Family of Muhammad Yusuf and Syamsudin

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Yogyakarta, 8th November 2022

Hafizatul Maisarah

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ABSTRACT

The Holy Qur'an is the main guidance for Muslims. It conveys message that cannot be understood textually. Abdullah Yusuf Ali's work is dominant used among Muslims. This aims to make the Holy Qur'an easier for Muslims to understand and study. Using the semantic study, the researcher focused to analyze the types of figurative language and the meaning contained in those figurative sentences found in Surah al-Isra by Abdullah Yusuf Ali. The researcher uses qualitative descriptive method to present the results of the analysis and performs several steps to collect and analyze the data. In the research finding, the researcher discusses a lot of figurative languages which difficult to be understood. As a result, the researcher has found 39 data, classified into 12 types of figurative language proposed by Perrine (1978). They are 9 simile, 7 metaphor, 4 personification, 3 apostrophe, 1 synecdoche, 4 metonymy, 2 symbol, 1 allegory, 1 paradox, 5 hyperbole, 1 litotes, and 1 irony. The researcher also found the dominant type used, in the surah, which is simile. Thus, the result indicates that the tell of events and the narrated story of Surah al-Isra was explained by those verses that includes figurative language.

Keywords: *Figurative language, Translation, Surah al-Isra, Abdullah Yusuf Ali*

FIGURATIVE LANGUAGE FOUND IN SURAH AL-ISRA
TRANSLATION BY ABDULLAH YUSUF ALI

Oleh: Hafizatul Maisarah

ABSTRAK

Al-Qur'an adalah pedoman utama bagi umat Islam. Ia menyampaikan pesan yang tidak dapat dipahami secara tekstual. Karya Abdullah Yusuf Ali adalah yang paling dominan digunakan di kalangan umat Islam. Hal ini bertujuan agar Al-Qur'an lebih mudah dipahami dan dipelajari. Dengan menggunakan studi semantik, peneliti fokus dalam menganalisis jenis-jenis bahasa kiasan dan makna yang terkandung dalam kalimat kiasan yang ditemukan dalam Surat al-Isra karya Abdullah Yusuf Ali. Peneliti menggunakan metode deskriptif kualitatif untuk menyajikan hasil analisis dan melakukan beberapa langkah dalam mengumpulkan dan menganalisis data. Dalam temuan penelitian, peneliti membahas banyak bahasa kiasan yang sulit dipahami. Hasilnya, peneliti menemukan 39 data yang diklasifikasikan ke dalam 12 jenis bahasa kiasan yang dikemukakan oleh Perrine (1978). Hasil tersebut adalah 9 simile, 7 metafora, 4 personifikasi, 3 apostrof, 1 sinekdoke, 4 metonimi, 2 simbol, 1 alegori, 1 paradoks, 5 hiperbola, 1 litotes, dan 1 ironi. Peneliti juga menemukan jenis dominan yang sering digunakan dalam surah tersebut, yaitu simile. Dengan demikian, hasil penelitian menunjukkan bahwa penuturan peristiwa dan kisah yang diceritakan dalam surat al-Isra dijelaskan pada ayat yang mengandung bahasa kiasan tersebut.

Kata kunci: *Bahasa kiasan, Terjemahan, Surah al-Isra, Abdullah Yusuf Ali*

CHAPTER I

INTRODUCTION

1.1   Background of Study

The speciality of the Holy Qur'an is the richness in spiritual sense and vocabulary. As a sacred book of Islam, the Qur'an is a holy book that Muslims worldwide use to recite and refer to, and understanding the Qur'an is necessary for every aspect of life. The relation between the Qur'an and language is like unity that cannot be separated. Through the language, the greatness of the Qur'an is not as a cultural or scientific language but because it is an attempt to understand Islam as a worldview.

