

Chapter II

Figurative Language and Its Translation Method in Yusuf Ali's English Translation of Surah Al Mulk and Al Insan

In this chapter, the researcher provides an explanation about the theories used of her research. The theories are found by read some books, e-books, and e-journals. They will include the definition of Figurative Language, Translation, Al Qur'an, Surah Al Mulk, Surah Al Insan, and a Brief Biography of Yusuf Ali.

2.1 Figurative Language

Chomsky (2006: 102) in *Language and Mind Third Edition* stated that language associates sound and meaning in a particular way to understand what is said and to produce a signal with an intended semantic interpretation.

In line with Chomsky, Ahmad & Abdullah (2012:3) said that language consists of regularly arranged elements like patterns that repeated until if one element not present, the whole of elements can be predicted.

From the definition above, language is a group of sound and meaning that arranged regularly like pattern to produce a signal with an intended semantic interpretation then the receiver understands what is said.

Lobner (2013:1) emphasizes that semantics is a linguistics' part, which is exclusively concerned with the meanings of linguistic expressions such as words, phrases, grammatical forms and sentences, but not with the meanings of actions or phenomena. It can be conclude that the object of semantics is the meaning of words, phrases, and sentences.

The meaning of language is not only literal but also non-literal. A word, phrase, or sentence can have a meaning that is not related to its ordinary meaning. It aims to make them more effective, persuasive, or impactful. That is called figurative language.

Figurative language is studied under the scope of semantics. People convey their message with different way using figurative language that far from the literal meaning in dictionary. It requires the readers to use his/ her imagination to figure out what the words are said or what the words refer to.

It is difficult to understand figurative meaning without the knowledge of the meaning of the word, even connotative meaning. Sometimes people read newspapers, magazines, novel, even the Holy Qur'an, overlooked non – literal expressions and read them literally. Of course, the meaning of the expression becomes not understandable.

Terban (1993:7) said, "Figures of speech are special ways of putting words and phrases together to give strong, sharp, clear impression". In line with Terban, Abrams (1999:96) explains that figurative language aims to achieve some special meaning or effect.

It can be concluded that the function of figurative language is to make a sentence more alive, more understandable, meaningful and purposeful effect, and beautify the meaning of words of language so that it can produce special impression to the readers or listeners.

There are a lot of linguists divide kinds of figurative language. Keraf (2009:129) in book entitled *Diksi dan Gaya Bahasa* mentioned that figure of speech is divided into rhetoric (*retoris*) and figurative (*kiasan*).

- a) Rhetoric consists of alliteration, assonance, anastrophe, apophasis, apostrophe, asyndeton, polysyndeton, chiasmus, ellipsis, euphemism, litotes, hysteron proteron, pleonasm and tautology, periphrasis, prolepsis or anticipation, eroticism, syllepsis and zeugma, koreksio or epanortosis, hyperbole, paradox, and oxymoron.
- b) Figurative consist of simile, metaphor, allegory, parable, fable, personification, allusion, eponym, epithet, synecdoche, metonymy, antonomasia, hipalase, irony, sinisme, sarcasm, satire, innuendo, antiphrasis, and paronomasia or pun.

In line with Keraf, Waridah (2014:2) in book entitled *Kumpulan Majas, Pantun, & Peribahasa plus Kesusastraan Indonesia*, figurative language is divided into four.

1) Figure of Contradiction

This type consists of Antithesis, Paradox, Oxymoron, Anachronism, and Contradiction in terms.

2) Figure of Comparison

This type consists of Metaphor, Synesthesia, Simile, Allegory, Allusion, Metonym, Antonomasia, Anthropomorphism, Hyperbole, Litotes, Hypocorism, Personification, Synecdoche, Euphemism, Periphrases, Symbol, and Chiasmus.

