

A COMPARATIVE ANALYSIS OF THE TRANSLATION OF *HARF AL-WAW* IN SURAH MARYAM VERSE 1-40 BY ABDULLAH YUSUF ALI AND TAHEREH SAFFARZADEH

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DEDICATION

This graduating paper will be dedicated to :

My Parents, Mr. Malik Hasyim, SE and Mrs. Amin Nurohim

My Parent in Law, Mr. Sugimin, SE and Mrs. Saniatun

My Beloved Husband, Mr. Muhammad Isa Anshori, S.Pd

My Grandmother

My Brother and My Sister

My University : Islamic State University Sunan Kalijaga Yogyakarta

All of the readers

MOTTO

DO, LEARN, and BE BETTER.....LILLAH

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

“Verily, with every straitened circumstances there is a relief”

(Al- Insyirah : 6)

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

“If you make efforts in Allah’s way He will help you”

(Muhammad :7)

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ABSTRAK

Penelitian ini membahas tentang penerjemahan *huruf wawu* dalam surah Maryam ayat 1-40 oleh dua penerjemah yaitu Abdullah Yusuf Ali dan Tahereh Saffarzadeh. *Harf wawu* adalah sebuah kata penghubung dalam bahasa Arab yang memiliki beberapa karakteristik. Maka dari itu, penulis tertarik untuk meneliti bagaimana *huruf wawu* diterjemahkan oleh kedua penerjemah dan bagaimanakah persamaan serta perbedaan penerjemahan tersebut. Untuk mendukung penelitian ini maka penulis menggunakan teori tata bahasa bahasa Arab, teori *huruf wawu*, teori tata bahasa Inggris, teori *connector* oleh Verspoor dan Sauter, teori prosedur oleh Newmark, dan teori *equivalence* oleh Mona Baker. Metode yang digunakan dalam penelitian ini adalah kualitatif. Kesimpulan penelitian ini yaitu dari lima puluh delapan data *huruf wawu* terdiri dari 35 *harf al-wāw al-‘āfiyyah*, 7 *wāwu al-ḥal*, 6 *harf al-wāw al-isti’nāfiyyah*, 8 *wāwu al-damir*, dan 2 *wāwu ‘alāmatu al-raf’i*. Dalam menerjemahkan *huruf wawu* kedua penerjemah menggunakan empat macam prosedur yaitu literal, shift, compensation, dan paraphrase. Akan tetapi persentase pemakaian prosedur tersebut berbeda-beda. Berdasarkan prosedur yang digunakan, maka Ali memiliki variasi yang lebih banyak daripada Saffarzadeh dalam menerjemahkan *huruf wawu*.

Kata kunci: huruf wawu, menerjemahkan, prosedur

ABSTRACT

This research discusses the translation of *harf al-wāw* in surah Maryam verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh. *Harf al-wāw* is an Arabic connector which has some characteristics. Therefore, the writer interests to find out the translation of *harf al-wāw* and its equivalence; and explain the differences and similarities of the translation. To support this research, the writer uses the theory of Arabic word classes, the theory of *harf al-wāw*, the theory of English word classes, theory of connectors by Verspoor and Sauter, theory of procedures by Newmark, and theory of equivalence by Mona Baker. This research uses qualitative method. The results of this research are : first, there are fifty eight data of *harf al-wāw* divided into 35 *harf al-wāw al-‘aṭṭīyyah*, 7 *wāwu al-ḥal*, and 6 *harf al-wāw al-isti’nāfiyyah*, 8 *wāwu al-ḍamīr*, and 2 *wāwu ‘alāmatu al-rafi*. Second, the translators used four procedures to translate the *harf al-wāw*, they are literal, shift, compensation, and paraphrase. However, the percentage of using the procedure by the translators are different. Based on the procedure are used, Ali is more various than Saffarzadeh in translating the *harf al-wāw*.

Key words : harf wawu, translation, procedure

LIST OF TRANSLITERATION

Common Decision of Religious Affairs Ministry and Educational and Cultural Ministry

Number : 158/ 1987 and 0543b/ U/ 1987

A. CONSONANT

No.	Arabic	Name	Latin
1	ا	alif	-
2	ب	ba'	b
3	ت	ta'	t
4	ث	tsa'	ṡ
5	ج	jim	j
6	ح	ha'	ḥ
7	خ	kha'	kh
8	د	dal	d
9	ذ	dzal	ḏ
10	ر	ra'	r
11	ز	zai	z
12	س	sin	s
13	ش	syin	sy
14	ص	shad	ṣ
15	ض	dhad	ḍ
16	ط	tha'	ṭ
17	ظ	za	ẓ
18	ع	'ain	‘
19	غ	ghain	g
20	ف	fa	f
21	ق	qaf	q
22	ك	kaf	k
23	ل	lam	l
24	م	mim	m
25	ن	nun	n
26	و	wawu	w
27	ه	ha	h
28	ء	hamzah	'
29	ي	ya'	y

B. VOCAL

1. Low Vocal

Sign	Name	Latin	Example
َ	<i>Fatḥah</i>	A	قَاتَحَ = qāṭaḥ
ِ	<i>Kasrah</i>	I	إِفْتَحَ = ifṭaḥ
ُ	<i>Dhammah</i>	u	يَفْتَحُ = yafṭaḥu

2. Long Vocal

Sign	Name	Latin	Example
َا	<i>Fatḥah and alif</i>	ā	قَالَ = qāla
َايَ	<i>Fatḥah and ya</i>	ā	رَامَى = ramā
َايِ	<i>Kasrah and ya</i>	ī	قِيلَ = qīla
َاوُ	<i>Dhammah and wāwu</i>	ū	يَقُولُ = yaqūlu

C. DOUBLE CONSONANT

Sign	Name	Example
َ	<i>Syaddah or tasydīd</i>	نَزَلَ = nazzala

D. ARTICLE

Sign	Name	Example
ال	<i>Al-</i>	الْقَلَمُ = al-qalamu مِنَ الْمُرْسَلِينَ = min al-mursalīn

LIST OF ABBREVIATIONS

No.	Abbreviations	Meaning
1.	A	Abdullah Yusuf Ali
2.	T	Tahereh Saffarzadeh
3.	SL	Source Language
4.	TL	Target Language
5.	OALD	Oxford Advanced Learner's Dictionary
6.	CALD3	Cambridge Advanced Learner's Dictionary

TABLE OF CONTENTS

COVER	i
FINAL PROJECT STATEMENT.....	ii
APPROVAL	iii
NOTA DINAS.....	iv
DEDICATION.....	v
MOTTO	vi
ACKNOWLEDGEMENTS.....	vii
ABSTRAK	viii
ABSTRACT.....	ix
LIST OF TRANSLITERATION.....	x
LIST OF ABBREVIATIONS	xii
TABLE OF CONTENTS.....	xiii
CHAPTER I: INTRODUCTION	1
1.1. Background of Study	1
1.2. Research Questions	6

1.3. Objectives of Study	7
1.4. Significances of Study	7
1.5. Literature Review	8
1.6. Theoretical Approach	12
1.7. Method of Research	14
1.8. Paper Organization	16
CHAPTER II: THEORETICAL BACKGROUND.....	17
2.1. Arabic Word Classes.....	16
2.2. English Word Classes	23
2.2.1 Connectors.....	23
2.2.2 Coordinators.....	23
2.2.3 Subordinators	24
2.2.4 Prepositions	25
2.2.5 Table of Connectors	25
2.3 Translation Procedures.....	26
2.3.1 Literal.....	26
2.3.2 Shift.....	27
2.3.3 Compensation	28
2.3.4 Paraphrase	28
2.3.5 Naturalization.....	29

