CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents the findings and discussion. The writer focuses on the denotative and connotative meanings of some phrases and sentences in *Surah Yusuf* translation by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan that appears in some verses. By focusing on the meaning of some phrases and sentences make the writer able to answer statement of the problems in this study consist two issues. First is to answer the denotative meaning uses Oxford Advanced Learners Dictionary. Afterwards, the writer would like to present the connotative meaning based on context from Tafsir Jalalain of *Surah Yusuf* translation.

4.1 Findings

The table below shows some phrases and sentences that have meaning of denotation or connotation that appear in the translation of *Surah Yusuf* by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan.

4.1.1 The Meaning of Some Phrases

No	Phrase	Denotative meaning	Connotative meaning
1	Their meanings الٓر	"Their" is belonging to them, "meaning" is (1) thing or idea that a word,sentence, etc represents.	The true meaning of "alim lam ra"
2	Eleven stars أَحَدَ عَشَرَ كَوۡكَبًا	Eleven is number 11. Stars is large ball of burning gas seen as a point of light in the sky at night	The Yusuf's brothers
3	The sun وَٱلشَّمۡس	"The" is the definite article, "Sun" is star round which the earth moves and which	Yusuf's mother

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		gives it heat and light.	
4	The moon وَٱلْقَمَرَ	“The” is the definite article, “Moon” is the round object that moves round the earth and shines at night	Yusuf’s father
5	His favour نِعْمَتَهُۥ	“His” is det of or belonging to him. “favour” is thing you do to help	Prophecy of Yusuf
6	Perfected it كَمَآ أَتَمَّهَآ	“Perfected” is be,look seem, “it” is a third person singular pronoun	The favour of prophecy.
7	A wolf ٱلذِّئْبُ	“A” or “an” is the indefinite article, a wild animal that looks like a large dog	All of wild animal in the place
8	The losers لَّخَٰسِرُونَ	“The” is the definite article, “Losers” is you refer to some people as a loser.	People didn’t defense his self.
9	False blood بِدَمٍ كَذِبٍ	“False” is wrong, incorrect, blood is the red liquid that flows inside your body.	The blood of sheep
10	Young man عَن نَّفْسِهِۦ	“Young” is having lived or existed for a short time. “man” is adult male human being.	The good single man.
11	Seven fat cows سَبْعَ بَقَرَٰتٍ سِمَانٍ	“Seven” is number 7. “Fat” is substance in the body animal and humans, stored ubder the skin. “Cow” is large female animal kept on farms to produce milk or beef.	A sign of prosperous until 7 years
12	Seven lean سَبْعٌ عِجَافٌ	“Seven” is number 7. “lean” is thin and healthy.	It will come difficulty until 7 years also

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13	Seven green ears of corn وَسَبۡعَ سُنۢبُلَٰتٍ خُضۡرٍ	"Seven" is number 7. "green" is colour of grass, "ear" is part of the body on each side of the head used for hearing, "of" is used after some verbs, nouns, and adjectives in order to introduce extra information. "corn" is any plant that is grown for its grain, such as wheat.	A sign that they should plant of grain will be the great harvest

Table 4.1.1 The Meaning of Some Phrases

4.1.2 The Meaning of Some Sentences

NO	Sentence	Denotative meaning	Connotative meaning
1	I saw (in a dream) eleven stars and the sun and the moon إِنِّي رَأَيۡتُ أَحَدَ عَشَرَ كَوۡكَبٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ	Yusuf (Joseph) dream that eleven stars, the sun, and the moon.	He saw eleven stars and the sun and the moon prostrated him. the pharse eleven stars is the brother's Yusuf, then the sun is Yusuf's mother, and the moon is Yusuf's father.
2	I saw them prostrating themselves to me رَأَيۡتُهُمۡ لِي سَٰجِدِينَ	Yusuf (Joseph) dreamed that eleven stars, the sun and the moon prostrate his.	Yusuf will be a great person.
3	O my son ! relate not your vision to your brothers, lest they should arrange a plot againts you.	Ya'qub prophet forbid Yusuf his son, to tell his dream for the	Dreamed have secret for his brother.

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	لَا تَقۡصُصۡ رُءۡيَاكَ عَلَىٰٓ إِخۡوَتِكَ فَيَكِيدُواْ لَكَ كَيۡدًاۖ	brothers.	
4	Shaitan (shatan) is to man an open enemy ٱلشَّيۡطَٰنَ لِلۡإِنسَٰنِ عَدُوٌّ مُّبِينٞ	Emphasize that the brothers will be bad boy for Yusuf.	The bad creatures to make bad impact.
5	And said: "Come on, O you." وَقَالَتۡ هَيۡتَ لَكَ	Zulaikha invites Yusuf.	Zulaikha seduce Yusuf to do *Zina*.
6	I seek refuge in Allah (or Allah forbid) ! مَعَاذَ ٱللَّهِ	Yusuf remembered that Allah dislikes the action (*Zina*) .	The pray of Yusuf to attend her desire.
7	Truly, he (your husband) is my master ! he made my living in a great comfort! (so i will never betray him). إِنَّهُۥ رَبِّيٓ أَحۡسَنَ مَثۡوَايَ	Yusuf try to explain to Zulaikha who is Her husband is a great master for Yusuf.	Yusuf try to make Zulaikha back to the good way and didn't follow her desire.
8	And indeed she desire him وَلَقَدۡ هَمَّتۡ بِهِۦ	Zulaikha spellbound Yusuf.	Zulaikha want to sex with Yusuf.
9	And he would have inclined to her desire,had he not seen the evidence of his lord. وَهَمَّ بِهَا لَوۡلَآ أَن رَّءَا بُرۡهَٰنَ رَبِّهِۦ	Yusuf refused the invitationof Zulaikha.	Yusuf also want to did it, but suddenly he remembered allah Swt and canceled it.
10	Thus, it was that we might turn away from him evil and illegal sexual intercourse.	Tells that the action was forbiden by Allah.	Show that Yusuf aware.

