

Speech Acts Found on Joseph Story in the Translation of Sura Yusuf by Yusuf Ali

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Abstract

This study focuses on analyzing speech acts on Joseph story using speech acts theory proposed by John R. Searle. Speech Acts is part of pragmatics and discourse analysis related to the context of speech that refers to assertive, directive, commissive, expressive, and declarative speech acts. Joseph story is part of sura Yusuf which has 111 verses, which is the best story in the Qur'an. Therefore, it contains many speech acts. Based on this, research on speech acts in Joseph story needs to be done. There are two problems with this study: what types of speech acts are found on Joseph story? And what is the mostly used type of speech acts on Joseph story? This study aims to describe speech acts using Searle's theory. Data in the form of speech on Joseph story in the form of written text, which is then analyzed using qualitative descriptive methods. The results showed the types of speech acts found on Joseph story. They are assertive, directive, commissive, expressive, and declarative. Assertive as many as 31 data, directive as many as 29 data, commissive as many as 11 data, expressive as many as 9 data, and declarative as much as 1. Assertive is the mostly used type of speech acts on Joseph story.

Keywords: *Speech acts, Joseph story*

Introduction

Speech acts is one form of language that has an important function for humans, especially communicative functions (Tarigan, 2015). The speech acts is important in order to see the meaning of an action being spoken. As a human being, should have skills in speech acts. Because in life will never be separated from communicating.

This has been practiced on the story of Joseph in the translation of Sura Yusuf by Yusuf Ali; that are the communication between the Prophet Joseph and his father, the Prophet Joseph and his brothers, the Prophet Joseph and Zulaikha,

the Prophet Joseph and the King, etc. Therefore, the researcher is interested in analyzing the speech acts found on Joseph story. Meanwhile, the researcher chose the speech acts theory put forward by John Rogers Searle to analyze.

From the many stories in Qur'an, the researcher chose the story of Prophet Joseph in the translation of Sura Yusuf to be researched, because it was inspired by the name of the translator of Qur'an itself, namely Abdullah Yusuf Ali. Remember in the world of literature about the importance of beauty in writing, therefore the researcher chose the word 'Yusuf'. So, this thesis is entitled "Speech Act Found on Joseph Story in the Translation of Sura Yusuf by Yusuf Ali".

In addition, the researcher chose the story of Prophet Joseph because of the story of Prophet Joseph AS explained in sura Yusuf, said Allah as the best story (the third verse). This is because the decline in this story was conveyed through revelation and not obtained by the Prophet SAW through the rumor of news from oral to oral (Mughtar, 2021: 303).

Afterwards, as Muslims who are guided by Qur'an, research on one of the translations of letters in Qur'an can increase the love of the researcher and the readers for Qur'an. Re-popularize to the world that there is an extraordinarily beautiful literary work, namely Qur'an.

Not only as a literary work, Qur'an is a means of communication and information in the form of written texts. Qur'an is also used as a clarification of everything that needs to be interpreted in order to understand the intentions of our God and to obtain the correct meaning. In addition, it is also a divine guidance from Allah SWT for mankind through Prophet Muhammad SAW which contains ethical messages, laws, and beliefs by providing the main basics of the problem, then Allah SWT commands to explain the basics in full to Prophet Muhammad SAW (Shihab, 1994: 33).

Furthermore, sura Yusuf in the Quranic translation by Abdullah Yusuf Ali is used as a source of research data because Abdullah Yusuf Ali's translation is

interesting. Not only does it translate word by word, it also gives a more perfect word equivalent and also provides a concise and easy interpretation of each verse.

Literary Review

Pragmatics

In the linguistic world, studies that connect between speech with its context are called pragmatics. Kridaksana (2008: 159) put forward the following understanding of pragmatics.

- a. A branch of semiotics that studies the origin, use, and effect of symbols and signs.
- b. Science that investigates speech, its context, and its meaning.

