

Chapter IV

Data Analysis, Discussions and Findings

This chapter covers data analysis, discussions and findings. The data analysis consists of the figurative language found and the translated method used in the translation of Al Mulk and Al Insan by Yusuf Ali. The researcher provides the data analysis on tables. While the discussions and findings are the information found from the data analysis.

4.1 Data Analysis and Discussions

4.1.1 Surah Al Mulk

4.1.1.1 Figurative Language

After reading surah Al Mulk and its translation by Yusuf Ali, the researcher found some words that are indicated as figurative language.

- Al Mulk:1

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - 67:1

Blessed be He in Whose hands is Dominion; and He over all things hath Power;-

The word hands (بِيَدِهِ) is a metaphor of power. Metaphor is an analogy or close comparison between two things. As we know that almost all activities use hands. We can use it to do a good or bad indeed. Hand is the main facilitator to do anything we want. In

addition, Allah has no hand so it is clear that “hands” cannot be interpreted literally. Therefore, in this verse, hands means power.

Besides hands, Dominion (الْمُلْكُ) is also a metaphor. It means everything that exists in the universe. In this verse Allah is compared to a King that has power to his territory. Nevertheless, Allah has infinite power and territory. Allah could do whatever He wills because everything that exists in this universe is belong to Him.

▪ Al Mulk:2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ -

67:2

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:-

This verse is an allegory. Allegory is a narration or description that has another meaning. The verse tells that no one can determine the death and life of creature because they are given by Allah. No one has power to do it. Besides that, the period of death and life is a time for humans to pass the test of Allah. Every person who passes the test will be rewarded, while those who fail will be punished.

To pass the test, they must obey to Allah and do good deeds before they die. However, human cannot decide who has done goodness or evil because only Allah who has right for it. Therefore, humans must find and follow the criterion of a good deed in His sight. In addition, Allah is Merciful and forgiving to those who asks for

pardon, feels sorry, and refrains from evil (repentance) after having disobeyed Him.

▪ Al Mulk:3

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُتٍ فَارْجِعِ
الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ - 67:3

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?

There is no figurative language found in this verse, but there is a sentence that is repeated in the next verse.

▪ Al Mulk:4

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ - 67:4

Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out.

There is a repetition of a sentence from the third verse, ‘So turn thy vision again’ (فَارْجِعِ الْبَصَرَ) and ‘Again turn thy vision a second time’ (ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ). The repeated sentence above emphasizes that no matter how much we see, we observe, the creation of Allah, we will find no any flaw or defect. We only get exhaustion, shame, and stupidity because Allah has made everything in perfection and beauty.

- Al Mulk:5

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ

عَذَابَ السَّعِيرِ - 67:5

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.

The word lowest heaven (السَّمَاءَ الدُّنْيَا) is a metaphor that refers to the nearest sky. Metaphor is an analogy or close comparison between two things. The literal translation of السَّمَاءَ is sky. Based on the meaning of the verse, the researcher thought that Yusuf Ali used “heaven” because the Devil cannot enter it, as the next sentence’s explanation.

The word lamps (بِمَصَابِيحَ) is a metaphor of stars, while missiles (رُجُومًا) is a metaphor of fortress. Cited As-Saffat (6-8), Allah says that stars decorate the nearest sky and guard against every rebellious devil so that they cannot know what happen in the sky. In addition, Qatadah in Tafsir Ibn Kathir of Surah Al Mulk (p.8) said, Allah created stars only for three purposes: as adornment for the heaven (sky), as missiles for the devils, and as signs for navigation.

From the citation above, the researcher concludes that stars are such a fortress that block up devils if they try to enter the sky. Besides that, the stars covered the sky in every side so that devil cannot see or

hear what happened in the sky. The starlight makes them blind and deaf.

The word blazing fire (السَّعِيرِ) is a metaphor of Hell. It is usually imagined as being under the ground and full of flames. It is extremely hot. Hell is the place of the Devil and wicked people (unbeliever) live in hereafter.

There is also a simile because there is ‘such’, which is one of the characteristics of Simile. Simile is a comparison that shows the similarity explicitly by using word such as like and seems. In that verse, lamps refer to stars. Both lamps and stars have light.

▪ Al Mulk:6

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ - 67:6

For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination.

Evil is (such) Destination (وَبِئْسَ الْمَصِيرُ) is a simile because the wickedness (evil) is described as the aim of the unbeliever. Simile is a comparison that shows the similarity explicitly by using ‘as’, ‘like’, ‘such’ and etc. All of goodness that have been done by the unbeliever is nothing because they do not believe in Allah. Wherever they go, whatever they do, is an evil. Consequently, they will be inhabitants of Hell, which is the worst and terrible destiny. In line with that, there is “such” between evil and destination.

- Al Mulk:7

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ - 67:7

When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth,

The verse is an allegory because that narration has another meaning. It tells that hellfire will greatly burn when the dwellers of hell are thrown into it. They will hear the terrible roar of the hell when its fire burn the dwellers. In addition, according to Maududi, the terrible sound is also come from the dwellers who are screaming and crying.

In addition, there is also a personification. Hell (an inanimate object) is personified as it can take a breath like human. In fact, its meaning is the dwellers of Hell will hear the sound of the horrible roar of hellfire.

- Al Mulk:8

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - 67:8

Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"

There are three words that are indicated as metaphor. Metaphor is an analogy or close comparison between two things. First metaphor is fury (الْغَيْظِ) that refers to a terrible great flame which already to burn

everything that goes into it. Second, keepers (حَرَّتْهَا) that refers to the angel Malik who is known as the keeper of the Hell. Third, the word warner (نَذِيرٌ) that refers to Muhammad PBUH, as the last messenger of Allah.

▪ Al Mulk:9

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنْتُمْ إِلَّا فِي

ضَلَالٍ كَبِيرٍ - 67:9

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!'"

Same with the eighth verse, the word warner (نَذِيرٌ) is a metaphor that refers to Muhammad PBUH, as the last messenger of Allah. While egregious delusion (ضَلَالٍ كَبِيرٍ) is a metaphor that means untruth, error, and abysmal ignorance. It shows that the Unbelievers not only denied to believe in Allah but also persecuted and mocked the Prophet. Metaphor is an analogy or close comparison between two things.

▪ Al Mulk:10

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ - 67:10

They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!"

Same as the fifth verse, the word blazing fire (السَّعِيرِ) is a metaphor of Hell. Metaphor is an analogy or close comparison between two things. Hell is extremely hot and usually imagined as being under the ground and full of flames. Hell is the place of the Devil and wicked people (unbeliever) live in hereafter.

- Al Mulk:11

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ - 67:11

They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!

Same as the previous verse, the word blazing fire (السَّعِيرِ) is a metaphor of Hell. Metaphor is an analogy or close comparison between two things. Hell is the place of the Devil and wicked people (unbeliever) live in hereafter. It is extremely hot and already burn everything into it. It is usually imagined as being under the ground and full of flames.

- Al Mulk:12

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ - 67:12

As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.