2.3.6	Synonymy	29
2.3.7	Modulation	29
2.4	Theory of Equivalence	30
CHAPTER III: DISCUSSION		32
3.1	<i>Al-wāwal- ‘āṭfiyyah</i>	33
3.1.1	Similar Ways in Translating <i>Al-wāwal- ‘āṭfiyyah</i>	33
3.1.2	Different Ways in Translating <i>Al-wāwal- ‘āṭfiyyah</i>	37
3.2	<i>WāwuAl-ḥal</i>	42
3.2.1	Similar Ways in Translating <i>WāwuAl-ḥal</i>	42
3.2.2	Different Ways in Translating <i>WāwuAl-ḥal</i>	44
3.3	<i>Al-wāw Al-isti’ nāfiyyah</i>	48
3.2.1.	Similar Ways in Translating <i>Al-wāw Al-isti’ nāfiyyah</i>	48
3.2.2.	Different Ways in Translating <i>al-wāw Al-isti’ nāfiyyah</i>	50
3.4	<i>WāwuAl-damir</i>	55
3.5	<i>Wāwu‘Alāmatu Al-raf’i</i>	56
3.6	The Comparison-Contrast of Ali’s and Saffarzadeh’s Ways in Translating The <i>al-wāw</i> in Surah Maryam Verse 1-40.	57
CHAPTER IV: CONCLUSION AND SUGGESTION		59
4.1.	Conclusion	59

4.2. Suggestion	61
REFERENCES	62
APPENDICES	66
CURICULUM VITAE.....	85



CHAPTER I

INTRODUCTION

1.1 Background of Study

In Islam, Al Qur'an is the key of life. Al Qur'an is a real message from Allah SWT to all people who believe in Islam. Al Qur'an gives the rules of life. Allah sends His decree to Muhammad SAW by Jibril in Arabic. Muslims convince that all of words in Al Qur'an are true and never change until the last day.

Al Qur'an is read by all Muslims in the world as a guidance of life. It means Al Qur'an is not only used by the Arabs who use Arabic as their daily language. Muslims who live in different countries and different cultures in the world have many different languages to communicate in the society. Because of that, Al Qur'an as a manual book for all muslims in the world should be translated to other languages. The translation of Holy Qur'an which use the appropriate language in the society will give more understanding for muslims who do not use Arabic as their daily language.

In Islamic perspective, Muslims believe that Al Qur'an is written in Arabic to give understanding for Muslim as written in surah Yusuf verse 2 :

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

/Innā anzalnāhu qurānān ‘arabiyyān lla’allakum ta’qilūna/

‘We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom’

(Ali, 2011 : 508).

According to the verse above, Al Qur'an is sent in Arabic to make the Arab people at the time easy in learning the messages from Allah. However, nowadays Muslims are not only Arabs. They have different languages in this world, so Al Qur'an is translated to many languages, one of which is English. English is one of the most international languages used in the world. The translation from Arabic to English may produce different meaning or interpretation. It depends on how the translator translates the SL into TL.

Holy Qur'an is necessary to be studied and learned. People not learning Arabic can use the translation as one of the ways. However, translation still convey problems. This also shows in understanding the meaning of function words in Arabic whose means sometimes are many. It opens possibilities of any misunderstanding translation by translators.

Comparing product of translators will be interested to find the equivalence of the translation of *harf al-wāw* in surah Maryam verse 1-40. The translators have different ways to translate the *harf al-wāw*, it is seen in the example below (surah Maryam verse 4)

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤٠﴾

*/Qāla rabbi innī wahana al-‘azmu minnī wasyta’ala al-rra’su syaibān wa lam
akun bidu’āika rabbi syaqiyyān/*

A: Praying : “O my Lord! Infirm indeed are my bones, **and** the hair of my head doth glisten with grey: **But** never am I unblest, O my Lord, in my prayer to Thee! (Ali, 2011: 672)

T : He prayed saying: “O, my Creator& Nurturer! (due to old age) my Bones are feebled **and** the hair of my head does shine with hoary, **and** I have never been unblessed in my invocations to You (Saffarzadeh, 2007 : 534).

There are similarities and differences of translation *harf al-wāw* above. Abdullah Yusuf Ali and Tahereh Saffarzadeh in the first sentence have the same way to translate the *harf al-wāw* into “and”. On the other hand, they have different ways to translate *harf al-wāw* in the second sentence. Abdullah Yusuf Ali translates *harf al-wāw* into ‘but’. In contrast, Tahereh Saffarzadeh translates *harf al-wāw* into ‘and’. The translators produce different translations using similar and different procedure which may depend on their background.

The first translator is Abdullah Yusuf Ali. He was born in Surat, Gujarat in British India on 14 April 1872. His father’s name was Dawoodi Bohra. Abdullah Yusuf Ali was an Indian Islamic scholar who translated Al Qur’an into English. The best work of Abdullah Yusuf Ali is *The Holy Qur’an : Text, Translation and Commentary*. The Qur’an translation is known widely

in the world. He memorized Al Qur'an since he was a child, he received religious education and he could recite the entire Qur'an from memory. Besides that, he had good ability to speak both Arabic and English. He studied English literature and studied at several European universities. He concentrated his study on the Qur'anic commentaries of Islamic history. (<http://www.qurantranslations.org/english/index.html>).

The second translator is Tahereh Saffarzadeh. She was born in Seerjan (Kerman province) on 25 October 1936. Her family background was mysticism. She was an Iranian poet, writer, researcher, and translator. She studied in Kerman at the primary high school. Then, she studied English language and literature in England and then she continued to study at Iowa University in the United States. She worked as a technical translator in a National Petroleum Company (<http://old.ido.ir/en/en-a.aspx?a=1390082207>).

Both of the translators above have good ability in translating Al Qur'an. Their difference of sex, background of family, and educational backgrounds may affect the different interpretation or different style in their translation.

Surah Maryam is the nineteenth surah in the Holy Qur'an. This is a Makiya surah consisting of 98 verses. The writer is interested to analyze the translation of QS Maryam because of some reasons. First, this surah tells about a woman who is famous in Islam, Maryam. She was a good woman who always prayed to Allah and never had a bad attitude in her life. But, suddenly she had a baby without a father. All people around her mocked and ordered her

to leave the town. She was very sad, but she believed that Allah would help her. Allah sent his mercy to help Maryam and the baby. Her baby was called Isa. He was the twenty fourth prophet in islam. He had some miracles from Allah as the evidences to the people that he was a prophet. One of the miracles is he could speak to other people when he was a baby. Second, this surah is a good source to analyze the translation of *harf al-wāw*. There are many *harf al-wāw* which have different translations in this surah. Third, the writer is interested to find the differences and similarities of the translation of *harf al-wāw* in this surah by the two translators whether it will produce the different meaning of the authentic meaning from the SL in the TL. The comparison will give more insights on various ways the *harf al-wāw* can be translated.

Based on the reasons, the writer analyzes the *harf al-wāw* in surah Maryam only in verse 1- 40 that tells about one theme, the story of Maryam and her baby. The writer finds three kinds of *harf al-wāw* in this part of surah, which can be considered as problematic and interesting things to be discussed in terms of their translation by both translators.

Besides that, the writer aims to explore the translation equivalence of *harf al-wāw* in surah Maryam verse 1-40 because the differences of translating the word become a unique case to be researched. The *harf al-wāw* is a simple Arabic connector whose famous meaning is “and”, but Abdullah Yusuf Ali and Tahereh Saffarzadeh translated the *harf al-wāw* not only into the common

translation “*and*” but also into another word such as *and, nor, as well as, so, but, etc.*

The writer is interested to analyze *harf al-wāw* because it is a simple connector which is conventionalized but the translators usually translate connectors into different words in the target language (Kamal, 2014:3). In this research, the writer finds how the translators translate *harf al-wāw* into English. The writer is interested to find the similarities and differences of the translation of *harf al-wāw* in surah Maryam by Abdullah Yusuf Ali and Tahereh Saffarzadeh and explore more possibilities in translating this *harf*.

