



CHAPTER 1

INTRODUCTION

1.1 Background of the Study

In Tafsir Al-Misbah stated that Al-Quran is one of the holy books of Muslims that Allah SWT revealed in the form of a speech to Prophet Muhammad SAW through the angel Gabriel (M.Quraish Shihab, 2017). Explained again in his Tafsir in volume 1:3 that Al-Quran is the greatest miracle of the Prophet Muhammad SAW and it is also the holy book of Muslims in Al-Qur'an that gives guidance for Muslims to do what Allah orders and leave the prohibitions. Al-Qur'an is the perfect reading although human beings have known reading and writing since five thousand years ago. There is no other reading like the recite of the Al-Qur'an. Therefore, mankind, especially Muslims, are advised to study the reading of the Al-Qur'an. Since studying how to read the Al-Qur'an is a very noble act, besides, the Al-Qur'an is a source of knowledge that concerns all aspects of life. It can bring us closer to Allah, reading Al-Qur'an, it will also make us feel calm and will get rewards from Allah. People who diligently read Al-Qur'an will also get help on the Day of Resurrection.

In his authentic hadith book, Imam Nawawi narrated a hadith from Hajjaj bin Minhal from Sa'ad bin Ubaidah and from Uthman bin Affan Radhiallahu Anhu, who mentioned that the Prophet Muhammad SAW once said, *"The best of you are those who study the Al-Qur'an and teach it."* (Imam Nawawi, 2010). What is meant by learning the Al-Qur'an in this hadith is not just learning how to read or learning the pronunciation of the letters. More than that, people also need to learn the meaning or interpretation contained in It so that people have good morals or character to become humans who are pious, knowledgeable, and have faith in Allah SWT. The Al-Qur'an is also a source of guidance for all mankind that will guide from a dark path to a bright path, or from ignorance to a person full of wisdom, as mentioned in the first verse of Surah Ibrahim in the Al-Quran. "Alif L'am Ra. O Muhammad! This is a Book which We have revealed to you so that you may bring mankind out of utter

darkness (ways of ignorance) to the light; by the leave of their Rabb, to the Way of the Mighty, the Praiseworthy (Allah),

Al-Quran is the last holy book revealed by Allah SWT (M.Quraish Shihab, 2017). Although this book was the last to be revealed, this holy book of Al-Quran has characteristics that are different from previous books. The Al-Qur'an has a beautiful and poetic literary style and It is written in Arabic. Therefore, no one can match the beauty and uniqueness of the style of language that is owned by the Al-Qur'an. Even native Arabic speakers cannot match it, as well as linguists and writers, according to Quraish Shihab's commentary that the style of the language contained in the Al-Qur'an is indeed different from the style of the daily language of the Arabs in everyday language. Initially, the recitation of the Al-Qur'an is in Arabic, and since Muslims around the world may not understand the Arabic language of the Al-Qur'an, linguists have translated the language of the Al-Qur'an into various world languages, such as English, Indonesian, Korean, and others based on the needs of their communities. Therefore, the researcher chose one of the English translations of the Qur'an by Dr. Shehnaz Shaikh and Ms. Kausar Khatri (Translation, n.d.). They are language experts who successfully compiled a word-for-word translation of the Al-Qur'an in English.

According to (Kotecha, 2021) in the Islamic voice of the month Shehnaz Shaikh, MBBS, MD, fondly called Apa by those around her, had a special relationship with everyone, especially with the scholars. She has a versatile personality, and her life graph shows her grit, courage, creativity, and inclination toward Islamic Education. Their work cannot be called an addition to the existing translations, but they provide an effort to equip readers with an understanding of revelation directly from the English translation of the Al-Qur'an. The researcher also studied the theory of translating the Al-Qur'an into English, in this thesis the researcher used the theory of Equivalence proposed by Eugene A. Nida in his book entitled "Toward a Science of Translating" In the book, (E. A. Nida, 1964) develops and explains concepts about translation, including equivalence theory which has





become an important cornerstone in the field of translation. According to him, this theory focuses on the attempt to achieve semantic and pragmatic equivalence between the source and target texts as the translation should strive to preserve the core meaning and communicative purpose of the translation. In this translation theory, the researcher also provides the level of translation accuracy by identifying translation categories, scores, and qualitative parameters according to (Nababan, 2012). In addition to providing translation quality, the researcher also adds techniques in translating the source language into the target language by using techniques according to Molina & Albir (Molina & Albir, 2002). This translation can help readers understand and learn the meanings, especially in learning beautiful and poetic literary language styles because according to (Zaid's, 2005) in the book as a text civilization that the learning of figurative language in the Al-Qur'an influences a great civilization, which makes all mankind feel easy in learning the meanings contained in the Al-Qur'an.