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	كَذَٰلِكَ لِنَصۡرِفَ عَنۡهُ ٱلسُّوٓءَ وَٱلۡفَحۡشَآءَ		
11	He (Yusuf (Joseph) said "it was she that sought to seduce me," قَالَ هِيَ رَٰوَدَتۡنِي عَن نَّفۡسِي	Yusuf explain that Zulaikha seduce him.	Yusuf try to defend his self when Zulaikha seduce him.
12	and a witness of her household bore witness (saying): "if it be that his shirt is torn from the front, then her tale is true and he is liar." وَشَهِدَ شَاهِدٞ مِّنۡ أَهۡلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٖ فَصَدَقَتۡ وَهُوَ مِنَ ٱلۡكَٰذِبِينَ	After that, the household come to interpose the problem.	The household to be a mediator and said that if Yusuf's shirt torn form the front means that Yusuf seduce her.
13	That this shirt is torn from the back, then she has told a lie and he is speaking the truth!" وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٖ فَكَذَبَتۡ وَهُوَ مِنَ ٱلصَّٰدِقِينَ	Explain that if Yusuf's shirt torn form back, Zulaikha seduce him.	From the sentence, show that Zulaikha lack "loving" from her husband.
14	She said to Yusuf (Joseph): "come out before them" then, when they saw him. وَقَالَتِ ٱخۡرُجۡ عَلَيۡهِنَّۖ فَلَمَّا رَأَيۡنَهُۥٓ	Zulaikha called Yusuf to show up in front of the guess.	Zulaikha show the beauty of Yusuf to the society especially woman.
15	They exalted him (at his beauty) and (in their astonishment) cut their	The guess spellbound Yusuf Prophet	After see Yusuf, they unconscious ,

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	hands. أَكۡبَرۡنَهُۥ وَقَطَّعۡنَ أَيۡدِيَهُنَّ	until cut the hand.	they cut their hands not an apple.
16	They said "how perfect is Allah (or allah forbid) No man is this ! this is none other than a noble angel." وَقُلۡنَ حَـٰشَ لِلَّهِ مَا هَـٰذَا بَشَرًا إِنۡ هَـٰذَآ إِلَّا مَلَكٌ كَرِيمٌ	Imagine how Yusuf Prophet.	They be aproud to Yusuf.
17	One of them said: "Verily, I saw my self (in a dream) pressing wine" قَالَ أَحَدُهُمَآ إِنِّيٓ أَرَىٰنِيٓ أَعۡصِرُ خَمۡرًا	The Friend's Yusuf in jail dream pressing wine.	He will out from the jail in three days later and be a waiter of the king.
18	The other said: "Verily, I saw my self (in a dream) carrying bread on my head and birds were eating there of. " وَقَالَ ٱلۡأٓخَرُ إِنِّيٓ أَرَىٰنِيٓ أَحۡمِلُ فَوۡقَ رَأۡسِي خُبۡزًا تَأۡكُلُ ٱلطَّيۡرُ	The other friend tell that he dream carrying bread on my head and birds were eating thereof.	He will out from the jail but then he will die which is hanged and crucified.
19	And the king (of Egypt) said: "I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. " وَقَالَ ٱلۡمَلِكُ إِنِّيٓ أَرَىٰ سَبۡعَ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ	The king tells his dream.	Egypt be presporous until 7 years, after that will come hard trouble until seven years also, then come again the presporous.

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	سَبۡعٌ عِجَافٞ وَسَبۡعَ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٍۖ		
20	Yusuf (Joseph): "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except little of that which you may eat. " قَالَ تَزۡرَعُونَ سَبۡعَ سِنِينَ دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلٗا مِّمَّا تَأۡكُلُونَ	Yusuf prophet order to people plant grain.	It's explained previously verses, that the meaning of a dream.
21	"Then will come after that, seven hard (yeras), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded(stored)." ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ	It will come hard trouble.	Yusuf remind about the trouble.
22	"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil). " ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ	Yusuf explained the last meaning of dream.	After hard trouble will come prosperous.