3) Figure of Affirmation

This type consist of Repetition, Apophasis or Pretermission, Alliteration, Pleonasm, Parallelism, Tautology, Inversion, Ellipsis, Rhetoric, Climax, Anticlimax, Antanaclasis, Pararhyme, Correction,

Asyndeton, Polysyndeton, Eclampsia, Allonym, Interruption, and Syllepsis.

4) Figure of Insinuation

This type consists of Irony, Sarcasm, Sinisme, Antiphrasis, and Innuendo.

From the theory of Keraf and Waridah, the researcher will choose ten of the kind of figurative language. It is because the researcher need to be focus on the research. They are chose based on the definition or the similarity to the others.

a) Allegory

Allegory is a narrative or description that has another meaning. For instance:

- From the story of The Tortoise and the Hare from Aesop's Fables, the readers learn that the strong and steady win the race.
- "No one believes more firmly than Comrade Napoleon that all animals are equal. He would be only too happy to let you make your decisions for yourselves. But sometimes you might make the wrong decisions, comrades, and then where should we be?" (Animal Farm by George Orwell)

Orwell's story of a farm in which the animals kick out the humans to become equal workers, and the rise of the pig Comrade Napoleon to quash any possibility of equality, mirrors the Russian Revolution of 1917.

b) Euphemism

Euphemism is a substitution of an offensive term for one considered offensively explicit. For instance:

- 'Passed away' for 'died'
- 'Going to the other side' for 'death'

c) Hyperbole

Hyperbole exaggerates statement to emphasis or to heighten an effect. For instance:

- The ocean was so clear that you could see through it down to the center of the earth.
- I am tired to solve this million issues.

d) Irony

Irony is the use of words to deliver the opposite of their literal meaning. There are two contradicting meanings of the same words, phrase, or sentence. For instance:

- Water, water everywhere, nor any a drop to drink (Coleridge's *Rime of the Ancient Mariner*)

It means that a sailor dying of thirst on his boat while he is surrounded by water.

- One of a couple who are in love says "I hate you" which means "I love you".

e) Metaphor

Metaphor is an analogy or close comparison between two things. The things are not normally treated as if they had anything in common. For instance:

- The river of life.

Life is not a river but like a river because it moves forward.

- She is the prettiest flower in the garden.

She is not a prickly rose but she is the prettiest girl.

f) Oxymoron

Oxymoron is a contradictory phrase (usually two words) to define an object, situation, or event. For instance:

- Dark light
- Living dead
- Pretty ugly
- Clearly misunderstood

g) Personification

It gives attribute of human beings to animal, an object, or a concept. Briefly, it treats an animal or object as a person. Personification describes lifeless thing as if has human beings nature. For instance:

- The mountain held the clouds on its shoulders.

It is impossible that mountain hold clouds.

- The sun smiles on flowers.

Sun cannot smile.

h) Repetition

Word, phrase, or part of sentence that regarded as important is repeated to emphasize or affirm the meaning. For instance:

- If you think **you can do it, you can do it.**

It emphasizes that the listener or reader can do the activity.

- “**Don’t** come late, **don’t** leave early, and **don’t** delay your work”

It emphasizes the word don’t to make the listener give more attention.

i) Simile

Simile is the comparison that show the similarity explicitly by using the word like, as, than, similar, resemble, or seems. For instance:

- My life is *like* empty room without you.

It means that his life is nothing without her.

- He swims like a dolphin.

It means that he is very good at swimming.

j) Synecdoche

Synecdoche is the uses of the part for the whole or vice versa. Keraf divides synecdoche into two parts, they are pars pro toto and totem proparte. Pars pro toto is a part for the whole and totem proparte is the whole things stand for its part. For instance:

- Pars pro too: Every head will cost 5 dollar.

The word “head” refers to count people.

- Totem proparte: Indonesia won the badminton competition in Japan.

The word “Indonesia” refers to the Indonesian team that won the badminton competition in Japan.

