

A STUDY ON LEXICAL MEANING OF THE ENGLISH TRANSLATION

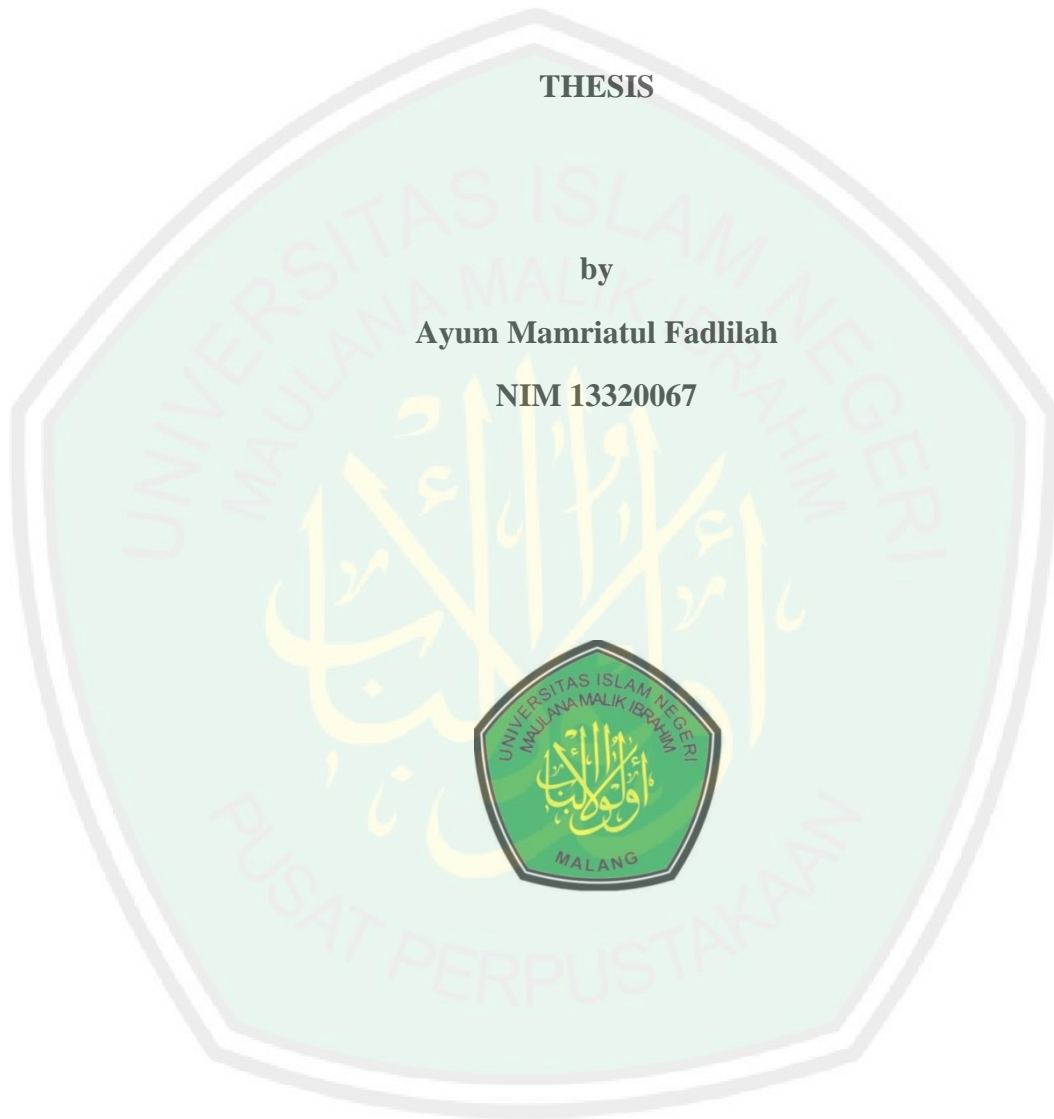
IN SURAH AL-MUZAMMIL

THESIS

by

Ayum Mamriatul Fadlilah

NIM 13320067



ENGLISH LETTERS DEPARTMENT

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

MALANG

2018

A STUDY ON LEXICAL MEANING OF THE ENGLISH TRANSLATION

IN SURAH AL-MUZAMMIL

THESIS

Presented to Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang in partial fulfillment of the requirements for the degree of
Sarjana Sastra

by:

Ayum Mamriatul Fadlilah

NIM 13320067

Advisor:

Dr. Galuh Nur Rohmah, M.Pd., M.Ed.

NIP 19740211 199803 2 002



ENGLISH LETTERS DEPARTMENT

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

MALANG

2018

APPROVAL SHEET

This is to certify that Ayum Mamriatul Fadlilah's thesis entitled A Study on Lexical Meaning of the English Translation in Surah *Al-Muzammil* has been approved by the thesis advisor for further approval by Board of Examiners.