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	يَعۡصِرُونَ		
23	And the king said: “Bring him to me that i may attach him to my person” وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦٓ أَسۡتَخۡلِصۡهُ لِنَفۡسِي	Command of the king to bring Yusuf prophet.	The king want to say thank for Yusuf and give a gift to Yusuf be a person of trust.
24	[Yusuf (Joseph)] said :“Set me over the store-houses of the land; i will indeed guard them with full knowledge” قَالَ ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيمٞ	Request Yusuf for the king	Show that Yusuf be smart with the counting and writing.
25	They [Yusuf (Joseph) brothers] said : “If he steals, there was a brother of his [Yusuf(joseph)] who did steal before him ” قَالُوٓاْ إِن يَسۡرِقۡ فَقَدۡ سَرَقَ أَخٞ لَّهُۥ مِن قَبۡلُ	The Yusuf’s Brother explain that Yusuf also ever steal something.	They try to defend their self which is said that Yusuf and Benyamin is stealer, they have an action from their mother.

Table 4.1.2 The Meaning of Some Sentences

Based on the table 4.1.1 and 4.1.2, there are 13 phrases and 25 sentences that consist to “The Translation of *Surah Yusuf* ” by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan. They have denotation and connotation meanings also.

In this part, the writer interprets meaning of phrases and sentences that appears in the translation of *Surah Yusuf* by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan, as stated the scope and limitation

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that all the data is interpreted by the writer herself. The writer provides the interpretation based on the finding in relation to phrases and sentences that appear in the translation. She analyzes based on denotative and connotative meanings proposed by Leech (1981:11). It explains that denotative meaning is defined language without referring to and connotative meaning is the communicative value an expressions has by virtue of what refers to. All of the meanings below are interpreted depend on the context in certain situation and based on the Tafsir Jalalain.

Data 1

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ ١

Alif-Lam-Ra [These Letters are one of the miracles of the Qur'an and none but Allah (alone) knows *their meaning*] (12:1)

These are the Verses of the clear book (The Qur'an that makes clear the legal and illegal things, laws, a guidance and a blessing).

Denotative meaning:

In verses, Author uses phrase "Their meaning." Based on Oxford Learner Advanced Dictionary the words "their" is belonging to them, then "meaning" is (1) thing or idea that a word, sentence, etc represents (2) thing or ideas that wishes to communicate to you (3) purpose, value, and or importances.

Connotative meaning :

The writer found a phrase "Their meaning" have meaning that the true meaning of "*alim lam ra*" relate with phrase before that only Allah Swt knows them.

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Based on *Tafsir Jalalain* Alif lām rā': God knows best what He means by these [letters]. Those, verses, are the verses of the Book, the Qur'ān (the genitive annexation carries the meaning of [partitive] min, 'from') that makes plain, the one that manifests truth [distinguishing it] from what is falsehood.

Data 2

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِي سَٰجِدِينَ ﴿٤﴾

(Remember) when Yususf (Joseph) said to his father : "O my father! Verily, *I saw (in adream)* ***eleven stars*** *and* ***the sun*** *and* ***the moon*** *- i saw them prostrating themselves to me*" (12:4)

Denotative meaning:

This verses, author uses a sentence " *I saw (in adream) eleven stars and the sun and the moon.*" It means that Yusuf (Joseph) dream that eleven stars, the sun, and the moon prostrate him. There is three phrases in a sentence. First "Eleven stars". Eleven is number 11. Stars is large ball of burning gas seen as a point of light in the sky at night. the second "The sun". The is the definite article. it is used at the beginning of nouns group to refer someone or something that you have already mentioned or identified. Sun is star round which the earth moves and gives it heat and light. the thirth is "The Moon". We know that "the" is the definite article", Moon is (1) the round object that moves round the earth and shines at night (2) natural satelite that moves round planet other than the earth. Then author uses sentence "*I saw them prostrating themselves to me*" . The meaning is Yusuf (Joseph) dreamed that eleven stars, the sun and the moon prostrate his.

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Connotative meaning :

Fourth verse have sentences "*I saw (in adream) eleven stars and the sun and the moon.*" Then "*I saw them prostrating themselves to me*" from the sentence above, it have connotative meaning that Yusuf will be a great people for his family and the followers until around the people prostrate him.

Based on the *Tafsir Jalalain* page 890 said that the meaning of Yusuf's dream about He saw eleven stars and the sun and the moon prostrated him. the phrase eleven stars is the Yusuf's brother, then the sun is Yusuf's mother, and the moon is Yusuf's father. So, it means that Yusuf will be a great people until for all member family prostrate to him.

Data 3

قَالَ يَٰبُنَيَّ لَا تَقۡصُصۡ رُءۡيَاكَ عَلَىٰٓ إِخۡوَتِكَ فَيَكِيدُواْ لَكَ كَيۡدًاۖ إِنَّ ٱلشَّيۡطَٰنَ لِلۡإِنسَٰنِ عَدُوّٞ مُّبِينٞ ٥

He (the father) said:"*o my son! relate not your vision to your brothers, lest they should arrange a plot againts you. Verily! shaitan(shatan) is to man an open enemy*!" (12:5)

Denotative meaning:

This verses, author uses a sentence :"*o my son! relate not your vision to your brothers, lest they should arrange a plot againts you.*" The meaning that Ya'qub Prophet forbid Yusuf his son, to tell his dream for the brothers.

Then, "*Verily! shaitan(shatan) is to man an open enemy*!" The next sentence also emphasize that the brothers will be bad boy for Yusuf.