2.2 Translation

Translation is significant in our life, especially in this globalization and widespread immigration era. People can read book from other country with their mother language easily without read the original text. Travelers can know the meaning of foreign language using translator machine in their phone when they have a trip.

It is not a piece of cake to translate a language into another because the meaning must be accurate. Cited from Syihabuddin in his book entitled *Penerjemahan Arab-Indonesia Teori dan Praktik* (2016:33), translation cannot be separated from the problem of meaning, since it is the main focus of the translator. Sometimes, a translator finds figurative language or idiom during translating, especially in literary works. It needs a comprehension of culture in the source and target language in order to prevent misunderstanding of meaning.

According to House (2015:2) translation can be defined as the result of a linguistic-textual operation in which a text in one language is re-contextualized in another language.

Cited a journal entitled *An Analysis of Arabic-English Translation: Problems and Prospects* (2019:58-59), translation is the technique of transferring the meaning of a written term or text from the source language into the target language. It uses words that have direct equivalence, new words or

terms. It concludes that translation changes the words from source language into the target language but does not change the original meaning. Besides that, it only occurs in written form or text.

A translation should convey as much of the original text in as few words as possible, yet preserve the original atmosphere and emphasis. The translator should strive for the nearest approximation in words, concepts, and cadence. He should scrupulously avoid adding words or ideas not demanded by the text. His job is not to expand or to explain, but to translate and to preserve the spirit and force of the original... Not just ideas, but words are important; so also is the emphasis indicated by word order in the sentence. (Francis Steele in journal entitled *An Analysis of Arabic-English Translation: Problems and Prospects*, 2019)

Based on a book entitled *Translation Quality Assessment* (2015:3) by House, translation is not only a linguistic act but also an act of communication across culture. When we translate a language into another, we also translate the culture because the readers of the target language might not understand the culture of the source language.

In line with House, Nida (1964) stated that translation is one of the major means of constructing representations of other cultures. He clearly recognized that translation always involves both different languages and different cultures simply because the two cannot be neatly separated. Language is culturally embedded. It serves to express and shape cultural reality, and the meanings of linguistic units can only be understood when considered together with the cultural contexts in which they arise, and in which they are used.

From the quotation above, the researcher concludes that translation is not only translate or render the meaning from the source language but also create the same atmosphere in the target language. For instance, when we translate as white as snow from English into Indonesian, we must not translate into seputih salju. It must be seputih kapas. It is because of culture. If we translate into salju, the Indonesian readers cannot imagine it as well as the Americans.

Translation must transfer the original meaning into the target language accurately. However, there is contextual meaning. Lyons in Manik (2013:8) states that contextual meaning is the meaning of words according to the situations in which they are used. Different situations give different meaning. It can be said that contextual meaning depends on the text. It involves the function of word in sentence formation since different arrangement of the same word can convey different context.

Newmark in *A Textbook of Translation* (1988:48) said that sometimes the main purpose of any translation should be to achieve equivalent effect. The translator must produce the same effect or as close as possible in his or her translation as has obtained on the original. However, Newmark said that equivalent effect is the desirable result, rather than the aim of the translation, bearing in mind that it is an unlikely result in two cases: (a) if the purpose of the SL text is to affect and the TL translation is to inform (or vice versa); (b) if there is a pronounced cultural gap between the SL and the TL text.

Furthermore, Newmark mentioned five purposes of translation in his book *About Translation* (1991:43-44) as follow:

- a) To contribute to understanding and peace between nations, groups, and individuals.
- b) To transmit knowledge in plain, appropriate, and accessible language.
- c) To explain and mediate between cultures on the basis of a common humanity, respecting their strengths, implicitly exposing their weaknesses.
- d) To translate the world's great books, the universal works in which the human spirit is enshrined and lives.

- e) As a general aid or as a skill required in the acquisition of a foreign language.

