

ENGLISH TRANSLATIONS OF *ḤARF MININ SŪRAH YASIN*:
A COMPARATIVE STUDY OF MUHAMMAD MARMADUKE
PICKTHALL'S AND ABDULLAH YUSUF 'ALI'S TRANSLATION

A GRADUATING PAPER

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the Bachelor Degree in English Literature



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A FINAL PROJECT STATEMENT

I hereby state that all opinions and analyses that have been written in this graduating paper is my original works. This work is organized by some references. The references are taken from the books and internet sources. Every statement from the references written in this graduating paper is treated as quotations that are listed in the works cited. I will be responsible if there is any claim in the future related to the analysis that I made.

Yogyakarta, 7 Juni 2013



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Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Humaniora.

Atas perhatian yang diberikan, saya ucapkan terima kasih.

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I would like to dedicate this paper to

My Alma Mater Sunan Kalijaga Islamic State University

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My mother and my father

Mrs. Masti'in and Mr. Iswondo

Who never stop giving me love, spirit, motivation, and advice either spiritually or physically

MOTTO

عن ابن عباس رضى الله عنه قال، قال رسول الله صلى الله عليه وسلم
أحبّوا العرب لثلاث: لأني عربي والقرآن عربي وكلام أهل الجنة عربي.

(رواه الطبراني والحاكم والبيهقي)

(Al-Suyūṭi)

From Ibnu Abbas r.a. said that
Rasulullah SAW said:”Love the Arabic language for three things!

I am Arabian,

The Quran is written in Arabic,

And the Paradise language is Arabic.

(Narrated by Al-Tabrānī, Al-Hākim and Al-Baihaqī)

من إشارة إلى ابتداء السير،

وإلى إشارة إلى انتهائه،

فمَن أشرق بدايته أشرق نهايته

(‘Abd Al-Qādir Al-Kūhin)

Min is a start of a journey

and *ilā* is the end of it

Whoever starts brightly then he ends brightly too

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Yogyakarta,

The Writer

ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religious Affairs Ministry and Educational and Cultural
Ministry

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

1. Consonant

No	Arabic	Latin
1	ا	
2	ب	b
3	ت	t
4	ث	ṯ
5	ج	j
6	ح	ḥ
7	خ	kh
8	د	d
9	ذ	ḏ
10	ر	r
11	ز	z
12	س	s
13	ش	sy
14	ص	ṣ
15	ض	ḏ

No	Arabic	Latin
16	ط	t
17	ظ	ẓ
18	ع	‘
19	غ	g
20	ف	f
21	ق	q
22	ك	k
23	ل	l
24	م	m
25	ن	n
26	و	w
27	ه	h
28	ء	’
29	ي	y

2. Low Vocal

اَ	= a	كَتَبَ	kataba
اِ	= i	سُئِلَ	su’ila
اُ	= u	يَذْهَبُ	yazhabu

3. Long Vocal

اَ	= ā	قَالَ	qāla
اِيْ	= ī	قِيلَ	qīla
اُوْ	= ū	يَقُولُ	yaqūlu

4. Diphthong

اَيُّ	= ai	كَيْفَ	kaifa
اَوْ	= au	حَوْلَ	ḥaula

ABSTRACT

English Translations of *Ḥarf Min* in *Sūrah Yāsin*: A Comparative Study of Muhammad Marmaduke Pickthall's and Abdullah Yusuf Ali's Translation

A translation research of *ḥarf min* in *sūrah Yāsin* by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali has an aim to identify and explain some types or forms of *ḥarf min* which is based on its meaning and to describe the comparison and contrast between the works of translation.

This research uses theory of translation procedure that is supported by two kinds of methods. In the method of collecting data, this research uses documentation technique. While in the analyzing method, this research uses descriptive analysis technique.

In fact, *ḥarf min* in *sūrah Yāsin* contains seven kinds of meaning. Firstly, *Ḥarf min* in the meaning of *ibtidā'* (source) which is divided into four types. *Ibtidā' al-gāyah al-makāniyyah* (spatial source) is translated into *from* and the procedure used is literal. *Ḥarf min* in the meaning of *ibtidā' al-gāyah al-zamāniyyah* (temporal source) is found one case and is not translated. The procedure used is reduction. *Ḥarf min* in the meaning of *ibtidā' al-gāyah al-asykhās* (personal source) is translated into *by*, *at*, and *from*. The procedure used is literal. *Ḥarf min* in the meaning of *ibtidā' al-gāyah al-syai'* (material source) is translated into *from* and the procedure used is literal. Secondly, *Ḥarf min* in the meaning of *tab'īd* (partiality) is translated into *one of*, *of*, *among*, *from among*, *some*, *some of*, and untranslated. The procedure used are literal, reduction, and unit shift. Thirdly, *Ḥarf min* in the meaning of *bayān* (explanation of the type of something) is translated into *with*, *of*, *from*, and untranslated. The procedures used are literal and reduction. Fourthly, *Ḥarf min* in the meaning of *ta'kīd* is not translated and the procedure used is reduction. Fifthly, *Ḥarf min* in the meaning of *zarfiyyah* (spatial and temporal position) is not translated and the procedure used is reduction. Sixthly, *Ḥarf min* in the meaning of *mujāwazah* (exceedance) is translated into *from* and *of*. The procedure used is literal. Seventhly, *Ḥarf min* in the meaning of *isti'ānah* is translated into *with* and *from*. The procedure used is literal.

Consequently, by considering the arrangement of word before and after *ḥarf min*, Muhammad Marmaduke Pickthall's tends to be more general than Yusuf Ali's. On the other hand, Yusuf Ali's is more poetic than Pickthall's. Thus, Pickthall's is appropriate for certain scholars while Yusuf Ali's is appropriate for common people.

Keywords: translation, procedure, *ḥarf min*

ABSTRAK

Penerjemahan Huruf *Min* dalam Surat *Yāsin*: Sebuah Studi Perbandingan Terjemahan karya Muhammad Marmaduke Pickthall dan Abdullah Yusuf Ali

Penelitian tentang penerjemahan huruf *min* dalam surat *Yāsin* karya Muhammad Marmaduke Pickthall dan Abdullah Yusuf Ali bertujuan untuk mengidentifikasi bentuk-bentuk huruf *min* berdasarkan artinya dalam Bahasa Inggris dan menjelaskan persamaan dan perbedaan kedua karya terjemah tersebut.

Penelitian ini menggunakan teori prosedur penerjemahan yang didukung dengan dua metode. Penelitian ini menggunakan tehnik dokumentasi dalam metode pengumpulan data. Sedangkan dalam metode analisis, penelitian ini menggunakan analisis deskriptif.