In conclusion, this qualitative research explores the translation of *harf al-wāw* in surah Maryam verse 1-40 translated by two famous translators, Abdullah Yusuf Ali and Tahereh Saffarzadeh. The writer compares both of the translators’s work because they have good ability in translating Al Qur’an. The differences of family and educational background of the translators may produce different language choices to translate SL into TL. Their ways in translating the *harf al-wāw* can be new insights for translators in general.

1.2 Research Questions

Based on background of study, the writer has two questions.

1. How are *harf al-wāw* in surah Maryam verse 1-40 translated by Abdullah Yusuf Ali and Tahereh Saffarzadeh?

2. How are the translations of *harf al-wāw* in surah Maryam verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh different and similar?

1.3 Objectives of Study

This research has some objectives :

1. It is to describe the translation of *harf al-wāw* in surah Maryam verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh and explain their equivalence of the translation.
2. It is to explain the differences and similarities of the translation of *harf al-wāw* in surah Maryam verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh.

1.4 Significances of Study

Theoretically, this research will develop the general knowledge of the criticism of connector translation.

Practically, this research can be useful for the other researches, the general readers, the translators. First, the other researchers may use this research for their reference if they will make a research with similar theme. Second, for the general readers, this research may give advantage if they need more information about the Arabic connector which has more than one meaning in the Holy Qur'an. Third, for the translators, this research also can be

used as a reference of variability of strategies to use in translating the *harf al-wāw*.

1.5 Literature Review

After looking for the same research about translation of Arabic connectors, the writer finds three graduating papers which have similarities to support this paper.

The first paper is a graduating paper entitled “English Translations of *Harf Min* in Surah Yasin : A Comparative Study of Muhammad Marmaduke Pickthall’s and Abdullah Yusuf Ali’s Translation” written by Lisda Farikhatunnisak, a Literature student of English Department Sunan Kalijaga University (2013). The SL in this research is Arabic, and the TL is English. In this reseach, Farikhatunnisak compares and contrasts the English translation of *harf min* in surah Yasin between Muhammad Marmaduke Pickthall’s and Abdullah Yusuf Ali’s. She discusses the differences and similarities of them. There are two problem statements in this research, they are : 1. How is *harf min* in *surah Yasin* translated into English by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali? 2. What are the similarities and differences of *harf min* translation in surah Yasin by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali? The theories used are the theory of procedures of translation by Newmark, the *harf min* by Al-Galayainy, the word classes by Marjolijn Verspoor and Kim Sauter, the type of Qur’anic translation.

Farikhatunnisak uses a qualitative method in her research. She gets the data from internet and library. The result of this research are *harf min* in surah Yasin divided into seven different meanings. First, *harf min* means *ibtida'* (source), it contains four kinds : *ibtida' al-gayah al-makaniyah* (spatial source) translated into *from* using a literal procedure, *ibtida' al-gayah al-zamaniyah* (temporal source) translated using reduction procedure, *ibtida' al-gayah al-asykhas* (personal source) translated into *by, at, from* using a literal procedure, *ibtida' al-gayah al-syai'* (material source) translated into *from* using a literal procedure. Second, *harf min* means *tab'id* (partiality) translated into *one of, of, among, from among, some, some of*, and untranslated, so the translators uses literal, reduction, and unit shift procedure. Third, *harf min* means *bayan* (explanation of the types of something) translated into *with, of, from* and untranslated using literal and reduction procedure. Fourth, *harf min* means *ta'kid* is not translated using reduction procedure. Fifth, *harf min* which means *zarfiyyah* (spatial and temporal position) is not translated using reduction procedure. Sixth, *harf min* means *mujawazah* (exceedance) is translated into *from* and *of* using a literal procedure. Seventh, *harf min* which means *isti'ananah* is translated into *with* and *from* using a literal procedure. Beside that, she concludes that both of the translators had different ways to translate *harf min* in surah Yasin. The translation of Yusuf Ali's is more specific than Pickthall's, but Yusuf Ali's translation is also more poetic than Pickthall's.

The second paper is an article entitled “ The Function of *and* and *wa* in English and Arabic Written Discourse” written by Shehdeh Fareh from

University of Jordan(1998). The aim of this paper are to compared and contrasted the functions of *and* and *wa* in English and Arabic written discourse. Based on the reason above, there are three questions in this paper : 1. What roles do *and* and *wa* play in creating cohesive discourse in both English and arabic? 2. What are the similarities and differences between the functions that each of these connective may signal? 3. What implications to the process of translating may be obtained from this comparison and contrast? The theories used are the theory of semantic relations, the major fuctions of *and* by Quirk et al, the functions of *wa* by Arab grammarians and rhetoricians by Ansari, Abdel-Hameed, and Zajjaji. Fareh uses a qualitative method in her research. The result in this paper are there are similarities and differences of the function of *and* and *wa* in English and Arabic written discourse. In several conditions, they can change each other but in the other case they can not used. The English connector *and* can be used in the consequence and explanation but *wa* can not use in that case. On the other hand, *wa* can be used in the case of manner, oath, adverbial (by, along), option, redudance, praise/ admiration, threat/ underestimation, but *and* can not used in them. Both of *and* and *wa* can be used in the case of sequence, contrast, simultaneity, concession, condition, addition, comment, and resumption.

The third prior research is a graduation paper by Muhammad Fatahillah a student of North Sumatera University (2011). His paper entitled “Analysis of *harf al-wāw Al- ‘Amilah* in the Qur’an juz 30.” The problem statements are : 1. What kinds of *harf al- wāw al- ‘amilah* are found in the Qur’an juz 30? 2.

What function and position of *harf al- wāw al- ‘amilah* are there in the Qur’an juz 30? 3. What are the correlation and meaning of the word before and after *harf al- wāw al- ‘amilah* in the Qur’an juz 30?

The theories used by the researcher are theory of *harf al-wāw* by Syeikh Mustafa Al-Ghulayaini in his book *Jami’ud ad Durusi al Arabiyyah*, the theory of *harf al- wāw* by al-Hadal in his book *Kawakib ad-Duriyah* and the theory of Ni’mah in her book *Mulakhas Qawaid al-Arabiyah*, and the other supporting references from other books. The method used is descriptive analysis method. Based on the finding and discussion, the researcher concludes that there are 178 *harf al- wāw al- ‘amilah* in Al Qur’an juz 30. It consists of 11 *harf al-wāw qosam* found in the 10 surah, and 167 *harf al- wāw al- ‘āṭfiyyah* found in the 36 surah. According to its function, *harf al-wāw al- ‘āṭfiyyah* relates between *isim* and *isim* (noun and noun), *fi’il* and *fi’il* (verb and verb), *sibhul jumlah* and *sibhul jumlah* (clause and clause), *jumlah* and *jumlah* (sentence and sentence).

The three prior studies above discuss about translation of connectors. The similarities and the differences with the writer’s research are the first research is *harf min* in surah Yasin and this research is *harf al-wāw* in surah Maryam. Although the subject are different, the writer uses the same theory about translation procedures. Second, the research has same subject about English connector *and* and Arabic connector *wa*, but the researcher compared them in the written discourse and this research compared and contrasted *and* and *harf al-wāw* in surah Maryam verse 1-40. The third research has the same

object about *harf al-wāw*, but it is of juz 30 and this research uses surah Maryam as the data source.