According to Khalifa in his book entitled *The Sublime Qur'an and Orientalism* (1989:66), none of translator can convey the ideas expressed in the Arabic text perfectly. He also said that the Arabic of the Holy Qur'an is by turns striking, soaring, vivid, terrible, tender and breathtaking. To support his argument, he quoted Williamson that says, "No translation, however faithful to the meaning has ever been successful".

In other hand, Khalifa (1989:66) said that comparing any translation to the original Arabic is like comparing a thumbnail sketch with the natural view of a splendid landscape rich in color, light, shade, and sonorous in melody. The Arabic vocabulary used in the Holy Qur'an conveys a wealth of ideas with various subtle shades and colors. It can be concluded that it impossible to express the full idea of the Holy Qur'an with a limited words in any other language.

Khalifa (1989:67) is not only conveying his argument, but also providing some proves. One of them is the translation of *malik*, *maalik* and *maliik*. The words are a little bit different from one another in writing and meaning. *Malik* is "king", whereas *maalik* is the "maker and owner", and *maliik* is the "supreme sovereign". Sale and Rodwell translated them all as "king", whereas *maalik* was translated as "owner" by Pickthall and as "lord" by 'Ali.

Newmark in journal *An Analysis of Arabic-English Translation: Problems and Prospects* (2019:59-60) stated that the main classification of translation's methods are literal and free.

1) Literal Translation

Literal translation involves the conveyance of denotative meaning of words, phrases, and sentences in a text from one language to another. It works where there is a correspondence between the two languages in terms of semantics and structure.

The literal translation is a bad practice, especially between the languages of distant sources like Arabic and English. Notably, literal translation often falters, particularly in the case of multi-word units like collocations and idioms. However, literal translation may sometimes work in the case of multi-word units which can be illustrated as ‘الحرب و السلام’ /alharb wa assalam/ ‘war and peace’.

2) Free Translation

It is the act of rendering the wording, structure, and grammar of a source document into the translation as closely as possible. Here, fluency is not as important as fidelity. This method is considered better than the literal translation. Free method means to translate without any constraints.

A free translation is a translation that reproduces the general meaning of the original text. It may or may not closely follow the form or organization of the source. It is associated with translating the spirit, or the message, not the letter or the form of the text. It does not translate every single word in a text. The translator can translate the way s/he understands.

In free translation method, a source language literary text is relayed into a target language by reproducing the matter without the manner, or the

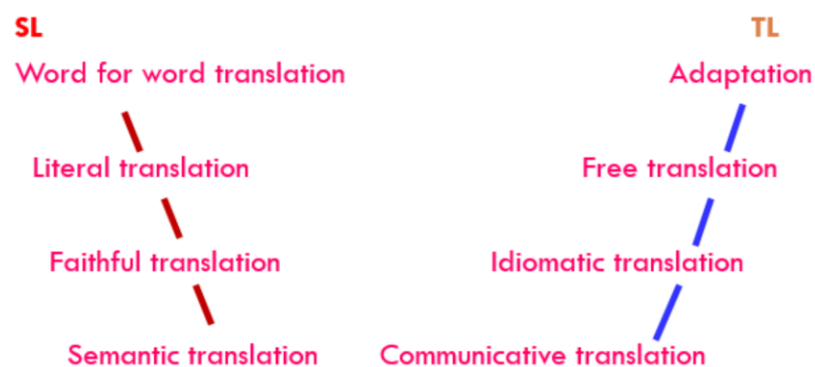
content without the form. Therefore, it is usually a paraphrase that is much longer than the original, wordy, and pretentious. For instance:

Arabic: ليلي امرأة شابة وطيبة القلب.

‖ Laila aimrah jabat wa taibatu alqalb ‖

English: Laila is a young and kind-hearted woman.

In other hand, Newmark explained eight translation methods on his book *A Textbook of Translation* (1988:45). The methods are put in the form of a flattened V diagram.



