Chapter I
Introduction

In this chapter, the researcher will give an explanation about the background of the study, the research question, the limitation of the study, the objective of the study, and the significance of the study.

1.1 Background of the Study

Language has a significant role in human life. It is a tool in spreading knowledge of many fields such as education, social, politics, economy, religion, etc. A book that human reads must have a language. Moreover, people need a language to communicate each other. They can convey their messages, share their ideas, express their feeling, or give and get information.

In this globalization era, people can know everything that happened in other countries easily. However, they should understand many languages because almost every country in this world has its own language. Fortunately, English is the most common *lingua franca* for universal communication. Therefore, many books, news, journals, and articles are translated into English.

Translation is not only present in book but also in the Holy Qur'an, the Moslem's guidance that is written in Arabic. Along the time, Islam has spread all over the world. Moslems in every country have to understand the Holy Qur'an in order to implement Islamic teaching in their daily life. To fulfill their needs, some scholars or translators who understand Arabic well, begin to translate it.

The Holy Qur'an is firstly translated into western language in Latin by Robertus Rotenesis and Hermannus Dalmata (1143). While the first English translator of Al-Qur'an is Alexander Ross. His translation entitled *Alcoran of Mahomet* (1649). After that, there were many scholars translated Al-Qur'an into English such as Mirza Abul Fazl, Maulana Muhammad Ali, Marmaduke Pickthall, Abdullah Yusuf Ali, and so on.

Now, there are many translation version of the Holy Qur'an. Not only different in language but also in writing style. It is because human has their own language and their own style. Besides that, the comprehension of the translator toward the Holy Qur'an is affected his/her translation.

Translating the Qur'an is not a piece of cake. In translating a poem, a translator has difficulty in getting the poem's soul and the spirit of the poet. It is difficult even to translate the work of human, how can the translator translate the Holy Qur'an which is the language of Allah. Translators need to understand the Arabic, the method, the principle in Arabic translation, and the meaning of each verse.

Translator must translate the Holy Qur'an accurately, do not change the meaning. If one of them change the meaning, their sin will be known because Allah have guaranteed the authenticity of the Holy Qur'an. However, the translation of the Holy Qur'an does not change the function of the Arabic version. It is only to make them easier in understanding the meaning of the Arabic. That is the specialty of Al Qur'an.

Many Moslems all over the world use *The Holy Qur'an: Text, Translation, and Commentary* by Yusuf Ali. Ahmed and Fatima (2015:1) said

in their journal *The Holy Qur'an: Text, Translation and Commentary by 'Abdullah Yusuf 'Ali (A Critical Review)* that Ali's translation ranks alongside the translation of Marmaduke Pickthall as the most widely-known and used in the world. The book is not only provides the Arabic text and its translation but also gives the commentary. It can help the readers in understanding the meaning.

The Holy Qur'an consists of sentences that revealed to Muhammad PBUH from Surah al-Fatihah until Surah an-Nas gradually. The messages of verses are not only stated directly but also stated indirectly. Some words might have to translate in non-literal meaning because they are part of figurative language.

Figurative language is a delivering message, idea, or thought with words that carry meanings beyond their literal ones. It is kind of writing style that commonly found in literature work. But, evidently it also appear in the Holy Qur'an. Therefore, the translator must be careful in choosing their words.

The translation of the figurative language in the Holy Qur'an must be accurate. It must be in line with the culture of the target language. Besides that, people who read a poem may have different comprehension of figurative language with the author, but Moslems who read the Holy Qur'an must have same comprehension with the message of Allah. That is other specialty of the Holy Qur'an.

Some surah of Holy Qur'an has a specialty such as Surah Al Fatihah and Al Mulk. Al Fatihah is the opener of the Holy Qur'an that is seen to be a precise

table of contents of the Qur'anic messages. Besides that, the first verse is should be read to start reading every surah.