The underlined phrase is a metaphor. Metaphor is an analogy or close comparison between two things. The meaning of fear in that

verse refers to obedience. Therefore, those who fear their Lord unseen (الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ) refers to Muslims who refrain from evil and do many goodness when no one else sees except Allah.

▪ Al Mulk:13

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - 67:13

And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.

The word “hearts” is a pars pro toto (synecdoche). Pars pro toto is a synecdoche that uses a part for the whole. Hearts represent Allah’s creation. Actually, the meaning of الصُّدُورِ is breasts, but Yusuf Ali interpreted it to be heart. It make the meaning more understandable and deep because people usually keep secrets in their hearts. There are none who know their secrets if they do not tell. However, Allah has power to know anything about His creation included their secrets.

▪ Al Mulk:14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ - 67:14

Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them).

There is no any figurative language found in this verse because the word choice is delivered the meaning in clear.

- Al Mulk:15

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ

النُّشُورُ - 67:15

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.

Manageable (ذَلُولًا) is a metaphor that refers to comfortable, enjoyable, and useful. It is used to show that Allah has made everything in the earth in balance, easy to travel, easy to use, and easy to enjoy. He has prepared the earth in perfection for His creations, especially human. Yusuf Ali said in his commentary that Allah has given intelligence to human to make path in the tractable earth.

Sustenance (رِزْقِهِ) is pars pro toto (Synecdoche) for all gift and mercies of Allah. Pars pro toto is a synecdoche that uses a part for the whole. In the Collins COBUILD Advanced Dictionary, sustenance is food or drink which a person, animal, or plant needs to remain alive and healthy. However, in this verse, sustenance refers to all (not only food and drink) that is necessary sustain and develop life in all its phases, included the blessing and mercy of Allah.

- Al Mulk:16

أَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ - 67:16

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)?

The verse mentions that Allah is in heaven (مَنْ فِي السَّمَاءِ), but it does not mean that Allah lives in the heaven. It is an allegory because that description has another meaning. According to *Tafheemul Quran* by Maududi, it is because man naturally looks up to the heaven (sky) whenever he prays to Allah. In addition, the researcher thought that humans think the powerful is at the top. The greater his power, the higher he is. Logically, when someone is in distress, they would seek help from someone better than him, higher than him. Therefore, when human prayed to Allah, they faced upward to the sky (heaven).

The verse above contains two personifications because earth (inanimate object) is treated as a person. The verse tells that it can swallow up (أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ) and shake (هِيَ تَمُورُ). Thus, it indicates personification. In fact, the earth is shaken by the will of Allah. In other hand, it also tells that this world is temporary. One day, Allah will ruin the earth and everything in it.

The last underlined sentence, ‘when it shakes (as an earthquake)’ is a simile because there is “as” that shows explicitly the similarity between the shakes of earth and an earthquake. Yusuf Ali added additional sentence “as in an earthquake” so that the reader could better understand the meaning of the verse. A small-scale of earthquake could destroy buildings even take some lives. Then the reader can imagine how terrible it is when the earth would be shaken

at the end of the world. Besides that, it also tells that there are natural disasters that might slowly destroy the earth.

▪ Al Mulk:17

أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ -

67:17

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?

The verse mentions that Allah is in heaven (مَّنْ فِي السَّمَاءِ), but it does not mean that Allah lives in the heaven. It is an allegory because it has another meaning. There is no specific place for Allah, but He has the highest power among His creation.

A violent tornado (حَاصِبًا) is a metaphor that refers to an extreme wind or a terrible storm containing stones. Yusuf Ali describes it such a violent wind that destroyed the wicked Cities which resisted Lut's warning.

▪ Al Mulk:18

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ - 67:18

But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?

There is no any figurative language found in this verse because the word choice is delivered the meaning in clear.

▪ Al Mulk:19

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ

بِكُلِّ شَيْءٍ بَصِيرٌ - 67:19

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.

The first sentence of the verse above is an allegory because it is a narration that has another meaning. The verse shows that Allah prepares His-creatures' needs well. Allah arranges the body structure of His creatures in good proportion so that it can sustain their life. Each creature has its own function and is beneficial to each other.

In the verse above, the word (Allah) Most Gracious (الرَّحْمَنُ) is mentioned twice. It is kind of repetition. It shows that Yusuf Ali want to tell that Allah is The Most Gracious. Even, he emphasized it with the word “truly” in the second mention. Allah has an infinite graciousness. Allah has dominion over everything and puts them in balance.

- Al Mulk:20

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ ۚ إِنَّ الْكَافِرُونَ إِلَّا فِي

عُرُورٍ - 67:20

Nay, who is there that can help you, (even as) an army, besides (Allah)

Most Merciful? In nothing but delusion are the Unbelievers.

Army (جُنْدٌ) is a metaphor that refers to a protector that can help the unbelievers from the torment of Allah. Metaphor is an analogy or close comparison between two things.

- Al Mulk:21

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ - 67:21

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).

In the Collins COBUILD Advanced Dictionary, sustenance is food or drink which a person, animal, or plant needs to remain alive and healthy. However, in this verse, sustenance (يَرْزُقُكُمْ) is a synecdoche. It refers to all (not only food and drink) that is necessary sustain and develop life in all its phases, included the blessing and mercy of Allah. Therefore, “sustenance” is pars pro toto for all gifts and mercies of Allah. Pars pro toto is a synecdoche that uses the part for the whole.

- Al Mulk:22

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ -

67:22

Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?

There are three metaphors in the verse above. Metaphor is an analogy or close comparison between two things. The unbeliever is described as a man who walks over his face (أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ). It means that he does not know where and how he should go because he is in digression. While Muslim is described as a man who walks upright on a Straight path (أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ). It means that he knows that he will go to Heaven and there are no obstacles. Then, straight way (صِرَاطٍ مُسْتَقِيمٍ) is a metaphor of Muslims' path to the heaven. There are no obstacles because they devoted to Allah along their life in the world.

- Al Mulk:23

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ -

67:23

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.

There is no any figurative language found in this verse because the word choice is delivered the meaning in clear.

▪ Al Mulk:24

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ - 67:24

Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."

There is no any figurative language found in this verse because the word choice is delivered the meaning in clear.

▪ Al Mulk:25

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ - 67:25

They ask: When will this promise be (fulfilled)? - If ye are telling the truth.

There is no any figurative language found in this verse because the word choice is delivered the meaning in clear.

▪ Al Mulk:26

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ - 67:26

Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public."

There is no any figurative language found in this verse because the word choice is delivered the meaning in clear.

▪ Al Mulk:27

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ -

67:27

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!"

The verse is an allegory that is a narration that has another meaning. This verse tells that when the Day of Judgement is coming, the unbelievers will be sad and fear. They realize that the warning from the prophet Muhammad PBUH is right. However it is too late for repentance. The promise of Allah that they asked for has fulfilled. They are frantic and anxious to witness the destruction of the world. They fear of the Hell, which will be their home in Hereafter. They weep knowing that the terrible punishment and suffering were waiting for them.

▪ Al Mulk:28

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ

الْإِيمِ - 67:28

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?"