Picture 2.1 Translation Method by Newmark (1988)

The methods are separated in two emphasis that are Source Language (SL) and Target Language (TL). In the source language, the translator follows the language structure, the lexis, and the culture of the source language. While in the target language, the translator follows the language structure, the lexis, and the culture of the target language to make the readers understand the translation.

a) Word-for-word Translation

In this method, the source language word order is preserved. The words are translated to their most common meanings, out of context. The main use of this method is either to understand the general information of the source language or to gain sense of meaning in a difficult text as a pre-translation process. For instance:

English: I like that red rose.

Indonesian: *Saya suka itu merah mawar.*

b) Literal Translation

In literal translation the translator changes the SL's structure into the nearest structure of TL, but the lexical words are translated singly, out of context. This method is used for pre-translation process to identify problem. For instance:

English: I am a stupid student.

Indonesian: *Saya adalah seorang murid yang bodoh.*

c) Faithful Translation

In faithful translation, the translator translates the meaning of the SL attempting to convey the writer's intention. Nevertheless, the translator keeps the grammar of the SL and the lexis that deviate the TL norms. For instance:

English: Ben is too well aware that he is naughty.

Indonesian: *Ben menyadari terlalu baik bahwa ia nakal.*

d) Semantic Translation

Semantic translation does not much different with the faithful translation. The differences are it is more flexible. The translator can naturalize the translation in order to get aesthetic effect. It allows the translator's intuitive works based on the original meaning, more accurate and has aesthetic value. For instance:

English: He is a book-worm.

Indonesian: *Dia adalah orang yang sangat suka membaca.*

e) Idiomatic Translation

Idiomatic translation reproduces the 'message' of the original. However it prefers colloquialisms and idioms that do not exist in the original. For instance:

English: You're cheery mood.

Indonesian: *Kamu kelihatan ceria.*

f) Adaptation

It is mainly used for plays and poetry. In adaptation, the source language culture is transferred into the target language culture and the text is rewritten. But, the theme, characters, and plot are not changed. It is the freest translation. For instance:

English: Don't cry over the split milk.

Indonesian: *Nasi sudah menjadi bubur.*

g) Free Translation

In free translation, the translators usually paraphrase the original text. However it reproduces the matter without the manner and the content without the form of the original. For instance:

English: His heart is in the right place.

Indonesian: *Dia baik hati.*

h) Communicative Translation

Communicative translation attempts to explain the exact contextual meaning of the SL in such a way that both content and language are easily acceptable and comprehensible to readership. For instance:

Indonesian: *Awas anjing galak.*

English: Beware of the vicious dog.

2.3 Al Qur'an

Al-Qur'an is a holy book of Islam, which is the guidance of Muslim in practicing their belief in life. It was revealed to Prophet Muhammad, peace be upon him, by Allah through the Angel Gabriel (*Jibril*) in 1400 years ago. The Holy Qur'an has 30 chapters with 114 surah and 6236 verses.

Based on the period of revelation, the Surah in Al-Qur'an is divided into two types. First is Surah *Makiyyah*, which was revealed at the beginning of Makkah period. At that time, the Muslim community was small in number, fearful, and in need of confirmation and support. The surah is also relatively

short, ranging in length from 3-46 verses. The content of the surah *Makiyyah* is about faith, threat, reward, stories, science and moral.

Second is Surah *Madaniyyah*. It was revealed after the Prophet Muhammad, peace be upon him, went to Madinah. The surah has longer verses that mostly contains the information about sharia law and previous prophets' stories.

Al-Qur'an was revealed in Arabic language as mentioned in the second verse of Surah Yusuf, "Lo! We have revealed it, a Lecture in Arabic that ye may understand". However, Islam is not only exist in Arab, but also spreads in all over the world. Besides that, the Holy Qur'an is not only to be read, but also to be studied, understood and applied in daily life. Therefore, the Guidance is translated into many languages.