In other hand, Al Mulk is often read in night before sleeping. According to a hadith by Tirmidzi, Moslems believe that the surah, which has thirty verses, is a savior for the readers from the punishment of the grave. Besides that, the reflection of Allah's kingdom and power stated in surah Al Fatihah is described in every verse of Surah Al Mulk. The researcher predicts that the surah contains figurative language because it is impossible describing the power of Allah in only thirty verses.

If Al Mulk tells about Allah's kingdom, Al Insan tells about His greatest creature – human. In this surah, Allah relates about human before birth to the world, the keys to get the success and love of Allah, and the reward they will get if they do goodness or wickedness. The researcher predicts that the surah has a relation to surah Al Mulk because it supports the Al Mulk's meaning. In other hand, it is recorded in Sahih Muslim from Ibn ` Abbas that the prophet Muhammad PBUH used to recite surah As Sajdah and Al Insan in the Morning (*Shubuh*) prayer on Friday.

Related to the description above, the researcher will examine figurative language that appears in Yusuf Ali's English translation of Surah Al Mulk. Then, the finding will be compared to the figurative language in the Holy Qur'an. It aims to prove whether the figurative language in the English translation represent the original text or not. Therefore, the title of this research is *An Analysis of Figurative Language and Its Translation Method in Yusuf Ali's English Translation of Surah Al Mulk and Al Insan.*

1.2 Identification of Problem

From the background of the study above, the problem are as follow:

a) There are lots of translation version of the Holy Qur'an. However, the translator must keep the message of every verse and the authenticity of Arabic version, including figurative language. Translating figurative language must be as accurate as the source language and fit in the target language.

b) Surah Al Mulk is one of surah that contains figurative language because it is impossible describing the kingdom and the power of Allah in only thirty verses.

c) Surah Al Insan is assumed has relation with surah Al Mulk because it tells about Allah's greatest creature, human. The meaning of Al Insan even is human.

1.3 Limitation of the Study

Based on the identification of problem above, the study limits are as follows:

a) This study focuses on comparing the figurative language found in the translation of Surah Al Mulk and Al Insan by Yusuf Ali to their Arabic version. The figurative language is based on the mixing theory of Keraf (2009) and Waridah (2014). They are Allegory, Euphemism, Hyperbole, Irony, Metaphor, Oxymoron, Personification, Repetition, Simile, and Synecdoche.

b) This study focuses on searching the translation method used by Yusuf Ali in translating Surah Al Mulk and Al Insan based on the Newmark's theory (1988).

1.4 Research Question

According to the limitation of the study above, the researcher will find out the answer of the following question:

a) Are there any figurative language in Yusuf Ali's English translation of Surah Al Mulk and Al Insan that represent the figurative language in the Holy Qur'an?

b) What is the translation method used by Yusuf Ali in translating Surah Al Mulk and Al Insan based on Newmark's theory (1988)?

1.5 Objective of the Study

In accordance with the research questions above, the researcher's aims are below:

a) To analyze whether the figurative languages used in English translation of Surah Al Mulk and Al Insan by Yusuf Ali represent the figurative language in the Holy Qur'an.

b) To give information about Yusuf Ali's translation, especially in translating figurative language and the translation method.

c) To give consideration to the readers that Yusuf Ali's translation and commentary are suitable to be a reference in understanding the meaning of the Holy Qur'an.

1.6 Significance of the Study

Referring to the aims of the study, the researcher expects the result can give good contribution for the readers, both students and teachers. For the students, the study can give additional knowledge in learning and understanding figurative language, especially in English translation of Al Qur'an by Yusuf Ali. For the teachers, this study can help them teach figurative language through the translation of Al Qur'an. It can show that figurative language is available not only in literature but also in the Holy Qur'an.

Furthermore, the researcher also expects that the result can provide information about Yusuf Ali translation, especially in translating figurative language. Therefore, the readers or further research related to figurative language in Qur'an's translation can consider the Yusuf Ali's translation as a reference.