**AN ANALYSIS OF FIGURATIVE LANGUAGE FOUND ON SOORAH AL-BAQOROH TRANSLATED INTO ENGLISH BY ABDULLAH YUSUF ALI**

By:

Khoirul imam

English department

The teacher training and education faculty

Email: khoirulimam@gmail.com

**Abstract**

This study functions to describe the meanings of figurative language found in the English translation ofsurah Al-Baqarah by Abdullah Yusuf Ali. This study uses descriptive qualitative approachbecause the purpose of this study is to look for the meaning.The research finding shows that there are 9 similes(9,3%), 10 metaphors(9,7%), 30 overstatements(30,9%), 13 metonymies(13,4%), 3 personifications(3,1%), 5 paradoxes(5,2%), and 27 symbols(27,8%). No understatement and apostrophe is used in that English translation. Therefore, there are 7 types of9 types of figure of speech, and 97 figures of speech.The most dominant figure of speech used is overstatement (hyperbole). It shows that the meaning of all English translations of soorah Al-Baqoroh translated into English by Abdullah Yusuf Ali is to give emphasis of instructions, prohibitions, rules, and information.

Key words: Figurative language, soorah Al-Baqoroh, Abdullah Yusuf Ali

**A. Background of the Study**

Recently, many peopleall over the world embrace Islam as their religion (ww.repubiks.co.id> home> Khazanah> Mualaf ). Of course, they want to know the content of the Koranin order to apply its instructions, to avoid its prohibitions, to know its rules, and to find out its information. In fact, understanding the Koran is not enough through only its translation because the content of the Koran consists of two meanings. They are literal meaning and figurative meaning. Besides, many people usually find difficulty in understanding the figurative meaning because the competence of everyone is different based on their background study.

 In order to help them in understanding the message of the Koran, to socialize it, and toperpetuate the writer’s work, heanalyses figurative language in the longest soorah in the Koran thatis soorah Al-Baqoroh translated into English by Abdullah Yusuf Ali to become his thesis. He hopes that his work can help new Moslems to understand the message of soorahAl-Baqoroh well and it can become one of other writers’ main references to explore the figurative meaning in the other soorah of the Koran.

**B. Research Method**

In conducting this study, the writer chooses qualitative method in designing his study because he wants to analyze and interpret the data containing figurative language based on Frederik’s theory. According to her (1988: 37), “a statement becomes figurative when it contains one of figures of speech”. She said anymore that there are nine figures of speech. They are simile, metaphor, overstatement, understatement, metonymy, apostrophe, personification, paradox and symbol. (Frederik, 1988: 46)

 In order to get the data, the writer uses the technique of reading and writing. He reads all verses of soorah Al-Baqoroh carefully and accurately. Even, he repeats to read them. After reading them, the writer writes the figurative verses as the data.

Then, they are analyzed as the following. Firstly, the writer presents the English translation which contains the figurative language. Secondly, he determines the types of the figurative language in the verses according to Frederik’s theory. The last, he interprets the figurative verses by using other verses in the Koran, hadis, and leading interpreters of Islam.

**C. Finding and Discussion**

The types of the figure of speech found in the English translation of that soorah are simile, metaphor, overstatement, understatement, metonymy, personification, apostrophe, paradox, and symbol. The understatement and apostrophe are not used in that translation based on the writer’s finding. It is shown on the table 1.

Table1. The Meaning of Some Figurative Languages Found in the English Traslation of Soorah Al-Baqoroh by Abdullah Yusuf Ali