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Connotative meaning :

Fifith verse have sentence "*o my son! relate not your vision to your brothers, lest they should arrange a plot againts you.*" The dreamed have a secret about the bad thing from his brothers then "*Verily! shaitan(shatan) is to man an open enemy*" from the sentence, Shaitan is the bad creatures to make bad impact his brothers as like making a scheme to kill him.

Based on the *Tafsir Jalalain* page 890 said they (His brother) scheme to kill him, out of envy, knowing that the interpretation (of the dream) is that they represent the (eleven) planets, your mother, the sun and your father, the moon**.** Truly Satan is to man a manifest foe, (one) of evident enmity.

Data 4

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ
وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ
حَكِيمٌ ﴿٦﴾

"Thus will your lord choose you and teach you the interpretation of dreams (and other things) and perfect *His favour* on you and on the offspring of Ya'qub (jacob), as He *perfected it* on your fathers, Ibrahim (Abraham) and Ishaq (Isaac) aforetime! Verily, your lord is All knowing, All-wise" (12:6)

Denotative meaning:

In a sentence, they uses a phrase "His favour" . "His" is det of or belonging to him. favour is (1) thing you do to help (2) approval of support for (3) treatment that is generous to one person or group in a way that seems unfair to others.

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"Perfected it" a phrase in 6th verse, have meaning "perfected" is be, look seem then "it" is a third person singular pronoun. It is used as the subject or object of a verb or as the object of preposition. It to refer to an object, animal, or other thing that has already been mentioned.

Connotative meaning :

Sixth verse have two phrases, fisrt "His favour" the word "favour" means that prophecy of Yusuf. Then "perfected it" the word "it" means the favour of prophecy.

Based on the *Tafsir Jalalain* above, in the way that you have seen, will your Lord prefer you, choose you, and teach you the interpretation of events, the interpretation of visions, and perfect His grace upon you, with prophethood, and upon the House of Jacob [upon] his sons as He perfected it, with prophethood, formerly on your fathers Abraham and Isaac. Truly your Lord is Knower, of His creatures, Wise', in what He does with them.

Data 5

قَالَ إِنِّي لَيَحْزُنُنِيٓ أَن تَذْهَبُواْ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ١٣

He [Ya'qub(Jacob)] said: "Truly it saddens me that you should take him away. I fear lest *a wolf* should devour him, while you are careless of him." (12:13)

Denotative meaning:

This verses have a phrase "A wolf". A or an is the indefinite article. it is used at the beginning of noun groups, which refer the only one person or thing. you used a or an when you are referring to someone or something for the first

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time or when people may not know which particular person or thing you are talking about. Wolf is a wild animal that looks like a large dog.

Connotative meaning :

The writer found a phrase "a wolf" means that all of wild animal in the place and all of dangerous thing around the place.

Based on the *Tafsir Jalalain* He said, "Lo! It grieves me that you should go with him, that is, your departure [with him grieves me], because I would be separated from him, and I fear lest the wolf devour him (al-dhi'b here represents the genus, for their land had many wolves in it), while you are heedless of him, distracted by something else.

Data 6

قَالُواْ لَئِنۡ أَكَلَهُ ٱلذِّئۡبُ وَنَحۡنُ عُصۡبَةٌ إِنَّآ إِذٗا لَّخَٰسِرُونَ ١٤

They said : "if a wolf devours him, while we are strong group (to guard him), then surely, we are *the losers*" (12:14)

Denotative meaning:

A phrase "The Losers", "The" is the definite article. it is used at the beginning of nouns group to refer someone or something that you have already mentioned or identified, "Losers" if you refer to someone as a loser, you have a low opinion of them because you think they are always unsuccessful.

Connotative meaning :

"The losers" means that people didn't defense his self or *Kafir* people.

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Based on the *Tafsir Jalalain* They said, “Truly if the wolf were to devour him, when we are [so hardy] a band, a group, then we indeed are losers!,” incapable of anything. Thus, he sent him off with them.

Data 7

وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلۡ سَوَّلَتۡ لَكُمۡ أَنفُسُكُمۡ أَمۡرًا ۖ فَصَبۡرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ ١٨

And they brought his shirt stained with *false blood*. He said : “Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allah (alone) Whose help can be sought againts that (lie) which you describe.” (12:18)

Denotative meaning:

The phrase, “False Blood” false is (1) wrong incorrect (2) not real;artificial (3) deceitful;disloyal. Blood is the red liquid that flows inside your body, which you can see if you cut your self.

Connotative meaning :

False blood means the blood of sheep. *Tafsir Jalalain* told one of the Yusuf’s Brother bring a Yusuf’s shirt bloody to Ya’qub Prophet for the proof the death of Yusuf. based on the *Tafsir Jalalain*, the blood is the blood of sheep.

Based on the *Tafsir Jalalain* And they came with false blood on his shirt (‘alā qamīsihi has the status of an accusative [of the verb], because it is an adverbial qualifier, meaning fawqa [qamīsihi]): they slaughtered a lamb and dabbed it [his shirt] with its blood ,but they forgot to tear it [the shirt] and they said that it was his blood. He, Jacob, said, when he saw that it [the shirt] was

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undamaged and realised that they were lying: ‘Nay, but your souls have beguiled you into something, and so you did it to him. Yet comely patience!, without any anxiety! (fa- sabrun jamīlun is the predicate of a missing subject such as amrī, my course]). And God is the One Whose succour is sought in that [predicament] which you describe’, that which you mention of Joseph’s affair.