1.6 Theoretical Approach

In this research, the writer uses the theory of *harf al-wāw* by Al Khotib, the theory of translation procedures by Newmark, the theory of word classess by Verspoor, and the theory of equivalence by Mona Baker.

First is the theory of *harf al-wāw* by Al Khotib in his book *Al Mu'jam Al Mufashol fil I'rab*. This theory is used to classify the kinds of *harf al-wāw* in surah Maryam verse 1-40. Al Khotib divides *harf al-wāw* into ten classifications. They are *al-wāw al-‘āṭfiyyah* which functions as a connector, *al-wāw al-isti'nāfiyyah* which has no meaning but as a sign to begin a new sentence with different theme; *wāwu al-ḥal* which is used to tell the condition of something; *wāwu al-ma'iyyah* which is used to tell the two events that happen in the same time; *wāwu rubba* which is usually used to change harokah in Arabic into kasroh and its functions like an indefinite pronouns meanings *some*; *wāwu al-qasam* which means oath or appointment and it can be used to change the harokah into kasroh, *al-wāw ziyadah* which is an addition in the word; *al-wāw al-i'tirādiyyah* which functions as an appositive; *wāwu al-ḍamīr* which functions as the sign of subject; *wāwu al-rafi* which is used to replace a case marker of nominative case (Al-Khatib : 468-472).

Second, the theory of translational procedures by Newmark which is used to analyze what procedures used by the translators to translate the *harf al-*

wāw into English. In his book *A Textbook of Translation*, Newmark classifies procedures to some categories. They are transference, naturalisation, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through-translation, shift or transposition, modulation, recognised translation, translation label, compensation, componential analysis, reduction and expansion, paraphrase, couplets, notes, additions, and glosses (1988: 81-91).

Third, theory of English word classes by Verspoor and Sauter is used to classify the functions of the words. The *harf al-wāw* in the SL is translated into English as a connector. Verspoor and Sauter divides connectors into some classifications. They are coordinators, subordinators, prepositions, conjunctive adverbs (2000: 101-117).

Fourth, the theory of equivalence by Mona Baker is used to find the equivalency of the translation of *harf al-wāw* in the TL. Baker divided equivalence into five classifications: Equivalence at word level, Equivalence above word level, Grammatical equivalence, Textual equivalence, Pragmatic equivalence (Baker, 2001: vii-viii).

According to the theories above, the writer compares and contrasts the translation of *harf al-wāw* in surah Maryam verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh from Arabic as the Source Language into English as the Target Language.

1.7 Method of Research

1.7.1 Type of Research

The writer uses a qualitative method in this research. “Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures ; collecting data in the participants setting , analyzing the data inductively, building from particulars to general themes, and making interpretations of the meaning of the data. The final written report has a flexible writing structure” (Creswell, 2009: 232).

It is a case study illustrating how translators usually translate the *harf al-wāw* in the surah. The translation are only cases of the *harf al- wāw* translation. “Cases studies are a qualitative strategy in which the researcher explores in depth a program, event, activity, process, or one or more individuals.” (Creswell, 2009: 227).

1.7.2 Data Sources

The writer uses main data and supporting data in this research. The main data are the sentences containing the *harf al-wāw* in Qur'an surah Maryam verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh. Therefore, the sources are Qur'an and the translation book. The writer finds supporting data from books, in the form of Tafsir of the sentence in *Tafsir Ibnu Katsir* summarized by Syaikh Shafiurrahman Al-Mubarakfury and the classification of *harf al-wāw* based on *Al-I'rābu Al-Mufaṣṣal Likitābillah Al-*

Murattal by Bahjat ‘Abdu Al-Wāḥid Ṣālih and *I’rābu Al-Qur’ani Al-Karimi Wa Bayānuh* by Muḥyi Al-dini Al-dirīš i. The SL in this research is Arabic, and the TL is English.

1.7.3 Data Collection Technique

The writer does the documentation technique to collect the data. The data in this research is taken from library and internet. Both of the SL and TL of surah Maryam verse 1-40 are read intensively. The SL is Arabic version in the Holy Qur’an, and the TL are the translation of surah Maryam verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh. Then, the writer finds and circles the *harf al-wāw* in SL and TL. After that, the writer makes a table to write the number of verses, the translation of *harf al-wāw* by Abdullah Yusuf Ali and Tahereh Saffarzadeh. After that, the writer collects the sentences with *harf al-wāw* and the translations.

1.7.4 Data Analysis Technique

The writer analyzes the data by objective approach. First, the data are classified based on the types of the *harf al-wāw* in each data. Second, they are classified based on the dictions and procedure used by the translators. Third, the translation of *harf al-wāw* in QS Maryam verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh are compared and contrasted. Fourth, the translation of *harf al-wāw* by both are determined whether they use the different or similar meaning. Last, when the analysis is completed, the conclusion are drawn.

1.8 Paper Organization

This research consist of four chapters. The first chapter is an introduction. The writer gives information about background of study, research questions, objectives of study, significances of study, literature review, theoretical approach, method of research, and paper organization. In the second chapter, the writer explains and discusses the theories that relevant to the analysis. In the third chapter, the writer discusses the findings and discussion of the analysis. In the fourth chapter, the writer gives the conclusion and suggestion of this research.

CHAPTER IV

CONCLUSION

4.1 Conclusion

According to the discussion in the previous chapter, the writer draws two general conclusion in this chapter. First, based on the data the writer found fifty eight *harf al-wāw* which consist of five different kinds of *harf al-wāw*. Second, there are similarities and differences ways in translating the *harf al-wāw* by the translators.

The *harf al-wāw al-‘āṭfiyyah* appears thirty five times in surah Maryam verse 1-40. There are 22 data translated in the similar ways and 13 data are translated in the different ways by the translators. Ali and Saffarzadeh translate the *harf al-wāw al-‘āṭfiyyah* in the similar ways into *and* and *nor*. The procedures used by the translators are literal and compensation procedure. Besides, the translators translate the *harf al-wāw al-‘āṭfiyyah* in the different ways. Abdullah Yusuf Ali translates the *harf al-wāw* into *but*, *a comma*, and make a new sentence. Tahereh Saffarzadeh translates it into the *harf al-wāw as well as*, and *furthermore*

The *harf wāwu al-ḥal* appears eight times in surah Maryam verse 1-40. Ali and Saffarzadeh translate the *harf al-wāw* in the similar ways and procedure in three cases. First, the translators translate it into *when* using literal procedure two times. Second, the *harf al-wāw* translated into *and* using shift procedure.

Furthermore, the translators translate the *harf al-wāw al-ḥal* differently in four cases. Firstly, Ali translates the *harf al-wāw* into *colon(:)*. In contrast, Saffarzadeh translates it into *and*. The procedure used by the translators is shift procedure. Secondly, Ali translates it into *seeing that*, the procedure used is shift procedure. In the other hand, Saffarzadeh translates into *when* using shift procedure. Thirdly, Ali translates the *harf al-wāw* into *when* whereas Saffarzadeh translates into *while*. The procedure used is literal procedure. Fourthly, Ali translates the *harf al-wāw* into *for* using literal translation. On the other hand, Saffarzadeh translates it into *since* using class shift procedure.

The third *harf al-wāw* in surah maryam verse 1-40 is *al-wāw al-isti'nāfiyyah*. There are 6 *harf al-wāw al-isti'nāfiyyah* that appear in the data above. Ali and Saffarzadeh translate the *harf al-wāw* in the similar ways and procedure. They translate it into *and* using shift procedure two times. Besides that, the translators translate the *harf al-wāw* differently. Ali translates the *harf al-wāw* into *nothing, so, and but*. On the other hand, Saffarzadeh translates into *and*, and make a new sentence. The procedure used by the translators are different. Ali uses the literal procedure and class shift procedure, whereas Saffarzadeh uses class shift procedure and paraphrase.