According to Hanafi in *Problematika Terjemahan Al Qur'an* (2011: p.193), translating the Holy Qur'an is an effort to describe the message of Allah's words to non-Arabic. The use of their language makes them easier in comprehending the Holy Qur'an. However Moslems must still read the Arabic text. It is clear that the translation does not change the Arabic version. It proves that the authenticity of the Holy Qur'an is intact.

According to Khalifa in his second edition book *The Sublime Qur'an and Orientalism* (1989: p.64-65), Rotenesis and Dalmata translated the Qur'an into Latin in 1143. It is the first translation of the Qur'an into a Western language but it was not published until 1543. Ryer who was the French Consul in Egypt for some years translated it into French in 1647. Then it was translated into English by Ross in 1688. This was the first English translation of the Qur'an

After Ross, there were many scholars translated Al-Qur'an into English. Some of them are Sale (1734), Rodwell's (1861), Palmer's (1880), 'Abdul-Hakim Khan (1905), Mirza Abul Fazl (1910), Maulana Muhammad Ali (1917); Marmaduke Pickthall (1930); and Abdullah Yusuf Ali (1934), Bell's (1939), and Dawood's (1956).

In this research, the researcher will examine the translation by Yusuf Ali. His translation is named *The Holy Qur'an: Text, Translation, and Commentary* (1934). Besides providing the Arabic text and English translation, he gives his comment or a brief explanation of his translation. His translation makes him well-known in Moslem around the world.

2.4 Surah Al Mulk

One of the surah in the Holy Qur'an is Al Mulk, The Dominion. It is 67th chapter of Holy Qur'an with thirty verses in 29th Para. Al Mulk is part of surah *Makkiyah* because Allah revealed it into the heart of Muhammad PUBH before he moved to Madinah. Here is the surah that shows the greatness of the Allah's kingdom.

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ 67:1 الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ 67:2 الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ 67:3 ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِنًا وَهُوَ حَسِيرٌ 67:4 وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ 67:5 وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ

عَذَابٍ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ - 6:67 إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ - 7:67 تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - 8:67 قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ - 9:67 وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ - 10:67 فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ - 11:67 إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ - 12:67 وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - 13:67 أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ - 14:67 هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ - 15:67 أَلَمْ أَنْتُمْ مِّنَ السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ - 16:67 أَمْ أَمِنْتُمْ مِّنَ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ - 17:67 وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ - 18:67 أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ - 19:67 أَمَّنْ هَٰذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُم مِّن دُونِ الرَّحْمَنِ ۚ إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ - 20:67 أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَّجُوا فِي عُتُوٍّ وَنُفُورٍ - 21:67 أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ - 22:67 قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ - 23:67 قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ - 24:67 وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ - 25:67 قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ - 26:67 فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ - 27:67 قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَّعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ - 28:67 قُلْ هُوَ الرَّحْمَنُ أَمَّنًا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ - 29:67 قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ - 30:67

Translation by Yusuf Ali:

Blessed be He in Whose hands is Dominion; and He over all things hath Power;- (1) He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;- (2) He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw? (3) Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out. (4) And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire. (5) For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination. (6) When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth, (7) Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" (8) They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any (Message): ye are nothing but an egregious delusion!'" (9) They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" (10) They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire! (11) As for those who fear their Lord unseen, for them is Forgiveness and a great Reward. (12) And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts. (13) Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them). (14) It is He Who has

made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection. (15) Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)? (16) Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning? (17) But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)? (18) Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (Allah) Most Gracious: Truly it is He that watches over all things. (19) Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers. (20) Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth). (21) Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way? (22) Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give. (23) Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together." (24) They ask: When will this promise be (fulfilled)? - If ye are telling the truth. (25) Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public." (26) At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which

ye were calling for!" (27) Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty?" (28) Say: "He is (Allah) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error. (29) " Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?" (30)

Based on the Hadith narrated by Tirmidzi, Muhammad PBUH said that Surah Al Mulk is a prevention. It is a savior that can save its readers from the punishment of the grave. From that hadith, Ulema stated that a Muslim would avoid from the punishment of the grave if he/she reads surah Al Mulk every night and implement its meaning in life.