Pada kenyataannya, huruf *min* dalam surat *Yāsin* terdiri atas tujuh macam makna. Pertama, *Ibtidā'*. Huruf *min* yang bermakna *ibtidā' al-gāyah al-makāniyyah* diterjemahkan menjadi *from* dan prosedur yang digunakan adalah literal. Huruf *min* yang memiliki makna *ibtidā' al-gāyah al-zamāniyyah* pada surat ini hanya satu dan tidak diterjemahkan. Prosedur yang digunakan adalah reduksi. Huruf *min* yang bermakna *ibtidā' al-gāyah al-asykhāṣ* diterjemahkan menjadi *by, at dan from*. Prosedur yang digunakan yakni literal. Huruf *min* yang bermakna *ibtidā' al-gāyah al-syai'* diterjemahkan menjadi *from* dan prosedur yang digunakan adalah literal. Kedua, *Tab'īd*. Huruf *min* yang memiliki makna *tab'īd* diterjemahkan menjadi *one of, of, among, from among, some, some of*, dan tidak diterjemahkan. Prosedur yang digunakan antara lain adalah literal, reduksi, dan pergeseran tataran. Ketiga, *Bayān*. Huruf *min* yang bermakna *bayān* diterjemahkan menjadi *with, of, from*, dan tidak diterjemahkan. Prosedur yang digunakan antara lain adalah literal dan reduksi. Keempat, *Ta'kīd*. Huruf *min* yang bermakna *ta'kīd* tidak diterjemahkan dan prosedur yang digunakan adalah reduksi. Kelima, *Zarfīyyah*. Huruf *min* yang bermakna *zarfīyyah* tidak diterjemahkan dan prosedur yang digunakan adalah reduksi. Keenam, *Mujāwazah*. Huruf *min* yang menggunakan makna *mujāwazah* diterjemahkan menjadi *from* dan *of*. Prosedur yang digunakan adalah literal. Ketujuh, *Isti'ānah*. Huruf *min* yang menggunakan makna *isti'ānah* diterjemahkan menjadi *with* dan *from*. Prosedur yang digunakan adalah literal.

Konsekuensinya, dengan memperhatikan susunan kata sebelum dan sesudah huruf *min*, terjemahan Muhammad Marmaduke Pickthall cenderung lebih umum daripada Yusuf Ali. Di sisi lain, terjemahan Abdullah Yusuf Ali cenderung lebih puitis daripada terjemahan Pickthall. Sehingga terjemahan Pickthall lebih sesuai bagi pelajar/cendekiawan tertentu sedangkan karya Yusuf Ali's sesuai bagi orang umum.

Kata kunci: terjemah, prosedur, huruf *min*

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Lists of Abbreviations

1. A : Adverbial
2. DO : Direct Object
3. FC : Finite Clause
4. N : Noun
5. NFC : Non finite Clause
6. NP : Noun Phrase
7. PP : Prepositional Phrase
8. S : Subject
9. SL : Source Language
10. TL : Target Language

CHAPTER 1

INTRODUCTION

A. Background of Study

The Quran is the principal way of life for all human beings. It contains implicit and explicit instructions, guidance, aspirations, and inspirations completely. It relates to all aspects of the human life now and afterlife (Thalhas vi). The Quran is sent down to Prophet Muhammad in Arabic languages. However, there are so many languages around the world. Considering the very various languages that exist in the world has led the effort of translating the Quran that becomes significant. It is very important since Muslim with other languages can still understand and practice the content of the Quran. Allah says in Q.S (*Al-Hāqqah* [69]:48),

وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ

/wa innahū latazkiratun li al-muttaqīna/
 “But verily this is a Message for the God-fearing” (<http://al-quran.info/>).

The meaning of the verse above can be interpreted that the Quran as the saying of Allah was sent down to Prophet Muhammad in order to be conveyed to all human beings who are feared of God. Therefore, they will believe and get guidance for living to get ideal goals which are happiness in the world and in the afterlife. Hence, studying the Quran is very needed by Muslims (Departemen Agama RI 324).

However, the tradition of translating the Quran itself had already happened in the era of Prophet Muhammad. Afnan Fatani says in his book entitled “*Translation and the Qur’an*”, cited by Zuraya in Repulika, that the first time of translating the Quran was started in the era of Prophet Muhammad in the case of sending a letter that contains some verses of the Quran to King Negus from Abyssinia and King Heraclius from Byzantium in Persian language. Syekh Tamir Salum, a Professor of Arabic Literature from Islamic University Madinah Al Munawwarah, also supported this opinion. He said that based on the history, the first request of translating the Quran was from Muslims in Persia. They requested Salman al-Farisi to translate some verses of the Quran. Then, he translated *sūrah al-Fātihah* for Muslims in Persia (www.republika.co.id).

As the time goes by, the Quran is translated into some other languages. Based on OQP (Online Quran Project) the languages are Albanian, Amazigh, Amharic, Azerbaijani, Bengali, Bosnian, Bulgarian, Chinese, Croatian, Czech, Dhivehi, Dutch, English, Finnish, French, German, Hausa, Hindi, Indonesian, Italian, Japanese, Korean, Kurdish, Macedonian, Malay, Malayalam, Maranao, Norwegian, Persian, Polish, Portuguese, Romanian, Russian, Sindhi, Slovak, Somali, Spanish, Swahili, Swedish, Tajik, Tatar, Thai, Turkish, Urdu, Uyghur, and Uzbek (<http://al-quran.info/>). From those languages, the highest number of the translation versions is in English that are done by some translators of Orientalists and Muslim scholars.

English is the second language most widely used in the world after Mandarin. About 50 countries use English as their national language

(*www.englishfirst.co.id*). As a means of communication for people around the world, English is very beneficial for Muslims who want to do teaching of Islam through some lessons of the Quran to Western people in the language that they are acquainted with. This way is hoped to convey the pure and truthful Islamic studies around the world. Therefore, some false opinions about Islam may decrease. Muslims can be accepted to participate the movement of happiness and peace of life around the world.

Translating Arabic into English—as other languages—may differ in some ways. Some words from the source language (SL) can be variously translated into the target language (TL). Moreover, the sentence structure of SL differs from TL. Arabic has three parts of word classes to form sentence. First, *فعل* /*fi 'il*/ is a word that refers to the entity in the real world and associates with tense. Second, *إسم* /*ism*/ is a word that refers to the entity in the real world and is not influenced by tenses. Third, *حرف* /*ḥarf*/ is a word that cannot refer to the entity in the real world (Al-Galāyainy 9-11). Meanwhile, English has eleven word classes to form sentence; nouns, verbs, adjectives, adverbs, prepositions, coordinators, subordinators, pronouns, interjections, articles, and numerals (Verspoor and Sauter 87).

Taking the example of *من* /*min*/, it belongs to the classification of *ḥuruf al-jar* (that means *dari* or *of* (Munawwir1361)). *Ḥuruf al-jar* is kind of *ḥarf* division which is specially followed by *ism* (Al-Galāyainy 11). The example below is in Q.S (*Yāsin* [36]:3) that is translated by Muhammad Marmaduke

Pickthall,

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢١٦﴾

/innaka la mina al-mursalīna/

“Lo! Thou art indeed **of those sent**” (<http://al-quran.info/>)

Ḥarf min that is realized in the text above is translated into *of*. The writer also finds another case of problem in this verse translation. Abdullah Yusuf Ali translates it in a different way as follow,

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢١٦﴾

/innaka la mina al-mursalīna/

“Thou art indeed **one of the messengers**” (<http://al-quran.info/>)

Pickthall translates *ḥarf min* into “*of*”, while Yusuf Ali translates it into “*one of*”. “*of*” and “*one of*” seem to have different senses of meaning. In addition, the phrase that follows *ḥarf min* by those works are also different. Pickthall uses “those sent” whereas Yusuf Ali uses “the messengers”. The diction of both translations may present certain characteristics of works. Hence, this study will also analyze the phrase that contains *ḥarf min*.