Malang, July 2018

Approved by
The Advisor,

Dr. Galuh Nur Rohmah, M.Pd., M.Ed.
NIP 19740211 199803 2 002

Acknowledged by
The Head of English Letters
Department,

Rina Sari, M.Pd.
NIP 19750610 200604 2 002

The Dean of Faculty of Humanities

Dr. Hj. Syafiyah, M.A.
NIP 19660910 199103 2 002

LEGITIMATION SHEET

This is to certify that Ayum Mamriatul Fadlilah's thesis entitled *A Study on Lexical Meaning of the English Translation in Surah Al-Muzammil* has been approved by the Board of Examiners as the requirement for the degree of *Sarjana Sastra (S.S)* in Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Malang, July 2018

The Board of Examiners

Signature

1. Deny Efita Nur Rakhmawati, M.Pd (Main Examiner) _____
NIP 19850530 200912 2 006

2. Masrokhin, M.A (Chairman) _____
NIDT 19780410 201608 0 110305

3. Dr. Galuh Nur Rohmah, M.Pd., M.Ed. (Advisor) _____
NIP 19740211 199803 2 002

The Dean of Faculty of Humanities

Dr. Hj. Syafiyah, M.A.
NIP 19660910 199103 2 002

STATEMENT OF THE AUTHENTICITY

The Undersigned,

Name : Ayum Mamriatul Fadlilah

Student Number : 13320067

Faculty : Humanities

Department : English Letters

Declares that the thesis I wrote to fulfill the requirement for the degree of Sarjana Sastra (S.S) in English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang entitled “A Study On Lexical meaning Of The English Translation In Surah Al Muzammil” is truly my original work. It does not contain any material previously written or published by another person, except indicated theory, quotation, and references. Due to this fact, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, 10 Juli 2018

Ayum Mamriatul Fadlilah

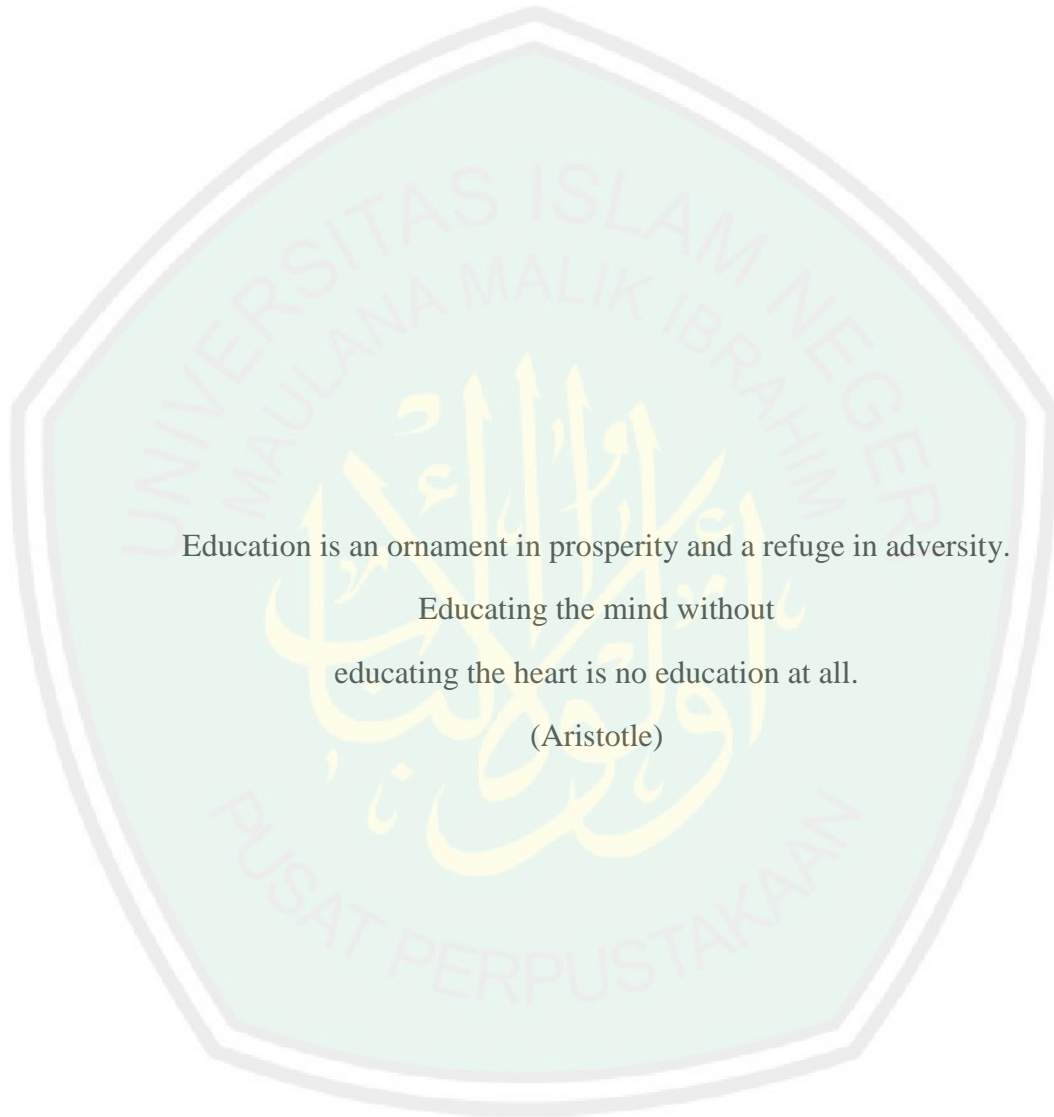
NIM 13320067

MOTTO

Education is an ornament in prosperity and a refuge in adversity.

Educating the mind without
educating the heart is no education at all.

(Aristotle)



DEDICATION

This thesis is dedicated to

My father and my mother,

Thanks for endless great love, solemn prayers, and sacrifices

I am grateful for being your daughter,

My beloved brother,

Thanks for your support both material and spiritual

I love you with all my heart.