The Holy Qur'an, which was revealed to the Prophet Muhammad in the form of revelation, was written in Arabic. The Qur'an has many phrases and verses in Arabic; hence it is mainly composed of Arabic terms, as the language is an integral part of the Qur'an. The verbalization of Allah's instructions in the form of the Qur'an is a language of guidance for Islamic teachings and an outward form of the Qur'an itself. Saeh states the Qur'an possesses grace, rhythm, rich imagery, fluidity, a weaving of metaphors and concepts, many different and unheard prose styles and techniques, and great use of vocabulary (2015, p. V). This is what gives the Qur'an has potential to be studied and learned. Each verse with a particular meaning needs to be explored, researched, and studied because Holy Qur'an is the most important and significant source of knowledge in Islam.

For Muslims, the original Arabic term for Allah in the Quran is the ideal representation of Allah. The Holy Qur'an, which is necessary to understand its messages properly, is also written in the highly imaginative language. Unfortunately, people who are not good at reading Qur'an sometimes just read without knowing the messages presented in the Qur'an. The translation of another language is always limited to being understood. People lack the knowledge to understand the original meaning of the Qur'an because they find it difficult to reach the language. Despite this, some translators present their work as new versions of the Holy Qur'an in different languages. This is meant to help Muslims learn and understand the meaning of the Holy Qur'an.

Figurative language, or non-literal meaning, is used by writers to generate an effect in language. It is also used to describe a thing by comparing it with another in conveying the idea. Figurative languages are often used in literature; poems, novels, short stories, etc. It is another way people can experience the world through imagination. Perrine states, "Figurative language is broadly defined as any way of expressing something in a different way than usual." (1978, p. 605). This indicates that figurative language offers new perspectives on ideas. Indeed, it requires the readers to understand the second meaning as semantics studies the language's meaning.

Abdullah Yusuf Ali, a famous English translator and commentator of the Qur'an, translated the Qur'an into English. His translations and reviews have been published many times and are widely used in the English-speaking world, where English is read and understood. Since 1934, Abdullah Yusuf Ali's translation of the

Holy Qur'an has been the most widely read of any of the various English versions of the Qur'an. His work, The Qur'an: Text, Translation, and Commentary, is the third edition written in 1938. This translation does not simply exchange a word in Arabic for another term in English but by expressing it as best as possible to bring out the whole meaning as intended by the Arabic language. One example of figurative language used in his translation is seen in Surah al-Isra verse 27:

> "**Verily spendthrifts** are **brothers of the Evil Ones**; and the Evil One is to his Lord ungrateful." (Q.S. al-Isra 17: 27)

The verse above is an example of a type of metaphor in figurative language because it compares two things that are not alike. It can be seen from the bold phrases "verily spendthrifts" and "brothers of the Evil Ones". A metaphor shows that, for rhetorical effect, one thing is another. Abdullah Yusuf Ali uses the two phrases, "verily spendthrift" and "brothers of the Evil Ones" to define a wasteful person to the evil ones, which means a person who spends money freely or wastefully in the manner of a spendthrift. Those who are extravagant are the fellows of Satan, and they are categorized as the "Brothers of Satan". People who squander their wealth in the wrong way, whether in acts of disobedience or useless things, are actually following Satan just as Satan is proven ungrateful.

Based on those explanations, the researcher found the problem semantically. Now connecting to the language, we know that Qur'anic Arabic has shaped the Arabic language as a whole since the founding of Islam was as Muslim's religion. So, the study of Qur'an has become an important aspect from time to time. The Holy Qur'anic translation as a source for Islam, particularly the English translation

have its own reason why it should be written on those metaphorical languages. Besides it is interesting, people can learn more about the interpretation especially the figurative language in the translated version of Holy Qur'an. This condition then encourages people to really understand the meaning behind them. The researcher thinks it is very necessary and should be examined more broadly to answer the misperceptions among those who have an interest in studying the English translation version of the Holy Qur'an.