Grievous penalty (عَذَابٍ أَلِيمٍ) is a metaphor that refers to the terrible torment or painful punishment in the world and hereafter. Metaphor is an analogy or close comparison between two things. No one can help the unbelievers from it, especially the Hell.

▪ Al Mulk:29

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ -

67:29

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."

There is no any figurative language found in this verse because the word choice is delivered the meaning in clear.

▪ Al Mulk:30

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ - 67:30

Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"

The verse is an allegory that is a narration that has another meaning. This verse shows how Merciful Allah is. Without the blessing, graces, and mercies of Allah, His-creatures cannot live. According to an article *Ini Akibatnya Jika Anda Malas Minum Air Putih* published by detikcom (2012), the largest component in the human body is water. It show that the verse takes an example problem from the most important thing of the creature life. If water are on the underground earth, no one can rise it to the top (surface), except Allah.

In addition, we know that water gives an energy for human and water flaws from the higher to the lower surface. It means that blessing and mercy come from the Highest, who is Allah. We cannot find mercy and blessing from the lower level. The goodness of human are temporary because one day they will die, so is this world. Only Allah is eternal and will always give us His blessing and mercy. Therefore, there is nothing left to worship except Allah, The Most Gracious and Merciful.

4.1.1.2 Translation Method

After reading Yusuf Ali's translation and word-for-word translation of Surah Al Mulk, the researcher determined the translation method used on each verse. The details are below.

- Al Mulk:1

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - 67:1

“Blessed be He in Whose hands is Dominion; and He over all things hath Power;-“ [Semantic]

The translator uses semantic translation on the verse above. It is proven by وَهُوَ is translated into and He, عَلَى is translated into over, كُلِّ is translated into all, شَيْءٍ is translated into things, and قَدِيرٌ is translated into hath power. In other hand, according to Shaikh and Khatri in *The Glorious Quran*, the meaning of كُلِّ is every, and قَدِيرٌ is All-Powerful. It shows that the translator give a little change to produce the contextual meaning but still consider semantic structure in the source text.

▪ Al Mulk:2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ -

67:2

“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;-“ [Semantic]

The translation above is kind of semantic translation method. It is proven by الْعَزِيزُ that is translated into the Exalted in Might, whereas its literal meaning is the All-Mighty. It shows that the translator considered the semantic structure by describing the meaning contextually.

▪ Al Mulk:3

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ
الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ - 67:3

“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?” [Semantic]

The translation above is kind of semantic translation method. It is because the translator produce the contextual meaning within considering the semantic structure of the source language. It can be proven by فَارْجِعِ الْبَصَرَ that translated into ‘so turn thy vision again’, not ‘then return the vision’.

▪ Al Mulk:4

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ - 67:4

“Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out.” [Communicative]

The translation above is kind of communicative translation method. According to Shaikh and Khatri, the literal meaning of خَاسِئًا is humbled. But, the translator translates it into dull and discomfited, which is more understandable for the readers. In addition, the

translator prefers to translate وَهُوَ حَسِيرٌ into ‘in a state worn out’ than ‘while it is fatigued’. It makes the translation more sociable.

▪ Al Mulk:5

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ

عَذَابَ السَّعِيرِ - 67:5

“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.”

[Semantic]

The verse above includes semantic translation method because the translator keep the aesthetic of source language. He does not change the metaphor of the Arabic. In addition, he also tried to produce the contextual meaning but keep sticking on the English grammar.

▪ Al Mulk:6

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ - 67:6

“For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination.” [Semantic]

The verse above is translated by using semantic translation method. The translator considered the grammatical and semantic

structure of the source language. It can be proven by **وَبِئْسَ الْمَصِيرُ** that translated into ‘and evil is (such), Destination’, from its literal meaning ‘and wretched is the destination’.

▪ Al Mulk:7

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ - 67:7

“When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth,” [Semantic]

The verse is translated by using the method of semantic translation. The translator keeps, even makes the meaning more aesthetic but still sticking on the grammar.

▪ Al Mulk:8

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - 67:8

“Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" [Faithful]

The verse is translated by using faithful translation method. It is because the translator tried to produce the meaning contextually with a little grammar adjustment. For instance, according to Shaikh and Khatri, the literal meaning of **سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ** is ‘will ask them its Keepers, did not come to you a Warner?’ But, in this translation

above, it is translated into “its Keepers will ask, ‘Did no Warner come to you?’”.

▪ Al Mulk:9

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنْتُمْ إِلَّا فِي

ضَلَالٍ كَبِيرٍ - 67:9

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!" [Semantic]

The translation includes semantic translation because ضَلَالٍ كَبِيرٍ is translated as egregious delusion. It makes the meaning ‘great error’ more aesthetic and deeper.

▪ Al Mulk:10

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ - 67:10

They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" [Semantic]

The verse above is translated by using semantic translation method because the sentence seems a little stiff. لَوْ كُنَّا will be more sociable if its translation is ‘if we had’. In addition, the translator

translates the verse contextually but still considers the semantic structure.

▪ Al Mulk:11

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ - 67:11

“They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!” [Semantic]

The translation is kind of semantic translation method. It is proved by the additional word ‘Forgiveness’ that describe the previous word. In addition, it shows that the translator tried to translate the verse contextually but still on the source language’s semantic structure.

▪ Al Mulk:12

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ - 67:12

“As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.” [Faithful]

The translator translates the verse above by using faithful translation method. The translator translates almost each word literally. But, he translated إِنَّ into ‘as for’, not ‘indeed’ that is its literal meaning.

▪ Al Mulk:13

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - 67:13

“And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.” [Communicative]

The translator translate the verse above by using communicative translation method. It is because the sentence is more sociable than its literal meaning. It can be proven by **الصُّدُورِ** that is not translated into breasts but hearts. As we know that whenever humans keep a secret, they will say that they put it on their hearts. It shows that the readers will be easier in getting the message of the verse.

▪ Al Mulk:14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ - 67:14

“Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them).”
[Free]

The translation uses free translation method in translating the verse above. It is proven by **اللَّطِيفُ** that translated into the one that understands the finest mysteries, whereas its literal translation according to Shaikh and Khatri is ‘the subtle’. Then, **الْخَبِيرُ** that

translated into ‘is well-acquainted (with them)’, whereas its literal translation is All-Aware.

▪ Al Mulk:15

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ

النُّشُورُ - 67:15

“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.” [Communicative]

The verse above is translated by using communicative translation method. It is because the word choices are common, hence, it makes the translation more sociable than its literal meaning. For instance, ذَلُولًا is translated into manageable, not subservient, and وَكُلُوا is translated into enjoy, not eat.

▪ Al Mulk:16

أَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ - 67:16

”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)?”
[Communicative]

The translation above is kind of communicative translation method. It is proven by the additional phrase ‘as in an earthquake’. It

makes the target language reader could more understand the message of the verse because the translator give a true-life example that are common to humans.

▪ Al Mulk:17

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ -

67:17

“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?” [Communicative]

The translator translate the verse above by using communicative translation method. It is proven by the translation of حَاصِبًا that translated into a violent tornado (with shower of stones), not a storm of stones. That word enabled the reader to better understand, even imagine, the horrible of Allah’s torment.