ACKNOWLEDGMENTS

Alhamdulillah, all praises be to Allah, the most Gracious and the most Merciful, who has given me His guidance and blessing in finishing this thesis entitled “Semantic Analysis of the English Translation in Surah Al-Muzammil”. Shalawat and Salam are also presented to the Prophet Muhammad SAW., who has brought Islam as the rohmatan lil ‘alamin religion.

This thesis presents because of the help, guidance, and prayer from other people. Thus, my greatest gratitude goes well to my supervisor, Galuh Nur Rohmah, M.Pd., M.Ed. who has been really patient guiding me in accomplishing this thesis by revising many incorrect meaning, systematical, analysis, and so forth. Thank a lot for the guidance, encouragement, and understanding that have been given to me. I must also be thankful for Dr. Hj. Syafiyah, M.A., the Dean of Humanities Faculty, and the Head of English Letters Department, Rina Sari, M.Pd. who are allowed me to conduct this thesis. The last thankful is for all the lecturers who helped me in passing the entire semester in English Letters and Language Department.

I would like to express my deepest thank to my mother (Maryam) and my father (Prijana) for praying me all the time, love, and support. Next, my thanks are dedicated to my dearest Muhammad Syaifudin, S.E who always support and help me during the difficulties until I can finish this thesis. He is also give me unstoppable advises and prayers to conduct this thesis. I am also grateful to all my

lovely friends for the best and beautiful moment during the learning time in this last four years.

Finally, I am aware of weaknesses of this research I conducted. Criticism and suggestion are welcomed to the researcher for the improvement of this thesis. Hopefully, this thesis would give benefit especially for the researcher itself and all the readers in general.

Malang, July 2018

Ayum Mamriatul Fadlilah



ABSTRACT

Fadlilah, Ayum Mamriatul. 2018. *A Study On Lexical Meaning Of the English Translation In Surah Al-Muzammil*. Thesis. English Letters Department. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Galuh Nur Rohmah, M.Pd., M.Ed.

Key words : Lexical Meaning, English Translation, Surah Al-Muzammil.

This study aims to analyze the lexical meaning of English translation in Surah Al-Muzammil because meaning is important to be understood deeply to prevent possibilities of misunderstanding and misinterpretation of meaning in the language. The objectives of the study are to identify the lexical meaning found in the English translation of Surah Al Muzammil by Arthur John Arberry and Abdullah Yusuf Ali. The data are taken from the words, phrases, and sentences in 20 verses of English translation text in Surah Al-Muzammil by Abdullah Yusuf Ali which release by @quranindonesiaapp / <http://quranforandroid> at December 31, 2017 and from Google on website www.theonlyquran.com for data of Arthur John Arberry. The data are collected through the comprehensive reading and understanding of the translation text, selecting, and categorizing the words, phrases, and sentences in the surah according to the kinds of lexical meaning and analyzed.

The design of the study is in the form of descriptive qualitative method since the researcher conducts the analysis on the translation text. To achieve the objective of the study, this study uses the theory of Sir John Lyon (1981:139) to identify the lexical meaning of the English translation in surah Al-Muzammil by Arthur John Arberry and Abdullah Yusuf Ali. To identify the difference and similarity of lexical meaning used in the English translation of surah Al-Muzammil by Arthur John Arberry and Abdullah Yusuf Ali. The data of this study are analyzed in the following steps, firstly, categorizing the collected data of Arthur John Arberry into the kinds of lexical meaning also the same step for the collected data of Abdullah Yusuf Ali. After that, the researcher compares the collected data which have been categorized in the form of differences and similarity of the English translation in Surah Al-Muzammil by two translators. Then, drawing conclusion based on the analysis.

The results of this study show there are seven kinds of lexical meaning in the English translation of surah Al-Muzammil both by Arthur John Arberry and Abdullah Yusuf Ali. The data are dominated by synonymy and denotative, then they are followed by polysemy, hyperbole, repetition, irony, and connotative.

The researcher suggest the reader and further researcher who want to make this study as reference, they can conduct other style of English translation of the meaning on Holy Qur'an or songs with semantic study or other branch of linguistic. Hopefully, it can be useful for the reader and next researcher.

تجريد

فضيلة، أيوم ممرئة. 2018. دراسة المعنى المعجمي من الترجمة الإنجليزية في سورة المزمل. البحث. الآداب الإنجليزية. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

تحت الإشراف: الدكتور جالوه نور الرحمة الماجستير.

الكلمة المفتاحية: المعنى المعجمي، الترجمة الإنجليزية، سورة المزمل

والهدف من هذا البحث لتحليل المعنى المعجمي من الترجمة الإنجليزية في سورة المزمل، لأن معنى الكلمة مهم في فهمه بشكل عميق لتجنب إساءة الفهم وإساءة التفسير من المعنى اللغوي. وكان الغرض من هذا البحث لتحديد المعنى المعجمي الموجود من الترجمة الإنجليزية في سورة المزمل التي كتبها آرثر جون آربري وعبد الله يوسف علي. والبيانات مأخوذة من الكلمات، والعبارات، والجمل من 20 آيات من الترجمة الإنجليزية في سورة المزمل عند عبد الله يوسف التي صدرتها @quranindonesiaapp أو <http://quranforandroid> تاريخ 31 ديسمبر 2017 ومن الموقع www.theonlyquran.com للبيانات من آرثر جون آربري. وجمعت البيانات من خلال قراءة ترجمة النص وفهمها بشكل شاملة، واختيار، وتصنيف الكلمات، والعبارات، والجمل في تلك السورة وفقاً لأنواع المعنى المعجمي، وبعد ذلك التحليل. وتصميم هذا البحث على شكل منهج وصف نوعي منذ عمل الباحثة على تحليل نص الترجمة. ولتحقيق هدف البحث، يستخدم هذا البحث نظرية السير جون ليون (1981: 139) لتحديد المعنى المعجمي للترجمة الإنجليزية في سورة المزمل لآرثر جون آربري وعبد الله يوسف علي، وكذلك للتعرف على الفروق والتشابهات في المعنى المعجمي المستخدم من الترجمة الإنجليزية في سورة المزمل لآرثر جون آربري وعبد الله يوسف علي. وأما تحليل البيانات في هذا البحث عدة خطوات، فالأول هو تصنيف