The fourth *harf al-wāw* in surah maryam verse 1-40 is *wāwu al-ḍamīr*. There are 8 *wāwu al-ḍamīr* that appear in the data above. The translators translate the *wāwu al-ḍamīr* into *they and them* using literal procedure.

The fifth *harf al-wāw* in surah maryam verse 1-40 is *wāwu ‘alāmatu al-raf’i*. There are two data of *wāwu ‘alāmatu al-raf’i* that appear in the data above. The translators did not translate the *harf al-wāw* into anything in the TL. It is because the *harf al-wāw* only has grammatical meaning in Arabic as a nominative case marker.

In conclusion, the percentage of the procedures used by the translators are: Ali uses the literal 63,79%, shift 32,75%, compensation 1,72 %, and paraphrase 3,44 %. Meanwhile, Saffarzadeh uses literal 75,86 %, shift 22,41 %, compensation 1,72 %, and paraphrase 1,72 %. However, the translators translate the *harf al-wāw* in the similar and different ways and procedures. Based on the discussion, Abdullah Yusuf Ali has more various technique than Tahereh Saffarzadeh. In short, Saffarzadeh is more monotonous in translating in the *harf al-wāw*.

4.2 Suggestion

The translation of *harf al-wāw* in surah Maryam verse 1-40 is the object that analyzed in this research. However, this research is not perfect because only some of *harf al-wāw* in the data. The other researcher can do other reseach on Arabic connector. The research can be more specific to find the translation of particular Arabic connector. The source also can be taken from the other surahs in the Qur'an or other source of Arabic books.

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APPENDICES





1. *Al-wāw Al-‘aṭfiyyah*Similar Translation of *Al-wāw Al-‘aṭfiyyah*

No.	SL	TL	PROCEDURE
1.	<p>قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٦٠﴾</p> <p><i>/Qāla rabbi innī wahana al-‘azmu minnī wasyta’ala al-rra’su syaibān wa lam akun bidu’āika rabbi syaqiyyān/</i></p>	<p>A : Praying : “O my Lord! Infirm indeed are my bones, and the hair of my head Doth glisten with grey: But never am I unblest, O my Lord, in my prayer to thee!</p>	Literal Translation
		<p>T : He prayed saying: “ O, my Creator& Nurturer! (due to old age) my Bones are feebled and the hair of my head does shine with hoary, and I have never been unblest in my invocations to You.</p>	Literal Translation
2.	<p>يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦١﴾</p> <p><i>/yariṣ unī wa yariṣ u min ‘ālī ya’qūba waj’alhu rabbi raḍiyyān/</i></p>	<p>A: “(One that) will (truly) inherit me, and inherit the posterity of Jacob; and make him, O my Lord! One with whom Thou art well-pleased!”</p>	Literal Translation
		<p>T: An heir who shall be my inheritor as well as the inheritor of the family of Yaqub; and O, my Creator& Nurturer! Decide that he should be the one whom You will be well pleased with.</p>	Literal Translation

3.	<p>فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾</p> <p><i>/fa kharaja ‘alā qawmihī mina al-miḥrābi fa awḥā ilaihim an sabbiḥu bukratan wa ‘asyiyyān/</i></p>	A: So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah’s praises in the morning and in the evening.	Literal Translation
		T : So Zakariya came out from the sanctuary; and he told his people by signs that they should celebrate Allah’s attributes in the morning and in the evening.	Literal Translation
4.	<p>وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٢﴾</p> <p><i>/wa ḥanānān min lladunnā wa zakātan wa kāna taqiyyān/</i></p>	A: And pity (for all creatures) as from us, and purity: He was devout.	Literal Translation
		T: And also granted him Compassion and Purity from our Presence and he was a real pious.	Literal Translation
5.	<p>وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾</p> <p><i>/wa ḥanānān min lladunnā wa zakātan wa kāna taqiyyān/</i></p>	A: And pity (for all creatures) as from us, and purity: He was devout.	Literal Translation
		T: And also granted him Compassion and Purity from our Presence and he was a real pious.	Literal Translation
6.	<p>وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾</p> <p><i>/wa barrān biwālidaihi wa lam yakun jabbāran ‘aṣiyyān/</i></p>	A: And kind to his parents, and he was not overbearing or rebellious.	Literal Translation
		T: And he was kind and dutiful to his parents, and he was neither arrogant nor rebellious.	Literal Translation

7.	<p>وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾</p> <p><i>/wa barrān biwālidaihi wa lam yakun jabbāran ‘aṣiyyān/</i></p>	A: And kind to his parents, and he was not overbearing or rebellious.	Literal Translation
		T: And he was kind and dutiful to his parents, and he was neither arrogant nor rebellious.	Literal Translation
8.	<p>وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾</p> <p><i>/wa salāmun ‘alaihi yawma wulida wa yawma yamūtu wa yawma yub’as u ḥayyān/</i></p>	A: So peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!	Literal Translation
		T: And it was stated : Salutation on him, The day he was born, and the day he dies, and the day he will be raised up to life!	Literal Translation
9.	<p>قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾</p> <p><i>/Qalat annā yakūnu lī gulāmun wa lam yamsasnī basyarun wa lam aku bagiyyān/</i></p>	A: She said: “ How shall I have son, seeing that no man has touched me, and I am not unchaste?	Literal Translation
		T: Maryam said: “How can I have a son when no man has ever touched me; and I have never been an unchaste woman?”	Literal Translation
10.	<p>قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ ۚ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾</p> <p><i>/Qala kaḏaliki qāla rabbuki huwa ‘alayya hayyinun wa linaj’alahū ‘āyatan llinnāsi wa raḥmatan mminnā wa kāna amrān mmaqḍiyyān/</i></p>	A: He said: “So (it will be) : Thy Lord saith, ‘That is easy for me : and we wish to appoint him as a sign unto men and a Mercy from us; It is a matter (so) decreed.	Literal Translation
		T: The spirit said: “It will be so. Your	Literal Translation

		Creator&Nurturer states: “That is easy for me and we will appoint him a sign for mankind as well as a sign of our grace; this divine decision is a matter already ordained.	
11.	<p>فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٦١﴾</p> <p>/Fakulī wasyrabī wa qarrī ‘ainān fainnamā tarayinna mina al-basyari aḥadān faqulī innī naẓartu lirraḥmāni ṣawmān falan ukallima al-yawma insiyyān/</p>	<p>A: “So eat and drink and cool (thine eye). And if thou dost see any man, say, ‘I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being.”</p> <p>T: So eat of the fresh date and drink from the stream and be happy. Then if you see some people around her say: “I have vowed to Ar-Rahman a silence fast and today I will not speak to anyone.”</p>	<p>Literal Translation</p> <p>Literal Translation</p>
12.	<p>فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٦٢﴾</p> <p>/Fakulī wasyrabī wa qarrī ‘ainān fainnamā tarayinna mina al-basyari aḥadān faqulī innī naẓartu lirraḥmāni ṣawmān falan ukallima al-yawma insiyyān/</p>	<p>A: “So eat and drink and cool (thine eye). And if thou dost see any man, say, ‘I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being.”</p> <p>T: So eat of the fresh date and drink from the stream and be happy. Then if you see some people around her say: “I have vowed to Ar-Rahman a silence fast and today I will not speak to anyone.”</p>	<p>Literal Translation</p> <p>Literal Translation</p>