▪ Al Mulk:18

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيفَ كَانَ نَكِيرِ - 67:18

“But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?” [Communicative]

The verse above is translated by using communicative translation method. It is proven by the additional information that help

the readers from the target language get the message easily. In addition, its grammatical structure is suitable to the target language.

▪ Al Mulk:19

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ

بِكُلِّ شَيْءٍ بَصِيرٌ - 67:19

“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.” [Free]

The translation above is kind of free translation. It is proven by ‘Truly (Allah) Most Gracious’ that actually does not exist in the source language. The translator added that sentence because he want to emphasize the message how great the Allah’s gift.

▪ Al Mulk:20

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ ۚ إِنَّ الْكَافِرِينَ إِلَّا فِي

غُرُورٍ - 67:20

“Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers.” [Free]

The verse above includes free translation method. It is because there are additional words ‘nay’ and ‘even as’ which do not exist in the Arabic. In addition, there is a shifting in the structure because the translator seems to be putting the meaning first. For instance, الْكَافِرُونَ which means ‘the Unbelievers’ is put at the end of the sentence.

▪ Al Mulk:21

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ - 67:21

”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).” [Communicative]

The translation above is translated by using communicative translation method. It is because the translator add some words that support the building of contextual meaning. Thus, the target language reader can get the meaning and the message easily.

▪ Al Mulk:22

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ -

67:22

“Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?” [Semantic]

The translation above is kind of semantic translation method. It is proven by **مُكِبًّا عَلَىٰ وَجْهِهِ** that is translated into ‘walks headlong, with his face grovelling’. According to Shaikh and Khatri, its literal translation is ‘walks fallen on his face’. It shows that the translator tried to translate the verse contextually with a consideration of source language’s semantic structure.

▪ Al Mulk:23

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ -

67:23

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. [Communicative]

The translation above is kind of communicative translation method. It is because reader could easily get the meaning in one read. In addition, the translator add some words that are ‘and made you grow’, ‘the faculties’ and ‘and understanding’ to make the meaning clearer.

▪ Al Mulk:24

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ - 67:24

Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together." [Semantic]

The translation above is kind of semantic translation. It is because the translator considered and kept the semantic structure of the source language. Even though there is an additional word ‘together’, it does not change the meaning of gathered. In addition, the translator did not change the grammatical structure of the source language.

▪ Al Mulk:25

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ - 67:25

“They ask: When will this promise be (fulfilled)? - If ye are telling the truth.” [Semantic]

The translator translates the verse above by using semantic translation method. It is proven by the additional word ‘fulfilled’ which does not exist in the source language. It makes the meaning more understandable. In addition, the translator also describe the meaning of صَادِقِينَ which is truthful by telling the truth.

▪ Al Mulk:26

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ - 67:26

Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public." [Communicative]

The translation above is kind of communicative translation method. It is because the translator gives more information that can help the readers get the sense of its contextual meaning. It show that the translation is sociable for the target language readers.

▪ Al Mulk:27

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ -

67:27

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!" [Idiomatic]

The translation includes idiomatic translation. زُلْفَةً is translated into close at hand which is the idiom of near. The meaning of the idiom is same with the original meaning, just different in term only.

▪ Al Mulk:28

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ

أَلِيمٍ - 67:28

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?" [Faithful]

The verse above is translated by using faithful translation method. It is because the translator tried to translate the verse contextually but still sticking on the source language's grammar structure. For instance **أَرَأَيْتُمْ** is translated into 'see ye', not 'have you seen' and **أَوْ رَحِمْنَا** is translated into 'if he bestows His Mercy on us', not 'has mercy upon us'.

■ Al Mulk:29

قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ -

67:29

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." [Semantic]

The translation above is kind of semantic translation method. It is because the translator considered the semantic and grammatical structure of the source language. It can be proven by the meaning of **ضَلَالٍ مُّبِينٍ** that is manifest error, while its literal meaning is clear error.

■ Al Mulk:30

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ - 67:30

Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?" [Communicative]

The translator translates the verse above by using communicative translation method. It is proven by the translation that more detail and sociable than its literal meaning. According to Shaikh and Khatri, the literal meaning of the verse is ‘Say, have you seen, if your water becomes sunken, then who could bring you flowing water?’ In addition, the translation also emphasis more the contextual meaning of the verse.

4.1.2 Surah Al Insan

4.1.2.1 Figurative Language

After reading surah Al Mulk and its translation by Yusuf Ali, the researcher found some words that are indicated as figurative language. The details are below.

- Al Insan:1

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا - 76:1

Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?

There is no any figurative language found because the words choice are delivered the meaning in clear.

▪ Al Insan:2

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا - 76:2

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.

The verse is an allegory. Allegory is a narration or description that has another meaning. The verse above tells that Allah creates human from a drop sperm that mixed with ovum. Allah creates humans to test them, whether they can obey or disobey to their creator, Allah. In order to through the test, Allah gives them skill to hear and see. Yusuf Ali said that hearing is a device for receiving instructions, while sight is a device for intellectual and spiritual insight. That are the specialty of human than other creatures. Thus, it is clear that Allah creates humans with a purpose.

▪ Al Insan:3

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا - 76:3

We showed him the Way: whether he be grateful or ungrateful (rests on his will).

The verse tell that Allah not only give His mercies but also guide human to the right way. Therefore, the word grateful (شَاكِرًا) is a metaphor that means believe and obey to Allah. While the ungrateful (كَفُورًا) means disbelieve and disobey to Allah. Metaphor is an analogy or close comparison between two things.

- Al Insan:4

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا - 76:4

For the Rejecters we have prepared chains, yokes, and a blazing Fire.

Rejecters (لِلْكَافِرِينَ) is a metaphor that refers to the unbelievers and for them Allah has prepared a blazing fire which is Hell. Metaphor is an analogy or close comparison between two things.

- Al Insan:5

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا - 76:5

As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur,-

According to Maududi, the righteous (الْأَبْرَارَ) implies people who have done the duties from Allah and abstained from the things forbidden by Him. Therefore ‘righteous’ is a metaphor of Muslims. Metaphor is an analogy or close comparison between two things.

- Al Insan:6

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا - 76:6

A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance.

There is no any figurative language found because the words choice are delivered the meaning in clear.

▪ Al Insan:7

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا - 76:7

They perform (their) vows, and they fear a Day whose evil flies far and wide.

A day whose evil flies far and wide (يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا) is a metaphor that refers to the Day of Judgement. Metaphor is an analogy or close comparison between two things. On that day, evil will spread out among all people except those who is blessed by Allah. Qatadah said in *Tafsir Ibn Kathir* (p.5412) that evil would fill the heavens and the earth in the day of reckoning.

▪ Al Insan:8

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا - 76:8

And they feed, for the love of Allah, the indigent, the orphan, and the captive,-

There is no any figurative language found because the words choice are delivered the meaning in clear. But, there is a sentence that is repeated in the next verse.

- Al Insan:9

إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا - 76:9

(Saying),"We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.