البيانات من آرثر جون أرييري إلى أنواع المعنى المعجمي، وكذلك أنشطة مماثلة للبيانات من عبد الله يوسف علي. وبعد ذلك، قارنت الباحثة جميع البيانات التي تم تصنيفها في شكل فروق وتشابه من الترجمة الإنجليزية في سورة المزمل من قبل المترجمين. ثم كتابة الاستنتاجات وفقًا للتحليل.

تشير نتائج هذا البحث إلى وجود سبعة أنواع من المعنى المعجمي في الترجمة الإنجليزية لسورة المزمل عند آرثر جون أرييري وعبد الله يوسف علي. تهيمن البيانات على المرادفات والدلالية، ثم يتبعها تعدد المعاني، والغلو، والتكرار، والسخرية، والمؤلمة. تقترح الباحثة على القراء والباحثين الآخرين الذين يرغبون في إجراء هذا البحث كمصدر، يمكنهم العمل على نماذج أخرى من الترجمة الإنجليزية على القرآن أو الأغاني مع الدراسات الدلالية أو غيرها من الفروع اللغوية. فمن المأمّل أن يكون هذا البحث مفيدًا للقراء والباحثين المستقبليين.

ABSTRAK

Fadlilah, Ayum Mamriatul. 2018. Studi tentang Makna Leksikal pada Terjemahan Bahasa Inggris dalam surat Al-Muzammil. Skripsi. Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr. Galuh Nur Rohmah, M.Pd., M.Ed.

Kata Kunci : Makna Leksikal, Terjemahan Bahasa Inggris, Surat Al-Muzammil.

Penelitian ini bertujuan untuk menganalisa makna leksikal dari terjemahan Bahasa Inggris dalam surat Al-Muzammil karena makna/arti kata itu penting untuk dipahami secara mendalam untuk mencegah kemungkinan terjadi kesalahpahaman dan salah tafsir pada makna/arti bahasa. Tujuan penelitian ini adalah untuk mengidentifikasi makna leksikal yang ditemukan dalam terjemahan Bahasa Inggris pada surat Al-Muzammil oleh Arthur John Arberry dan Abdullah Yusuf Ali. Data diambil dari kata-kata, ungkapan-ungkapan, dan kalimat-kalimat dalam 20 ayat dari teks terjemahan Bahasa Inggris dalam surat Al-Muzammil oleh Abdullah Yusuf Ali yang dirilis oleh @quranindonesiaapp / <http://quranforandroid> pada 31 Desember 2017 dan dari Google pada website www.theonlyquran.com untuk data dari Arthur John Arberry. Data dikumpulkan melalui pembacaan dan pemahaman teks terjemah secara komprehensif, pemilihan, dan pengkategorian kata-kata, ungkapan-ungkapan, dan kalimat-kalimat dalam surat tersebut sesuai dengan jenis-jenis makna leksikal dan dianalisa.

Rancangan penelitian ini adalah dalam bentuk metode deskripsi kualitatif sejak peneliti mengerjakan analisa pada teks terjemahan tersebut. Untuk mencapai tujuan penelitian, penelitian ini menggunakan teori Sir John Lyon (1981:139) untuk mengidentifikasi makna leksikal dari terjemahan Bahasa Inggris dalam surat Al-Muzammil oleh Arthur John Arberry dan Abdullah Yusuf Ali. Untuk mengidentifikasi perbedaan dan persamaan dari makna leksikal yang digunakan dalam terjemahan Bahasa Inggris pada surat Al Muzammil oleh Arthur John Arberry dan Abdullah Yusuf Ali. Data dalam penelitian ini dianalisa dalam beberapa langkah, yang pertama, mengkategorikan kumpulan data dari Arthur John Arberry ke dalam jenis-jenis makna leksikal juga aktivitas yang sama terhadap data dari Abdullah Yusuf Ali. Setelah itu, peneliti membandingkan kumpulan data yang telah dikategorikan kedalam bentuk perbedaan dan persamaan dari terjemahan Bahasa Inggris dalam surat Al-Muzammil oleh kedua penerjemah. Kemudian, menuliskan kesimpulan sesuai dengan analisa.

Hasil dari penelitian ini menunjukkan bahwa ada tujuh jenis makna leksikal didalam terjemahan Bahasa Inggris pada surat Al-Muzammil oleh Arthur John Arberry maupun Abdullah Yusuf Ali. Data didominasi oleh sinonim atau persamaan kata dan denotatif, kemudian mereka diikiuti oleh polisemi, hiperbola, pengulangan, ironi, dan konotatif.

