THE ENGLISH TRANSLATION OF ARABIC PREPOSITION *BI*

IN *SŪRAH YŪSUF* BY ABDULLAH YUSUF ALI; AND BY MUHAMMAD TAQIUDIN AL-HILALI AND MUHAMMAD MUHSIN KHAN

A GRADUATING PAPER

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THIS GRADUATING PAPER IS DEDICATED TO MY BELOVED PARENTS
MOTTO

hidup dan merasakan kehidupan
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All praises are to Allah SWT, the Lord of the universe, the Master of the day-after, and the Creator of everything in this world.

Peace may be graced upon Prophet Muhammad who has brought us from the darkness to the brightness, and from the stupidity to the cleverness.

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The writer

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ABSTRACT

This research discusses the English translation of preposition *bi* in *sūrah Yūsuf* by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan. There are two research questions in this research: the first is how are preposition *bi* in *sūrah Yūsuf* translated into English by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan, and the second is what equivalence is used in the translation of preposition *bi* in *sūrah Yūsuf* of both Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan according to Nida and Taber.

Qualitative research is used in this research. The theory of Arabic preposition *bi* by Al-Anṣārī is used to collect the data and identify the meaning of SL. This research also uses the theory of word classes by Quirk to explain the TL. Equivalence theory by Nida and Taber is used in this research to identify the type of equivalence that the translators adopt in translating preposition *bi* into English.

The preposition *bi* in *sūrah Yūsuf* are translated in various ways. Abdullah Yusuf Ali translates preposition *bi* into preposition, pronoun, adverb, and zero translation. Meanwhile, Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan translate it into preposition, pronoun, adverb, adjective, and zero translation. Formal correspondence is adopted by Abdullah Yusuf Ali in 25 cases and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan in 26 cases while dynamic equivalence is adopted by Ali in 22 cases and Khan in 21 cases.

*Keywords*: translation, preposition *bi*, equivalence
ABSTRAK


Penelitian ini menggunakan metode kualitatif. Teori preposisi bahasa Arab digunakan untuk mengumpulkan data dan menganalisis bahasa sumber. Teori kelas kata bahasa Inggris juga digunakan dalam penelitian ini untuk menganalisis bahasa target. Selain itu, teori padanan kata Nida dan Taber digunakan untuk mengidentifikasi tipe padanan kata yang diadopsi oleh penerjemah.


Kata kunci: penerjemahan, preposisi bi, padanan kata
ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religious Affairs Ministry and Educational and Cultural Ministry

No: 158 Year 1987-No:0543|b/u/1987

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CHAPTER I
INTRODUCTION

1.1. Background of Study

Every religious person in this world has guidance in their life. Muslims are not exception. They have the Quran as their guidance. The Quran was revealed to mankind through Prophet Muhammad SAW in Arabic language. As guidance, the Quran is necessary to be read, understood and applied in daily life as Allah says in Q.S. Ṣād(38): 29:

كتاب أرسلنا إليك مبارك ليذكرونا أبائنا وليتذكر أولو الألباب

/kitābun anzānāhu ilaika mubārakun liyaddabbaru āyātihi wa liyatazakkara ʿulū al-albābi/

“(Here is) a Book which we have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition.” (Ali, 2011:1028)

There are many languages in the world, and Muslims spread over (the length and breadth in) the world. Considering the various languages used by Muslims around the world, the Quran has been translated into many languages. The translation of the Quran has been done since the period of Rasūlullāh by Salman Al-Fārisi who translated surah al-قضايا for Muslims in Persia. As the time goes by, the Quran has been translated into many languages including English. The first English translation of the Quran was done by Alexander Ross in
1649 by adopting from the French translation L’Alcoran de Mahomet (www.republika.co.id).

Translating the Quran from Arabic as the SL into English as the TL is not easy, considering that there are many social and cultural differences of Arabic and English. Pickhall said:

The Quran cannot be translated. The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious alQuran that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of Quran and peradventure something of the charm in English. It can never take place of the Quran in Arabic, nor is it meant to do so. (www.renaissance.com.pk)

Furthermore, Arabic and English have very different structures. Therefore, it is important to master both languages in translating the Quran.

Every translator has his own style in translating the Qur’an. Taking the example of particle *bi* translation (particle *bi* belong to *ḥarfū al-jārri* (preposition) classification, which is only followed by noun) in surah Yusuf, Abdullah Yusuf Ali; and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan translated it differently. The example below is in Q.S. (Yūsuf [12]:3).