There is a repetition from the sentence of the previous verse, for the love of Allah (عَلَىٰ حُبِّهِ) and for the sake of Allah alone (لَوَجْهِ اللَّهِ). The repeated sentence above emphasize that the Devotees of Allah feed the indigent, the orphan, and the captive is only because of Allah. They willingly share their food without expecting any reply.

- Al Insan:10

إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا - 76:10

"We only fear a Day of distressful Wrath from the side of our Lord."

A day of distressful wrath (يَوْمًا عَبُوسًا قَمْطَرِيرًا) is a metaphor that refers to the day of judgement. Metaphor is an analogy or close comparison between two things. On that day, the faces of the unbelievers would look gloomy and anxious because they feared of Allah's torment of their sins.

- Al Insan:11

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا - 76:11

But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy.

The verse is an allegory. Allegory is a narration or description that has another meaning. The verse above tells that on the day of judgement, Allah will give His devotees a sense of security for the spreading evil. Their hearts would full of joy because there is no fear at all. Besides that their faces would glow and bright. They have an eternal of beauty.

- Al Insan:12

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا - 76:12

And because they were patient and constant, He will reward them with a Garden and (garments of) silk.

The word garden (جَنَّةٌ) is a metaphor that refers to Heaven. Metaphor is an analogy or close comparison between two things. Same as garden, heaven is spacious, cozy, and full of delightful life. Besides that, the literal meaning of جَنَّةٌ is heaven.

- Al Insan:13

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا - 76:13

Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.

The verse is an allegory. Allegory is a narration or description that has another meaning. The verse above shows that there will neither day (sun) nor night (moon). The atmosphere in heaven is very comfortable. The temperature is neither too hot nor too cold. The dwellers of heaven could relax peacefully there.

- Al Insan:14

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا - 76:14

And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility.

The verse is an allegory. Allegory is a narration or description that has another meaning. The verse above tells that even though there are no sun and moon, humans still could take a rest under the branches of trees. In addition, whenever the dwellers want to get any fruit, it will come closer to them even from the highest branch. The trees seemed to hear and comply the dwellers' desire.

- Al Insan:15

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا - 76:15

And amongst them will be passed round vessels of silver and goblets of crystal,-

There is no any figurative language found because the words choice are delivered the meaning in clear.

▪ Al Insan:16

قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا - 76:16

Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes).

There is no any figurative language found because the words choice are delivered the meaning in clear.

▪ Al Insan:17

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا - 76:17

And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,-

There is no any figurative language found because the words choice are delivered the meaning in clear.

▪ Al Insan:18

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا - 76:18

A fountain there, called Salsabil.

There is no any figurative language found because the words choice are delivered the meaning in clear.

▪ Al Insan:19

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا - 76:19

And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls.

Scattered pearls (لُؤْلُؤًا مَنثورًا) is a metaphor of eternal beauty. Metaphor is an analogy or close comparison between two things. Scattered pearls describes the everlasting youth servants. They are in great number. They will neither increase in age nor change in form. They have beautiful faces, fine clothing and ornaments, and handsome colors. They look like scattered pearls that there is nothing nicer to look.

▪ Al Insan:20

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا - 76:20

And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.

A bliss and a realm magnificent (وَمُلْكًا كَبِيرًا) is a metaphor of the heaven and its beauty, its vastness, its greatness, also the joy and

happiness it contains. Metaphor is an analogy or close comparison between two things.

▪ Al Insan:21

عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ^ط وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ

شَرَابًا طَهُورًا - 76:21

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.

There is no any figurative language found because the words choice are delivered the meaning in clear.

▪ Al Insan:22

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا - 76:22

"Verily this is a Reward for you, and your Endeavour is accepted and recognised."

There is no any figurative language found because the words choice are delivered the meaning in clear.

▪ Al Insan:23

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا - 76:23

It is We Who have sent down the Qur'an to thee by stages.

There is no any figurative language found because the words choice are delivered the meaning in clear.

- Al Insan:24

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا - 76:24

Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.

There is no any figurative language found because the words choice are delivered the meaning in clear.

- Al Insan:25

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا - 76:25

And celebrate the name of thy Lord morning and evening,

The verse is an allegory. Allegory is a narration or description that has another meaning. The verse above implies that as a Muslim, we should always remember and celebrate the name of Allah, included His attributes. According to Yusuf Ali in his commentary, ‘morning and evening’ means the waking hours of our life. In other hand, the researcher thought that morning and evening could mean the five time of prayers (Shubuh, Zuhr, Asr, Maghrib, and Isha) which start from the beginning of the day until its end.

- Al Insan:26

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا - 76:26

And part of the night, prostrate thyself to Him; and glorify Him a long night through.

The verse above is an allegory. Allegory is a narration or description that has another meaning. This verse commands Muslims to do *Tahajjud* prayer. It implies from the phrase ‘part of the night’ which is the time for *Tahajjud* and ‘prostrate’ that means pray. *Tahajjud* and glorify Allah’s name is best done at night because our soul is free from worldly occupations. There will be us and Allah alone, thus we would be more devout in our prayers.

- Al Insan:27

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا - 76:27

As to these, they love the fleeting life, and put away behind them a Day (that will be) hard.

There are two metaphors in the verse above. Metaphor is an analogy or close comparison between two things. Fleeting life (الْعَاجِلَةَ) is a metaphor of the life on this earth while a day (that will be) hard (يَوْمًا ثَقِيلًا) refers to the judgement day. Humans leave behind and forget the Hereafter in pursuit of a temporary happiness in this world. Consequently, the judgement day will be hard for them.

- Al Insan:28

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا - 76:28

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.

The joints (أَسْرَهُمْ) that Allah made them strong is not only the joints that support their bodies stand, but also the joints that give them strength to resist from evil and walk firmly in the right path to Allah. Therefore, the joints is pars pro toto (Synecdoche) of the all power that Allah gave both tangible and intangible. Pars pro toto is a synecdoche that uses the part for the whole.

- Al Insan:29

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا - 76:29

This is an admonition: Whosoever will, let him take a (straight) Path to his Lord.

A (straight) path (سَبِيلًا) is a metaphor that refers to a way to Allah that has no obstacles. Metaphor is an analogy or close comparison between two things. Therefore, a straight path is not like a straight way in this earth.

- Al Insan:30

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا - 76:30

But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.

There is no any figurative language found because the words choice are delivered the meaning in clear.

▪ Al Insan:31

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا - 76:31

He will admit to His Mercy whom He will; But the wrong-doers,- for them has He prepared a grievous Penalty.

Wrongdoers (الظَّالِمِينَ) is a metaphor. Metaphor is an analogy or close comparison between two things. Wrongdoers refers to the unbelievers (*Kafir*) and Allah has prepared form them a Hell, the grievous penalty.

4.1.2.2 Translation Method

After reading Yusuf Ali's translation and word-for-word translation of Surah Al Mulk, the researcher determined the translation method used on each verse. The details are below.