The presentation implies that there is one part of semiotic science that studies speech or language, situations and conditions or contexts that accompany speech. The meaning produced by a speech is associated with the context of speech. In line with this opinion, Morris (1938: 35) put forward the term pragmatics as a field of study of sign systems (semiotics). According to him, semiotics can be distinguished from three things as described below.

- a. Syntax, which is a study of formal relationships between signs with each other.
- b. Semantics, which is a study of the relationship of signs with objects that are the container for the application of these signs.
- c. Pragmatics, which is a study of the relationship of signs with interpreters or users.

Thus, Morris (1938: 35) states that pragmatics is one of the branches or parts of semiotics science that studies or examines sentences or signs attributed to the culprit. Based on this opinion, it can be concluded that pragmatics is a branch of semiotics that interprets the meaning of speech by paying attention to its speakers and context.

Levinson (1983: 12) states pragmatics is the study of all those aspects of meaning not captured in a semantic theory, or pragmatics is research or study of the field of meaning that is not included or has not been included in semantics theory. In line with this opinion, Wijana (1996: 1) stated that pragmatics is a branch of linguistics that studies the structure of language externally, namely how language units are used in communication. Externally here is outside the sciences that study the internal structure of language, for example semantics science. So in pragmatics, the search for meaning cannot be learned only from speech, but must be seen in the use of speech made by the speaker.

From the presentation of some of these opinions, it can be concluded that pragmatics is a branch of semiotics science that interprets the meaning of speech by paying attention to the speaker and its context and in pragmatics the search for meaning cannot be learned only from the speech, but must be seen in the use of speech carried out by the speaker.

Speech Acts

By the middle of the 20th century, people increasingly realized that it was difficult to separate the meaning of language from its use, so the statement "the meaning of language is the use of language" arose in the view of a school called "Logical Positivism". This view emphasizes that expressions can be understood only in relation to the activities in which they are contextualized. It was during this period, and actually related to the school of thought, that speech act theory was developed by J. L. Austin, an English philosopher in a book entitled *How Do Things with Words* (1962). In general, the concept of language act was only known by linguists through J. R. Searle's essay, *Speech Act* of 1969 (Nababan, 1987: 18).

Speech acts is individual symptoms, psychological in nature, and their survival is determined by the speaker's language ability in dealing with certain situations (Chaer, 2004: 50). Then Kridalaksana (2008: 191) argues that speech act is a language act that is made possible by and realized in accordance with the

rules of using elements. Or it can also be said that speech is the act of producing language sounds in a regular manner so as to produce meaningful speech.

Austin (1962: 102-103) divides speech acts into several types,

- a. Locution: the greeter or speaker says to the speaker or person being addressed with certain words spoken with a certain meaning and reference.
- b. Illocution: in saying certain words spoken with a certain meaning and reference, the speaker asserts that the information conveyed is true.
- c. Perlocution: by saying certain words spoken with a certain meaning and reference and reference, the speaker convinces that the information conveyed is true.

Illocutionary Acts

A speech in addition to functioning to say or inform something, can also be used to do something. When this happens, the speech acts formed is an illocutionary acts. The illocutionary acts is referred to as The Act of Doing Something (Wijana, 1996: 15), or in other words illocutionary is speech that functions to say and inform something and is used to do something.

An example of a saying in Kurniawan and Raharjo (2019: 27): "Do you know the consequences?". The words were spoken by an older brother to his sister who was hit by the eruption of firecrackers. Judging from the context, it can be seen that the illocutionary of these remarks, which is to prohibit the younger brother from playing firecrackers again. In linguistics, illocutionary acts can be equated with speech intent. Thus, the speech is not only questioning, but has the power generated, which is to prohibit.

Based on this example, it can be seen that illocutionary acts is very difficult to identify because it must first consider who the speaker and opponent is, when and where the speech does not occur, and so on. Thus, illocutionary acts is a central part of understanding speech acts.