Starting from those problems of *ḥarf min*, the writer considers one of the *sūrah*s of the Quran to be the data source. *Sūrah Yāsin* is one of the famous ones. It is as the thirty-sixth *sūrah* from the 114 *sūrah*s in the Quran. It has 83 verses. It is included as *Makiyyah sūrah*. Based on the length, this *sūrah* is included to be *al-Maṣānī* which the number of the *sūrah* is under a hundred (Al-Qattan 212-213). This *sūrah* represents some kinds of meanings of *ḥarf min* which are based

on Al-Galāyainy and other experts proposed. Thus this *sūrah* is chosen by the writer because the number of this *sūrah* has already enough represented some kinds of *ḥarf min* to be analyzed. If this study takes another *sūrahs* which are longer, it will need more times and places to be discussed. In addition to the Yusuf Ali's saying, this *sūrah* is considered to be “the heart of the Quran”, as it concerns the central figure in the teaching of Islam and the central doctrine of revelation and the hereafter (Yusuf Ali 443). As a reason of referring to the hereafter, this is appropriately to be read in the solemn ceremonies after death. Dasteghib also states briefly that the subject of the Quran relating with Allah, the Awakening Day, and the advices are found in these verses. Because of that, the essence of the Quran is actually about the verses of faith to Allah. In this case, *sūrah Yāsin* has already covered all the explanation about it (Dasteghib xxi). *Sūrah Yāsin* with its prominence to Muslims is very familiar in their life.

For not making broader analysis, the writer chooses the translation works by two translators to be compared and contrasted. Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali are famous in the English translation of the Quran. Their translations are most widely known and used in the world (www.renaissance.com). Some different backgrounds of social and education may influence their translation. Both are known as Sunni scholars. Muhammad Marmaduke Pickthall is an English Islamic scholar who converted to Islam and translated the Quran in 1930 with the title “*The Meaning of the Glorious Quran*”. On the other hand, Abdullah Yusuf Ali who is an Indian Islamic scholar translated the Quran in 1934 and published it in 1938 with the titled “*The Holy Qur'an*”:

Text, Translation and Commentary".

In conclusion, the research in comparing and contrasting the English translation of *ḥarf min* in *sūrah Yāsīn* between Marmaduke Pickthall and Abdullah Yusuf Ali becomes important to be studied. Since both works may be different and similar in some ways.

B. Scope of Study

This research takes Muhammad Marmaduke Pickthall's "*The Meaning of the Glorious Quran*" and Abdullah Yusuf Ali's "*The Holy Qur'an: Text, Translation and Commentary*" as the data source which are taken from Online Quran Project (OQP) at <http://al-quran.info/>. It will focus on the sentences that contain *ḥarf min* between two translators. The research will focus on two analyses. The first analysis is the analysis of *ḥarf min* in *sūrah Yāsīn* by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali. The analysis uses some theories of translation procedures by Newmark and other experts. The second analysis is the analysis of the similarities and differences of translation of *ḥarf min* in *sūrah Yāsīn* by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali. In describing the similarities and differences, it will consider the arrangements of the word after and before *ḥarf min*, because *ḥarf min* which is a kind of particle will have meaning when it follows noun.

C. Problem Statements

This research aims to answer these problems below:

1. How is *ḥarf min* in *sūrah Yāsīn* translated into English by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali?
2. What are the similarities and differences of *ḥarf min* translation in *sūrah Yāsīn* by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali?

D. Objectives of Study

Based on the problem statements of the paper, the main objectives in this research are:

1. To describe the English translation of *ḥarf min* in *sūrah Yāsīn* by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali.
2. To compare and contrast *ḥarf min* translation in *sūrah Yāsīn* by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali.

E. Significances of Study

The significance of the study is to understand more about the translation of *ḥarf min* in *sūrah Yāsīn*. It will be divided into two kinds of significances: they

are theoretical and practical significances.

Theoretically, this research has an aim to compare and contrast the translation of *ḥarf min*. It also gives comprehension in the case of how Arabic-English text is translated. It adds additional information of some procedures used in translation.

Practically, after knowing the result of this research, the readers who use English as their language may understand more about the meaning of the Quran by considering some particles, especially—*ḥarf min*—in sentence, because a mistake of translation may change the interpretation of the Quran. Besides, it can be the references for readers to choose the appropriate translation works of the Quran they need. For the translators, they may give good contribution in translating the Quran and some Arabic texts into English. They are also expected to be more careful in translating because the meaning can vary.

F. Prior Research

This prior research consists of some studies. They are about study of *sūrah Yāsīn* in Muhammad Marmaduke Pickthall's and Abdullah Yusuf Ali's; study of translation; and study of *ḥarf min*.

A study of *ḥarf min* has been done by Hanan Kunaifi, a West Asia Literature student of Gadjah Mada University (2007), entitled “*Ḥarf Min* dalam Kumpulan Kisah *Sahabah Ṣuwar min Ḥayatiṣ-Ṣaḥābah* jilid 1-V Karya Abdur-

Rahman Ra'fat al Bāsyā: Analisis Semantik Gramatikal”. His research question is what meanings of *harf min* are found in the story collection of *Sahabah Šuwar min Ḥayatiš-Šaḥābah* volume 1 from the first title (*Sa'īd Bin 'Āmir Al Jumāḥi*) to the fifth title (*Albarrā' Bin Mālik Al Anṣariy*) written by Abdur-Rahman Ra'fat al Bāsyā. He concludes that *ḥarf min* in Arabic are divided into 11 meanings, they are *ibtidā'*, *tab 'īd*, *bayān*, *ta kīd*, *badal*, *zarfiyyah*, *sababiyyah wa at-ta 'līl*, *'an*, *isti 'la'*, *isti 'ānah* and *qasam*. From the eleven meanings, there are 7 meanings showed in his study; *ibtidā'*, *tab 'īd*, *bayān*, *zarfiyyah*, *sababiyyah wa at-ta 'līl*, *'an*, and *isti 'ānah*.

Study of translation procedures has been done by Winda Ratna Wulandari, a student of English Literature from State Islamic University of Sunan Kalijaga Yogyakarta (2013). Her graduating paper entitles “The Translation of Passive Constructions in Andrea Hirata’s *Laskar Pelangi*”. Her research questions are

1. How are passive constructions with prefix *di-* in Andrea Hirata’s *Laskar Pelangi* translated into its English version?
2. Why are the procedures used?

The theories that she uses are the theory of voice, tense and aspect by Baker, and passive constructions in Indonesian and English by Alieva, and translation procedures by Newmark and some experts. The conclusion of her research is passive constructions with prefix *di-* in the verb phrase level in the novel are translated into passive verb – passive verb translations, passive verb –

active verb translations and passive verb – non-verb translations with almost the same frequency. The analysis shows that in the verb phrase level, passive constructions are translated through several procedures.