According to Ali in *Qur'an English Translation & Commentary* (1934), Al Mulk has a grandeur, a beauty, a mystic meaning, and a force of earnestness under persecution, all their own.

2.5 Surah Al Insan

Al Insan is the 76th chapter of the Holy Qur'an that has 31 verses. The Arabic meaning of "Insan" is "Human". There are different titles for this surah, the most famous are Insan (human), *Dahr* (time), and Hal Ata (has there come). Each of them is taken from one of the words at the beginning of the surah. Here is the surah.

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا - 76:1 إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ
نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا - 76:2 إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا
كُفُورًا - 76:3 إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا - 76:4 إِنَّ الْأَبْرَارَ يَشْرَبُونَ
مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا - 76:5 عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا -
76:6 يُوفُونَ بِالْغَدْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا - 76:7 وَيُطْعَمُونَ الطَّعَامَ عَلَى
حَيْهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا - 76:8 إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا
شُكُورًا - 76:9 إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا - 76:10 فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ
الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا - 76:11 وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا - 76:12
مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا - 76:13 وَدَانِيَةً عَلَيْهِمْ
ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا - 76:14 وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ
قَوَارِيرًا - 76:15 قَوَارِيرٍ مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا - 76:16 وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ
مِزَاجُهَا زَنْجَبِيلًا - 76:17 عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا - 76:18 وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ
مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْنُورًا - 76:19 وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلَكًا
كَبِيرًا - 76:20 عَلَيْهِمْ ثِيَابٌ سُدُوسٌ خُضِرَ لَهَا آسَافُورٌ وَأَسَافُورٌ مِّنْ فِضَّةٍ وَسَقَاهُمْ
رَبُّهُمْ شَرَابًا طَهُورًا - 76:21 إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا - 76:22 إِنَّا
نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا - 76:23 فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَافُورًا -
76:24 وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا - 76:25 وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا
- 76:26 إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا - 76:27 نَحْنُ خَلَقْنَاكُمْ
وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا - 76:28 إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ
إِلَىٰ رَبِّهِ سَبِيلًا - 76:29 وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا - 76:30
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا - 76:31

Translation by Yusuf Ali:

Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned? (1) Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight. (2) We showed him the Way: whether he be grateful or ungrateful (rests on his will). (3) For the Rejecters we have prepared chains, yokes, and a blazing Fire. (4) As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur,- (5) A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance. (6) They perform (their) vows, and they fear a Day whose evil flies far and wide. (7) And they feed, for the love of Allah, the indigent, the orphan, and the captive,- (8) (Saying), "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. (9) "We only fear a Day of distressful Wrath from the side of our Lord." (10) But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy. (11) And because they were patient and constant, He will reward them with a Garden and (garments of) silk. (12) Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold. (13) And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility. (14) And amongst them will be passed round vessels of silver and goblets of crystal,- (15) Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes). (16) And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,- (17) A fountain there, called Salsabil. (18) And round about them will (serve) youths of perpetual (freshness): If thou

seest them, thou wouldst think them scattered Pearls. (19) And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent. (20) Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy. (21) "Verily this is a Reward for you, and your Endeavour is accepted and recognised." (22) It is We Who have sent down the Qur'an to thee by stages. (23) Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them. (24) And celebrate the name of thy Lord morning and evening, (25) And part of the night, prostrate thyself to Him; and glorify Him a long night through. (26) As to these, they love the fleeting life, and put away behind them a Day (that will be) hard. (27) It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change. (28) This is an admonition: Whosoever will, let him take a (straight) Path to his Lord. (29) But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom. (30) He will admit to His Mercy whom He will; But the wrong-doers,- for them has He prepared a grievous Penalty. (31)

According to Ali in *Qur'an English Translation & Commentary* (1934), the revelation of Al Insan or *Ad-Dahr* was probably in the early Makkah period, with the possible exception of some verses, but its date has no particular significance. The whole of surah is full of symbolism, as in generally the case with Makkah Surah.