Illocutionary acts can be classified on various basis criteria, as some experts have done. Searle (1979: 12-20) classifies illocutionary acts on the basis of various criteria as outlined below.

- a. Assertive, involves talking to the truth of the expressed proposition, such as stating, telling, suggesting, boasting, complaining, demanding, reporting. These illocutions tend to be neutral in terms of politeness. Nevertheless, there are some exceptions, such as boasting, bragging which is generally considered semantically disrespectful. Assertiveness is proportional.
- b. Directive, intended to cause some effect through the actions of the listener, for example ordering, commanding, begging, requesting, suggesting, advocating, advising.
- c. Commissive, involves talking on some upcoming action, such as promising, swearing, offering, saying (prayer).
- d. Expressive, has the function to express, pronounce, or tell the psychological nature of the speaker towards a statement of circumstances predicted by illocution, such as saying thank you, congratulating, forgiving, pardoning, blaming, praising, expressing, condolences, and others.
- e. Declarative, illocutionary which, if the foundation is successful, will cause a good correspondence between proportional content and reality. For example, surrender, fire, release, name, call, excommunicate, appoint, determine, sentence, and so on.

Discourse Analysis

According to Webster's New Twentieth Century Dictionary (1983: 522), discourse comes from the Latin *discursus*, which means running more and more which is derived from *dis* 'from' or 'in different directions' and *currere* 'run', so it can be interpreted: (1) communication of thoughts with words, expression of ideas; conversation; (2) communication in general, especially as a subject of

study; and (3) written treatises, formal dissertations, lectures, speeches, sermons. From this understanding, it can be concluded that discourse is the use of language in communication, whether delivered orally (conversations, lectures, speeches, sermons) or in writing, such as language used in scientific writings, dissertations, letters.

Discourse is a structured event manifested in language behavior or others (Edmonson, 1981: 4). Edmonson emphasized the nature of the regularity of events expressed by language in discourse. Chaer (2004) defines discourse as a complete unit of language so that in the grammatical hierarchy it is the highest/largest grammatical unit. Discourse is said to be complete because in it there are concepts, thoughts, or ideas that can be understood by the reader (in written discourse) or by the listener (in oral discourse) without any doubt.

From these limitations, it can be concluded that discourse is the most complete unit of language expressed orally such as speeches, lectures, sermons, and dialogues or in writing such as short stories, novels, books, letters, and written documents seen from other structures (in terms of form) are cohesive, interrelated, and from their inner structure (in terms of meaning) are coherent, integrated.

Research Methodology

This study uses descriptive qualitative methods, descriptive in nature, because the researcher strives to arrive at a rich description of words, phrases or sentences on Joseph story that need to find the answer based on the research problem. It is descriptive, Saville and Troike (1986) state that for this study is to provide some description of the research problem. And it is qualitative, because it does not consist of numbers or cannot be quantified.

This study describes the speech acts and messages on Joseph story. It is analyzed in connection with the use of words on Joseph story. In addition, this study seeks to obtain information conveyed through writings (translation text) in

sura Yusuf and this study is expected to examine these words to identify the types of speech acts in sura Yusuf, in particular on Joseph story.

The subject of this study is the English translation text of Joseph story in sura Yusuf by Yusuf Ali which contains the types of speech acts according to Searle's theory.

The source of this research data is taken from the English translation of the Qur'an. The English translation used is the Noble Qur'an translated by Yusuf Ali because the interpretation of this translation is easy to understand, clear, and pure in real form and does not deviate from the original interpretation. This research data is in the form of sentences on Joseph story in the English translation of sura Yusuf which contains speech acts.

The data of this study was collected in the following steps. First, the researcher read the entire text of the English translation by Yusuf Ali in sura Yusuf. Second, the researcher chooses sentences on Joseph story that involve speech acts.