▪ Al Insan:1

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا - 76:1

“Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?” [Communicative]

The verse above is translated by using communicative translation method. It is because the translator added ‘long’ that describes the meaning of **حِينَ**, whereas its literal meaning is only period. There is no adjective or adverb that stick on it. In addition, he also added ‘not even’ to emphasize the contextual meaning. Therefore, the readers can get the message of the verse easily.

▪ Al Insan:2

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا - 76:2

“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.”
[Communicative]

The verse above is translated by using communicative translation method. It is proven by the additional phrase ‘in order to’ and ‘the gifts’ that makes the meaning more understandable for the readers. In addition, the sentence is also easier to read because it is more sociable than its literal meaning. According to Shaikh and Khatri, the literal meaning of the verse is ‘Indeed We created man from a semen-drop, a mixture, We test him; so We made him hearing and sight’.

▪ Al Insan:3

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا - 76:3

“We showed him the Way: whether he be grateful or ungrateful (rests on his will).” [Communicative]

The translation above is kind of communicative translation method. It is because there is additional information ‘rests on his will’. It makes the meaning clearer and more understandable for the reader.

▪ Al Insan:4

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا - 76:4

“For the Rejecters we have prepared chains, yokes, and a blazing Fire.” [Communicative]

The translation above is kind of communicative translation method. It is because the verse is informative. Then, the sentence is also sociable and understandable for the readers of the target language.

▪ Al Insan:5

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا - 76:5

“As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur,- ” [Semantic]

The translator translated the verse above by using semantic translation method. It is proven by the translation of **كَافُورًا** and **الْأَنْبَارَ**. The translator consider its semantic structure then keep its literal meaning. In addition, there is additional information ‘of Wine’ that will not be in a literal or faithful translation.

▪ Al Insan:6

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا - 76:6

“A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance.” [Semantic]

The translation includes semantic translation method. It is proven by the translation of **يُفَجِّرُونَهَا تَفْجِيرًا** which keep the aesthetic meaning of its Arabic. According to Shaikh and Khatri, the meaning of **يُفَجِّرُونَهَا** is causing it to gush forth, and **تَفْجِيرًا** is abundantly. The sentence ‘making it flow in unstinted abundance’ represents the meaning and makes it seems deeper.

▪ Al Insan:7

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا - 76:7

“They perform (their) vows, and they fear a Day whose evil flies far and wide.” [Semantic]

The verse above is translated by using semantic translation method. It is because the translator tried to produce the contextual meaning but kept the semantic structure of the source language. It is proven by **مُسْتَطِيرًا** that is translated into flies far and wide, not into its literal meaning, widespread. In addition, that translation is more aesthetic than its literal.

▪ Al Insan:8

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا - 76:8

“And they feed, for the love of Allah, the indigent, the orphan, and the captive,- ” [Communicative]

The translation is kind of communicative translation method. It is proven by **حُبِّهِ** that translated into ‘for the love of Allah’, whereas its literal meaning is ‘love it’. In the source language, **حُبِّهِ** refers to **الطَّعَامَ**, while in the translation it refers to **وَيُطْعَمُونَ**. According to the researcher, the translator might translate like that because he wants to emphasize the meaning of the next verse.

▪ Al Insan:9

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا - 76:9

(Saying), "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks." [Communicative]

The translator translates the verse above by using communicative translation. It is proven by the additional word ‘alone’ that produce effect as same as in the source language. In addition, it makes the meaning clearer.

▪ Al Insan:10

إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا - 76:10

"We only fear a Day of distressful Wrath from the side of our Lord."

[Semantic]

The verse is translated by using semantic translation method. It is because the translator keep the aesthetic effect from the meaning **يَوْمًا عَبُوسًا قَمْطَرِيرًا**. The translation ‘a day of distressful wrath’ is represent the meaning of the Arabic. According to Shaikh and Khatri, its literal meaning is a harsh and distressful day.

▪ Al Insan:11

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا - 76:11

“But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy.” [Semantic]

The translation above includes semantic translation method. It is proven by the translation of **وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا** that is more aesthetic than its literal meaning but is still in line to the meaning. According to

Shaikh and Khatri, its literal meaning is and will cause them to meet radiance and happiness.

▪ Al Insan:12

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا – 76:12

“And because they were patient and constant, He will reward them with a Garden and (garments of) silk.” [Free]

The verse above is translated using free translation method. It is proven by the additional word ‘constant’ that does not exist in the Arabic. Then the translator also shifts the structure. The literal meaning of the verse might ‘and Allah will reward them because they were patient with a Garden (Heaven) and silk’.

▪ Al Insan:13

مُتَكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا - 76:13

“Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.”
[Communicative]

The translation above is kind of communicative translation method. It is proven by the additional word ‘garden’, ‘excessive heat’, and ‘the moon’s’ that support the translator to convey the contextual

meaning. In addition, it also makes the readers easier in getting and understanding the meaning.

▪ Al Insan:14

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ فُتُوفُهَا تَذْلِيلًا - 76:14

“And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility.” [Semantic]

The translation includes semantic translation. It is proven by the translation that more aesthetic than the literal meaning. However it still represent the meaning. According to Shaikh and Khatri, the literal meaning of the verse is ‘and near above them are its shades, and will hang low its cluster of fruits dangling low’.

▪ Al Insan:15

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا - 76:15

“And amongst them will be passed round vessels of silver and goblets of crystal,-“ [Semantic]

The verse above is kind of semantic translation method. It is proven by أَكْوَابٍ that translated into goblets, whereas its literal meaning is cups. The word ‘goblets’ make the meaning more contextual because it represents the luxuriousness in the Heaven. It also makes the translation more aesthetic.

- Al Insan:16

قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا - 76:16

“Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes).” [Communicative]

The translator translate the verse by using communicative translation method. It is proven by the additional information that put in the end of the translation. It help the readers from the target language in comprehending the meaning and getting the messages.

- Al Insan:17

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا - 76:17

“And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,- ” [Semantic]

The translation above is kind of semantic translation method. It is proven by زَنْجَبِيلًا that is not be translated because the translator kept its semantic meaning. In addition, there is also additional information ‘of Wine’ that describes the beverage which will be drink by the Heaven’s dwellers.

- Al Insan:18

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا - 76:18

“A fountain there, called Salsabil.” [Faithful]

The verse above is translated by using faithful translation method. It is because the translator translated each word contextually and did not translate or describe سَلْسَبِيلًا.

▪ Al Insan:19

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا - 76:19

“And round about them will (serve) youths of perpetual (freshness):
If thou seest them, thou wouldst think them scattered Pearls.”
[Semantic]

The verse above is translated by using semantic translation method. It is because the translator keep the aesthetic meaning of لُؤْلُؤًا مَّنثُورًا which is scattered pearls.

▪ Al Insan:20

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا - 76:20

“And when thou lookest, it is there thou wilt see a Bliss and a Realm
Magnificent.” [Semantic]

The translation is kind of semantic translation method. It is because وَمُلْكًا كَبِيرًا is translated into a realm magnificent, which is more aesthetic than a great kingdom.