The study of comparison of translations has been done by Evi Zuli Setyorini, a student of English Letters and Language Department from the State Islamic University of Malang with the title “Reference Used in the English Translation of *Sūrah An Nisa* by Marmaduke Pitckhall and Abdullah Yusuf Ali (2008)”. This thesis focuses on the theory of reference that is used by Marmaduke Pitckhall and Abdullah Yusuf Ali in translating *sūrah An-Nisa*. This research aims to know the difference and similarities between reference used by Marmaduke Pitckhall and Abdullah Yusuf Ali in translating Surah An Nisa. It describes the English translation by Marmaduke Pitckhall and Abdullah Yusuf Ali by using theory of reference that is purposed by Hasan and Haliday. The conclusion of this research is the difference between Pitckhall and Yusuf Ali in using reference found in the three types of reference: the personal reference, the demonstrative reference, and the comparative reference.

Those researches above will be different from this research. This research studies English translation of *ḥarf min* in *sūrah Yāsin* between Muhammad Marmaduke Pickthall’s and Abdullah Yusuf Ali’s to know what the differences and similarities of both translation are.

G. Theoretical Approach

This research analyzes *ḥarf min* in *sūrah Yāsīn* that is translated into English, hence the theory used are translation, Arabic, English, the type of Quranic translation and the information about the translators. Mc. Arthur says that translation is derived from Latin, *translatio* or *translationis* which means, “what is carried”. It consists of the morpheme *trans* (cross over) and *ferre* or *latum* (carry) (Rokhman 9). Translation is something that is translated, or the process of translating something, from one language to another (Walter CALD3). By considering some opinions about the definition of translation by some experts, the writer concludes that translation is a process of finding equivalent meaning from the source language into the target language.

Since this research concerns *ḥarf min* in the sentence, it relates with some procedures that will be used. It is because the procedure of translation has a role for sentences and the smaller units of language (Newmark 81). The types of procedures that is proposed by Newmark are literal, 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, equivalence and adaptation, couplets, notes, addition and glosses (81-91). This research will choose only some procedures that are need in this translation.

For the reason that the translation involves with two languages or more, this research is supported by two structure theories of Arabic and English

language. In Arabic, words are divided into three; فعل /fi 'il/, إسم /ism/, and حرف /ḥarf/. Ḥarf is divided into three. Firstly, ḥarf which is specially followed by *ism* e.g. ḥūruf al-jar. Secondly, ḥūruf which makes *ism* is read *nasab* and *khavar* is read *rafa* . Thirdly, ḥarf which joins or gathers between *ism* and *fi 'il* e.g. ḥūruf al- 'aṭaf and ḥūruf al-istifhām (Al-Galāyainy 11).

From those kinds of ḥarf, ḥūruf al-jar is the example of particle which is followed by *ism*. Ḥūruf al-jar are twenty, they are الباء /al-ba ' / “with ,through, by”; من /min/ “of”; إلى /ilā / “to”; عن /an/ “from”; على /alā / “on”; فى /fī/ “in”; تاء /al-kāf/ “like”; اللام /al-lām / “for”; واو القسم /wāwu al-qasam/ “oath”; تاء القسم /ta` al-qasam/ “oath”; مذ /muẓ/ “since”; مند /munẓu/ “since”; ربّ /rubba/ “many”; حتى /hattā / “then”; خلا /khalā / “except”; عدا /'ada / “except”; حاشا /ḥāsyā / “except”; كي /kay/ “in order that”; متى /matā / “when”; لعلّ /la'alla/ “perhaps” (Al-Galāyainy 554).

The object of the research is ḥarf min, so then the writer explains it as follow. Al-Galāyainy states that ḥarf min has eight kinds of meaning. The first meaning is الإبتداء /al-ibtidā / which means “source”. The second meaning is التبويض /al-tab 'īd/ which means “partiality”. The third meaning is البيان /al-bayān/ means “the explanation of the type of something”. The fourth meaning is التاءكيد /al-ta kīd/ which is added in an utterance. The fifth meaning is البدل /al-badal/ which means “substitution”. The sixth meaning is الظرفية /al- zarfiyyah/ which uses the meaning of ḥūruf al-jar-ḥī—means “spatial and temporal position”. The

seventh meaning is السببية والتعليل */al-sababiyyah wa al-ta'īl/* which means “cause and reason”. The eighth meaning is المجاوزة */al-mujāwazah/* which uses the meaning of *ḥuruf al-jar*— عن */an/*—means “exceedance” (Al-Galāyaini 557-558). There is an additional meaning of *ḥarf min* which is الإستعانة */al-isti'ānah/* using الباء */al-ba'* meaning which means “instrumental” (Al-Hāsyīmy 205).

In English, Marjolijn Verspoor and Kim Sauter state that there are eleven word classes. They are noun (N) which names the things and person; verb (V) which denotes processes, actions, or states; adjective (Adj.) which modifies a noun, names an inherent attribute of a thing, and tells what kind of thing it is; adverb (Adv.) which expresses ‘where’ or ‘when’ an event or situation is taking place; interjection (Interj.) which are interjected into a sentence; preposition (Prep.) which links and shows a meaning relationship; coordinator (Coord.) which links two equal parts; subordinator (Subord.) which is a superordinate term for all words that introduce a dependent clause; pronoun (Pron.) which is used instead of nouns (independent use) and adjectives (dependent use); Article (Art.) which is used dependently as a determiner; and Numeral (Num.) which refers to numbers (Verspoor and Sauter 87-112).

There are two types of the Quran translation, *tarjamah ḥarfīyyah* and *tarjamah tafsiiriyyah*. Al-Zāhabi states that *tarjamah ḥarfīyyah* is transferring a text from one language to another language by preserving the structure and the original meaning of the source text. *Tarjamah tafsiiriyyah* is explaining the text and commenting on the meaning in another languages without preserving and

concerning the structure and the original meaning of the source text (Al-Žahabi 23-24). Both translators use *tarjamah ħarfīyyah*, but Yusuf Ali also uses *tarjamah tafsiiriyyah* by adding footnote.

Because this research analyzes the translation works of two famous translators, some information about them is included. Muhammad Marmaduke Pickthall was born on April 7, 1875 in Harrow, London from a Christian family. He converted to Islam on November 29, 1917. He was a novelist. He travelled to some Eastern countries and studied the Orient. He wrote “*The Meaning of the Glorious Quran*” in 1930. He died in a cottage in the West Country on May 19, 1936 and lay in the Muslim cemetery at Brookwood (http://en.wikipedia.org/wiki/Marmaduke_Pickthall, <http://www.pickthall.org/marmaduke-pickthall>).

On the other hand, Yusuf Ali was born on April 14, 1872 in Bombay, India from a Muslim family. He mastered both Arabic and English. Later, he studied English Literature in University of Cambridge and several Europe universities. He wrote the best book concentrated on the Quran and commentaries entitled “*The Holy Qur’an: Text, Translation and Commentaries*” in 1934 and published it in 1938. He died in London on December 10, 1953 and was buried in the Muslim cemetery at Brookwood (http://en.wikipedia.org/wiki/Abdullah_Yusuf_Ali).