After obtaining the data, the researcher came to the steps of analysis. The data is analyzed in the following steps. First of all, after having complete data on speech acts found on Joseph story in the English translation of sura Yusuf by Yusuf Ali, the researcher identified them into five types of speech acts (assertive, directive, commissive, expressive, declarative) that is in sentence form.

After completing identifying the types of speech acts (assertive, directive, commissive, expressive, declarative) based on the theory, the researcher interprets the data obtained from each category based on the theory of speech acts. Finally, the researcher makes conclusions about the results of the analysis.

Finding and Discussion

| Datum | Sentences | Speech Acts |
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| 1 | Behold, Joseph said To his father: "O my father! I did see eleven stars And the sun and the moon: I saw them prostrate themselves To me!" | Assertive | 1 |
| 2 | "Thus will thy Lord Choose thee and teach thee The interpretation of stories (and events) And perfect His favour To thee and to the posterity Of Jacob—even as He Perfected it to thy fathers Abraham and Isaac aforetime! For God is full of knowledge And wisdom." | Assertive | 2 |
| 3 | They said: "Truly Joseph And his brother are loved More by our father than we: But we are a goodly body! Really our father is obviously Wandering (in his mind)!" | Assertive | 3 |
| 4 | So they did take him away, And they all agreed To throw him down To the bottom of the well: And We put into his heart (This Message): 'Of a surety Thou shalt (one day) Tell them the truth Of this their affair While they know (thee) not.' | Assertive | 4 |
| 5 | So they both raced each other To the door and she Tore his shirt from the back: They both found her lord Near the door. She said: "What is the (fitting) punishment For one who formed An evil design against Thy wife, but prison Or a grievous chastisement?" | Assertive | 5 |
| 6 | He said: "It was she That sought to seduce me— From my (true) self." And one Of her household saw (this) And bore witness, (thus): — "If it be that his shirt Is rent form the front, then Is her tale true, And he is a liar!" "But if it be that his shirt Is torn from the | Assertive | 6 |

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| | back, Then is she the liar, And he is telling the truth!" | | |
| 7 | So when he saw his shirt, — That it was torn at the back, — (Her husband) said : " Behold ! It is a snare of you women! Truly, mighty is your snare! | Assertive | 7 |
| 8 | Ladies said in the City: "The wife of the (great) 'Azīz Is seeking to seduce her slave From his (true) self: Truly hath he inspired her With violent love: we see She is evidently going astray." | Assertive | 8 |
| 9 | She said: "There before you Is the man about whom Ye did blame me! I did seek to seduce him from His (true) self but he did Firmly save himself guiltless! ...And now, if he doth not My bidding, he shall certainly Be cast into prison, And (what is more) Be of the company of the vilest!" | Assertive | 9 |
| 10 | Now with him there came Into the prison two young men. Said one of them: "I see Myself (in a dream) Pressing wine." Said the other: "I see myself (in a dream) Carrying bread on my head, And birds are eating thereof." | Assertive | 10 |
| 11 | He said: "Before any food Comes (in due course) To feed either of you, I will surely reveal To you the truth And meaning of this Ere it befall you: That is part of the (Duty) Which my Lord hath taught me. I have (I assure you) Abandoned the ways Of a people that believe not In God and that (even) Deny the Hereafter. And I follow the ways Of my fathers, — Abraham, Isaac, and Jacob; and never Could we attribute any partners Whatever to God: that (comes) Of the grace of God | Assertive | 11 |