Data 8

وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ وَقَالَتۡ هَيۡتَ لَكَۚ
قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحۡسَنَ مَثۡوَايَۖ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ٢٣

And she, in whose house he was, sought to seduce him(to do an evil act), and she closed the doors and said: “*Come on, O you*.” He said : “*I seek refuge in Allah (or Allah forbid)! Truly,he (your husband) is my master! He made my living in a great comfort! (So I will and betray him).* Verily, the Zalimun (wrong and evil-doers) will never be successfull.” (12:23)

Denotative meaning:

The writer found sentences “ and said ‘*Come on, O you’* ” the meaning that Zulaikha invite Yusuf.

“*I seek refuge in Allah (or Allah forbid)!*” Yusuf remembered that Allah dislike about the action (*Zina*)

“*Truly,he (your husband) is my master! He made my living in a great comfort! (So I will and betray him).*” Yusuf try to explain to Zulaikha who is Her husband is a great master for Yusuf.

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Connotative meaning :

"and said '*Come on, O you'* " means that Zulaikha seduce Yusuf to do *Zina*. then, "*I seek refuge in Allah (or Allah forbid)!*" this is the pray of Yusuf to attend her desire and refused invitation's Zulaikha.

"*Truly,he (your husband) is my master! He made my living in a great comfort! (So I will and betray him).*" Yusuf try to make Zulaikha back to the good way and didn't follow her desire.

Based on the *Tafsir Jalalain* page 897 and 898 said that "And she, in whose house he was, namely Zulaykha attempted to seduce him, that is, she asked him to lie with her, and she closed the doors, of the house. And she said, to him: 'Come!' (hayta laka: the lām [of laka] is for clarification; a variant reading has hīta laka or haytu laka). 'God forbid!', I seek refuge with God from this, he said. 'Truly he, who bought me, is my lord, my master, who has given me an honourable place, [an honourable] residence, and so I cannot betray him with regard to his family. Truly, evildoers, fornicators, never prosper."

Data 9

وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾

And *indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his lord. thus it was, that We might turn away from him evil and illegal sexual intercourse.* Surely, he was one of Our chosen (guided) slaves. *(12:24)*

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Denotative meaning:

"*indeed she did desire him"* means that Zulaikha spellbound Yusuf. *"and he would have inclined to her desire, had he not seen the evidence of his lord"* from the sentence, tell that Yusuf refused the invitation of Zulaikha. *"Thus it was, that We might turn away from him evil and illegal sexual intercourse"* tells that the action was forbiden by Allah swt.

Connotative meaning :

"*indeed she did desire him,"* Zulaikha want to sex with Yusuf *"and he would have inclined to her desire, had he not seen the evidence of his lord."* means that Yusuf also want to sex also, suddenly he remembered Allah Swt and canceled it.

"thus it was, that We might turn away from him evil and illegal sexual intercourse" sentence show that Yusuf aware.

Based on the *Tafsir Jalalain* page 898 said that "And she certainly desired him, she sought sexual intercourse with him, and he would have desired her [too], he would have sought the same, had it not been that he saw the proof of his Lord: Ibn 'Abbās said, "Jacob was made to appear before him, and he struck his [Joseph's] breast, whereupon his [sexual] desire withdrew [from his body] through his fingernails (the response to lawlā, had it not been, has been omitted: [understood to be] la-jāma'ahā, he would have lain with her). So it was, that We made him see the proof, that We might ward off from him evil, betrayal, and lewdness, [the act of] fornication. Truly he was of Our devoted servants, in terms of obedience (mukhlisīn: a variant reading has mukhlasīn, in other words, chosen/purified [servants])."

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Data 10

قَالَ هِيَ رَٰوَدَتۡنِي عَن نَّفۡسِيۚ وَشَهِدَ شَاهِدٞ مِّنۡ أَهۡلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٖ فَصَدَقَتۡ وَهُوَ مِنَ ٱلۡكَٰذِبِينَ ٢٦

He [Yusuf (Joseph)] said: *"it was she that sought to seduce me;" and a witness of her household bore witness (saying): "if it be that his shirt is torn from the front, then her tale is true and he is liar!" (12:26)*

Denotative meaning:

"it was she that sought to seduce me;" Yusuf explains that Zulaikha seduce him. *"and a witness of her household bore witness (saying): "if it be that his shirt is torn from the front, then her tale is true and he is liar!"* after that, the household come to interpose the problem.

Connotative meaning :

"it was she that sought to seduce me;" Yusuf try to defend his self that Zulaikha seduce him *and a witness of her household bore witness (saying): "if it be that his shirt is torn from the front, then her tale is true and he is liar!."* Then, the household to be a mediator and said that if Yususf's shirt torn form the front means that Yusuf seduce her.

Based on the *Tafsir Jalalain* page 899 said that He, Joseph, said, declaring himself innocent [of the charge]: "It was she who attempted to seduce me". And a witness of her own folk testified, her paternal cousin. It is reported that he was still [a child] in the cradle and he said: 'If his shirt has been torn from the front, then she speaks the truth, and he is of the liars.