In this study, the researcher will examine one of the Surahs in the Al-Qur'an, namely Surah Ayy-Syuara'. According to M. Quraish Shihab in Tafsir Al-Misbah (2017; volume 10: 177) Surah Ash-Syuara' is one of the makiyah surahs, namely the surah that was revealed in Makah before the Hijrah of Prophet Muhammad SAW to Medina, The name Surah Ash-Syuara' is derived from the Arabic word "ash-syuara," which means poets, as mentioned in the 224th verse, This surah contains many valuable lessons and teachings, including warnings to those who disobey, disbelieve in God, the significance of God's commandments and other related themes. This Surah also contains a beautiful meaning in each sentence which has inspired researchers to study the meaning of the verses in Surah Ash-Syuara' by using semantic science studies.

In this study of semantic science, some subfields examine the meaning, one of which is figurative language. This figurative language can be found a lot in the Al-Qur'an and many researchers research who research the meaning of figurative language in the Al-Qur'an both in the language of the Al-Qur'an and in the translation



of the Al-Qur'an itself. There have been several figurative language studies that have been carried out including an Analysis of Figurative Language in the "Easy On Me" Song Lyric by (Wayan Swarniti, 2022), Linguistics Analysis: Figurative Language Used In Robert Frost's Poem by (Fahas et al., 2021), and there is also research previously regarding the figurative language in the Al-Qur'an, namely An Analysis Of Figurative Languages In The English Translation Of Al-Qur'an Surah Al-waqi'ah and Surah Al-muluk By M.A.S Abdel Haleem By Muhammad Imam AN-Nasa'I (An-Nasai, 2020). And the previous research was conducted by (Hashanah, 2022) which discussed Disaster in Surah Asy-Syurā with the title "Analysis of the Perspective of Ma'nā Cum Maghzā", This researcher studies texts or poems that refer to two important aspects, namely literal or literal meaning as well as deeper or abstract meaning.

This research on figurative language is different from previous studies, namely conducting research on figurative language contained in the English translation of the Al-Qur'an by Dr. Shehnaz Shaikh And Ms. Kausar Khatri in the 26th Surah, namely Surah Asy-syuara'. The following is an example of figurative language that the researcher found in Surah As-Syuara's 26th verse 63.

SL : فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ ۖ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ۖ

TL : " Then We inspired Musa: Strike the sea with your staff, **So it parted** and each part became **like a great mountain**".

According to M.Quraish Shihab in Tafsir Al-Misbah Volume 9: 240, this verse explains when the Prophet Moses was being pursued by Pharaoh and experienced a very difficult situation when there was no more way to avoid Pharaoh's pursuit, and the Prophet Moses was very confident in the help of Allah SWT. It was at this time that Allah SWT revealed to the Prophet Moses to hit the sea called the Red Sea with his stick. So the Prophet Moses hit it and split the sea into lanes and each part of the lane was like a large mountain.



The figurative language used in the translation of the Qur'an above is in the form of a simile, This is because the simile used above has a meaning that is comparable to something else, specifically the splitting of **the sea**, which is **like a great mountain**.

The sentence *فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ* contains the word *فَانْفَلَقَ* translated "so that it was divided" which refers to the event of the splitting of the red sea after Prophet Moses hit it with a stick and there is the word "it" which refers to the ocean which is translated using the *variation technique* which is the presence of linguistic and paralinguistic elements that affect the target language used to translate words, phrases, or sentences from the source language to express nuance, style, and context more flexibly. This is followed by the sentence *كَالطَّوْدِ الْعَظِيمِ* which is translated using the *established equivalent technique* "like a great mountain" which refers to the sea splitting into a high mountain. Like and a great mountain are *established equivalent translations* because they are related to established or generally accepted concepts of equivalence in the target language or are more likely to use terms or expressions in helping to maintain the quality of communication without disturbing the language patterns that are already recognized by the community, both in the dictionary and in everyday language usage.

Based on the explanation above, analyzing the figurative language used in the translation of the Al-Qur'an entitled " The Translation Of The Figurative Language In The Al-Qur'an Surah Asy-Syuara' By. Dr. Shehnaz Shaikh And Ms. Kausar Khatri " is needed and proper to be analyzed.