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| | <p>to us And to mankind: yet Most men are not grateful.</p> <p>O my two companions Of the prison! (I ask you): Are many lords differing Among themselves better, Or the One God, Supreme and Irresistible?</p> <p>If not Him, ye worship nothing But names which ye have named, — Ye and your fathers, — For which God hath sent down No authority: the Command Is for none but God: He Hath commanded that ye worship None but Him: that is The right religion, but Most men understand not...</p> <p>O my two companions Of the prison! As to one Of you, he will pour out The wine for his lord to drink: As for the other, he will Hang from the cross, and the birds Will eat from off his head. (So) hath been decreed That matter whereof Ye twain do enquire"</p> | | |
| 12 | They said: "A confused medley Of dreams: and we are not Skilled in the interpretation Of dreams." | Assertive | 12 |
| 13 | <p>(Joseph) said: "For seven years Shall ye diligently sow As is your wont: And the harvests that ye reap, Ye shall leave them in the ear, — Except a little, of which Ye shall eat.</p> <p>"Then will come After that (period) Seven dreadful (years), Which will devour What ye shall have laid by In advance for them, — (All) except a little Which ye shall have (Specially) guarded.</p> <p>"Then will come After that (period) a year In which the people will have Abundant water, and in which They will press (wine</p> | Assertive | 13 |

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| | and oil)." | | |
| 14 | Said the 'Aziz's wife: "Now is the truth manifest (To all): it was I Who sought to seduce him From his (true) self: He is indeed of those Who are (ever) true (and virtuous). | Assertive | 14 |
| 15 | "This (say I), in order that He may know that I Have never been false To him in his absence, And that God will never Guide the snare of the false ones. "Nor do I absolve my own self (Of blame): the (human soul) Is certainly prone to evil, Unless my Lord do bestow His Mercy: but surely My Lord is Oft-Forgiving, Most Merciful." | Assertive | 15 |
| 16 | Therefore when he had spoken To him, he said: "Be assured this day, Thou art, before our own Presence, With rank firmly established, And fidelity fully proved!" | Assertive | 16 |
| 17 | He said: "Shall I trust you With him with any result Other than when I trusted you With his brother aforetime? But God is the best To take care (of him), And He is the Most Merciful Of those who show mercy!" | Assertive | 17 |
| 18 | And when they had sworn Their solemn oath, He said: "Over all That we say, be God The Witness and Guardian!" | Assertive | 18 |
| 19 | At length when he had furnished Them forth with provisions (Suitable) for them, he put The drinking cup into His brother's saddle-bag. Then shouted out a Crier: "O ye (in) the Caravan! Behold! ye are thieves, Without doubt!" | Assertive | 19 |

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| 20 | They said, turning towards them: "What is it that ye miss?" | Assertive | 20 |
| 21 | They said: "We miss The great beaker of the king; For him who produces it, Is (the reward of) A camel load; I Will be bound by it." | Assertive | 21 |
| 22 | (The brothers) said: "By God! Well, ye know that we Came not to make mischief In the land, and we are No thieves!" | Assertive | 22 |
| 23 | They said: "If he steals, There was a brother of his Who did steal before (him)." But these things did Joseph Keep locked in his heart, Revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; And God knoweth best The truth of what ye assert!" | Assertive | 23 |
| 24 | Now when they saw No hope of his (yielding), They held a conference in private. The leader among them said: "Know ye not that your father Did take an oath from you In God's name, and how before this, ye did fail In your duty with Joseph? Therefore will I not leave This land until my father Permits me, or God Commands me; and He Is the best to command. | Assertive | 24 |
| 25 | "Turn ye back to your father, And say, 'O our father! Behold! thy son committed theft! We bear witness only to what We know, and we could not Well guard against the unseen! 'Ask at the town where We have been and the caravan In which we returned, And (you will find) we are Indeed telling the truth." | Assertive | 25 |