▪ Al Insan:21

عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ

شَرَابًا طَهُورًا - 76:21

“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.” [Semantic]

The translator translates the verse above by using semantic translation method. It is proven by شَرَابًا طَهُورًا which translated into a Wine Pure and Holy, whereas its literal translation is a pure drink. The translation is more aesthetic and clearer. In addition, the translator also translate the verse by considering the semantic and grammatical structure of the source language.

▪ Al Insan:22

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا - 76:22

"Verily this is a Reward for you, and your Endeavour is accepted and recognised." [Free]

The translation above includes free translation method. It is because مَشْكُورًا is translated into accepted and recognized to make the readers easier in understanding the meaning. Whereas, according to Shaikh and Khatri, its literal meaning is appreciated. In addition, there

is a shifting between ‘a reward’ and ‘for you’. In the Arabic, ‘a reward’ is put after ‘for you’.

▪ Al Insan:23

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا - 76:23

“It is We Who have sent down the Qur'an to thee by stages.”
[Communicative]

The translation above is kind of communicative translation method. It is because the translation is more sociable than its literal translation. According to Shaikh and Khatri, the literal meaning of the verse is ‘Indeed, We revealed to you the Qur'an progressively’.

▪ Al Insan:24

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا - 76:24

“Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.” [Free]

The translator use free translation method in translating the verse above. It is proven by the additional word ‘with constancy’ that seems to support the meaning of patient. Then كَفُورًا is translated into the ingrate, a person who shows no gratitude, whereas its literal translation is the unbeliever. The translator seems to change its literal meaning to its description.

- Al Insan:25

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا - 76:25

“And celebrate the name of thy Lord morning and evening,” [Faithful]

The translation above is kind of faithful translation. It is because the translator tried to translate the verse contextually within considering the source language’s grammatical structure.

- Al Insan:26

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا - 76:26

“And part of the night, prostrate thyself to Him; and glorify Him a long night through.” [Semantic]

The verse above is translated by using semantic translation method. It is because the translator kept the semantic structure of source language. For instance, he translate فَاسْجُدْ into prostrate, not prayer that more sociable. In addition, the translator also add ‘part’ to build the contextual meaning.

- Al Insan:27

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا - 76:27

“As to these, they love the fleeting life, and put away behind them a Day (that will be) hard.” [Semantic]

The translation includes semantic translation method. It is proven by **الْعَاجِلَةَ** that is translated into fleeting life, which is more aesthetic than its literal meaning. According to Shaikh and Khatri, the literal meaning of **الْعَاجِلَةَ** is the immediate.

▪ Al Insan:28

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا - 76:28

“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.” [Free]

The verse above includes free translation method. It is proven by the change of **وَشَدَدْنَا** part of speech from verb into adjective. **وَشَدَدْنَا** means ‘and We strengthened’, but in the translation, ‘strong’ describes the ‘joints’. In addition, **وَإِذَا** is translated into ‘but when’ whereas its literal translation is ‘and when’. The translator seems to want to highlight the contradiction between the clauses by using ‘but’.

▪ Al Insan:29

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا - 76:29

“This is an admonition: Whosoever will, let him take a (straight) Path to his Lord.” [Semantic]

The translation above is kind of semantic translation. It is because the translator added ‘straight’ that describe the way to Allah.

However, he still sticking on source language's grammatical structure.
It shows that he still keep the originality of the source language.

▪ Al Insan:30

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا - 76:30

“But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.” [Semantic]

The translator translated the verse by using semantic translation method. It is because the translator kept the source language's semantic structure. It is proven by the translation of عَلِيمًا حَكِيمًا. The translator translate it into full of Knowledge and Wisdom that more understandable. However it is not a communicative translation because the sentence seems stiff and less sociable.

▪ Al Insan:31

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا - 76:31

“He will admit to His Mercy whom He will; But the wrong-doers,- for them has He prepared a grievous Penalty.” [Semantic]

The verse is translated by using semantic translation method. It is because the translator considered the source language's semantic structure in producing contextual meaning. For instance, he translated

عَذَابًا أَلِيمًا into a grievous penalty that represent its literal meaning, a painful punishment.

4.2 Findings

After analyzing the data, the researcher found some figurative language in the translation of surah Al Mulk and Al Insan by Yusuf Ali. Not all verses have a figurative language. Likewise, Yusuf Ali did not use just one method of translation. The findings of this research are served in the following tables.

Table 4.1
Figurative Language Found in the Translation of Surah Al Mulk

Verse	Word/ Phrase/ Sentence	Figurative Language	Meaning
1	Hands	Metaphor	Power
	Dominion	Metaphor	All of Allah's creations
2	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	Allegory	No one can determine death and life of creatures. Humans must obey to Allah until they die or repent before they die because Allah SWT would bless and forgive them.

4	Again turn thy vision a second time	Repetition	No matter how much we see, we will not find any flaw or defect in Allah's creations.
5	Lowest heaven Lamps We have made such (Lamps) Missiles Blazing Fire	Metaphor Metaphor Simile Metaphor Metaphor	The nearest sky Stars Stars is like lamps that has light that might chase away the devils. Fortress Hell
6	Evil is (such), Destination	Simile	For the unbelievers, evil is their aim. Wherever they go, evil is upon them.
7	When they are cast there in, they will hear the (terrible) drawing in of its breath even as it blazes forth. The (terrible) drawing in of its breath even as it blazes forth.	Allegory Personification	Hellfire will greatly burn when its dwellers are thrown into it. They will cry and scream as terrible as the hellfire. The hellfire is very hot and horrible.
8	Fury	Metaphor	A terrible great flame

	Keepers Warner	Metaphor Metaphor	The angel Malik Muhammad PBUH
9	Warner An egregious delusion	Metaphor Metaphor	Muhammad PBUH Untruth, error, or abysmal ignorance
10	Blazing Fire	Metaphor	Hell
11	Blazing Fire	Metaphor	Hell
12	Those who fear their Lord unseen	Metaphor	Muslims
13	(all) hearts	Synecdoche	All creation of Allah
15	Manageable Sustenance	Metaphor Synecdoche	Allah has made the earth in balance, easy to use, to travel, and to enjoy. All gift and mercies of Allah, not only food and drink.
16	He Who is in heaven You to be swallowed up by the earth	Allegory Personification	Allah does not live in heaven but Allah has the highest power over His creations. Allah will destroy the earth and everything on it.