1.2 The Statement of the Problem

- 1.2.1 What types of figurative language are found in Surah Asy-syuara' in the English translation of the Al-Qur'an by Dr.Shehnaz Shaikh and Ms.Kausar Khatri?

- 1.2.2 What types of translation techniques of Figurative Language applied in Surah Asy-Syuara' in the English translation of the Al-Qur'an by Dr.Shehnaz Shaikh and Ms.Kausar Khatri?
- 1.2.3 How are the accuracy of the translated of Figurative Language in Surah Asy-Syuara' in the English translation of the Al-Qur'an by Dr.Shehnaz Shaikh and Ms.Kausar Khatri?

1.3 Objectives of the Study

By the research problems above, the researcher has certain learning objectives to be achieved and the researcher also wants to avoid deviations from what has been planned. The aims of this research are as follows:

- 1.3.1 To find out the types of figurative language which are found in Surah Asy-Syuara' in the English Translation of the Al-Qur'an by Dr.Shehnaz Shaikh and Ms.Kausar Khatri.
- 1.3.2 To explain how the translation technique of the Figurative Language is applied to Surah Asy-Syuara' in the English translation of the Al-Qur'an by Dr.Shehnaz Shaikh and Ms.Kausar Khatri.
- 1.3.3 To explain how the accuracy of the translation of the Figurative Language used in Surah Asy-Syuara' in the English translation of the Al-Qur'an by Dr.Shehnaz Shaikh and Ms.Kausar Khatri.

1.4 Significances of the Study

1.4.1 Theoretical Significances

In explaining the data obtained from this study, the author provides an overview of the learning from the title which pertains to the figurative language found in the English translation of the Al-Qur'an in Surah Asy-Syuara', and gives an understanding of how to translate the source language into the target language



using certain techniques and the quality of the translation. Through the results of this study, the writer can contribute to teachers in improving the teaching and learning process and increasing their knowledge from many sources in teaching figurative language style and translation analysis material. It is hoped that the results of this research can contribute to future readers and researchers with a reference for conducting further research on the analysis of figurative language styles and translation in Surah Asy-Syuara' of the English translation of the Al-Qur'an by Dr. Shehnaz Shaikh and Ms. Kausar Khatri. In addition to providing new knowledge, this research also makes the researcher a better understanding of finding and analyzing language and translation in Surah Asy-Syuara' of English Translation of Al-Qur'an by Dr. Shehnaz Shaikh and Ms. Kausar Khatri.

1.4.2 Practical Significances

There are practical significances of this research, for the student, teacher, and researchers. The results of this study can be used as a reference for students to improve their ability to understand more deeply the meaning of figurative language and understanding in translation in the Al-Qur'an. Similarly, for teachers, the results of this research can help in facilitating and making reference for teaching material about figurative language in the Al-Qur'an and understanding the theory of translation. Additionally, the study can provide supplementary information for other researchers who wish to conduct further research on the meaning of figurative language and translation.

1.5 Scope and Limitation

The scope of the research is limited to the analysis of the translation of figurative language contained in the English translation of the Al-Qur'an by Dr. Shehnaz Sheikh and Ms. Kausar Khatri, but in this discussion, in order to make this research more specific, this research will focus on the types of figurative language contained in the 26th surah of the Al-Qur'an, namely Surah Asy-Syuara' which consists of 227 verses. This study also adds the translation technique and the accuracy



of the translation of figurative language in Surah Asy-Syuara'. It is important to note that this study will not discuss the figurative language and translation used in other surahs of the Al-Qur'an.

1.6 Definition of key terms

- 1.6.1 Translation is the process of transferring the meaning of a text in one language (source language) into another language (target language). (E. Nida, 2020)
- 1.6.2 Surah Asy-Syuara' is the 26th Surah in the Al-Qur'an; this Surah has 227 verses and belongs to the group of Surah Makiyyah. (M.Quraish Shihab, 2017)
- 1.6.3 Figurative Language is a style of language used by writers or speakers to convey a message imaginatively which is used to express a meaning contained in a literary work. (Perrine, 1992)
- 1.6.4 Tafsîr al-Mishbâh is a tafsir of the Al-Qur'an by Muhammad Quraish Shihab (an Indonesian scholar) and published by Lentera Hati. (M.Quraish Shihab, 2017)