13.	<p>يَأْخُذَتِ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوَاءً وَمَا كَانَتْ أُمُّكَ بَغِيًّا</p> <p style="text-align: center;"></p> <p>/ya`ukhta hārūna mā kāna abūkimra a sawin wa mākanat ummuki bagiyyān/</p>	A: “O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!”	Compensation
		T: “O, sister of Harun! Your father was not a corrupt man nor your mother an unchaste woman, how come you did this?”	Compensation
14.	<p>قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا</p> <p style="text-align: center;"></p> <p>/Qalā innī ‘abdullahi ‘atāniya al-kitāba wa ja’alanī nabiyyān/</p>	A: He said: “ I am indeed a servant of Allah: He hath given me revelation and me a prophet.	Literal Translation
		T: Issa from the cradle said : “Verily, I am the obedient worshipper of Allah, He has given me the scripture and he has appointed me a messenger.	Literal Translation
15.	<p>وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ</p> <p style="text-align: center;"> مَا دُمْتُ حَيًّا</p> <p>/wa ja’alanī mubārakān aina mā kuntu wa awṣānī bi al-ṣalāti wa al-zzakāti mā dumtu ḥayyān/</p>	A: “ And He hath made me blessed wheresoever I be, and hath enjoined on me prayer and zakat as long as I live.	Literal Translation
		T: And he had made me a blessed being wheresoever I may be; and He has enjoined on me prayer and paying alms as long as I live.	Literal Translation
16.	<p>وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ</p> <p style="text-align: center;"> مَا دُمْتُ حَيًّا</p> <p>/wa ja’alanī mubārakān aina mā kuntu wa awṣānī bi al-ṣalāti</p>	A: “And He hath made me blessed wheresoever I be, and hath enjoined on me prayer and zakat as long as I live.	Literal Translation
		T: And he had made me a blessed being	Literal Translation

	<i>wa al-zzakāti mā dumtu ḥayyān/</i>	wheresoever I may be; and He has enjoined on me prayer and paying alms as long as I live.	
17.	<p>وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿١٧﴾</p> <p><i>/wa ja'alanī mubārakān aina mā kuntu wa awṣānī bi al-ṣalāti wa al-zzakāti mā dumtu ḥayyān/</i></p>	<p>A: “And He hath made me blessed wheresoever I be, and hath enjoined on me prayer and zakat as long as I live.</p> <p>T: And he had made me a blessed being wheresoever I may be; and He has enjoined on me prayer and paying alms as long as I live.</p>	<p>Literal Translation</p> <p>Literal Translation</p>
18.	<p>وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿١٨﴾</p> <p><i>/wa barrān biwālidatī wa lam yaj'alnī jabbāran syaqiyyān/</i></p>	<p>A: “(He hath made me) kind to my mother, and not overbearing or unblest.</p> <p>T: And He has enjoined on me to be dutiful and kind to my mother; and He has not made me a ruthless compeller.</p>	<p>Literal Translation</p> <p>Literal Translation</p>
19.	<p>وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿١٩﴾</p> <p><i>/wa al-salāmu 'alayya yawma wulidtu wa yawma amūtu wa yawma ub'aṣ u ḥayyān/</i></p>	<p>A: “So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)”!</p> <p>T: And salutation on me, the day I was born, and the day I die and the day I shall be raised up alive.</p>	<p>Literal Translation</p> <p>Literal Translation</p>
20.	<p>وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢٠﴾</p> <p><i>/Wa innallaha rabbī wa rabbukum fa'budūhu hāzā ṣirāṭun mmustaqīmun/</i></p>	<p>A: Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a way that is straight.</p> <p>T: Also Jesus confirmed “Verily, Allah is my</p>	<p>Literal Translation</p> <p>Literal Translation</p>

		Creator and your Creator, so worship Him; and this worshipping Him alone is the straight path.”	
21.	<p>أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ</p> <p><i>/Asmi’ bihim wa abṣir yawma ya’tūnanā lākini al-ẓālimūna al-yawma fī ḍalālin mmubīnin/</i></p>	<p>A: How plainly will they see and hear, the day that they will appear before Us! But the unjust to-day are in error manifest!</p> <p>T: How clearly they will hear and see these disbelievers on the day when they come to us, but today they are in a deep error.</p>	<p>Literal Translation</p> <p>Literal Translation</p>
22.	<p>إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ</p> <p><i>/Innā naḥnu narīṣ u al-arḍu wa man ‘alaihā wa ilainā yurja’ūna/</i></p>	<p>A: It is We who will inherit the earth, and all beings thereon: to Us will they all be returned.</p> <p>T: Verily, (after that) We will inherit the earth and whatever is thereon; and to us they all shall be returned.</p>	<p>Literal Translation</p> <p>Literal Translation</p>




Different Translation of *Al-wāw Al-‘aṭfiyyah*

No.	SL	TL	PROCEDURE
23.	<p>قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ</p>	<p>A : Praying : “O my Lord! Infirm indeed are my bones, and the hair of my head Doth glisten with grey: But never am I unblest, O my Lord, in my</p>	Shift

	<p>أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾</p> <p><i>/Qāla rabbi innī wahana al-‘aẓmu minnī wasyta’ala al-rra’su syaibān wa lam akun bidu’āika rabbi syaqiyyān/</i></p>	<p>prayer to thee!</p> <p>T : He prayed saying: “ O, my Creator& Nurturer! (due to old age) my Bones are feeble and the hair of my head does shine with hoary, and I have never been unblessed in my invocations to You.</p>	Literal Translation
24.	<p>وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾</p> <p><i>/wa innī khiftu al-mawāliya min warāī wa kānatim raatī ‘āqirān fahab lī minlladunka waliyyān/</i></p>	<p>A: Now I fear (what) my relatives and colleagues (will do) after me : But my wife is barren : so give me an heir as from Thyself.</p> <p>T: and indeed I feel worry about my relatives after me since they are unable to carry out the divine services entrusted to me furthermore my wife is Barren, so bestow me from your presence an heir.</p>	Shift Literal Translation
25.	<p>وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾</p> <p><i>/wa innī khiftu al-mawāliya min warāī wa kānatim raatī ‘āqirān fahab lī minlladunka waliyyān/</i></p>	<p>A: Now I fear (what) my relatives and colleagues (will do) after me : But my wife is barren : so give me an heir as from Thyself.</p> <p>T: and indeed I feel worry about my relatives after me since they are unable to carry out the divine services entrusted to me furthermore my wife is Barren, so bestow me from your presence an heir.</p>	Shift Shift
26.	<p>يَرِثُنِي وَيَرِثُ مِنْ عَالِ يَعْقُوبَ ۖ وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾</p>	<p>A: “(One that) will (truly) inherit me, and inherit the posterity of Jacob; and make him, O my Lord!</p>	Literal Translation

	<i>/yariṣ unī wa yariṣ u min 'ālī ya'qūba waj'alhu rabbi raḍiyyān/</i>	One with whom Thou art well-pleased!"	
		T: An heir who shall be my inheritor as well as the inheritor of the family of Yaqub; and O, my Creator& Nurturer! Decide that he should be the one whom You will be well pleased with.	Shift
27.	وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٢﴾ <i>/wa ḥanānān min lladunnā wa zakātan wa kāna taqiyyān/</i>	A: And pity (for all creatures) as from us, and purity; He was devout.	Shift
		T: And also granted him Compassion and Purity from our Presence and he was a real pious.	Literal Translation
28.	وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٣﴾ <i>/wa salāmun 'alaihi yawma wulida wa yawma yamūtu wa yawma yub'aṣ u ḥayyān/</i>	A: So peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!	Shift
		T: And it was stated : Salutation on him, The day he was born, and the day he dies, and the day he will be raised up to life!	Literal Translation
29.	قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿١٤﴾ <i>/Qala kaḏaliki qāla rabbuki huwa 'alayya ḥayyinun wa linaj'alahū 'āyatan llinnāsi wa raḥmatan mminnā wa kāna amrān mmaqdiyyān/</i>	A: He said: "So (it will be) : Thy Lord saith, 'That is easy for me : and we wish to appoint him as a sign unto men and a Mercy from us; It is a matter (so) decreed.	Literal Translation
		T: The spirit said: "It will be so. Your	Shift