In this surah, Allah tells 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. 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.

2.6 Brief Biography of Yusuf Ali

Abdullah Yusuf Ali was born in April 14th 1872 in Bombay, India. As a child, he attended the Anjuman Himayatul Islamic School then studied at the missionary school Wilson College, both in Bombay. Ali also received a religious education and memorized the entire of Holy Qur'an. He focused on the Qur'an and studied the Qur'anic commentaries starting with those written in the early days of Islamic history.

Yusuf Ali took his Bachelor of Arts degree in English Literature at Bombay University in January 1891 and was awarded a Presidency of Bombay Scholarship to study at Cambridge University, England. Therefore he studied Law at St John's College, Cambridge, and graduated in 1895.

The first edition of his translation is *Translation and Commentary of the Holy Qur'an* (1934). It was published while Yusuf Ali had taken up in the second of his tenures as Principal of Islamia College, Lahore. The last installment was published in December 1937.

From the preface of his translation, Yusuf Ali told that at the first time of Arabic learning, between four and five years old, he has wondered its meaning. His father, Khan Bahadur, taught him to read Arabic and he thought that he must had imbibed from him into his innermost.

“My revered father taught me Arabic, but I must have imbibed from him into my innermost being something more, something which told me that all the world’s thoughts, all the world’s most beautiful languages and literatures, are vehicles for that ineffable message which comes to the heart in rare moments of ecstasy.” (*The Holy Qur’an: Text, Translation, and Commentary*: iii)

According to Sherif in his book *The Abdullah Yusuf Ali Memorial Lecture* (2008: 4), Abdullah Yusuf Ali was a great Indian Muslim man of letters whose English translation and commentary of the Holy Qur’an has served as a comfort and inspiration since its publication in Lahore (1934). There were enthusiastic endorsements from other scholars such as Pickthall and Nadwi. Pickthall said that Yusuf Ali’s translation of the Holy Qur’an is in better English than any previous English translation by an Indian. While Nadwi was unequivocally said, “the Muslim litterateurs have with unanimity spoken very highly of the beauty, eloquence and grandeur of the Translation”. (p.12)

From the statements above, it can be concluded that Yusuf Ali’s translation uses beautiful words but still easy to understand. He has showed that he really love the Holy Qur’an since the first day of learning.

Mardhatillah said that Yusuf Ali’s translation of the Holy Qur’an makes him popular in international level, especially in English speaking countries. There have been about ten publishers spreading the book out through various editions either hardcopy or softcopy. From its readers, the translation gets both positive and negative testimonies. The real evidence of positive testimony is the wide use of it as references for academic purposes (Hijazi 2015).

The published works of Yusuf Ali are below:

- 1) The Indian Mohammedans (1907)
- 2) Mestrovic and Serbian Sculpture (1916)
- 3) Muslim Educational Ideals (1923)

- 4) Islam as a World Force (1926)
- 5) India and Europe (1926)
- 6) Personality of Mohammed The Prophet (1929)
- 7) Medieval India (1932)
- 8) Translation and Commentary of The Holy Qur'an (1934)
- 9) Life and Literature (1936)
- 10) Religion and Social Equality (1936)
- 11) Islamic History, its Scope and Content (1936)
- 12) The Message of Islam (1940)

Having a brilliant work cannot determine that his love life is beautiful. He got married and divorced twice. Even in her death, he was found lying on his own in December 10th 1953 at St. Stephen's Hospital, Fulham, because of heart attack. No relatives claimed the body but he was known to the Pakistan High Commission. They arranged his funeral burial in the Muslim section at Brookwood Cemetery near Woking, not far from the burial of Pickthall.