ناحن نقصُ علَيك أحَسن التُصَصَ بما أُخْصِيْنا إِلَيْكَ هُدَيْنَ فرَأْنَاكَ كُنتَ مِن قَبْلِهِ مَا لَغَافِلُينَ

\( /\text{nahu naqusu 'alaika ahsana al-qasa}\text{si bi ma ahu\text{"a}in\text{"a} ilaika had\text{"a} al-qur\text{"a}na wa in kunta min qablihi la min al-gafilina}/ \)

a. We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not. (Abdullah Yusuf Ali’s translation)
b. We relate to you (Muhammad) the best of stories through Our Revelations to you, of this Qur’an. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Quran). (Muhammad Taqiudin Al Hilali and Muhammad Muhsin Khan’s translation)

The translators translated the third verse of surah Yusuf differently. Abdullah Yusuf Ali translates preposition bi into in, while Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan translate preposition bi into through. It seems that they have their own reason in choosing their diction.

Considering that there are various meanings of preposition bi in Arabic, and from the differences of their translation found, the writer intends to analyze the translation of preposition bi in surah Yusuf. Surah Yusuf is the 12th surah of 144 surahs in the Quran. This surah has 111 verses which is included in surah makiyyah (Kementrian Agama RI, 2010: 493). According to Al-Qattan, based on the length, surah Yusuf is included in al-mi’un which has about a hundred verses (1994:213). Surah Yusuf has been sent in order to amuse the prophet Muhammad and to strengthen his prophet status (Kementrian Agama RI, 2010: 493). Almost all the verses of this surah tell about the story of prophet Yusuf a.s., compatible with the name of this surah, Yusuf (Joseph). This surah tells about Yusuf’s childhood which was badly threatened by his brothers until he became a great treasurer in the kingdom of Egypt.

The writer chooses Abdullah Yusuf Ali; and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khanto be compared. Their translation are widely
known and used in the world. Education, social, and cultural background may influence their translation. The three translators are from Islamic family and get Islamic education from their childhood. Abdullah Yusuf Ali is an Indian scholar who translated the Quran and published it in 1938 by the title *The Holy Qu’ran: Text, Translation and Commentary*. On the other hand, Muhammad Taqiudin Al-Hilali is a scholar from Morocco and Muhammad Muhsin Khan is a scholar from Pakistan. Al-Hilali and Khan met in Al Madinah Al Munawaroh. Then they translated the Quran and published it together by the title *The Noble Quran*.

In conclusion, due to the fact that the differences are very crucial in the Quran translation, the research intends to compare the English translation of preposition *bi* in *sūrah Yusuf* by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan since they have differences and similarities in translating the Quran.

1.2. **Research Questions**

Based on the background of the study in the preceding discussion, this research aims to answer these problems below.

1. How are prepositions *bi* in *sūrah Yusuf* translated into English by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan?

2. What equivalence is used in the translation of preposition *bi* in *sūrah Yusuf* of both Abdullah Yusuf Ali’s; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan’s according to Nida and Taber?
1.3. **Objectives of the Study**

The objectives of the study in this research are:

1. to explain how the preposition *bi* in *sūrah Yūsuf* are translated into English by Abdullah Yusuf Ali and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan.

2. to identify the equivalence in the translations of preposition *bi* in *sūrah Yūsuf* both by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan.

1.4. **Significances of the Study**

The results of this study are expected to give benefit both theoretically and practically. Theoretically, the result of this research can give the reader better understanding about the importance of equivalence in translation, especially preposition *bi* and its translation into English.

Practically, the result of this research can be one of references for readers who are interested to analyze and choose the appropriate translation works of the Quran.

1.5. **Literature Review**

This literature review consists of some studies related to this research. They are the translation of prepositions *bi* in *sūrah Al-Bāqarah*, a study of lexicon *Qāla* in *sūrah Yūsuf* and a study of comparative translation of *ḥarf min* in *sūrah Yāsîn* by Muhammad Marmaduke Pickhtall and Abdullah Yusuf Ali.

“Preposisi Bahasa Arab *bi* Pada Surat al-Bāqarah” was done by Nuh Miqdad, a student of Universitas Indonesia (2010). His research questions are: 1)
what are the meanings of preposition \textit{bi} in SL? 2) What are the forms and equivalents of preposition\textit{bi} in TL? 3) What are the shifts of preposition\textit{bi} translation in the SL? The method of his research is descriptive analysis method. The theories he used are the theory of preposition \textit{bi} in Arabic proposed by Al-Ansārī, theory of preposition in bahasa Indonesia, and theories of translation. In conclusion, he states that the meaning of preposition \textit{bi} found influences the equivalence of its translation in preposition form, nominal form, adverbial form, verbal form, conjunction form, class shift into prepositional phrase and verbal phrase and intra system shift into zero.