		Creator&Nurturer states: “That is easy for me and we will appoint him a sign for mankind as well as a sign of our grace; this divine decision is a matter already ordained.	
30.	<p>فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مِّنْهَا ﴿٢٢﴾</p> <p><i>/fa 'ajā'ahā al-makhāḍu ilā jiz 'i al-nnakhlati qālat yālaitani mittu qabla haẓā wa kuntu nasyān mmansiyyān/</i></p>	<p>A: And the pains of childbirth drove her to the trunk of a palm-tree: she cried (in her anguish): “Ah! Would that I had died before this! would that I had been a thing forgotten.</p> <p>T: And the pains of childbirth drove her to the trunk of a palm-tree in order to lean against it while sayinh: “If only I had died before this and had been forgotten.”</p>	<p>Paraphrase</p> <p>Literal Translation</p>
31.	<p>وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٢٣﴾</p> <p><i>/wa barrān biwālidatī wa lam yaj'alnī jabbāran syaqiyyān/</i></p>	<p>A: “(He hath made me) kind to my mother, and not overbearing or unblest.</p> <p>T: And He has enjoined on me to be dutiful and kind to my mother; and He has not made me a ruthless compeller.</p>	<p>Paraphrase</p> <p>Literal Translation</p>
32.	<p>وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٢٤﴾</p> <p><i>/wa al-salāmu 'alayya yawma wulidtu wa yawma amūtu wa yawma ub'aṣ u ḥayyān/</i></p>	<p>A: “So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)”!</p> <p>T: And salutation on me, the day I was born, and</p>	<p>Shift</p> <p>Literal Translation</p>

		the day I die and the day I shall be raised up alive.	
33.	 <p>وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا</p> <p>/wa al-salāmu ‘alayya yawma wulidtu wa yawma amūtu wa yawma ub’as u ḥayyān/</p>	<p>A: “So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)”!</p> <p>T: And salutation on me, the day I was born, and the day I die and the day I shall be raised up alive.</p>	<p>Shift</p> <p>Literal Translation</p>
34.	<p>وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ</p>  <p>/wa anzirhum yawma al-ḥasrati iżquḍiya al-amru wa hum fī gaflatin wa hum lā yu'minūna/</p>	<p>A: But warn them of the Day of Distress , when the matter will be determined: for (behold) they are negligent and they do not believe!</p> <p>T: And warn them O, Messenger of the day of regret when the command will be fulfilled; since they are in utter heedlessness and disbelief.</p>	<p>Shift</p> <p>Literal Translation</p>
35.	 <p>إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ</p> <p>/Innā naḥnu nariṣ u al-arḍu wa man ‘alaihā wa ilainā yurja’ūna/</p>	<p>A: It is We who will inherit the earth, and all beings thereon; to Us will they all be returned.</p> <p>T: Verily, (after that) We will inherit the earth and whatever is thereon; and to us they all shall be returned.</p>	<p>Shift</p> <p>Literal Translation</p>

2. Wāwu Al-ḥal

Similar Translation of Wāwu Al-ḥal

No.	SL	TL	PROCEDURE
36.	<p>قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾</p> <p>/Qāla rabbi annā yakūnu lī gulāmūn wa kānatimra atī ‘āqirān wa qad balagtu mina al-kibari ‘itiyyān/</p>	A: He said: “ O my Lord how shall I have a son, when my wife is barren and I have grown quiet decrepit from old age?”	Shift
		T: Zakariya said: O, my Creator & Nurturer! How can there be a son for me while my wife is barren and due to old age I have reached the extreme infirmity?	Shift
37.	<p>قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ وَقَدْ خَلَقْتَكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾</p> <p>/Qāla kaẓālika qāla rabbuka huwa ‘alayya hayyinun wa qad khalaqtuka min qablu wa lam taku syai’ān/</p>	A: He said : “So (it will be) : Thy Lord saith, ‘That is easy for Me: I did indeed create thee before, when thou hadst been nothing!’”	Literal Translation
		T: Allah stated : It will be so. Your Creator&Nurturer states: It is easy for Me, and certainly We created you , Yourself aforetime when you did not exist.	Literal Translation
38.	<p>وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا</p>	A: But warn them of the Day of Distress , when the matter will be determined: for (behold) they are negligent and they do not believe!	Literal Translation

	<p>يُؤْمِنُونَ ﴿٣٦﴾</p> <p>/wa anẓirhum yawma al-ḥasrati izquḍiya al-amru wa hum fī gaflatin wa hum lā yu'minūna/</p>	<p>T: And warn them O, Messenger of the day of regret when the command will be fulfilled; since they are in utter heedlessness and disbelief.</p>	<p>Literal Translation</p>
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Different Translation of Wāwu Al-ḥal



39.	<p>قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ ۖ وَقَدْ خَلَقْتَكَ مِن قَبْلُ ۖ وَلَمْ تَكُ شَيْئًا ﴿٣٩﴾</p> <p>/Qāla kaẓālika qāla rabbuka huwa ‘alayya hayyinun wa qad khalaqtuka min qablu wa lam taku shai’ān/</p>	<p>A: He said : “So (it will be) : Thy Lord saith, ‘That is easy for Me; <u>I</u> did indeed create thee before, when thou hadst been nothing!’”</p>	<p>Shift</p>
		<p>T: Allah stated : It will be so. Your Creator&Nurturer states: It is easy for Me, and certainly We created you , Yourself aforetime when you did not exist.</p>	<p>Shift</p>
40.	<p>قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۖ وَلَمْ أَكُ بَغِيًّا ﴿٤٠﴾</p> <p>/Qalat annā yakūnu lī gulāmun wa lam yamsasnī basyarun wa lam aku bagiyyān/</p>	<p>A: She said: “ How shall I have son, seeing that no man has touched me, and I am not unchaste?</p>	<p>Shift</p>
		<p>T: Maryam said: “How can I have a son when no man has ever touched me; and I have never been an unchaste woman?”</p>	<p>Literal Translation</p>
41.	<p>قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ</p>	<p>A: He said: “ O my Lord how shall I have a son, when my wife is barren and I have grown quiet</p>	<p>Literal Translation</p>

	<p>بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨٠﴾</p> <p>/Qāla rabbi annā yakūnu lī gulāmun wa kānatimra atī ‘āqirān wa qad balagtu mina al-kibari ‘itiyyān/</p>	decrepit from old age?”	
		T: Zakariya said: O, my Creator & Nurturer! How can there be a son for me while my wife is barren and due to old age I have reached the extreme infirmity?	Literal Translation
42.	<p>وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٨١﴾</p> <p>/wa anzirhum yawma al-ḥasrati izquḍiya al-amru wa hum fī gaflatīn wa hum lā yu'minūna/</p>	<p>A: But warn them of the Day of Distress , when the matter will be determined: for (behold) they are negligent and they do not believe!</p> <p>T: And warn them O, Messenger of the day of regret when the command will be fulfilled; since they are in utter heedlessness and disbelief.</p>	<p>Literal Translation</p> <p>Literal Translation</p>