|  |  |  |  |
| --- | --- | --- | --- |
| **No** | **Figures of Speech** | **Verses** | **Meanings** |
| 1. | Simile | They will wander like blind ones (to and fro). (2: 15) | They do not know between the right thing and the wrong one. (As-Showi, tt: 29) |
| They became like a rock and even worse in hardness (2: 74) | The Jews’ hearts did not accept the advice (As-Showi, tt: 61), and the right (As-Suyuti, tt: 61) at all. |
| 2. |  | They who have bartered guidance for error: but their traffic is profitless (2: 16). | The hypocrites firstly embrace Islam. Then, they go out from Islam. Their transition from Islam to disbelief is illustrated by Allah as traffic. Then, Allah regards that their traffic is profitless because their new religion is not accepted by Allah as He said:” And whoever seeks a religion other than Islam, it will never be accepted of Him, and in the Hereafter he will be one of the losers” (Al-Imran: 3) because their good deeds are not rewarded by Allah. He said:”And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust” (Al-Furqon: 23).Because no good deeds is accepted by Allah, so their dwelling is Hell. Allah said:” The dwelling of such (people) is Hell, and they will find no way of escape from it” (An-Nisa’:121). Difference from those who keep in Islam, they will gain benefit. Their religion is accepted by Allah. He said:”Truly, the religion with Allâh is Islâm” (Al-Imron: 19). Besides, their righteous deeds are twofold reward and their dwell is paradise. Allah said:”And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islamic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security (Saba’: 37). |
| 3. | Overstatement | They are on (true) guidance (2: 5). | The believers follow God’s true guidance firmly.(As-Showi,tt : 25) |
| Allah hath set a seal on their hearts and on their hearing (2 : 7) | Allah made the disbelievers’ hearts disbelieve the prophets’ warning and their ears not to hear it at all. (2: 6) |
| 4. | Understatement | Nothing | Nothing |
| 5. | Metonymy | Allah took away their light. (2: 17). | He took away the man’s fire lighting them. |
| The lightning all but snatches away their sight. (2: 20) | The lightning all but snatches away their eyes, not the sight. |
| 6. | Personification | The lightning all but snatches away their sight. (2: 20) | The lightning all but strikes their sight. |
| The life whichHe gives therewith to an earth that is dead. (2: 164) | The fertility in the form of the growth plants which He gives therewith after an earth is dried. (Al-Mahalli, tt: 105) |
| 7. | Apostrophe | Nothing | Nothing |
| 8. | Paradox | They deceive Allah and those who believe, but they only deceive themselves and realize (it) not!. (2: 9) | They deceive Allah and those who believe, but they only deceive themselves and realize (it) not because the negative effect of deceiving Allah will turn back to them in the hereafter. |
| to Us they did no harm, but they harmed their own souls. (2: 57) | To Us they did no harm by keeping manna and quails, and disbelief in the favor, but they harmed their own souls, because the negative effect of their keeping turns back to them in the hereafter. |
| 9. | Symbol | In their hearts is a disease; (2:10) | In their hearts is a hesitation. (Al-Mahalli, tt: 27 ) |
| And Allah has increased their disease. (2 :10) | And Allah has increased their hesitation. (Al-Mahalli, tt: 27 ) |
| Deaf, dumb, and blind. (2: 18). | Because of not to listen to the truth, not to say it, and not to see it. (Al-Mahalli, tt: 30) |

**D. Conclusion and Suggestion**

 **T**he writer finds that the English translation of soorah Al-Baqoroh by Abdullah Yusuf Ali has 7 types of figures of speech of 9 ones. They are 9 similes (9,3%), 10 metaphors (9,7%), 30 overstatements (30,9%), 13 metonymies (13,4%), 3 personifications (3,1%), 5 paradoxes (5,2%), and 27 symbols (27,8%). Thus, there are 97 figures of speech used in the English translation by Abdullah Yusuf Ali based on Frederik’s theory as the writer has done. Meanwhile, the writer does not find the understatement and the apostrophe. Therefore, based on this result, the most dominant figure of speech used in the English translation of that soorah according to Frederik’s theory done by the writer is overstatement. Therefore, the meaning of all English translations of soorah Al-Baqoroh translated into English by Abdullah Yusuf Ali is to give emphasis of instructions, prohibitions, rules, and information.

The writer hopes that other writers will discuss at least all English translations of soorah Al-Baqoroh by Abdullah Yusuf Ali deeply by involving not only the figurative meaning, but also the imagery in order to make the rhetoric in the English translation of the soorah become more complete.