	It shakes	Personification	The earth cannot shake except by the will of Allah.
	It shakes (as in an earthquake)?	Simile	When Allah shakes the earth, people call it as an earthquake, which is one of natural disaster.
17	He Who is in heaven	Allegory	Allah does not live in heaven but Allah has the highest power over His creations.
	A violent tornado	Metaphor	An extreme wind or a terrible storm containing stones.
19	Do they not observe the birds above them, spreading their wings and folding them in?	Allegory	Allah has created everything in balance and useful for all of His creations.
	(Allah) Most Gracious: Truly (Allah) Most Gracious	Repetition	Allah has an infinite graciousness and mercy.
20	An army	Metaphor	A protector that can save the unbelievers

			from the torment of Allah.
21	Sustenance	Synecdoche	All of the blessing and mercy of Allah, not only food and drink.
22	One who walks headlong, with his face groveling	Metaphor	The Unbeliever
	One who walks evenly	Metaphor	Muslim
	Straight Way	Metaphor	A path to the heaven that has no obstacles because they devoted to Allah along their life in the earth.
27	When they see it close at hand, grieved will be the faces of the Unbelievers	Allegory	When the Day of Judgement is coming, the unbelievers will be sad and fear. They realize that Al Qur'an and Muhammad PBUH are right but it is too late for repentance.
28	Grievous Penalty	Metaphor	The terrible torment in the world (the Day of

			Judgement) and hereafter (Hell).
30	If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?	Allegory	Without the blessing, graces, and mercies of Allah, His-creatures cannot live because Allah is the highest over everything.

From the table 4.1, it can be known that the translation of Al Mulk contains six types of figurative language. The figurative language found are Allegory, Metaphor, Personification, Repetition, Simile, and Synecdoche. However, verses that have figurative language are only 73.33% of the whole. It is twenty two of thirty verses.

It also can be concluded that the dominant figurative language in Al Mulk is Metaphor. It is 53.85% of the whole. Then it is followed by Allegory (17.95%), Simile, Synecdoche, and Personification (7.7%), and Repetition (5.1%).

Table 4.2
Figurative Language Found in the Translation of Surah Al Insan

Verse	Word/ Phrase/ Sentence	Figurative Language	Meaning
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2	Verily We created Man from a drop of mingled sperm, in order to try him: So We give him (the gifts) of Hearing and Sight.	Allegory	Allah creates human with a purpose. He gives them skill to hear and see so they can use the skills to obey to Allah or not.
3	Grateful Ungrateful	Metaphor Metaphor	Believe and obey to Allah (Muslim) Disbelieve and disobey to Allah (<i>Kafir</i>)
4	The Rejecters Blazing fire	Metaphor Metaphor	The unbelievers of Allah (<i>Kafir</i>) Hell
5	The Righteous	Metaphor	Muslims
7	A day whose evil flies far and wide	Metaphor	The Day of Judgement
9	And they feed, for the love of Allah (Saying), "We feed you for the sake of Allah alone.....	Repetition	The devotees of Allah feed the indigent, the orphan, and the captive is only because of Allah, nor thanks and reply they desire.
10	A day of distressful Wrath	Metaphor	The Day of Judgement

11	But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy	Allegory	In the Day of Judgement, Allah will protect Muslims from evil so they will be very happy because there is no fear at all.
12	Garden	Metaphor	Heaven
13	Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.	Allegory	In the Heaven, there will neither day nor night. The atmosphere is very comfortable, neither too hot nor too cold.
14	And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility	Allegory	Even though there will no night, the dwellers of Heaven could take a rest under the trees and whenever they want a fruit, the branch will come closer to them, even the highest branch.
19	Scattered pearls	Metaphor	Eternal beauty

20	A Bliss and a Realm Magnificent	Metaphor	Heaven and its beauty, vastness, greatness, and happiness
25	And celebrate the name of thy Lord morning and evening	Allegory	Muslims should remember and celebrate the name of Allah along the waking hours of their life or at the five time of prayers (Shubuh, Zuhr, Asr, Maghrib, and Isha).
26	And part of the night, prostrate thyself to Him; and glorify Him a long night through	Allegory	Allah commands His Devotees to hold <i>Tahajjud</i> prayer.
27	Fleeting life A Day (that will be) hard	Metaphor Metaphor	The life on this earth The Day of Judgement
28	Joints	Synecdoche	The joints is not only the joints that support the humans' bodies but also the joints that give them strength to resist from

			evil and walk firmly in the right path to Allah.
29	A (straight) Path	Metaphor	A way to Allah that has no obstacles.
31	Wrong-doers A grievous Penalty	Metaphor Metaphor	The unbelievers (<i>Kafir</i>) Hell

From the table 4.2, it can be known that the translation of Al Insan contains three type of figurative language that are Allegory, Metaphor, and Synecdoche. The figurative language in Al Insan is less than Al Mulk. It is only nineteen verses that means 61.3% of the whole.

It also can be concluded that the dominant figurative language in Al Insan is Metaphor with 15 words/phrases. It is 65.22% of the whole. Then, it is followed by Allegory that are 26.08%, Repetition and Synecdoche that has same percentage 4.35%.

Table 4.3
Translation Method Used by Yusuf Ali in Surah Al Mulk

Translation Method	Surah and Verse
Word for word translation	-
Literal translation	-
Faithful translation	Al Mulk:8, Al Mulk:12, Al Mulk:28
Semantic translation	Al Mulk:1, Al Mulk:2, Al Mulk:3, Al Mulk:5, Al Mulk:6, Al Mulk:7, Al Mulk:9,

	Al Mulk:10, Al Mulk:11, Al Mulk:22, Al Mulk:24, Al Mulk:25, Al Mulk:29
Idiomatic translation	Al Mulk:27
Adaptation	-
Free translation	Al Mulk:14, Al Mulk:19, Al Mulk:20
Communicative translation	Al Mulk:4, Al Mulk:13, Al Mulk:15, Al Mulk:16, Al Mulk:17, Al Mulk:18, Al Mulk:21, Al Mulk:23, Al Mulk:26, Al Mulk:30

From the table 4.3, it can be known that in translating Al Mulk, Yusuf Ali did not only use one translation method but also more. There are 3 verses of faithful translation, 13 verses of semantic translation, 1 verse of idiomatic translation, 10 verses of communicative translation, and 3 verses of free translation. It can be concluded that the semantic translation is more dominant than others, which are 43.34% of the whole. Then it is followed by communicative translation (33.33%), free translation and faithful translation (10%), and idiomatic translation (3.33%).

Table 4.4
Translation Method Used by Yusuf Ali in Surah Al Insan

Translation Method	Surah and Verse
Word for word translation	-
Literal translation	-

Faithful translation	Al Insan:18, Al Insan:25
Semantic translation	Al Insan:5, Al Insan:6, Al Insan:7, Al Insan:9, Al Insan:10, Al Insan:11, Al Insan:14, Al Insan:15, Al Insan:17, Al Insan:19, Al Insan:20, Al Insan:21, Al Insan:26, Al Insan:27, Al Insan:29, Al Insan:30, Al Insan:31
Idiomatic translation	-
Adaptation	-
Free translation	Al Insan:12, Al Insan:22, Al Insan:24, Al Insan:28
Communicative translation	Al Insan:1, Al Insan:2, Al Insan:3, Al Insan:4, Al Insan:8, Al Insan:13, Al Insan:16, Al Insan:23

From the table 4.4, it can be known that in translating Al Insan, Yusuf Ali did not only use one translation method but also more. There are 2 verses of faithful translation, 17 verses of semantic translation, 8 verses of communicative translation, and 4 verses of free translation. It can be concluded that the semantic translation is more dominant than others, which are 54.84% of the whole. Then it is followed by communicative translation (25.81%), free translation (12.9%), and faithful translation (6.45%).