H. Methods of Study

1) Type of Research

There are two types of researches: quantitative and qualitative. Based on Denzin and Lincoln, quantitative research emphasizes on the measurement and analysis of cause and effect between variables in the free value 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 (Ratna 92). In short, quantitative research presents the result of research in numeral while qualitative research describes and finds the content of the meaning (94). Thus, the type of this research is qualitative research.

Qualitative research can be done in two ways; they are field and library method. Field method is a method that is done in the field to get the data and observe it. Library method is a method that is done to analyze the data by observing some books, journal, etc. that contains the data needed. This study here uses the qualitative research by doing library method that gets some data from library and internet not from the field.

2) Data Research

The data consist of two kinds: main and supporting data. According to Lofland and Laofland (Moleong 157) the main data can be in the form of words and actions, and the additional data is usually information from document and other. This study has the main data in the form of words, which are all sentences

containing *ḥarf min* in *sūrah Yāsīn* and its English translation from Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali. Therefore, the source is the Quran and its English translation by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali taken from Online Quran Project (OQP) at <http://al-quran.info/>. The supporting data is the Indonesian translation from Indonesian Ministry of Religious Affairs and some books of the Quran interpretation.

3) Methods of Collecting Data

There are seven techniques in the method of collecting data. They are samplings, interviews, observations, documentations, questioners, triangulations, and readings (Ratna 210). This research will use technique of documentation because the data is from library and internet as the note and information. This documentation technique consists of some steps. The first step is reading both the translation works by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali closely. The second step is finding *ḥarf min* in *sūrah Yāsīn* by looking at the Arabic and English translation of both translators and underlining it. The third step is taking the data into a table that contains; 1) verse that has *ḥarf min*, 2) number of verse that has *ḥarf min*, 3) the meaning of *ḥarf min* in the verse, 4) the English translation of Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali.

4) Methods of Analyzing Data

After the data are collected through the documentation technique, the next step is analyzing data. The method of analyzing data is descriptive analysis. Descriptive analysis is a method that explains and analyzes the data (Ratna 336). This descriptive method consists of some techniques. Firstly, the writer is reviewing and finding the patterns of the meaning of *ḥarf min* in *sūrah Yāsin* and how they are translated from source language (SL) into target language (TL) in both versions. By considering the arrangement of sentence structure in the text, it will help to find what actually the meaning of *ḥarf min* in each sentences. Secondly, the writer is classifying *ḥarf min* in *sūrah Yāsin* based on its meanings in the structure of the sentence. This way is based on the classification of meaning of *ḥarf min* that is proposed by Al-Galāyainy and other experts. To make the meaning more fixed, the writer will accord the data with the Quran from Indonesian Ministry of Religious Affair and some interpretation books of the Quran by some experts. The third step is explaining the translation of *ḥarf min* in *sūrah Yāsin* in both versions using some translation procedures by Newmark and other experts. The fourth step is comparing and contrasting the translation of *ḥarf min* in *sūrah Yāsin* in Muhammad Marmaduke Pickthall's and Abdullah Yusuf Ali's by considering the arrangement. The sixth step is concluding the analysis.

I. Paper Organization

This paper is divided into four chapters. Chapter I is Introduction that describes background of study of analyzing *ḥarf min* in *sūrah Yāsīn* of Muhammad Marmaduke Pickthall's and Abdullah Yusuf Ali's. It also provides the scope of study, problems statements, objectives of study, significances of study, prior research, theoretical approaches, methods of study, and, presentation of the research. Chapter II elaborates the related theoretical background, that is, the theory of translation, Arabic and English structure, the type of Quranic translations, and the biography of the two translators. Chapter III provides the analysis of the data. Chapter IV is conclusion of this research.

CHAPTER IV

CONCLUSION

A. Conclusion

After analyzing data in the previous chapter, the writer concludes that the translation of *ḥarf min* which is based on the meaning is translated into a word, a phrase and untranslated. The word are *from, by, at, of, among, with, and some*. The phrases are *one of, some of, and from among*.

The first meaning of *ḥarf min* is *ibtidā'*. *Ibtidā'* means “source”. *Ibtidā'* meaning is divided into three in this *sūrah*: *ibtidā' al-gāyah al-makāniyyah* (spatial source), *ibtidā' al-gāyah al-zamāniyyah* (temporal source), and *ibtidā' al-gāyah al-asykhāṣ* (personal source), and *ibtidā' al-gāyah al-syai'* (material source). Firstly, *ḥarf min* in the meaning of *ibtidā' al-gāyah al-makāniyyah* is translated into *from* which is a preposition. The procedure used is literal translation. The translation of Yusuf Ali is more poetic while Pickthall is more general in this meaning. Secondly, *ḥarf min* in the meaning of *ibtidā' al-gāyah al-zamāniyyah* is untranslated. The procedure used is reduction. In this case, both Pickthall and Yusuf Ali translate it in the same way. Thirdly, *ḥarf min* in the meaning of *ibtidā' al-gāyah al-asykhāṣ* is translated into *by, at* and *from* which are prepositions. The procedure used in this meaning is the literal. In this meaning, each translation of Pickthall and Yusuf Ali tends to be language that is poetic. Lastly, *Ḥarf min* in *ibtidā' al-gāyah al-syai'* meaning is translated into

from which is a preposition. The procedure used is the literal procedure. By seeing the arrangement of the phrase, the translation of Yusuf Ali is more general whereas Pickthall is more poetic.

The second meaning of *ḥarf min* in the meaning of *tab ʿīd* is found in twelve cases. It is the big number of data found in this *sūrah*. *Ḥarf min* is translated into *one of*, *of*, *among*, *from among*, *some of*, *some*, and untranslated. The procedures used are literal, reduction, and unit shift. By considering the arrangement of the phrase or clause and diction, Pickthall's is more general than Yusuf Ali's. However, both Pickthall and Yusuf Ali are in the same to create poetic language.

Thirdly, *ḥarf min* in the meaning *bayān* is found in five cases. *Ḥarf min* is translated into *with*, *of*, *from*, and untranslated. The procedures used are literal and reduction. Pickthall who translates *ḥarf min* in this meaning is more poetic than Yusuf Ali. However, in some cases both Yusuf Ali and Pickthall produce the same product of translation which are general.

Fourthly, *ḥarf min* in the meaning of *ta kīd* is not translated. As the meaning of *ta kīd* that is an addition to make strengthen an expression, it cannot be translated in TL because it does not contains any meaning and there is no equivalent lexical word in TL. The procedure used is reduction. Yusuf Ali and Pickthall translate *ḥarf min* in *tā kīd* meaning in the same way. By considering the arrangement and word choice, Pickthall's more poetic while Yusuf Ali's is more general in this meaning.

Fifthly, *ḥarf min* in the meaning of *zarfiyyah* is found in three cases. *Ḥarf min* is not translated. The procedures used are reduction. Pickthall and Yusuf Ali translate the word after *ḥarf min* in this meaning in different and the same way, but the meanings are still the same.