A study of \textit{sūrah Yūsuf} has been done by Azani Bin Ismail, Muhammad Fauzi Bin Jumingan, Zulkifli Bin Ismail, and Azman Bin Che Mat, students of Universiti Teknologi MARA, Kampus Terengganu, Malaysia (2014), entitled “Suatu Pemerhati ke atas Penterjemahan Leksikal \textit{Qāla} dan Derivasinya dalam Surah \textit{Yūsuf}”. Their research question is: how is lexical \textit{Qāla} translated into Malay in \textit{Tafsir fi Zilāl al-Qurān}? The method of their paper is descriptive, qualitative, and quantitative research. The theory they used is theory of translation. They focus on the translation based on dictionary and its derivation. They conclude that there are thirteen forms of the translation of lexical \textit{qāla} and its derivation. It can be concluded that the translator uses four procedures in translating lexical \textit{qāla} and its derivation. There are agreeing with dictionary translation, translating into question meaning, translating into respond meaning, and translating into other meanings. Their paper has the similarity with this paper
in the subject, but it is different in the object and the theories. In this paper, the writer intends to analyze the translation of preposition \textit{bi}.

A study of comparative translation of ĥar\textit{f} \textit{min} in \textit{sūrah Yāsīn} by Muhammad Marmaduke Pickhtall and Abdullah Yusuf Ali has been done by Lisdä Farikhatunnisak, a student of UIN Sunan Kalijaga Yogyakarta (2013), entitled “English Translations of ĥar\textit{f} \textit{Min} in \textit{Sūrah Yāsīn}: A Comparative Study of Muhammad Marmaduke Pickhtall’s and Abdullah Yusuf Ali’s translation”. Her research questions are: 1) How is ĥar\textit{f} \textit{min} in surah Yasin translated into English by Muhammad Marmaduke Pickhtall and Abdullah Yusuf Ali? 2) What are the similarities and differences of ĥar\textit{f} \textit{min} translation in surah Yasin by Muhammad Marmaduke Pickhtall and Abdullah Yusuf Ali? The theories that she used are theory of translation, Arabic, English, the type of Quranic translation and the information about the translators. She concludes that Muhammad Marmaduke Pickhtall’s translation is more general than Yusuf Ali’s. On the other hand, Abdullah Yusuf Ali’s translation is more poetic than Muhammad Marmaduke Pickhtall’s. Her paper has the similarity with this paper. That is the analysis of ĥar\textit{f}u \textit{al-jarri}, since ĥar\textit{f} \textit{min} and ĥar\textit{f} \textit{al-bā}’ are included in ĥar\textit{f} \textit{al-jarri}. The difference from her paper is the subject of the study and the theory. This paper analyzes the translation of \textit{sūrah Yūsuf} while her paper uses \textit{sūrah Yāsīn} as the subject.

1.6. Theoretical Approach

This research analyzes the differences of the translation of preposition \textit{bi} in \textit{sūrah Yūsuf} of Ali’s and Hilali-Khan’s. To conduct this research, the writer
uses two types of equivalence which is proposed by Nida and Taber (1982), the
theory of preposition *bi* by Al-Anṣāriy (1979) and the theory of English word
class by Quirk (1985).

First, the theory used in this research is equivalence theory by Nida and
Taber. He states that there are two types of equivalence. Those are formal
correspondence and dynamic equivalence (as cited in Leonardi, 2000: 4). This
theory is used to identify the type of equivalence adopted in English translation of
preposition *bi*. To identify the equivalence of the translation, the writer uses
semantic and syntactic approach. Semantic approach is used to determine the
equivalence of meaning from SL into TL. Meanwhile, syntactic approach is used
to determine the equivalence of grammar and structure from SL into TL.

Considering that translation is the changing from one language into
another, this paper will use theory of both Arabic and English. Regarding the
problem discussed in this research, the writer will use preposition *bi* theory
proposed by Al-Anṣāri. This theory is used to identify the meaning of preposition
*bi*.

The English word class theory which is proposed by Quirk is also used in
this research. This theory will be used to explain the translation of preposition *bi*
in English. This theory can be the device to identify the type of equivalence used
in the translation. Therefore, the writer will only explain some word classes which
occur in the data.
1.7. **Method of Research**

This chapter discusses the research method used by the writer, it relates to type of research, method of research, data collecting technique, and data analysis technique.

1.7.1. **Type of Research**

There are two types of research: quantitative and qualitative. According to Denzin and Lincoln, quantitative research emphasizes on the measurement and analysis of cause and effect between variables in the valuable framework. In contrast, qualitative research gives intensity on a reality that is socially built, a significance relation between object and subject of research as the process and meaning, and full of value (as cited in Ratna, 2011: 92). The type of research of this study is descriptive qualitative. The writer uses a descriptive qualitative method to describe the way of the translators in translating preposition *bi* and to explain the differences and similarities.