In connection, the researcher will find the figurative language found in the 17th surah, the event of the Isra Mi'raj or "The Journey of Night" and "The Children of Israel". Surah al-Isra, based on its naming and events, what is narrated, and every word contained in it is chosen to be the research object. Instead of meaningful, the researcher found this surah has great explanations written in each verse. To better understand the meaning of each phrase in Surah al-Isra, Abdullah Yusuf Ali's translation will be examined by the researcher using a semantic approach.

1.2   Research Questions

The researcher would like to focus on several problems. The problems are formulated as follows:

1. How many kinds of figurative language found in Abdullah Yusuf Ali's English Translation of Surah al-Isra in the Holy Qur'an?

2. What are the meaning of each figurative sentence expressed in Abdullah Yusuf Ali's English Translation of Surah al-Isra in the Holy Qur'an?

1.3   Objectives of Study

To solve the problems, the researcher attempts to find the objectives of the

study as follows:

1. To identify the types of figurative language found in the English

   Translation of Surah al-Isra by Abdullah Yusuf in the Holy Qur'an.

2. To describe the meaning of each figurative sentence expressed in

   Abdullah Yusuf Ali in the English Translation of Surah al-Isra in the

   Holy Qur'an.

1.4   Scope of Study

The scope of this study focused on the theory by Laurence Perrine (1978)

about figurative language under the semantic approach. According to Perrine (1978,

p. 604), there are 12 different figurative language types found in literary works.

Based on Perrine's statement, the researcher will focus on analyzing the types of

figurative language and the meaning of those figurative sentences found in the

English translation of Surah al-Isra by Abdullah Yusuf Ali.

1.5   Significance of Study

The researcher expects that this research will be helpful and relevant, as it

will contribute to both of readers and future researchers, especially for English

students who are interested in the figurative language and seek to understand the

meaning of Surah al-Isra as it is rendered in the Qur'anic text using a semantic

approach.   Next, the researcher expects that this study can also help other

researchers to get more information on how to conduct library research about the figurative language and the meaning contained in the Qur'anic translation verses of Abdullah Yusuf Ali in Surah al-Isra.

1.6   Literature Review

According to Creswell, "A literature review, also known as a literary review, is a written summary of journal articles, books, and other documents that highlights the historical and current status of information on your study topic." (2012, p. 80). Literature review refers to theories or explanations that relate to the research subject and can be found or obtained from specific sources. In this research, the researcher aimed to analyze the types of figurative language found in the English translation of Abdullah Yusuf Ali in Surah al-Isra. Then, the researcher describes the meaning of each metaphorical sentence in the surah. Before starting this research, the researcher found some previous researchers who discussed the same issue with this research. There are similarities and differences between the last and this study. The differences show that this study is an original work that has not been analyzed.

The first is a journal entitled "An Analysis of Figurative Language Found on Soorah Al-Baqoroh Translated into English by Abdullah Yusuf Ali", which was written by Khoirul Imam in 2013. The writer intends to identify the figurative language and the meaning contained inside the English Translation text of Surah Al-Baqarah by Abdullah Yusuf Ali. He conducted Frederik's theory (1988) to analyze the data. The research resulted in the discovery of 97 data of figurative language, which were then classified into 7 categories. They include 9 similes, 10

metaphors, 13 metonymies, 30 overstatements, 5 paradoxes, 3 personifications, and 27 symbols. He concluded that the overstatement is mainly found in the surah. Lastly, he interprets the data followed by other verses that relate to the Qur'an, hadiths, and other leading interpreters of Islam. The differences between this previous research with the researcher are the primary data used, the kinds of the surah, and the theory of figurative language, which Frederik proposes. Not only does the researcher focus on an analysis of figurative language, but he also discovers the meaning in those verses.