3. Al-wāw Al-isti'nāfiyyah

Similar Translation of Al-wāw Al-isti'nāfiyyah

No.	SL	TL	PROCEDURE
43.	<p>قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٨٢﴾</p> <p>/Qala kaẓaliki qāla rabbuki huwa ‘alayya hayyinun wa linaj’alahū ‘āyatan linnāsi wa raḥmatan mminnā wa kāna amrān mmaqdiyyān/</p>	<p>A: He said: “So (it will be) : Thy Lord saith, ‘That is easy for me : and we wish to appoint him as a sign unto men and a Mercy from us; It is a matter (so) decreed.</p> <p>T: The spirit said: “It will be so. Your</p>	<p>Shift</p> <p>Shift</p>

		Creator&Nurturer states: “That is easy for me and we will appoint him a sign for mankind as well as a sign of our grace; this divine decision is a matter already ordained.	
44.	 يٰٓيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ وَّءَاتَيْنٰهُ الْحُكْمَ صَبِيًّا <i>/yā yaḥyā khuḏi al-kitāba biquwwatin wa 'ātaināhu al-ḥukma ṣabiyyān/</i>	A: (To his son came the command): “O Yahya! Take hold of the book with might”: and we gave him wisdom even as a youth. T: And he was kind and dutiful to his parents, and he was neither arrogant nor rebellious.	Shift Shift
45.	 وَهَزَيۡۤا۟ اِلَيْكَ بِجَذَعِ النَّخْلَةِ تَسْقِطُ عَلَیۡكَ رُطَبًا جَنِيًّا <i>/wa huzzī ilaiki bijḏ'ī al-nnakhlati tusāqit 'alaika ruṭabān janiyyān/</i>	A: “ And shake towards thyself the trunk of the trunk of the palm-tree: It will let fall fresh ripe dates upon thee. T: And shake the branch of the palm-tree towards you, it will come tumbling upon you fresh and ripe dates.	Shift Shift

Different Translation of *Al-wāw Al-isti'nāfiyyah*

No.	SL	TL	PROCEDURE
46.	 وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا 	A: So peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!	Shift


	/wa salāmun ‘alaihi yawma wulida wa yawma yamūtu wa yawma yub’as u hayyān/	T: And it was stated : Salutation on him, The day he was born, and the day he dies, and the day he will be raised up to life!	Shift
47.	وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ /Wa žkur fī al-kitābi maryama iżintabāzat min ahlihā makānān syarqiyyān/	A: Relate in the book (the story of) Mary, when she withdrew from her family to a place in the East.	Literal Translation
		T: And O, Messenger! Mention in the holy book the story of Maryam when she isolated herself from her people to a place in the eastern part of the city.	Shift
48.	وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٧﴾ /Wa innallaha rabbī wa rabbukum fa’budūhu hāzā širāṭun mmustaqīmūn/	A: Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a way that is straight.	Literal Translation
		T: Also Jesus confirmed “Verily, Allah is my Creator and your Creator, so worship Him; and this worshipping Him alone is the straight path.”	Paraphrase

4. Wāwu Al-ḍamīr



No.	SL	TL	PROCEDURE
49.	فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً	A: So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah’s praises in the morning and in the	Literal Translation

	<p>وَعَشِيًّا ۝</p> <p>/fa kharaja ‘alā qawmihī minā al-miḥrābi fa awḥā ilaihim an sabbiḥu bukratan wa ‘asyiyyān/</p>	<p>evening.</p> <p>T : So Zakariya came out from the sanctuary; and he told his people by signs that they should celebrate Allah’s attributes in the morning and in the evening.</p>	Literal Translation
50.	<p>فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَمْرَأَتُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ۝</p> <p>۝</p> <p>/Fa'atat bihī qawmahā taḥmiluhū qālū yā maryamu laqad ji'ti syai'an fariyyān/</p>	<p>A: At length she brought the (babe) to her people, Carrying him (in her arms), They said: “O Mary! Truly a strange thing has thou brought!</p> <p>T: Then she carrying him, (the baby) in her bosom came to her family. They said: “O, Maryam! Indeed you have committed a terrible thing!”</p>	<p>Literal Translation</p> <p>Literal Translation</p>
51.	<p>فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۝</p> <p>/Fa'asyārat ilaihi qālū kaifa nukallimu man kāna fī al-mahdi ṣabiyyān/</p>	<p>A: But she pointed to the babe. They said: ”How can we talk to one who is a child in the cradle?”</p> <p>T: Then she pointed to the baby (implying He will answer your questions) but they said: “How can we speak to a child who is in the cradle?”</p>	<p>Literal Translation</p> <p>Literal Translation</p>
52.	<p>ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۝</p> <p>/ẓalika ‘isābnu maryama qawla al-ḥaqqi al-lazī fīhi yamtarūna/</p>	<p>A: Such (was) Jesus the son of Mary: (it is) a statement of truth, about which They (vainly) dispute.</p>	Literal Translation

		T: Such is Issā son of Maryam, and the description is a word of truth, about which the disbelievers dispute.	
53.	<p>وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾</p> <p><i>/Wa innallaha rabbī wa rabbukum fa’budūhu hāzā širāṭun mmustaqīmun /</i></p>	<p>A: Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a way that is straight.</p> <p>T: Also Jesus confirmed “Verily, Allah is my Creator and your Creator, so worship Him; and this worshipping Him alone is the straight path.”</p>	<p>Shift</p> <p>Shift</p>
54.	<p>فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾</p> <p><i>/fākhtalafa al-aḥzābu min bainihim fawailun lillażina kafarū min mmasyhadi yawmin ‘aẓīmin/</i></p>	<p>A: But the sects differ among themselves: and woe to the Unbelievers because of the (coming) Judgement of an awful day!</p> <p>T: But the sects differed among themselves and woe to those who Disbelieved, from the place of meeting with the Great day of Resurrection!</p>	<p>Shift</p> <p>Shift</p>
55.	<p>وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٨﴾</p> <p><i>/wa anẓirhum yawma al-ḥasrati iżquḍiya al-amru wa hum fi gaflatin wa hum lā yu'minūna/</i></p>	<p>A: But warn them of the Day of Distress , when the matter will be determined: for (behold) they are negligent and they do not believe!</p> <p>T: And warn them O, Messenger of the day of regret when the command will be fulfilled; since they are in utter heedlessness and disbelief.</p>	<p>Literal Translation</p> <p>Literal Translation</p>

56.	 <p>إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ</p> <p>/Innā naḥnu nariṣ u al-arḍu wa man ‘alaihā wa ilainā yurja ‘ūnal</p>	A: It is We who will inherit the earth, and all beings thereon; to Us will they all be returned.	
		T: Verily, (after that) We will inherit the earth and whatever is thereon; and to us they all shall be returned.	Literal Translation

5. Wāwu ‘Alāmatu Al-raf’i

No.	SL	TL	PROCEDURE
57.	 <p>أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ</p> <p>/Asmi’ bihim wa abṣir yawma ya’tūnanā lākini al-ẓālimūna al-yawma fī ḍalālin mmubīnin/</p>	A: How plainly will they see and hear, the day that they will appear before Us! But the unjust to-day are in error manifest!	Literal Translation
		T: How clearly they will hear and see these disbelievers on the day when they come to us, but today they are in a deep error.	Literal Translation
58.	 <p>يَتَأَخَّتْ هَرُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا</p> <p>/ya ṭukhta hārūna mā kāna abūkimra a sawin wa mākānat ummuki bagiyyān/</p>	A: “O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!”	Literal Translation
		T: “O, sister of Harun! Your father was not a corrupt man nor your mother an unchaste woman, how come you did this?”	Literal Translation

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