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Data 11

وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتۡ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ٢٧

"But if it be *that his shirt is torn form back, then she has told a lie and he is speaking truth!" (12:27)*

Denotative meaning:

"But if it be *that his shirt is torn form back, then she has told a lie and he is speaking truth!"* this sentence explain that if Yusuf's shirt torn form back, Zulaikha seduce him.

Connotative meaning :

"But if it be *that his shirt is torn form back, then she has told a lie and he is speaking truth!"* from the sentence, show that Zulaikha lack "loving" from her husband.

Based on the *Tafsir Jalalain* page 890 but if his shirt has been torn from behind, then she has lied, and he is of the truthful.

Data 12

۞ وَقَالَ نِسۡوَةٞ فِي ٱلۡمَدِينَةِ ٱمۡرَأَتُ ٱلۡعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفۡسِهِۦۖ قَدۡ شَغَفَهَا حُبًّاۖ إِنَّا لَنَرَىٰهَا فِي ضَلَٰلٖ مُّبِينٖ ٣٠

And Women in the city said: "The wife of Al-Aziz is seeking to seduce her (slave) *young man*, indeed she loves him violently; verily we see her in plain error." (12:30)

Denotative meaning:

Author uses a phrase "young man". Young is having lived or existed for a short time. Man is adult male human being.

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Connotative meaning :

"Young man" means that the good single man.

Based on the *Tafsir Jalalain* And some of the women in the city, the city of Egypt, said 'The Court Officer's wife has been seducing her boy, her servant. Indeed he has smitten her heart with love, (hubban is for specification, in other words, [her] love of him has entered her heart's pericardium (shaghāfa qalbihā), that is, its inner casing). Lo! we see her to be in plain aberration, that is, in error evident, in her love of him.

Data 13

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ
مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ
حَـٰشَ لِلَّهِ مَا هَـٰذَا بَشَرًا إِنْ هَـٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yususf (Joseph)] : "*Come out before them" Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. they said: "How perfect is Allah (or Allah forbid) No man is this! this is none other than noble angel!"(12:31)*

Denotative meaning:

"*Come out before them"* means that Zulaikha called Yusuf to show up in front of the guess.

Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. means the guess like Yusuf Prophet until cut their hand.

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They said: "How perfect is Allah (or Allah forbid) No man is this! this is none other than noble angel!" drawing Yusuf prophet**.**

Connotative meaning :

"*Come out before them"* means that Zulaikha show the beauty of Yusuf to the society especially woman.

Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. before see Yusuf, they were given an apple and a knife, after see Yusuf, they unconscious and cut their hands not an apple.

*They said: "How perfect is Allah (or Allah forbid) No man is this! this is none other than noble angel!"*they be aproud of Yusuf.

Based on the *Tafsir Jalalain* page 901 said that And when she heard of their machinations, their backbiting of her, she sent for them and prepared for them a repast (muttaka' is food that requires cutting with a knife, since one leans upon it (ittikā'): this [repast] was utruj, citron). She then gave each one of them a knife and said, to Joseph: "Come out before them!" And when they saw him, they were in awe of, they exalted, him and cut their hands, with the knives, without feeling any pain, because their hearts were so engrossed by Joseph, and they exclaimed: God preserve us! in exaltation of him This, namely, Joseph, is no human being: this is but a noble angel!, on account of his all-encompassing beauty, which is [a characteristic] not usually found among humankind. In the Sahīh [of al-Bukhārī], it is [reported] that one half of all beauty was given to him.

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Data 14

وَدَخَلَ مَعَهُ ٱلسِّجۡنَ فَتَيَانِۖ قَالَ أَحَدُهُمَآ إِنِّيٓ أَرَىٰنِيٓ أَعۡصِرُ خَمۡرٗاۖ وَقَالَ ٱلۡأٓخَرُ إِنِّيٓ أَرَىٰنِيٓ أَحۡمِلُ فَوۡقَ رَأۡسِي خُبۡزٗا تَأۡكُلُ ٱلطَّيۡرُ مِنۡهُۖ نَبِّئۡنَا بِتَأۡوِيلِهِۦٓۖ إِنَّا نَرَىٰكَ مِنَ ٱلۡمُحۡسِنِينَ ٣٦

And there entered with him two young men in the prison. one of them said: "Verily, *I saw my self (in a dream) pressing wine." The other said: "verily, I saw my self (in a dream) carrying bread on my head and birds were eating thereof.* " (they said) : "Inform us of the interpretations of this. Verily, we think you are one of the Muhsinun (doers of god)" (12:36)

Denotative meaning:

I *saw my self (in a dream) pressing wine*." The Friend's Yusuf in jail dream pressing wine

The other said: "verily, I saw my self (in a dream) carrying bread on my head and birds were eating thereof." The other friend tells that he dream carrying bread on my head and birds were eating thereof.

Connotative meaning :

This *surah* explain that Yusuf Prophet was smart to give the meaning of dream. This verses 36, his friend said ", *I saw my self (in a dream) pressing wine."* Yusuf give the meaning of a dream that means is he will out from the jail in three days later and be a waiter of the king.