1.7.2. **Data Sources**

The data of this research are preposition *bi* in *sūrah Yūsuf* and its English translation by Abdullah Yusuf Ali as well as Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan as the main data. Therefore, the sources are *The Glorious Qur’an* by Abdullah Yusuf Ali and *The Noble Quran* Muhammad Taqiudin Al Hilali and Muhammad Muhsin Khan. The Arabic text is taken from The Glorious Qur’an by Abdullah Yusuf Ali. The Glorious Qur’an by Abdullah Yusuf Ali was published in 2011 by Dar Apn Assaseh, while *The Noble Quran* by
Muhammad Taqiuddin Al Hilali and Muhammad Muhsin Khan was published by Darussalam in 2002.

1.7.3. **Data Collection Technique**

The data in this research is gathered from the Quran and its English translation by Abdullah Yusuf Ali and Muhammad Taqiudin Al-Hilali and Muhsin Khan. This research uses documentation technique because the data are collected from books. The steps used by the writer are: reading closely both versions, finding the translation of preposition *bi* of both translations, and taking the data into a table that contain; 1) verse that has preposition *bi*, 2) number of verse that has preposition *bi*, 3) the English translation by Ali and Khan.

1.7.4. **Data Analysis Technique**

After the data are collected through documentation technique, the data will be analyzed descriptively. This method contains some techniques. Firstly, the meaning of Source Language (SL) will be identified by using theory of preposition *bi* by Al-Anṣārī. After the meaning of SL was identified and explained, the writer will explain how translators translate preposition *bi* into target language (TL). Since the TL is English, the theory of English word class by Quirk is used to explain the English translation of preposition *bi*. The third step is identifying the type of equivalence by using equivalence theory proposed by Nida and Taber. The next step is comparing the translation of preposition *bi* in both versions. The last step is drawing conclusion.
1.8. **Paper Organization**

This paper contains four chapters. Chapter one is Introduction that describes background of study, research question, objectives of study, significances of study, literature review, theoretical approaches, methods of research, and paper organization. In chapter two, the writer elaborates the related theoretical background, that are equivalence theory, Arabic preposition *bi* theory, and English word class theory. Chapter three provides the analysis of the data while chapter four is the conclusion.
CHAPTER IV
CONCLUSION AND SUGGESTION

4.1. Conclusion

The purposes of this research are to find how the prepositions *bi* in *sūrah Yūsuf* are translated into English by Abdullah Yusuf Ali and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan, and to identify the type of equivalence they adopt in translating preposition *bi*. From the analysis, the writer can draw the following conclusions:

Firstly, there are 47 prepositions *bi* found in *sūrah Yūsuf* some of which are translated similarly and some of which are translated differently by Ali and Hilali-Khan. The prepositions *bi* are translated into preposition, adverb, adjective, pronoun, and zero translation. In Ali’s translation, preposition *bi* are translated into prepositions in 25 cases, pronoun in one case, adverb in one case and zero translation in 21 cases. Meanwhile, in Hilali-Khan’s translation, preposition *bi* are translated into prepositions in 26 cases, pronoun in one case, adjective in one case, adverb in one case and zero translation in 18 cases.

Secondly, Ali and Hilali-Khan use both formal correspondence and dynamic equivalence. Ali translates preposition *bi* by adopting formal correspondence in 24 cases and dynamic equivalence in 23 cases. Different with Ali, Hilali-Khan translates preposition *bi* by adopting formal correspondence in 26 cases and dynamic equivalence in 21 cases. Both Ali and Hilali-Khan translate preposition *bi* by formal correspondence in 22 cases. They adopt the formal
correspondence in translating preposition *bi* some in similar diction and some in
different diction. Both of them translate preposition *bi* dynamically in 19 cases in
similar way and one case in different way. Ali translates preposition *bi* by
adopting formal correspondence and Hilali-Khan by dynamic equivalence in
different way. And vice versa.

In addition, there are some factors causing the translators in choosing
different ways in translating preposition *bi*. There are the different co-text of the
TL, and the different interpretation of the SL.

4.2. Suggestion

To make a good translation, especially the Quran as a holy text, a
translator is expected to master the linguistic or extra linguistic aspect of source
language and target language. By mastering both linguistics and extra linguistics
knowledge, a translator can produce the closest equivalence translation with the
target language. With good translation, the essential meaning of the Quran as a
guidance for Muslims can be understood by many people around the world.

This research only focus on how the translators translate preposition *bi*
and what type of equivalence they adopt without concerning the factors of their
difference. The next researcher is expected to analyze more specific to the factors
which the writer does not analyze in this research. The kind of this research also
can be analyzed further with the many other different objects and theories.
Moreover, this research concerns only in the translation of preposition *bi in sūrah
Yūsuf*. The next researcher can take another longer surah or another preposition in
Arabic which has various function and meaning. It can also analyzed by another theory such as translation procedure, and etc.
REFERENCES


The Noble Qur'an and English Translation of the Meanings by Dr. Muhammad Taqi-ud-Din Al-Hilali, Ph.D and Dr. Muhammad Muhsin Khan. 2002. Riyadh: Darussalam.