The second is a journal entitled "Figures of Speech in Surah Ar-Rahman", written by Ainun Rida Nasution in 2018. In this journal, the writer analyzed the kinds of figurative language and the reason the figure of speech was used in Surah Ar-Rahman. To categorize the various figurative language used in the surah, she applied a different theory developed by Keraf (2004), who implied the figurative language into ten categories. The data was collected in 78 verses containing 3 similes, 2 personifications, 1 apophasis, 31 repetitions, 2 parallelisms, 1 apostrophe, 2 pleonasm, 1 prolepsis, 1 antonomasia, and 1 tautology. It may be concluded that this surah has primarily employed figurative language to understand why each verse used figures of speech in this surah, namely faith, laws of justice, man and jinn, hell and favours heaven. This previous research has similarities with the researcher that used figurative language, but the difference was the theory and the classification based on theory.

The third is a graduating paper entitled "An Analysis of Figurative Language in the English Translation of Al-Qur'an by M.A.S Abdel Haleem", written by Muhammad Imam An-Nasa'i in 2020. This research aims to identify the various kinds of figurative language English translation text of Surah Al-Waqi'ah and Al-Mulk by M.A.S Abdel Haleem and the dominant type used in both surahs. To analyze the data, the research was limited to the descriptive qualitative approach and Perrine's (2008) theory. As a result, 12 types of figurative language where discovered, and they are as follows: 9 allegories, 7 personifications, 7 symbols, 3 metaphors, 2 similes, and 2 metonymies. The study has also discovered allegory as the dominant type of those 12 different forms. This previous research is comparable to the research that used Perrine's theory to analyze the data. A little bit of difference because the synecdoche, paradox, apostrophe, litotes, hyperbole, and irony were not be explained in the research. Besides, the object research of the data is focused on the different English translation versions of the Holy Qur'an, which is M.A.S Abdel Haleem.

Next is a graduating paper written by Dian Kusuma (2020), a student of IAIN Salatiga. In her paper entitled "The Analysis of Figurative Language in Amir Ali's English Translation of Al-Qur'an Surah Al-Kahf About The Story of Prophet Musa and Al-Khidr," she analyzed figurative language and the dominant type used in the English translation of Surah Al-Kahf by using combination theories by Perrine (2011) and Kennedy (2006). She focused on the translation text of Surah Al-Kahf verses 60 to 82 to conduct the research. Then, the study was carried out using qualitative and quantitative methods. She discovered seven different types of

figurative language as a result of her research. They are simile (7.1%), symbol (7.1%), synecdoche (14.3%), metonymy (28.6%), repetition (14.3%), and alliteration (14.3%). In addition, the metonymy figure is the type of figurative language that appears the most frequently in the English translation of the Surah Al-Kahf. This study is comparable to the researcher's in that it uses the Holy Qur'an translation as its research object, but the difference is in using another version by Amir Ali.

The last is a graduating paper entitled "Study of Figurative Language in The English Translation of Surah Yaseen", written by Muhammad Ali Sidqi in 2021 from the Islamic State University of Sunan Ampel Surabaya. This paper focused on the varieties of figurative language and the methodology used for Surah Yaseen's English translation. The symbolic language in the data was identified using Perrine's method. The author continued by talking about how the translation process impacted the metaphorical language used in both the Arabic and English editions. As a research method, the writer used qualitative methodology. He discovered only a few of the five different figurative languages: simile, metonymy, symbol, personification, and allegory. He found several translation techniques. They were communicative, literal, and semantic-free translation techniques. This research content was generally the same as the researcher analyzing the figurative language types in the Holy Qur'an translation. The two main differences are that the writer used a different surah, Surah Yaseen, as the research data in this study. Also, the translation method was used for this study's data analysis.