Sixthly, *ḥarf min* in the meaning of *mujāwazah* is found in one case. This *ḥarf min* is translated into *from* and *of*. The procedure used is the literal procedure. By considering the arrangement and word choice, Pickthall's is more general, while Yusuf Ali's is more poetic.

Seventhly, *ḥarf min* in the meaning *isti'ānah* is only found in one case. *Ḥarf min* in this meaning is translated into *with* and *from*. The procedure used is the literal procedure. By considering the arrangement and word choice, Pickthall's is more general whereas Yusuf Ali's is more poetic.

To summarize, the translation of *ḥarf min* by Pickthall is more general than Yusuf Ali's. By considering the percentage number of generality factor that is 30, 2 %. Pickthall's tends to be confusing at some meanings because of its general way. On the other hand, Yusuf Ali is more specific. By considering the percentage number of generality factor that is 16, 3 %. Yusuf Ali's tends to be more understandable by its specific way. Both translators have their own way in poetical language. There are only few differences from both works. Yusuf Ali has the percentage number of poetical language that is 27, 9 %, while Pickthall has 25, 6 %. Yusuf Ali's is more poetic than Pickthall's in this *sūrah*'s translation. To conclude the analysis, Yusuf Ali's translation is appropriate for common people

because of its specification that is easy to understand. Nevertheless, Pickthall's is appropriate for certain scholars because its generality that needs a deep thinking to understand. What the translators have already done in translating the Quran is kind of the way to deliver message of the Quran. The translators have their own way to do this translation mission to introduce it to people around the world.

B. Suggestion

The translator of text—moreover the Quran as the holy book—has to understand both SL and TL language. It is needed because as the guidance of life, the translation of the Quran has to be equal with what Allah has already asked and forbidden to all Muslim people. If Muslim people cannot get what is being ordered and prohibited, it will be such disaster of faith and piety.

This kind of research can be analyzed further in any different theories, like pragmatics and semantics. Furthermore, this translation research only focus in *ḥarf min* in a *sūrah* which has 83 verses, so for other analyses they can take longer *sūrah* that will be more accurate. Besides, the object that can analyzed by others not only *ḥarf min*, but also another *ḥarf jar*, or *fi'il* and *ism*, so that the result of research can vary and interesting.

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APPENDIX

A. الإبتداء /Ibtidā/

A.1. الإبتداء الغاية المكانية /Ibtidā al-gāyah al-makāniyyah/

1. SL : وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْقُومِ آتِبِعُوا

الْمُرْسَلِينَ ﴿٢٠﴾

TL (a) : And there came from uttermost part of the city a man running. He cried: O my people! Follow those who have been sent! (20)

TL (b) : Then there came running, from the farthest part of the City, a man saying, “O my people! Obey the messengers: (20)

2. SL : وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ

وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

TL (a) : We sent not down against his people after him a host from heaven, nor do We ever send.(28)

TL (b) : And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.(28)

3. SL : وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا

TL(a) : A token unto them is the dead earth. We revive it, and We bring forth from it grain (33)

TL(b) : A Sign for them is the earth that is dead: We do give it life, and produce grain there from, (33)

4. SL : وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَحْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

﴿٥١﴾

TL(a) : And the trumpet is blown and lo! from the graves they hie unto their Lord,(51)

TL(b) : The trumpet shall be sounded, when behold! From the sepulchers (men) will rush forth to their Lord!(51)

5. SL : قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ

وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

- TL(a) : Crying: Woe upon us! Who hath raised us **from** our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.(52)
- TL(b) : They will say: “Ah! Woe unto us! Who hath raised us up **from** our beds of repose?” ... (A voice will say:)”This is what (God) Most Gracious had promised. And true was the word of the messengers!”(52)

A.2. الإبتداء الغاية الزمانية /Ibtidā al-gāyah al-zamāniyyah/

6. SL : وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا

مُنزِلِينَ ﴿٢٨﴾

- TL(a) : We sent not down against his people after him a host from heaven, nor do We ever send.(28)
- TL(b) : And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.(28)

A.3. الإبتداء الغاية الأشخاص /Ibtidā al-gāyah al-asykhaṣ/

7. SL : قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا

عَذَابٌ أَلِيمٌ ﴿١٨﴾

- TL(a) : (The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you **at our hands**.(18)
- TL(b) : The (people) said: “For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you **by us**.”(18)


8. SL : إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

- TL(a) : Unless by mercy **from Us** and as comfort for a while. (44)
- TL(b) : Except by way of Mercy **from Us**, and by way of (worldly) convenience (to serve them) for a time.(44)

9. SL : سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾

- TL(a) : The word **from** a Merciful Lord (for them) is: Peace!(58)
- TL(b) : “Peace! “ – a word (of salutation) **from** a Lord Most Merciful!(58)

A.4. ابتداء الغاية الشيء /Ibtidā' al-gāyah al-syai' ʾ

10. SL :  أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

TL(a) : Hath not man seen that We have created him **from** a drop of seed? Yet lo! he is an open opponent. (77)

TL(b) : Doth not man see that it is We Who created him **from** sperm? Yet behold! He (stands forth) as an open adversary! (77)

B. التبويض /Tab'ūd/

11. SL :  إِنَّكَ لَمِنَ الْمُرْسَلِينَ


TL(a) : Lo! thou art **of** those sent (3)


TL(b) : Thou art indeed **one of** the messengers, (3)

12. SL :  بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

TL(a) : With what (munificence) my Lord hath pardoned me and made me **of** the honoured ones! (27)


TL(b) : For that my Lord has granted me Forgiveness and has enrolled me **among** those held in honour!" (27)

13. SL :  وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ

 يَأْكُلُونَ

TL(a) : A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof; (33)


TL(b) : A Sign for them is the earth that is dead: We do give it life, and produce grain there from, of which ye do eat. (33)

14. SL :  وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ








TL(a) : And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein, (34)

TL(b) : And We produce therein orchard with date palms and vines, and We cause springs to gush forth therein; (34)

15. SL :  لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

TL(a) : That they may enjoy the fruits of this (artistry): it was not their hands that made this: will they not then give thanks? (35)

TL(b) : That they may eat **of the fruit thereof**, and their hands made it

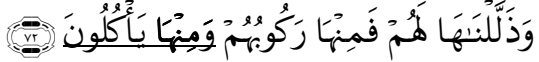
- not. Will they not, then, give thanks? (35)
16. SL :  وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ
- TL(a) : And have created for them of the like thereof whereon they ride.(42)
- TL(b) : And We have created for them similar (vessels) on which they ride.(42)
17. SL :  وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ
- TL(a) : Never came a token of the tokens of their Lord to them, but they did turn away from it!(46)
- TL(b) : Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom.(46)
18. SL :  وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُرَ إِنَّا لَنَكُونُ إِلَّا فِي ضَلَالٍ مُبِينٍ
- TL(a) : And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we feed those whom Allah, if He willed, would feed? Ye are in naught else than error manifest.(47)
- TL(b) : And when they are told, “Spend ye of (the bounties) with which God has provided you,” the Unbelievers say to those who believe: “Shall we then feed those whom, if God had so willed, He would have fed, (Himself)? – Ye are in nothing but manifest error.(47)
19. SL :  وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ
- TL(a) : Yet he hath led astray of you a great multitude. Had ye then no sense?(62)
- TL(b) : But he did lead astray a great multitude of you. Did ye not, then, understand?(62)
20. SL :  أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَلَكَونَ
- TL(a) : Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners,(71)
- TL(b) : See they not that it is We Who have created for them – among

the things which Our hands have fashioned – cattle, which are under their dominion?(71)