Peneliti menyarankan kepada pembaca dan peneliti selanjutnya yang ingin menjadikan penelitian ini sebagai sumber, mereka dapat mengerjakan model lain dari terjemahan bahasa inggris pada Al-Qur'an atau lagu dengan kajian semantik atau cabang linguistik yang lain. Semoga ini dapat berguna untuk pembaca dan peneliti selanjutnya.



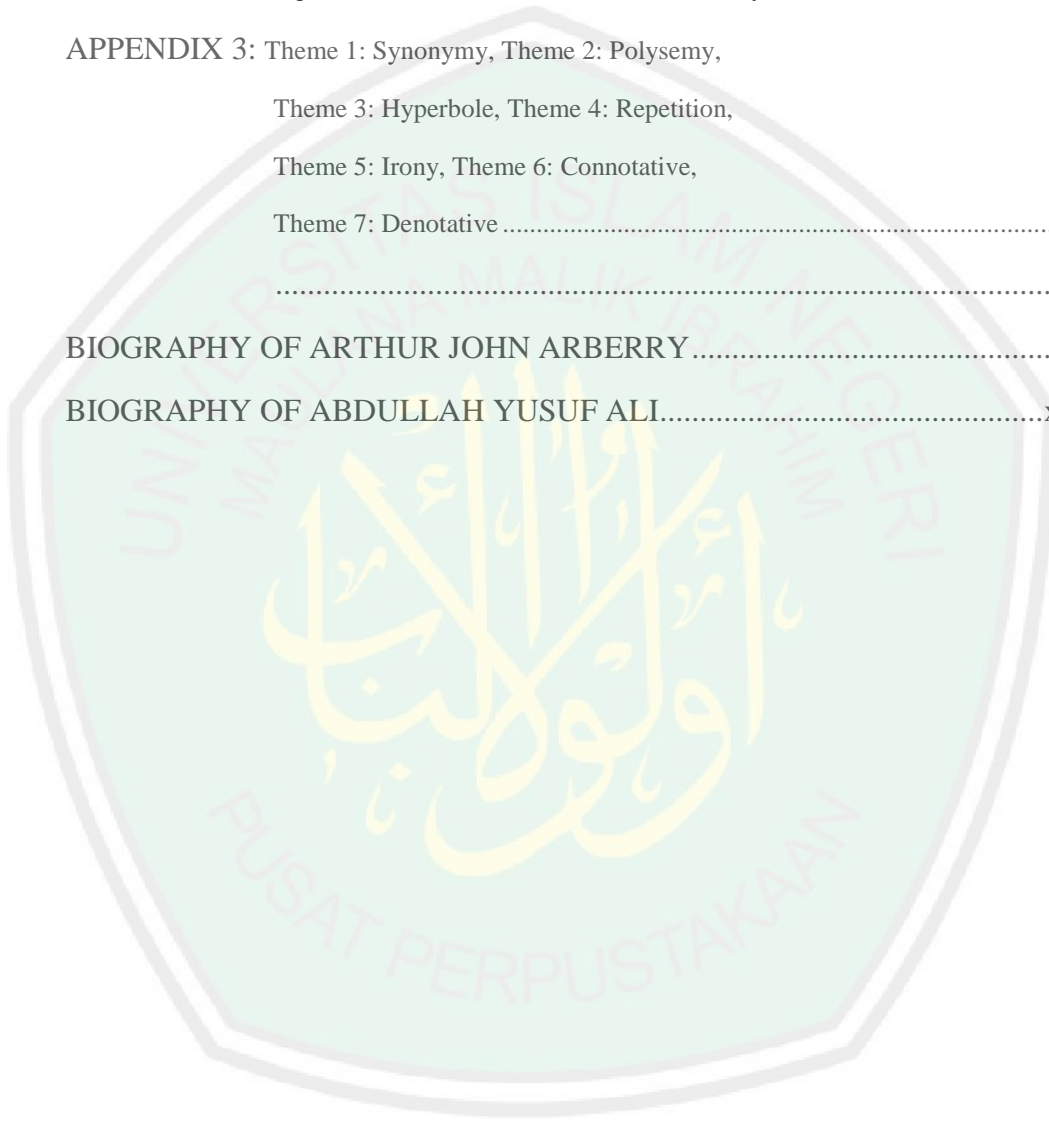
TABLE OF CONTENTS

APPROVAL SHEET	i
LEGITIMATION SHEET	ii
STATEMENT OF AUTHENTICITY	iii
MOTTO	iv
DEDICATION.....	v
ACKNOWLEDGMENTS	vi
ABSTRACT	viii
TABLE OF CONTENTS.....	xiii
LIST OF APPENDIXS	xv
 CHAPTER I: INTRODUCTION	
1.1 Background of the Study	1
1.2 Research Questions	6
1.3 Research Objectives	6
1.4 Significance of the Study	6
1.5 Scope and Limitation of the Study	6
1.6 Definition of Key Terms	7
1.7 Research Method	8
1.7.1 Research Design	8
1.7.2 Research Instrument	8
1.7.3 Data Sources	8
1.7.4 Data Collection	9
1.7.5 Data Analysis	9
 CHAPTER II: REVIEW OF RELATED LITERATURE	
2.1 Semantic	11
2.2 Lexical Meaning.....	12
2.2.1 Synonymy	12
2.2.2 Polysemy	12