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| 26 | He said: "I am Joseph, and this is my brother: God has indeed been gracious To us (all): behold, he that is Righteous and patient, —never Will God suffer the reward To be lost, of those Who do right." | Assertive | 26 |
| 27 | When the Caravan left (Egypt), Their father said: "I do indeed Scent the presence of Joseph: Nay, think me not a dotard." | Assertive | 27 |
| 28 | They said: "By God! Truly thou art in Thine old wandering mind." | Assertive | 28 |
| 29 | Then when the bearer Of the good news came, He cast (the shirt) Over his face, and he Forthwith regained clear sight. He said: "Did I not say To you, 'I know from God That which ye know not?'" | Assertive | 29 |
| 30 | He said: "Soon will I Ask my Lord for forgiveness For you: for He is indeed Oft-Forgiving, Most Merciful." | Assertive | 30 |
| 31 | And he raised his parents High on the throne (of dignity), And they fell down in prostration, (All) before him. He said: "O my father! this is The fulfillment of my vision Of old! God hath made it Come true! He was indeed Good to me when He Took me out of prison And brought you (all here) Out of the desert, (Even) after Satan had sown Enmity between me and my brothers. Verily my Lord understandeth Best the mysteries of all That He planneth to do. For verily He is full Of knowledge and wisdom. | Assertive | 31 |
| 32 | Said (the father): "My (dear) little son! Relate not thy vision To thy brothers, lest they Concoct a plot against thee: For Satan is to man An avowed enemy! | Directive | 1 |

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| 33 | "Slay ye Joseph or cast him out To some (unknown) land, That so the favour Of your father may be Given to you alone: (There will be time enough) For you to be righteous after that!" | Directive | 2 |
| 34 | Said one of them: "Slay not Joseph but if ye must Do something, throw him down To the bottom of the well: He will be picked up By some caravan of travellers." | Directive | 3 |
| 35 | The man in Egypt Who bought him, said To his wife: "Make his stay (Among us) honorable: Maybe he will bring us Much good, or we shall Adopt him as a son." Thus did We establish Joseph in the land, That We might teach him The interpretation of stories (And events). And God Hath full power and control Over His affairs; but most Among mankind know it not. | Directive | 4 |
| 36 | But she in whose house He was, sought to seduce him From his (true) self: she fastened The doors, and said: "Now come, thou (dear one)!" He said: "God forbid! Truly (thy husband) is My lord! He made My sojourn agreeable! Truly to no good Come those who do wrong!" | Directive | 5 |
| 37 | "O Joseph, pass this over! (O wife), ask forgiveness For thy sin, for truly Thou hast been at fault!" | Directive | 6 |
| 38 | When she heard Of their malicious talk, She sent for them And prepared a banquet For them: she gave Each of them a knife: And she said (to Joseph), "Come out before them." | Directive | 7 |
| 39 | "Tell us" (they said) "the truth And meaning thereof: for we See thou art one That doth good (to all)." | Directive | 8 |

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| 40 | And of the two, To that one whom he considered About to be saved, he said: "Mention me to thy lord." But Satan made him forget To mention him to his lord: And (Joseph) lingered in prison A few (more) years. | Directive | 9 |
| 41 | The king (of Egypt) said: "I do see (in a vision) Seven fat kine, whom seven Lean ones devour, —and seven Green ears of corn, and seven (others) Withered. O ye chiefs! Expound to me my vision If it be that ye can Interpret visions." | Directive | 10 |
| 42 | But the man who had been Released, one of the two (Who had been in prison) And who now bethought him After (so long) a space of time, Said: "I will tell you The truth of its interpretation: Send ye me (therefor)." | Directive | 11 |
| 43 | "O Joseph!" (he said). "O man of truth! Expound To us (the dream) Of seven fat kine Whom seven lean ones Devour, and of seven Green ears of corn And (seven) others withered: That I may return To the people, and that They may understand." | Directive | 12 |
| 44 | So the king said: "Bring ye him unto me." But when the messenger Came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is The state of mind Of the ladies Who cut their hands'? For my Lord is Certainly well aware Of their snare." | Directive | 13 |
| 45 | So the king said: "Bring him unto me; I will take him specially To serve about my own person." | Directive | 14 |
| 46 | (Joseph) said: "Set me Over the store-houses Of the land: I will Indeed guard them, As one that knows (Their | Directive | 15 |