In general, each of the earlier studies came to the same conclusions as the current study, which analyzes different types of figurative language. But, it cannot be defined that all the previous research uses various objects and theories to analyze the problems. First, the researcher found other them use different surah in the Holy Qur'an, which are Surah Maryam, Al-Baqarah, Yaseen, Al-Kahf, Al-Waqi'ah and Al-Mulk. From those, the researcher found none used Surah al-Isra as the object of research. In this case, the researcher chooses the surah to be discussed. Second, while most of them and the researcher adopted Perrine's theory to conduct the analysis of the research object, a few individuals did not. Siti Anita uses Robert's theory, which focuses on 18 types of figurative language, and Khoirul Imam focuses on seven types of figurative language by Frederik's (1988) approach to conduct the research. From those, the researcher found this research has its speciality among the others. The researcher focuses on 12 different types of figurative language by Perrine (2018) to analyze the English translation of Surah al-Isra by Abdullah Yusuf Ali.

1.7 Theoretical Approach

In the context of the "semantic" subfield of study, this research aims to analyze the figurative language used in the English translation of Surah al-Isra by Abdullah Yusuf Ali. The researcher begins by focusing on the many figures of speech included in the English translation of the Surah al-Isra. The researcher will then concentrate on the meaning conveyed by each figurative sentence to arrive at yet another understanding of the term.

Semantics, as a branch of linguistic study, is considered a way of determining what to mean. According to Yule (2020, p. 129), semantics is a branch of linguistics that studies the meaning of words, phrases, and sentences. In other words, semantics is the study of meaning and how the structure and meaning of language are expressed. Semantics is the most significant aspect of the extensive investigation into how people comprehend meaning.

In semantic analysis, languages that use illusory meanings are called figurative languages. According to Perrine (1978, p. 605), "A figurative language is a language that uses figures of speech or language that cannot be understood literally, an idiom, in the broadest sense, is a way of expressing something different from the usual way". It is a language that has another meaning besides its literal meaning. The meaning of the sentence is not fully reflected in its compound words. For people to understand the figurative language that Abdullah Yusuf Ali concealed in the English translation of Surah al-Isra, they need to know the meaning to understand the text. The researcher who conducted this study applies Perrine's theory to analyze the figurative language that may be found in the English translation of Surah al-Isra. Perrine (1978) states that figurative language can be classified into 12 categories: metaphor, simile, personification, metonymy, apostrophe, allegory, synecdoche, paradox, symbol, hyperbole/overstatement, litotes/understatement, and irony. Those categories will be based on a reference for any figurative language found in Abdullah Yusuf Ali's English translation of Surah al-Isra. Because Qur'an's meanings are sometimes stated explicitly and sometimes

implicitly, it is necessary to have the proper understanding of it and its message throughout the Holy Qur'an, in both its original and translated forms.

1.8   Method of Research

1.8.1 Type of Research

This research uses a qualitative, descriptive methodology. According to Creswell, acquiring qualitative data entails gathering information from a limited number of people or settings, capturing data using forms containing general, developing questions to enable the participant to respond, and gathering word (text) or image (picture) data (2012, p. 227). For the researcher to analyze Abdullah Yusuf Ali's English translation of Surah al-Isra and determine its figurative language and the meaning behind it, the researcher needs to have access to written language. Since it does not require any numbers or quantities, this research refers to any research that produces findings in qualitative research.

1.8.2 Data Sources

The researcher uses the Qur'anic translation of Surah al-Isra by Abdullah Yusuf Ali as the data source. The source of information is the English translation of Surah al-Isra from Abdullah Yusuf Ali's work: *The Qur'an: Text, Translation, and Commentary* (1938). For a defined purpose, the focus is on the translated verses of Surah al-Isra, which contains 111 verses.

1.8.3 Data Collection Technique

Documentation can be a valuable source of information in qualitative research. According to Creswell (2012, p. 245), newspapers, meeting minutes, personal journals, and letters are just a few examples of the documents that qualitative researchers collect regarding a study's participants or study site. The documents also include other materials that researchers get that are public and private. Since this research uses the Qur'anic translation of Surah al-Isra by Abdullah Yusuf Ali, it involves the text (words) of the Surah al-Isra translation to know the figurative language contained.