2.2.3 Hyperbole	13
2.2.4 Repetition	13
2.2.5 Irony	13
2.2.6 Connotative	14
2.2.7 Denotative	14
2.3 Meaning In Translation Text.....	15
2.4 Previous Studies	15
CHAPTER III: FINDINGS AND DISCUSSIONS	
3.1 Research Findings.....	18
3.1.1 Theme 1: Synonymy	18
3.1.2 Theme 2: Polysemy	37
3.1.3 Theme 3: Hyperbole	39
3.1.4 Theme 4: Repetition	40
3.1.5 Theme 5: Irony	41
3.1.6 Theme 6: Connotative.....	42
3.1.7 Theme 7: Denotative.....	42
3.2 Discussion.....	48
CHAPTER IV: CONCLUSION AND SUGGESTION	
4.1 Conclusion	53
4.2 Suggestion.....	55
BIBLIOGRAPHY.....	56

LIST OF APPENDIXS

APPENDIX 1: English Translation of Surah Al-Muzammil by Arthur John Arberry	xvi
APPENDIX 2: English Translation of Surah Al-Muzammil by Abdullah Yusuf Ali	xviii
APPENDIX 3: Theme 1: Synonymy, Theme 2: Polysemy, Theme 3: Hyperbole, Theme 4: Repetition, Theme 5: Irony, Theme 6: Connotative, Theme 7: Denotative	xx
.....	xx
BIOGRAPHY OF ARTHUR JOHN ARBERRY	xxvi
BIOGRAPHY OF ABDULLAH YUSUF ALI.....	xxvii



CHAPTER I

INTRODUCTION

This chapter presents the background of the study, research question, research objective, significances of the study, scope and limitations of the study, definition of key terms, research design, research subject, data source, data collection, and data analysis.

1.1 Background of the Study

The process of talk each other among people is called communication. It uses language as the material to communicate. The communication is like asking, answering, reporting, sharing, and responding. However, misunderstanding and misinterpretation of meaning in language are possibly happened. Therefore, studying the meaning is very important. The field which examine about the meaning of language or sentence is called semantics.

Basically, semantic is one of the branches of linguistics which studying about the meaning of the words. Hurford, *et al.* (2007:1) says that semantic is the study of meaning in language. In addition, according to Kearns (2011:1), semantic deals with the literal meaning of the words and the meanings of the way they are combined, which taken together from the core of meaning or the starting point from which the whole meaning of a particular utterance is constructed. In fact, semantic has subfields to study or identify the word meaning which are lexical

meaning, sentential meaning, and discourse meaning. One of subfields is called lexical meaning.

Lexical meaning is a study of how and what the words of language explained. Lyon (1984: 138) states that lexical meaning is the meaning of word itself beyond the sentence composition. Based on the description of lexical meaning, the meaning of the word in dictionary changed when it puts into sentence and the sentence composition have more than one meaning which can be analyzed.

The study of lexical meaning became more important when the word or lexical items combined into sentences. Sometime we found the word have the different interpretation when it is constructed into a sentences because of our knowledge that the lexeme is only from dictionary, but the meaning of words in dictionary changed only when it put into the sentence form. Therefore, the study of lexical meaning is significant to do.

The researcher chooses lexical meaning to change people opinion that as a moslem, just read Holy Qur'an is enough without understanding the meaning. The other reason is the researcher try to prove that the meaning of word is not only from dictionary, it changes when it puts into a sentence. The word has the different meaning and interpretation when it constructed in sentences. So, that is why semantics is important in this research. Besides the researcher tries to expose the meaning that contains in Surah Al Muzammil of Holy Qur'an, the researcher also wants to identify the different and similar of lexical meaning used by two translator, Arthur John Arberry and Abdullah Yusuf Ali in surah Al Muzammil.

The researcher expects to define the meaning of one of Surah in Holy Qur'an that is Surah Al Muzammil. Surah Al Muzammil is the 73rd surah which created by Allah in Holy Qur'an for His ummah. The meaning of "Muzammil is people who covered. Surah Al Muzammil has the message which quite deep. The sentence of this surah contains ambiguous for some words that must be interpreted by the reader. The researcher takes the analysis in Surah Al Muzammil because Surah Al Muzammil has much lexical and the researcher expects to know the number of lexical meaning in 20 chapters in Surah Al Muzammil.

The researcher takes the English translation of Surah Al Muzammil from two translators such as Arthur John Arberry and Abdullah Yusuf Ali focusing on analyzing Surah Al Muzammil. Arthur John Arberry (1905-1969) was a British orientalist, scholar, translator, editor, and author who wrote, translated, or edited about 90 books on Persian-language and Arab-language. The second translator is Abdullah Yusuf Ali. Abdullah Yusuf Ali (1872-1953) was a British Indian barrister and scholar who wrote a number of books about Islam and whose translation of Qur'an into English as the one of the most widely known and used in English-speaking world. The researcher chooses Arthur and Yusuf because they are quite different. Arthur is a Christian who served his life to translate Holy Qur'an. He had high appreciation in literature books especially in Arabic language. Arthur becomes the member of Arab Academy in Kairo, Iran, and Damaskus. He specialized in Sufi studies and also known for His excellent translation of the Koran. While, Yusuf is a moslem who memorizing the entire of Holy Qur'an. Abdullah Yusuf Ali is a moslem figure in India and the main deputy

of moslem in India Inggris. However, he did not get the same popularity in moslem renewal till his name is almost unwritten in India. Therefore, he becomes motivated to created “The Holy Qur’an” (Ali, 1989:1-4) which is popular in the world. So the researcher wants to know the differences of language and diction by them to interpret the contents of Surah Al Muzammil.