The other said: "verily, I saw my self (in a dream) carrying bread on my head and birds were eating thereof." the other friend, will out from the jail but then he will die which is hanged and crucified.

Based on the *Tafsir Jalalain* page 903 said that And there entered the prison with him two youths, two young men [servants] of the king, one of

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whom was his cup-bearer, the other, his food-taster. They noticed that he interpreted dreams and so they said, “Let us try him”. One of them, the cup-bearer, said: ‘I dreamed that I was pressing wine, that is, grapes. The other, the food-taster, said: “I dreamed that I was carrying on my head bread whereof the birds were eating. Tell us, inform us [of], its interpretation, for indeed we see you as being among the virtuous.

Data 15

وَقَالَ ٱلۡمَلِكُ إِنِّيٓ أَرَىٰ سَبۡعَ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعَ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖۖ يَٰٓأَيُّهَا ٱلۡمَلَأُ أَفۡتُونِي فِي رُءۡيَٰيَ إِن كُنتُمۡ لِلرُّءۡيَا تَعۡبُرُونَ ٤٣

And the king (of Egypt) said: “Verily, *I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry.* O notables! Explain to me my dream, if it be that you can interpret dreams ” (12:43)

Denotative meaning:

This verses have a sentence “*I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry*”. This sentence have three main phrases. First “seven fat cows”, seven is number 7. Fat is (1) substance in the body animal and humans, stored ubder the skin (2) substance from animal or plants used in cooking. Cow is (1) large female animal kept on farms to produce milk or beef (2) female of the elephant, whale and some other large animals (3) offensive word for a woman. the second “seven lean ones”, seven is number 7. lean is (1) thin and healthy (2) containing little fat (3) not productive. The thirth “seven greens ears of

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corn", seven is number 7. Greens is colour of grass, ear is (1) part of the body on each side of the head used for hearing (2) ability to recognize and copy sound well. "Of" is used after some verbs,nouns, and adjectives in order to introduce extra information. You used "of" to combine two nouns when the first noun identifies the feature of the second noun that you want to talk about. Corn is any plant that is grown for its grain, such as wheat.

Connotative meaning :

"I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry" means that seven fat cows seven lean ones were devouring is a sign of prosperous until 7 years and will come difficulty until 7 years also. Then *seven green ears of corn, and (seven) others dry* is a sign that they should plant of grain will be the great harvest but after that will be the season of famine.

Based on the Tafsir aljalalain page 906 said that And the king, the king of Egypt al-Rayyān b. al-Walīd said, "I saw in [a dream] seven fat kine being devoured, being swallowed up, by seven lean ones, of kine ('ijāf is the plural of 'ajfā'), and seven green ears of corn and others, that is seven [other] ears of corn, dry, that had wound themselves around the green ones and risen above them. O courtiers! Give me [your] opinion about my vision: expound for me its interpretation, if you can interpret visions, then interpret it for me.

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Data 16

قَالَ تَزۡرَعُونَ سَبۡعَ سِنِينَ دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلٗا مِّمَّا تَأۡكُلُونَ ٤٧

Yusuf (joseph): "for seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except little of that which you may eat. (12:47)

Denotative meaning:

Yusuf (joseph): "for seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except little of that which you may eat means that Yusuf Prophet order to people plant grain.

Connotative meaning :

Yusuf (joseph): "for seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except little of that which you may eat. It's explained previously verses, that the meaning of a dream.

Based on the *Tafsir Jalalain* page 908 said that He said, You shall sow that is, [go ahead and] sow seven years consecutively and this was the interpretation of the seven fat ones, but that which you reap, leave it in the ear, lest it spoil, except for a little which you eat: thresh it.

Data 17

ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ

٤٨

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"Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded(stored)." (12:48)

Denotative meaning:

"Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded(stored)" means that it will come hard trouble.

Connotative meaning :

"*Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded(stored)."* means that Yusuf remind about the trouble.

Based on the Tafsir aljalalain page 908 said that Then after that, in other words, after the seven fertile [years], there shall come seven hard, barren and unyielding, years the interpretation of the seven lean ones which shall devour what you set aside for them, of grain sown during the fertile years, in other words, you shall eat [all] this during these [seven hard years], all except a little which you have preserved, stored.

Data 18

ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ٤٩

"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil). " (12:49)

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Denotative meaning:

*"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).*Yusuf explained the last meaning of dream.

Connotative meaning :

"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)" means that after hard trouble will come prosperous.

Based on the *Tafsir Jalalain* page 909 said that Then after that, in other words, after the seven barren years, there shall come a year in which the people will be granted relief, through rain, and in which they will press [fruit], grapes, and other [seeds], because of its [that year's] fertility.

Data 19

وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦٓ أَسۡتَخۡلِصۡهُ لِنَفۡسِيۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلۡيَوۡمَ لَدَيۡنَا مَكِينٌ أَمِينٞ ٥٤

And the king said: "bring him to me that i may attach him to my person." then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted**"** (12:54)

Denotative meaning:

And the king said: "bring him to me that i may attach him to my person." It's means that command of the king to bring Yusuf Prophet.