## APPENDICES

### I. The Translation of Preposition *Bi* in *Sūrah Yūsuf* into English

<table>
<thead>
<tr>
<th>No</th>
<th>SL</th>
<th>TL (Muhsin Khan)</th>
<th>TL (Yusuf Ali)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>نَّحْنُ نَقُصُّ عَلَيْكَ أَخْسَنَّ الْفَصِّلَاتِ بِأَيْنَّا إِلَيْكَ هَذَا الْقُرْآنُ /nahnu naqṣsu 'alaika aḥsana al-qāṣṣāt bi ma auhainā ilaika hāzāl-gur'ānā</td>
<td>We relate unto you (Muhammad SAW) the best of stories through Our Revelations to you, of this Quran. (Formal correspondence)</td>
<td>We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur’an. (Formal correspondence)</td>
</tr>
<tr>
<td>2</td>
<td>قالِ إِنِّي لَيْسَ ذِبْحَةٌ أَنْ نَذْهَبُوهَا بِهِ /qāla inni layahzununni an taẓhabu bihi</td>
<td>He (Ya’qub (Jacob)) said: “Truly, it saddens me that you should take (zero) him away (dynamic equivalence)</td>
<td>(Jacob) said: “Really it saddens me that ye should take (zero) him away. (dynamic equivalence)</td>
</tr>
<tr>
<td>3</td>
<td>فَلَمَّا ذَهَبَاهُ وَأَجْمَعُوا آنَ بِجُلُوْشَةٍ فِي غَيْبَتِ الْحُجَّ /fa lamma żahābū bihi wa ajma’û an yaj’ahu fi gayābatī al-jubbī</td>
<td>So, when they took him away, they all agreed to throw (zero) him down to the bottom of the well. (dynamic equivalence)</td>
<td>So they did take him away, and they all agreed to throw (zero) him down to the bottom of the well. (dynamic equivalence)</td>
</tr>
<tr>
<td>4</td>
<td>وَأَخْسَنَّا إِلَيْهِ مَنْ تَتَنَّصُّهُم بِأَمْرِهِ هَذَا وَفَعَلْتُمْ لَهُمْ نَعْمَانُ /wa aḥsana ilaihi latumabbiannahum bi amrīhim hāzā wa hum la yasy’urūn</td>
<td>...and We revealed to him: “Indeed, you shall (one day) inform them of this their affair, when they know (you) not.” (formal correspondence)</td>
<td>... and we put into his heart (this Message): ‘Of a surety thou shalt (one day) tell them the truth of this their affair while they perceive not.’ (formal correspondence)</td>
</tr>
<tr>
<td>5</td>
<td>وَمَا اتَّبَعُونِ مِنْ لَا وَلَوْ كَنَّا صَادِقِينَ /wa mā antabūmin lā wala kānā sadīqīn</td>
<td>... but you will never believe us even when we speak the truth. (dynamic equivalence)</td>
<td>... but thou wilt never believe (zero) us even though we tell the truth.” (dynamic equivalence)</td>
</tr>
<tr>
<td>Page</td>
<td>Arabic</td>
<td>English</td>
<td>Translation</td>
</tr>
<tr>
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</tr>
</tbody>
</table>
| 6   | وَجَاءُوا عَلَى فِيْصِهِ بِذَمْمٍ كَذِبٍ  
/wa ja‘ū ‘alā qamişihī bi damin kazibīn/ | And they brought his shirt stained with false blood. (formal correspondence) | They stained his shirt with false blood. (formal correspondence) |
| 7   | وَلله عَلِي́مٌ بِمَا يَعْمَلُونَ  
/wa allāhu ‘alīmun bi mā ya‘malūn/ | … and Allah was the All-Knower of what they did. (formal correspondence) | … but Allah knoweth well all (zero) that they do! (dynamic equivalence) |
| 8   | وَشَرَّوْهُ يَنَمُّ  
/wa syarāhu bi šamanin bakhsin darāhīma ma‘dūdatīn/ | And they sold him for a low price, -for a few Dirhams (i.e. for a few silver coins) (formal correspondence) | Then (Brethren) sold him for a miserable price, for a few dirhams counted out. (formal correspondence) |
| 9   | وَلَاقِفَ هَمُتُ يِهَ  
/wa laqad hammat bihi/ | And indeed she did desire (zero) him…. (dynamic equivalence) | And (with passion) did she desire (zero) him…. (dynamic equivalence) |
| 10  | وَهُمْ بِهَا لُوَلَأْ أَرَأَى بُرْهَانٌ رَبِّهِ  
/wa hamna bihā laulā an ra‘ā burhāna rabbihī/ | And he would have inclined to her desire, had he not seen the evidence of his Lord. (formal correspondence) | …, and he would have inclined (zero) desired her, but that he saw the evidence of his Lord. (dynamic equivalence) |
| 11  | مَا جَزَاءٌ مِنْ أَرَادَ  