The previous researchers have already conducted the study in the same field such as “A Semantic Analysis of the English Translation of Surah “Al-Mulk” By A. Yusuf Ali” by Mariyah Zulfah (2007). The researcher finds the elements of lexical meaning such as denotation, connotation, ambiguity, homonymy, polysemy, synonymy, and antonymy. There are also a few kinds of figurative found such as repetition, hyperbole, and the symbolic meaning. The second previous is Habib Hasan Fauzi, which are: “A Semantic Analysis on the English Translation of Surah Al Ra’d by: Marmaduke Pick Thall” (2008). The researcher finds the kinds of meaning consist of lexical meaning, sentential meaning, and discoursial meaning and the message from that Surah in each part which is categorized into moral and religious message.

The difference between this research and first previous research which is by Mariyah Zulfah is the method of analyzing the kinds of lexical meaning in surah Al Mulk by Abdullah Yusuf Ali and surah Al Muzammil by Abdullah Yusuf Ali. In Mariyah Zulfah’s research, she defines the kinds of lexical meaning by surah Al Mulk based on the division of the story of that surah. She divided 30 verses of surah Al Mulk into three divisions or meaning. First division is Sovereignty of Allah as well as its evidence. She found the kinds of lexical

meaning in the first division which is denotation, connotation, ambiguity, synonymy, antonym, homonymy, and repetition. Second division is dreadful consequences for disbelievers of the sovereignty of Allah and promises of Allah for the believers of the sovereignty of Allah. The lexical meaning found in second division is denotation, connotation, synonymy, and antonym. The third division is allusion of Allah for the disbelievers. The lexical meaning found is denotation, connotation, ambiguity, synonymy, antonym, polysemy, hyperbole, and symbolic meaning. In her research, Mariyah Zulfah did not mention the way of Abdullah Yusuf Ali in translating surah Al Mulk, she is only focus on finding the kinds of lexical meaning in surah Al Mulk by Abdullah Yusuf Ali. While, this research collects the words and sentences of English translation in surah Al-Muzammil by Abdullah Yusuf Ali, then categorizes them into the kinds of lexical meaning. The lexical meaning found in the English translation of surah Al Muzammil by Abdullah Yusuf Ali is synonymy, denotative, polysemy, hyperbole, repetition, irony, and connotative. Abdullah Yusuf Ali defines longer in translating surah Al Muzammil.

The difference between this research and other previous research is in the subject which going to analyze. The focus in this research is about lexical meaning which found in Surah Al-Muzammil. Moreover, the researcher limits her study on compares the differences of translating Surah Al Muzammil of those two translators.

Based on description above, the researcher supposes to know about the messages found in this surah. This study gives some contribution generally for the

study of semantics and specifically for lexical meaning in order to be more useful for English teacher in determining the word of English vocabularies and the students who keep enthusiasm in lexical meaning.

1.2 Research Questions

How are lexical meaning found in the English translation of Surah Al Muzammil by Arthur John Arberry and Abdullah Yusuf Ali?

1.3 Research Objectives

To identify lexical meaning found in the English translation of Surah Al Muzammil by Arthur John Arberry and Abdullah Yusuf Ali.

1.4 Significance of the Study

This study gives more knowledge and useful information about word and word meaning especially about the kinds of lexical meaning found in the English translation of Surah Al-Muzammil by Arthur and Yusuf. Practically, this analysis gives contribution to the next researcher who are interested to increase their knowledge in understanding lexical meaning in Surah Al Muzammil. This analysis may be valuable for the next researcher who interested in doing research in this focus.

1.5 Scope and Limitation of the Study

The scope of this study focuses on the different translating of the meaning of English translation in Surah Al Muzammil which created by Arthur John Arberry and Abdullah Yusuf Ali. The researcher limits her study on the analysis of lexical meaning which is one of subfield of semantic and 20 verses of Surah Al Muzammil by Arthur John Arberry and Abdullah Yusuf Ali which contains the kinds of lexical meaning.

1.6 Definition of Key Terms

The following key terms are defined below in order to avoid misunderstanding and misinterpreting among the researcher, the next researcher, and the reader.

- Semantics: The study of word and word meaning which considered as a major branch of linguistics devoted to the study of meaning in language.
- Lexical meaning: The meaning of word considered in different or separated from the grammatical of word or sentence itself (Lyon, 1981:139).
- English Translation: the process of translating words or sentence from certain language into English language.

- Surah Al Muzammil: The 73rd surah in Holy Qur'an which consists of 20 verses and contains about reminder of judgement day, then God command to them for obedient.

1.7 Research Method

1.7.1 Research Design

This study employs descriptive qualitative method, because the researcher does not deal with the number at all. The researcher intends to describe the data obtained as she found in this research. Creswell (2009) stated that “one of the characteristics of qualitative research is trying to find the deepest understanding about particular issues”. In this study, the researcher uses descriptive method to analyze the kinds of lexical meanings used in the English translation of Surah Al Muzammil and the differences of translating Surah Al Muzammil by Arthur John Arberry and Abdullah Yusuf Ali.

1.7.2 Research Instrument

The researcher is the main instrument of this research as she spends her time to read and try to analyze the kinds of lexical meaning in the English translation of Surah Al Muzammil. Comparing the differences and similarity of English translation in Surah Al Muzammil by Arthur John Arberry and Abdullah Yusuf Ali is being the next part of doing this research. The data presented in the form of documentation. The researcher analyzes them with the theory of lexical meaning from Sir John Lyon (1981:139).