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| | importance)." | | |
| 47 | <p>Then came Joseph's brethren: They entered his presence, And he knew them, But they knew him not.</p> <p>And when he had furnished Them forth with provisions (Suitable) for them, he said: "Bring unto me a brother Ye have, of the same father As yourselves, (but a different mother): See ye not that I pay out Full measure, and that I Do provide the best hospitality?</p> <p>"Now if ye bring him not To me, ye shall have No measure (of corn) from me, Nor shall be ye (even) come Near me."</p> | Directive | 16 |
| 48 | <p>And (Joseph) told his servants To put their stock-in-trade (With which they had bartered) Into their saddle-bags, So they should know it only When they returned to their people, In order that they Might come back.</p> | Directive | 17 |
| 49 | <p>Now when they returned To their father, they said: "O our father! No more Measure of grain shall we get (Unless we take our brother): So send our brother with us, That we may get our measure; And we will indeed Take every care of him."</p> | Directive | 18 |
| 50 | <p>(Jacob) said: "Never will I Send him with you until Ye swear a solemn oath to me, In God's name, that ye Will be sure to bring him back To me unless ye are yourselves Hemmed in (and made powerless) ..."</p> | Directive | 19 |
| 51 | <p>Further he said: "O my sons! enter not All by one gate: enter ye By different gates. Not that I can profit you aught Against God (with my advice): None can</p> | Directive | 20 |

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| | command except God: On Him do I put my trust: And let all that trust Put their trust on Him." | | |
| 52 | Now when they came Into Joseph's presence, He received his (full) brother To stay with him. He said (To him): "Behold! I am thy (own) Brother; so grieve not At aught of their doings." | Directive | 21 |
| 53 | They said: "O exalted one! Behold! he has a father, Aged and venerable, (who will Grieve for him); so take One of us in his place; For we see that thou art (Gracious) in doing good." | Directive | 22 |
| 54 | They said: "By God! (Never) wilt thou cease To remember Joseph Until thou reach the last Extremity of illness, Or until thou die!" | Directive | 23 |
| 55 | "O my sons! go ye And enquire about Joseph And his brother, and never Give up hope of God's Soothing Mercy: truly No one despairs of God's Soothing Mercy, except Those who have no faith." | Directive | 24 |
| 56 | Then, when they came (Back) into (Joseph's) presence They said: "O exalted one! Distress has seized us And our family: we have (Now) brought but scanty capital: So pay us full measure, (We pray thee), and treat it As charity to us: for God Doth reward the charitable." | Directive | 25 |
| 57 | He said: "Know ye How ye dealt with Joseph And his brother, not knowing (What ye were doing)?" | Directive | 26 |
| 58 | "Go with this my shirt, And cast it over the face Of my father: he will Come to see (clearly). Then come Ye (here) to me together With all your family." | Directive | 27 |

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| 59 | They said: "O our father! Ask for us forgiveness For our sins, for we Were truly at fault." | Directive | 28 |
| 60 | Then when they entered The presence of Joseph, He provided a home For his parents with himself, And said: "Enter ye Egypt (all) in safety If it please God." | Directive | 29 |
| 61 | They said: "If the wolf Were to devour him While we are (so large) a party, Then should we indeed (First) have perished ourselves!" | Commissive | 1 |
| 62 | Then they came To their father In the early part Of the night, Weeping. They said: "Oh our father! We went racing with one another, And left Joseph with our things; And the wolf devoured him... But thou wilt never believe us Even though we tell the truth." | Commissive | 2 |
| 63 | They said: "We shall Certainly seek to get Our wish about him From his father: Indeed we shall do it." | Commissive | 3 |
| 64 | Then when they opened Their baggage, they found Their stock in trade had been Returned to them. They said: "O our father! What (more) Can we desire? This our Stock-in-trade has been returned To us: so we shall get (More) food for our family; We shall take care of our brother; And add (at the same time) a full camel's load (of grain To our provisions). This is but a small quantity." | Commissive | 4 |
| 65 | (The Egyptians) said: "What then Shall be the penalty of this, If ye are (proved) to have lied?" | Commissive | 5 |
| 66 | They said: "The penalty Should be that he In whose saddle-bag it is found, should be | Commissive | 6 |