21. SL : 

TL(a) : And have subdued them unto them, so that **some of them they have for riding**, some for food? (72)

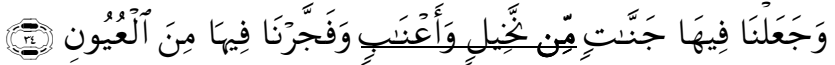
TL(b) : And that We have subjected them to their (use)? **Of them some do carry them** and some they eat: (72)

22. SL : 

TL(a) : And have subdued them unto them, so that some of them they have for riding, **some for food?** (72)

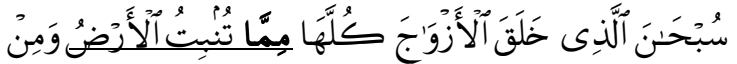
TL(b) : And that We have subjected them to their (use)? Of them some do carry them and **some they eat**: (72)

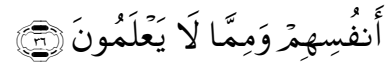
C. البيان /Bayān/

23. SL : 

TL(a) : And We have placed therein gardens **of the date-palm and grapes**, and We have caused springs of water to gush forth therein, (34)

TL(b) : And We produce therein orchard **with date palms and vines**, and We cause springs to gush forth therein: (34)

24. SL : 



TL(a) : Glory be to Him Who created all the sexual pairs, **of that which the earth groweth**, (36)

TL(b) : Glory to God, Who created in pairs **all things that the earth produces**, (36)

25. SL : 

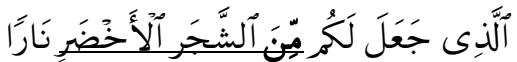
TL(a) : and **of themselves**, (36)

TL(b) : **as well as their own (human) kind** (36)

26. SL : 

TL(a) : and **of that** which they know not! (36)

TL(b) : and **(other) things** of which they have no knowledge. (36)

27. SL : 

TL(a) : Who hath appointed for you fire **from** the green tree, (80)

TL(b) : The same Who produces for you fire out **of** the green tree, (80)

D. التأكيد /Ta'kid/

28. SL : قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

TL(a) : They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie! (15)

TL(b) : The (people) said: "Ye are only men like ourselves; and (God) Most Gracious sends no sort of revelation: ye do nothing but lie."(15)

29. SL : وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

TL(a) : We sent not down against his people after him a host from heaven, nor do We ever send.(28)

TL(b) : And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.(28)

30. SL : يَحْسِرَةٌ عَلَىٰ الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾

TL(a) : Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him! (30)

TL(b) : Ah! alas for (My) servants! There comes not a messenger to them but they mock him! (30)

31. SL : وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

TL(a) : Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom. (46)


TL(b) : Never came a token of the tokens of their Lord to them, but they did turn away from it! (46)

E. الظرفية /Zarfyyah/

32. SL : وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا

TL(a) : And We have put a bar in front of them (9)

TL(b) : And We have set a bar before them (9)

33. SL :  وَهِيَ حَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

TL(a) : and a bar behind them, and (thus) have covered them so that they see not. (9)


TL(b) : and a bar behind them, and further, We have covered them up; so that they cannot see. (9)

34. SL :  أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

TL(a) : Have they not seen how many generations We destroyed before them, which indeed return not unto them: (31)

TL(b) : See they not how many generations before them We destroyed? Not to them will they return: (31)

F. المجاوزة /Al-Mujāwazah/

35. SL :  وَءَايَةٌ لَهُمُ اللَّيْلُ نَسَلَخْنَا مِنْهُ النَّهَارَ فإِذَا هُمْ مُظْلِمُونَ

TL(a) : A token unto them is night. We strip it of the day, and lo! they are in darkness.(37)

TL(b) : And a Sign for them is the Night: We withdraw therefrom the day, and behold they are plunged in darkness; (37)

G. الإستعانة /Al-Isti'ānah/

36. SL :  فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ

TL(a) : and behold! ye kindle from it. (80)

TL(b) : when behold! Ye kindle therewith (your own fires)!(80)

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APPENDIX

A. الإبتداء /Ibtida`/

A.1. الإبتداء الغاية المكانية /Ibtida` al-gāyah al-makāniyyah/

1. SL : وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا

الْمُرْسَلِينَ ﴿٢٠﴾

TL (a) : And there came **from** uttermost part of the city a man running. He cried: O my people! Follow those who have been sent! (20)

TL (b) : Then there came running, **from** the farthest part of the City, a man saying, “O my people! Obey the messengers: (20)

2. SL : ﴿ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ ۗ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا

مُنزِلِينَ ﴿٢٨﴾

TL (a) : We sent not down against his people after him a host **from** heaven, nor do We ever send.(28)

TL (b) : And We sent not down against his People, after him, any hosts **from** heaven, nor was it needful for Us so to do.(28)

3. SL : وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَحْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

TL(a) : And the trumpet is blown and lo! **from** the graves they hie unto their Lord,(51)

TL(b) : The trumpet shall be sounded, when behold! **From** the sepulchers (men) will rush forth to their Lord!(51)

4. SL : قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ

الْمُرْسَلُونَ ﴿٥٢﴾

TL(a) : Crying: Woe upon us! Who hath raised us **from** our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.(52)

TL(b) : They will say: “Ah! Woe unto us! Who hath raised us up **from** our beds of repose?” ... (A voice will say:)”This is what (God) Most Gracious had promised. And true was the word of the messengers!”(52)

A.2. الإبتداء الغاية الزمانية /Ibtida' al-gāyah al-zamāniyyah/

5. SL : وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

TL(a) : We sent not down against his people after him a host from heaven, nor do We ever send.(28)

TL(b) : And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.(28)

A.3. الإبتداء الغاية الأشخاص /Ibtida' al-gāyah al-asykhaṣ/

6. SL : قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

TL(a) : (The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you at our hands.(18)

TL(b) : The (people) said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."(18)

B. التبويض /Tab'īd/

7. SL : إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾

TL(a) : Lo! thou art of those sent (3)

TL(b) : Thou art indeed one of the messengers, (3)

8. SL : بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

TL(a) : With what (munificence) my Lord hath pardoned me and made me of the honoured ones! (27)

TL(b) : For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!" (27)

9. SL : وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

TL(a) : A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;(33)

TL(b) : A Sign for them is the earth that is dead: We do give it life, and produce grain there from, of which ye do eat. (33)