/mā jazā‘u man arada bi ahlika sū‘an illā an yusjana au ‘azābun alīmun/ | What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment? (formal correspondence) | What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?” (formal correspondence) |
| 12  | فَلَمْ يَسْمَعَ اِلَيْهِنَّ  
/fa lammā sam‘at/ | So when she heard of their accusation, she sent for them and prepared a banquet for them. (formal correspondence) | When she heard of their malicious talk, she sent for them and prepared a banquet for |
<p>| 13 | نَبِيّنا بِتَأْوِيلهِ /nabbi’nā bi ta’wilih | Inform us of the interpretation of this. (formal correspondence) | “Tell us” (they said) “(zero) The truth and meaning thereof. (dynamic equivalence) |
| 14 | قَالَ لَا يَاتِيكُمْ طَعَامٌ /qala lā ya’tiikum tayyab | He said: “No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) (zero) its interpretation before it (the food) comes. (dynamic equivalence) | He said: “Before any food comes (in due course) to feed either of you, I will surely reveal to you the (zero) truth and meaning of this ere it befall you. (dynamic equivalence) |
| 15 | إِنني طَرَكْت مَلَأ فَوْمًا لَّا يُؤْمَنُونَ بِاللهِ /inni taraktu millata qaumin lā yūmūnun bīlillāh | Verily, I have abandoned the religion of a people that believe not in Allah. (formal correspondence) | I have (I assure you) abandoned the ways of a people that believe not in Allah. (formal correspondence) |
| 16 | مَا كَانَ لَنَا أَن نَشَرَك بِاللهِ مِن شَيْءٍ /mā kāna lāna an nusyrika bīllāh min syai’in | … never could we attribute any partners whatsoever to Allah. (formal correspondence) | … never could we attribute any partners whatever to Allah. (formal correspondence) |
| 17 | مَا تَعْبَدُونَ مِن دُونِهِ إِلاَّ أَسْمَاءَ سُمِّيَتْهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أُنْزَلَ إِلَيْهَا مِن سَلَطَانٍ /mā ta’budūna min dūnīhī illā asmā’an samaitumūhā antum wa ābāukum mā anjala allāhu bīhā | “You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down (zero) no authority. (dynamic equivalence) | “Whatever ye worship apart from Him is nothing but names which ye have named, ye and your fathers, for which Allah hath sent down (zero) no authority. (dynamic equivalence) |</p>
<table>
<thead>
<tr>
<th>Page</th>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>قالوا أضغعْتَ أحادٌم وَما نَخْن نَتاوِيل الأَحَالَم يَغْلَامِينَ /قَالُوا ادِغْسُوا الأَحْلَامَ وَما نَخْن نَتَءْلِيُةَ بلِي حَالَمِي بِهِ /</td>
<td>They said: “Mixed up false dreams and we are not skilled in the interpretation of dreams.” (formal correspondence)</td>
</tr>
<tr>
<td>19</td>
<td>قالوا أضغعْتَ أحادٌم وَما نَخْن نَتاوِيل الأَحَالَم يَغْلَامِينَ /قَالُوا ادِغْسُوا الأَحْلَامَ وَما نَخْن نَتَءْلِيُةَ بلِي حَالَمِي بِهِ /</td>
<td>They said: “Mixed up false dreams and we are not (zero)skilled in the interpretation of dreams.” (dynamic equivalence)</td>
</tr>
<tr>
<td>20</td>
<td>أَن أَنْبِئُكُم بِثَأْنِيَةٍ فَارِسُونَ /اْنَّاعَبِيِنْانِكَم بِتَا‘َوِلِيْهِ تَأْرِسِلُنَا</td>
<td>I will tell you (zero)its interpretation, so send me forth. (dynamic equivalence)</td>
</tr>
<tr>
<td>21</td>
<td>وَقَالَ الْمَلِكُ أَتْنَىْتُنِي يَهُ /وَقَالَ الْمَلِكُ أَتْنَىْتُنِي يَهُ /</td>
<td>I will tell you the truth of (zero)its interpretation: Send ye me (therefore). (dynamic equivalence)</td>
</tr>
<tr>
<td>22</td>
<td>إنَّ رَبِّي يَكِنُّهُ عِلْمَ /إِنَّ رَبِّي يَكِنُّهُ عِلْمَ /</td>
<td>... Surely, my Lord (Allah) is Well-Aware of their plot. (formal correspondence)</td>
</tr>
<tr>
<td>23</td>
<td>ذَلِك لَيَلْمُ أَنِي لِمْ أَخْلُصَ بِالْغِنْيَبِ /ذَلِك لَيَلْمُ أَنِي لِمْ أَخْلُصَ بِالْغِنْيَبِ /</td>
<td>“This (say I), in order that he may know that I have never been false to him in his absence. (formal correspondence)</td>
</tr>
<tr>