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| | held (As bondman) to atone For the (crime). Thus it is We punish the wrongdoers!" | | |
| 67 | He said: "God forbid That we take other than him With whom we found Our property: indeed (If we did so), we should Be acting wrongfully." | Commissive | 7 |
| 68 | Jacob said: " Nay, but ye Have yourselves contrived A story (good enough) for you. So patience is most fitting (For me). Maybe God will Bring them (back) all To me (in the end). For He is indeed full Of knowledge and wisdom." | Commissive | 8 |
| 69 | He said: "I only complain Of my distraction and anguish To God, and I know from God That which ye know not..." | Commissive | 9 |
| 70 | He said: "This day Let no reproach be (cast) On you: God will forgive you, And He is the Most Merciful Of those who show mercy!" | Commissive | 10 |
| 71 | "O my Lord! Thou hast Indeed bestowed on me Some power, and taught me Something of the interpretation Of dreams and events, —O Thou Creator of the heavens And the earth! Thou art My Protector in this world And in the Hereafter. Take Thou my soul (at death) As one submitting to Thy Will (As a Muslim), and unite me With the righteous." | Commissive | 11 |
| 72 | (Jacob) said: "Really It saddens me that ye Should take him away: I fear lest the wolf Should devour him While ye attend not To him." | Expressive | 1 |

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| 73 | They stained his shirt With false blood. He said: "Nay, but your minds Have made up a tale (That may pass) with you. (For me) patience is most fitting: Against that which ye assert, It is God (alone) Whose help can be sought"... | Expressive | 2 |
| 74 | Then there came a caravan Of travellers: they sent Their water-carrier (for water), And he let down his bucket (Into the well) ... He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him As a treasure! But God Knoweth well all that they do! | Expressive | 3 |
| 75 | When they saw him, They did extol him, And (in their amazement) Cut their hands: they said, "God preserve us! no mortal Is this! This is none other Than a noble angel!" | Expressive | 4 |
| 76 | He said: "O my Lord! The prison is more To my liking than that To which they invite me: Unless Thou turn away Their snare from me, I should (in my youthful folly) Feel inclined towards them And join the ranks of the ignorant." | Expressive | 5 |
| 77 | (The king) said (to the ladies): "What was your affair When ye did seek to seduce Joseph from his (true) self?" The ladies said: "God Preserve us! no evil Know we are against him!" | Expressive | 6 |
| 78 | And he turned away from them, And said: "How great Is my grief for Joseph!" And his eyes became white With sorrow, and he fell Into silent melancholy. | Expressive | 7 |
| 79 | They said: "Art thou indeed Joseph?" | Expressive | 8 |

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| 80 | They said: "By God! Indeed Has God preferred thee Above us, and we certainly Have been guilty of sin!" | Expressive | 9 |
| 81 | They said: "O our father! Why dost thou not Trust us with Joseph, —Seeing we are indeed His sincere well-wishers? "Send him with us to-morrow To enjoy himself and play, And we shall take Every care of him." | Declarative | 1 |

Conclusion

In line with the previous chapter, the conclusions of this study can be formulated based on the research questions posed. Speech acts found on Joseph story in the translation of sura Yusuf by Yusuf Ali can be divided into five types, namely: assertive, directive, commissive, expressive, and declarative. There are 81 data containing speech acts, namely: 31 data is assertive, 29 data is directive, 11 data is commissive, 9 data is expressive, and 1 data is declarative, and the mostly used type of speech acts on Joseph story in the translation of sura Yusuf by Yusuf Ali is assertive.

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