The data for this research were collected through library research. In this case, the researcher looks for relevant information for the study. The researcher uses the English translation version of the Qur'an Surah al-Isra by Abdullah Yusuf Ali. Then, the researchers read the translated text and identified the verses containing figurative language from the first until the last verse. Next, the researcher marks the figurative language found and starts the research in terms of analysis to solve the research problem stated

1.8.4 Data Analysis Technique

The researcher conducts this study with the method of descriptive analysis. According to Creswell (2012, p. 262), the first step in the process of preparing the data for analysis entails organizing the massive amount of information that needs to be analyzed, transcribing it from spoken or written

words into a typed file, and determining whether the data will be analyzed by hand or by a machine. Before starting the research, first, the researcher reads the English translation text of Surah al-Isra, which consists of 111 verses. Following the problem of the study, the researcher then focuses on the search for words, phrases, clauses or sentences categorized as figurative language and classifies them into the type of figurative language; simile, metonymy, personification, synecdoche, allegory, metonymy, paradox, symbol, apostrophe, hyperbole, litotes, and irony. After analyzing, the researcher interprets the data and describes the meaning of each figurative sentence expressed using a semantic approach. Last, the researcher concludes to get a comprehension briefly.

1.9 Paper Organization

This research paper is divided into four chapters. The first chapter serves as an introduction. It is divided into sub-chapters. These include the background of the study, research questions, objectives, literature review, theoretical approach, method of analysis, and paper organization. The second chapter is the theoretical framework. It covers all aspects of the theory used by the researcher. The third chapter is about finding and discussing. It displays the data due to the figurative language and its meaning in the translation. The last chapter is the conclusion and suggestion. It presents a summary of the key ideas covered in the whole research and offers suggestions.

CHAPTER IV

CONCLUSION AND SUGGESTION

The researcher presents the conclusion and suggestion for subsequent research. In this chapter, the conclusion represents the crux of the whole discussion, and it also suggests some recommendations for students, teachers, and for other researchers who desire to conduct a similar research.

4.1   Conclusion

After conducting a research on the 111 verses of Abdullah Yusuf Ali's Surah al-Isra in English translation, the researcher found 39 data used the types of figurative language. The researcher has found 12 kinds consists of 9 simile, 7 metaphor, 4 personification, 3 apostrophe, 1 synecdoche, 4 metonymy, 2 symbol, 1 allegory, 1 paradox, 5 hyperbole, 1 litotes, and 1 irony based on Perrine's theory. First, the researcher finds and concludes the type of figurative language contained in this surah, then the researcher analyzes the meaning of each figurative sentence found using a semantic theory. As a result, the researcher discovered many figurative languages used by Abdullah Yusuf Ali in translating Surah al-Isra. As those similes which are frequently found in 9 data, so the researcher can explain how the figurative language contributes in knowing and learning the meaning of each verse to get the virtues of this surah.

From those analysis and discussion of figurative language in this research, the researcher summarized that figurative languages found in Surah al-Isra is aimed to describe the situation and meaning contained in the surah. Surah al-Isra is one of

the surah in Holy Qur'an which puts deeper implied meaning in each verse of whole. The figurative language here has important roles to convey each meaning. As a result, this will help the readers especially Muslims to understand the various content uttered in this surah. It can also help the learners to be more interested in learning linguistics. Thus, the result indicates that the tell of events and the narrated story of Surah al-Isra was explained by those verses that includes figurative language.

4.2   Suggestion

The overall findings of this research points up the problems of this research, especially how to understand the meaning implied in English translation of Surah al-Isra. Hence, the researcher suggests to the previous researchers to discuss this surah more deeply. For example, researchers can use other theoretical knowledge to learn the meaning of language. Thus, readers, especially learners, can learn more about the benefits of figurative language when interpreting the meaning of sentence or utterance.

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