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Connotative meaning

a*nd the king said: "bring him to me that i may attach him to my person."* It's means that the king want to say thank for Yusuf and give a gift to Yusuf be a person of trust.

Based on the *Tafsir Jalalain* page 911 said that And the king said, "Bring him to me, that I may use him for myself", that I may make him mine exclusively, with none to share [him with me]. The messenger came to him [to Joseph] and said, "Respond to the king!", and so he got up and bid farewell to [his] fellow-prisoners and prayed for them. He then washed himself, put on some good clothes and entered upon him. And when he had spoken with him, he said, to him: "Indeed you are on this day in our presence established and trustworthy", a person of status, entrusted over our affair, so what do you think we should do? He said, 'Gather food [stocks] and sow abundantly in these fertile years, then store the corn in its ears. People [from far and wide] will come to you and ask you to supply them [with provisions]'. He [the king] said, "Whom can I delegate this [task] to?"

Data 20

قَالَ ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيمٞ ٥٥

[Yusuf (Joseph)] said : "set me over the store-houses of the land; i will indeed guard them with full knowledge" (as a minister of finance Egypt) (12:55)

Denotative meaning:

[Yusuf (Joseph)] said : "set me over the store-houses of the land; i will indeed guard them with full knowledge means request Yusuf for the king.

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Connotative meaning :

[Yusuf (Joseph)] said : "set me over the store-houses of the land; i will indeed guard them with full knowledge. this verses show that Yusuf be smart with the counting and writing.

Based on the *Tafsir Jalalain* page 911 said that He, Joseph, said, "Place me in charge of the storehouses of the land, the land of Egypt. I am indeed a skilled custodian", one worthy of custodianship thereof, and knowledgeable in such affairs, it is also said [that he meant]: [I am indeed] a [competent] scribe and accountant.

Data 21

۞ قَالُوٓاْ إِن يَسۡرِقۡ فَقَدۡ سَرَقَ أَخٞ لَّهُۥ مِن قَبۡلُۚ فَأَسَرَّهَا يُوسُفُ فِي نَفۡسِهِۦ وَلَمۡ يُبۡدِهَا لَهُمۡۚ قَالَ أَنتُمۡ شَرّٞ مَّكَانٗاۖ وَٱللَّهُ أَعۡلَمُ بِمَا تَصِفُونَ ٧٧

They [Yusuf (Joseph) brothers] said : "if he steals, there was a brother of his [Yusuf(joseph)] who did steal before him " But these things did Yusuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself) : "You are in worst case, and Allah is the best knower of that which you describe." (12:77)

Denotative meaning:

They [Yusuf (Joseph) brothers] said : "if he steals, there was a brother of his [Yusuf(joseph)] who did steal before him" the Yusuf's Brothers explain that Yusuf also ever steal something.

Connotative meaning :

They [Yusuf (Joseph) brothers] said : "if he steals, there was a brother of his [Yusuf(joseph)] who did steal before him". They try to defend their self

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which is said that Yusuf and Benyamin is stealer, they have an action from their mother.

Based on the *Tafsir Jalalain* page 920 said that They said, "If he is stealing, a brother of his stole before, that is Joseph, he had stolen a golden idol from his maternal grandfather and smashed it, lest he worship it. But Joseph kept it secret in his soul and did not disclose it, manifest it, to them (the [suffixed] pronoun [in yubdi-hā, disclose it] refers to the word[s] in his [following] saying); he said, within himself: "You are a worse case, than Joseph and his brother, because of your stealing a brother of yours from your father, and your wronging him. And God knows very well what you are describing," [what] you are mentioning with regard to him.

4.2 Discussion

Translation of *Surah Yusuf* by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan is one of example texts which contains denotation and connotation meanings. Some phrases and sentences that appear in the translation of *Surah Yusuf* is interest topic to discuss because it contains denotation and connotation meanings. There are 13 phrases and 25 sentences. The 13 phrases are their meanings, eleven stars, the sun, the moon, his favour, perfected it, a wolf , the losers, false blood, young man, seven fat cows, seven lean and seven green ears of corn. The denotative meaning is taken from Oxford advanced learner Dictionary. The connotative meaning written in finding is based on the interpretation of *Tafsir Jalalain*.

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In addition, the previous study was conducted by Zaenal Muttaqien "The Denotative and Connotative meaning in the AXE-advertisement" and A semiotic analysis in the A-mild advertisement using Roland Barthe's Theory" conducted by Tazkiyatul Fikriyah A'la is totally different, focuses in the jargon of advertisement. Then, An Analysis On The Denotative And Connotative Meaning Of Lyrics Of Creed's Songs" which is made by M Hasan Hidayatullah discussed about every liric in Creed's Songs. "An Analysis of 'The Child's Story' by Charles Dickens: Connotation and Denotation of adjective" conducted by Bayu Hernawan Putra this research focused The meaning of adjective word. From the previous research the writer undertsand the important of study meaning of word. Word can consist of more than one meaning, is depend on the certain situation.

By reading this research and from the analysis in findings, the writer hopes this research can give contribution in development of linguistic field, especially in semantic fields. The writer also hopes, this research give the readers better understanding of the meaning of simple words in semantics. It also can be related in social life where understand the meaning of word is important to avoid misunderstanding and disagreement.

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