<td>24</td>
<td>إِنَّ النَّفْس لَأَخَازة بَالْسَوْء /إِنَّ النَّفْس لَأَخَازة بَالْسَوْء /</td>
<td>Verily, the (human) self is inclined to evil. (formal correspondence)</td>
</tr>
<tr>
<td>No.</td>
<td>Arabic</td>
<td>English</td>
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<tr>
<td>25</td>
<td>And the king said: “Bring him to (zero)me (dynamic equivalence) And the king said: “Bring him unto (zero)me (dynamic equivalence)</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>We bestow of Our Mercy on whom We will. (formal correspondence) We bestow of Our mercy on whom we pleased. (formal correspondence)</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>And when he had furnished them with their provisions (according to their need) (formal correspondence) And when he had furnished them forthwith provisions (suitable) for them. (formal correspondence)</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>….he said: “Bring me (zero)a brother of yours from your father; (he meant Benjamin) (dynamic equivalence) …. he said: “Bring unto me (zero) a brother ye have, of the same father as yourselves, (but a different mother) (dynamic equivalence)</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>“But if you bring (zero)him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.” (dynamic equivalence) Now if ye bring (zero)him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me.” (dynamic equivalence)</td>
<td></td>
</tr>
</tbody>
</table>
| 30  | He [Ya’qub (Jacob)] said: “I will not send him with you until you swear a solemn oath to me in Allah’s Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.) (dynamic equivalence) (Jacob) said: “Never will I send him with you until ye swear a solemn oath to me, in Allah’s name, that ye will be sure to bring him back to me unless ye are yourselves
<p>| 31 | فَلا تَبْتَسَبُ بِما كَانُوا يَعْمَلُونَ | … so grieve not for what they used to do.” (formal correspondence) |
| 32 | فَلَمَّا جَهَرُوهُم بِجَهَارِهِمْ جَعَلُوا السَّقَافَةَ فِي رَحْلٍ أَخْيِهِ | So when he had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag. (formal correspondence) |
| 33 | قَالُوا نَفَقِدَ صَوَاعُ الْمَلِكَ وَلَمْ نَجَاءَ يِ بُعْرٍ /قَالُو نَافِقِدُو شَعَاءَ الْمَلِكَ وَلَمْ نَجِيَ بِهِ حُمَّلِي الْمَلِكَ وَلَمْ نَجِيَ بِهِ حُمَّلِي الْمَلِكَ | They said: “We have missed the (golden) bowl of the king and for him who produces (zero) it is (the reward of) a camel load. (dynamic equivalence) |
| 34 | وَأَنَا بِهِ زَعِيمٌ /وَأَنَا بِهِ بَعِيدٌ | ; I will be bound by it.” (formal correspondence) |
| 35 | فَبِنْذَا بَأَوْعَى تِبَيْنِهِمْ وَعَاءٌ أَخْيِهِ /فَبِنْذَا بَأَوْعَى تِبَيْنِهِمْ وَعَاءٌ أَخْيِهِ | So he [Yusuf (Joseph)] began (the search) in their bags before the bag of his brother. (formal correspondence) |
| 36 | وَأَلْحَمُ بِمَا تَصَفُّونَ /وَأَلْحَمُ بِمَا تَصَفُّونَ | … and Allah is the Best Knower of that which you describe!” (formal correspondence) |</p>
<table>
<thead>
<tr>
<th>Raw Text</th>
<th>Natural Text</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>37</strong> وَمَا شَهَدْنَا إِلَّا بِنَٰعْمَةٍ عَلَيْنَا /wa mā syahidnā illā bimā `alimnā</td>
<td>… and we testify not except according to what we know. (dynamic equivalence)</td>
</tr>
<tr>
<td><strong>37</strong> ... and we testify not except according to what we know. (dynamic equivalence)</td>
<td>… We bear witness only to what we know. (formal correspondence)</td>
</tr>
<tr>
<td><strong>38</strong> ُغَسِسَ اللَّهُ أَن يُبْتَغَنِيْ ثَيُمَّ جَمِيعًا /`asā allāhu an ya’ti an bihim jami’āl</td>
<td>May be Allah will bring (zero) them (back) all to me. (dynamic equivalence)</td>
</tr>
<tr>
<td><strong>38</strong> May be Allah will bring (zero) them (back) all to me. (dynamic equivalence)</td>