**Bibliography**

Al-Asqolani, Ibnu Hajar. tt. *Bulugh Al-Marom.* Surabaya: Dar Al-Abidin.

Al-Mahalli, Jalaluddin & Jalaluddin As-Suyuti. tt. *Tafsir Al-Jalalain*. Indonesia: Al-Haromain.

Al-Maroghi, Ahmad Mustofa. tt. *Tafsir Al-Maroghi*. Dar Al-Fikri.

An-Nawawi. tt. *Muroh Al-Lubaid Tafsir An-Nawawi*. Indonesia: Dar Ihya’ likutub Al-Arobyyah.

An-Nazili, Muhammad Haqqi. tt. *Khozinah Al-AsrorJalilah Al-Adzkar*. Indonesia: Al-Haromain.

As-Shobuni, Muhammad Ali. 2003. *At-Tibyan Fi Ulum Al-Qur’an.*Jakarta: Dar Al-Kutub Al-Islamiyyah.

As-Showi, Muhammad. tt. *Hasyiyyah As-Showi*. Indonesia: Al-Haromain.

As-Suyuti, Jalaluddin. tt. *Lubab An-Nuqul Fi Asbab An-Nuzul*. Indonesia: Al-Haromain.

En. Wikipedia.org/wiki/rhetoric, downloaded on September 2nd, 2013 at 9 a.m.

Fatimatuzzuhro, Eny. 2011. *Figurative Language in the English Translation of Surah Al-Baqarah by M. Marmaduke Pickthall*. Thesis, unpublished. English Letters and Language Department Faculty of Humanities and Culture the State Islamic University of Maulana Malik Ibrahim Malang, Malang.

Frederik, Juliana Tirajoh. 1988. *English Poetry*. Jakarta: Departemen Pendidikan dan Kebudayaaan, Direktorat Jenderal Pendidikan Tinggi, and Proyek Pengembangan Lembaga Pendidikan Tenaga Kependidikan Jakarta.

Grammar.about.com/od/ab/g/apostrophe.htm, downloaded on August, at 17th 2013 at 7 p.m.

Hornby, AS. 1987. *Oxford Advanced Learner’s Dictionary of Current English*. Oxford: Oxford University Press.

Huda,Samsul. 2007. *An Analysis on the Traits of Figurative Language Used by Pranatacara in the Javanese Wedding Ceremony*. Thesis, unpublished. English Letters and Language Department Faculty of Humanities and Culture the State Islamic University of Maulana Malik Ibrahim Malang, Malang.

Ibrahim, Sulaiman. 2010. Abdullah Yusuf Ali. *Jurnal Hunafa,* 1, 1-24.

Katsir, Ismail Ibnu. tt. *Tafsirul Qur’anil ‘Adzim*. Aleppo: Dar Ihya’ Likutub Al-‘Arobiyyah ‘Isa Al-Babi Al-Halabi Wasyirkah.

Lathif, Hanafi. 2011. *Gaya Bahasa Kias pada Kumpulan Cerkak Ayang-Ayang Katrin*. Skripsi, unpublished. State University of Jogjakarta, Yogyakarta.

Malik, Muhammad Ibnu. 1995. *Nadzm Al-Khulashoh Al-Fiyyah Ibni Malik*. Pekalongan: Raja Murah.

Mustamar, Marzuqi. tt. *Al-Muqtathofat Liahlil Bidayat*. Malang: Ponpes Sabil Ar-Rosyad Al-Islami.

Nurgiyantoro, Burhan. 2009. *Teori Pengkajian Fiksi*. Yogyakarta: Gajah Mada University Press.

Sugiyono. 2009. *Metode Penelitian Pendidikan*. Bandung: Alfabeta.

Www.quran4u.com, downloaded on March 1st, 2013 at 7.29 am.

Www.repubika.co.Id> home> Khazanah> Mualaf, downloaded on August 17th,2013 at 11 am.