10. SL : **وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٤٤﴾**
- TL(a) : And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein,(34)
- TL(b) : And We produce therein orchard with date palms and vines, and We cause springs to gush forth therein; (34)
11. SL : **وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ ﴿٤٥﴾**
- TL(a) : And have created for them of the like thereof whereon they ride.(42)
- TL(b) : And We have created for them similar (vessels) on which they ride.(42)
12. SL : **وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾**
- TL(a) : Never came a token of the tokens of their Lord to them, but they did turn away from it!(46)
- TL(b) : Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom.(46)
13. SL : **وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُرَ إِنَّا لَنَكُونُ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾**
- TL(a) : And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we feed those whom Allah, if He willed, would feed? Ye are in naught else than error manifest.(47)
- TL(b) : And when they are told, “Spend ye of (the bounties) with which God has provided you,” the Unbelievers say to those who believe: “Shall we then feed those whom, if God had so willed, He would have fed, (Himself)? – Ye are in nothing but manifest error.(47)
14. SL : **وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٤٨﴾**
- TL(a) : Yet he hath led astray of you a great multitude. Had ye then no sense?(62)
- TL(b) : But he did lead astray a great multitude of you. Did ye not, then, understand?(62)
15. SL : **أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا**

مِلْكُونِ ﴿٧١﴾

TL(a) : Have they not seen how We have created for them **of Our handiwork the cattle**, so that they are their owners,(71)

TL(b) : See they not that it is We Who have created for them – **among the things which Our hands have fashioned** – cattle, which are under their dominion?(71)

16. SL :

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

TL(a) : And have subdued them unto them, so that some **of them they have for riding**, some for food? (72)

TL(b) : And that We have subjected them to their (use)? **Of them some do carry them** and some they eat: (72)

17. SL :

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

TL(a) : And have subdued them unto them, so that some of them they have for riding, **some for food**? (72)

TL(b) : And that We have subjected them to their (use)? Of them some do carry them and **some they eat**: (72)

C. البيان /Bayān/

18. SL :

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

TL(a) : Have they not seen how **many generations** We destroyed before them, which indeed return not unto them: (31)

TL(b) : See they not how **many generations** before them We destroyed? Not to them will they return: (31)

19. SL :

وَأَيُّهُ هُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا ﴿٣٣﴾

TL(a) : A token unto them is the dead earth. We revive it, and We bring forth **from it** grain (33)

TL(b) : A Sign for them is the earth that is dead: We do give it life, and produce grain **there from**, (33)

20. SL :

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

TL(a) : And We have placed therein gardens **of the date-palm and grapes**, and We have caused springs of water to gush forth therein, (34)

TL(b) : And We produce therein orchard **with date palms and vines**, and We cause springs to gush forth therein: (34)

21. SL :

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنَ

أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

TL(a) : Glory be to Him Who created all the sexual pairs, **of** that which the earth groweth, (36)

TL(b) : Glory to God, Who created in pairs all things that the earth produces, (36)

22. SL :

وَمِنْ أَنْفُسِهِمْ

TL(a) : and **of** themselves, (36)

TL(b) : **as well as** their own (human) kind (36)

23. SL :

وَمِمَّا لَا يَعْلَمُونَ

TL(a) : and **of that** which they know not! (36)

TL(b) : and (other) things of which they have no knowledge. (36)

24. SL :

إِلَّا رَحْمَةً مِنَّا وَمَتْنَعًا إِلَىٰ حِينٍ ﴿٤٤﴾

TL(a) : Unless by mercy **from** Us and as comfort for a while. (44)

TL(b) : Except by way of Mercy **from** Us, and by way of (worldly) convenience (to serve them) for a time.(44)

25. SL :

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾

TL(a) : The word **from** a Merciful Lord (for them) is: Peace!(58)

TL(b) : “Peace! “ – a word (of salutation) **from** a Lord Most Merciful!(58)

26. SL :

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا

TL(a) : Who hath appointed for you fire **from** the green tree, (80)

TL(b) : The same Who produces for you fire out **of** the green tree, (80)

D. التأكيد /Ta'kid/

27. SL :

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنْ أَنْتُمْ

إِلَّا تَكْذِبُونَ ﴿١٥﴾

TL(a) : They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie! (15)

TL(b) : The (people) said: “Ye are only men like ourselves; and (God) Most Gracious sends no sort of revelation: ye do nothing but lie.”(15)

28. SL :

﴿ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُنْدٍ مِّنَ السَّمَاءِ وَمَا

كُنَّا مُنْزِلِينَ ﴿٢٨﴾

TL(a) : We sent not down against his people after him a host from heaven, nor do We ever send.(28)

TL(b) : And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.(28)

29. SL : يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ

يَسْتَهْزِءُونَ ﴿٢٩﴾

TL(a) : Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him! (30)

TL(b) : Ah! alas for (My) servants! There comes not a messenger to them but they mock him! (30)

30. SL : وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٣٠﴾

TL(a) : Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom. (46)

TL(b) : Never came a token of the tokens of their Lord to them, but they did turn away from it! (46)

E. البديل/Badal/

31. SL : ءَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِ عَنِّي

شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٣١﴾

TL(a) : Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save? (23)

TL(b) : Shall I take (other) gods besides Him? If (God) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me. (23)

32. SL : وَأَتَّخِذُوا مِن دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾

TL(a) : And they have taken (other) gods beside Allah, in order that they may be helped. (74)

TL(b) : Yet they take (for worship) gods other than God, (hoping) that they might be helped! (74)

F. الظرفية /Zarfiyyah/

33. SL : وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا

TL(a) : And We have put a bar **in front of** them (9)

TL(b) : And We have set a bar **before** them (9)

34. SL : وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

TL(a) : **and a bar behind them**, and (thus) have covered them so that they see not. (9)

TL(b) : **and a bar behind them**, and further, We have covered them up; so that they cannot see. (9)

G. In the Meaning of **عن** /'An/

35. SL : وَءَايَةٌ لَهُمْ اللَّيْلُ نَسَلَخْنَا مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

TL(a) : A token unto them is night. We strip **it of** the day, and lo! they are in darkness.(37)

TL(b) : And a Sign for them is the Night: We withdraw **therefrom** the day, and behold they are plunged in darkness; (37)

H. In the Meaning of **الباء** /Ba`/

36. SL : فَإِذَا أَنْتُمْ مِنْهُ تَوَفَّدُونَ

TL(a) : and behold! ye kindle **from it**. (80)

TL(b) : when behold! Ye kindle **therewith** (your own fires)!(80)

I. **التعدية** /Ta'diyah/

37. SL : لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

TL(a) : That they may enjoy **the fruits of this** (artistry): it was not their hands that made this: will they not then give thanks? (35)

TL(b) : That they may eat **of the fruit thereof**, and their hands made it not. Will they not, then, give thanks? (35)

38. SL : أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

TL(a) : Doth not man see that it is We Who created him **from sperm**? Yet behold! He (stands forth) as an open adversary! (77)

TL(b) : Hath not man seen that We have created him **from a drop of seed**? Yet lo! he is an open opponent. (77)