<td>May be Allah will bring (zero) them (back) all to me (in the end). (dynamic equivalence)</td>
</tr>
<tr>
<td><strong>39</strong> وَجَنَّا بِبَضَاعَتُهُ مُرَّجُةٌ /wa ji’na bi bid’at in muzjatin</td>
<td>… and we have brought but poor capital… (dynamic equivalence)</td>
</tr>
<tr>
<td><strong>39</strong> … and we have brought but poor capital… (dynamic equivalence)</td>
<td>… we have (now) brought but scanty capital… (dynamic equivalence)</td>
</tr>
<tr>
<td><strong>40</strong> قَالَ ِهِلْ عَلَمَتِي مَا ۡقَالُتُ وَإِنْ ۡأَحْيَيْتُ إِذْ أَنْتُم ۡجَاهِلُونَ /qala hal ‘alimtum ma fa’altum bi yusufla wa akhihi iz antum jahlun</td>
<td>He said: “Do you know what you did with Yusuf (Joseph) and his brother, when you were ignorant?” (formal correspondence)</td>
</tr>
<tr>
<td><strong>40</strong> He said: “Do you know what you did with Yusuf (Joseph) and his brother, when you were ignorant?” (formal correspondence)</td>
<td>He said: “Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?” (formal correspondence)</td>
</tr>
<tr>
<td><strong>41</strong> أَدْهِبْوا بِقَمِيْشِيٓ ۡتَقُولُونَ عَلَى وَجْهِ أَبِي بَيْتُ تُبْيِسُونَ /izhabu bi qamisi hatā fa akhulu ‘alā wajhi abī ya’ti baṣirun</td>
<td>“Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted,… (formal correspondence)</td>
</tr>
<tr>
<td><strong>41</strong> “Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted,… (formal correspondence)</td>
<td>“Go with this my shirt, and cast it over the face of my father: he will come to see (clearly)… (formal correspondence)</td>
</tr>
<tr>
<td><strong>42</strong> وَأَوْلَوْنِي ۡبِأَهْلُكُمُ ۡأَجْمَعِينَ /wa u’tumi bi ahlikum ajma’īn</td>
<td>And bring to me (zero) all your family.” (dynamic equivalence)</td>
</tr>
<tr>
<td><strong>42</strong> And bring to me (zero) all your family.” (dynamic equivalence)</td>
<td>Then come ye (here) to me together with all your family.” (formal correspondence)</td>
</tr>
<tr>
<td><strong>43</strong> وَقَدْ أَخَسَنْنِي إِذْ أَحْرَحْنِي مِنِّ السَّجْنَ /wa qad ahsana bi iż akhrojani min</td>
<td>He was indeed good to me, when He took me out of the prison,… (formal correspondence)</td>
</tr>
<tr>
<td><strong>43</strong> He was indeed good to me, when He took me out of the prison,… (formal correspondence)</td>
<td>He was indeed good to me when He took me out of prison,… (formal correspondence)</td>
</tr>
<tr>
<td>Arabic</td>
<td>Translation</td>
</tr>
<tr>
<td>--------</td>
<td>-------------</td>
</tr>
<tr>
<td><strong>44</strong></td>
<td>... and brought <em>(zero)</em> you (all here) out of the Bedouin life, after Shaytan (Satan) had sown enmity between me and my brothers. (dynamic equivalence)</td>
</tr>
<tr>
<td><strong>45</strong></td>
<td>... and join me with the righteous.” (formal correspondence)</td>
</tr>
<tr>
<td><strong>46</strong></td>
<td>And most of mankind will not <em>(zero)</em> believe even if you desire it eagerly. (dynamic equivalence)</td>
</tr>
<tr>
<td><strong>47</strong></td>
<td>And most of them believe not in Allah except that they attribute partners to Him [i.e. they are Mushrikun, i.e. polytheists] (formal correspondence)</td>
</tr>
</tbody>
</table>
II. Curriculum Vitae

A. Personal Information
Place and Date of Birth : Cilacap, 6 January 1994
Sex : Female
Address : Jl. Piere Tendean No.3 RTIII/III, Sidareja, Cilacap
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B. Formal Education
1998-1999 : TK Mashitoh 1 Sidareja
1999-2005 : SDN 04 Sidareja
2005-2008 : SMPN 1 Sidareja
2008-2011 : MA Iblnul Qooyim Yogyakarta
2011-2015 : UIN Sunan Kalijaga Yogyakarta

C. Non-Formal Education
Madrasah Diniyyah Hidayatul Mubtadi’in Sidareja Cilacap
Pondok Pesantren Iblnul Qooyim Yogyakarta
Pondok Pesantren Al-Luqmaniyyah Yogyakarta