1.7.3 Data Sources

The data of this study are the 20 verses of English translation of Surah Al Muzammil by Arthur John Arberry and Abdullah Yusuf Ali. The researcher gets the data of two translators from different sources. The data of Abdullah Yusuf Ali takes from digital Holy Qur'an which release at December 31, 2017 by @quranindonesiaapp / <http://quranforandroid.com> and the data from Arthur John Arberry takes from Google on website www.theonlyquran.com. The researcher takes the words, phrases, and sentences of them that are categorized in lexical meaning. The data analyzed in this study are in form of word, phrases, and sentences.

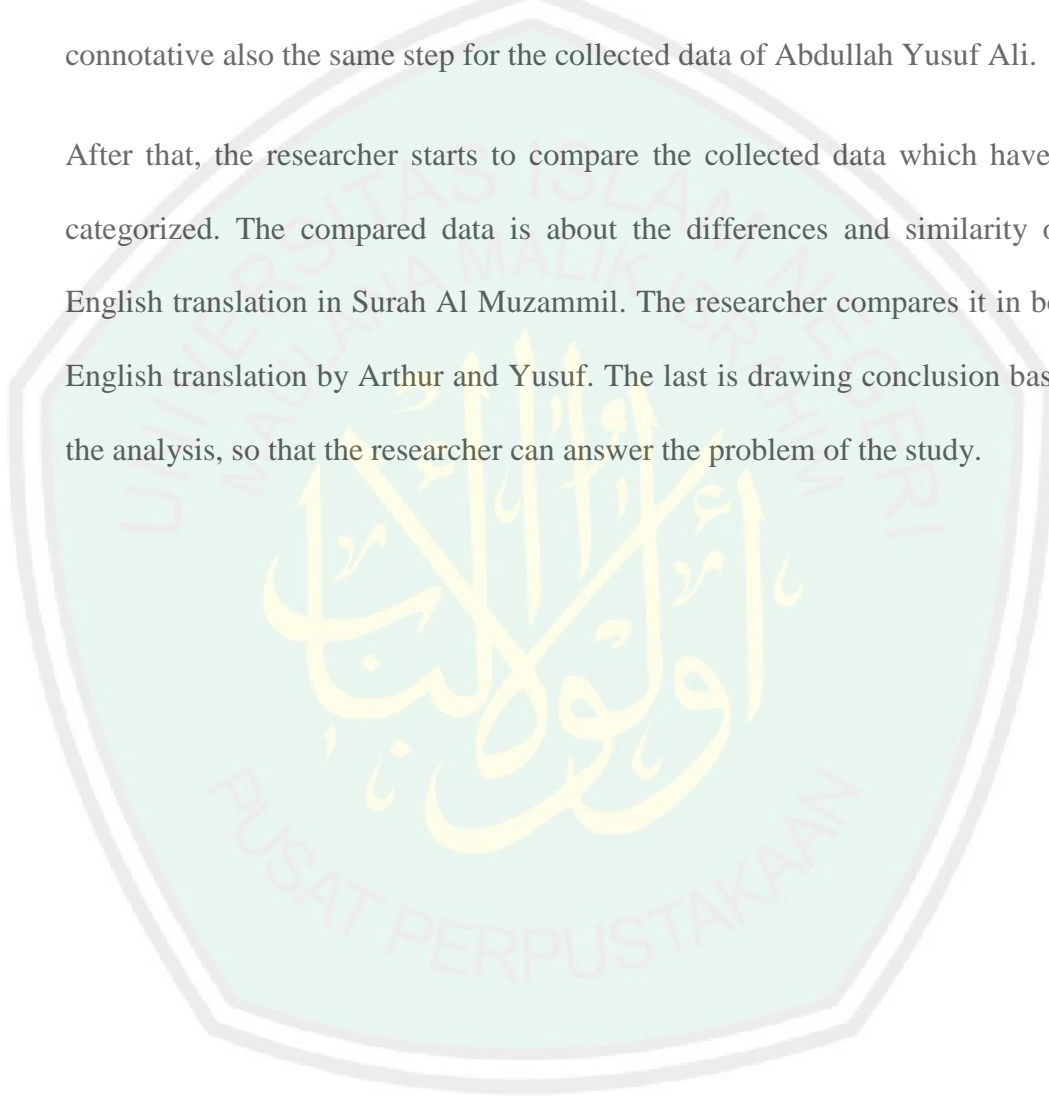
1.7.4 Data Collection

The researcher automatically read and understand the English translation of Surah Al Muzammil by Arthur and Yusuf. To get the data, the researcher used the following step first, selected the data from Arthur John Arberry which included into the kinds of lexical meaning. Then, define the data from Arthur which have been found. The next activity is selected the data from Abdullah Yusuf Ali which included into the kinds of lexical meaning. The same activity after that is defining the data from Yusuf which have been found like in Arthur translation. The data of each category are presented and analyzed.

1.7.5 Data Analysis

In analyzing data, the next activity is categorizing the collected data of Arthur John Arberry into the kinds of lexical meaning which have seven kinds such as synonymy, polysemy, hyperbole, repetition, irony, denotative, and connotative also the same step for the collected data of Abdullah Yusuf Ali.

After that, the researcher starts to compare the collected data which have been categorized. The compared data is about the differences and similarity of the English translation in Surah Al Muzammil. The researcher compares it in both of English translation by Arthur and Yusuf. The last is drawing conclusion based on the analysis, so that the researcher can answer the problem of the study.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presented and discussed the review of related literature which includes the description about semantic, lexical meaning, and previous study.

2.1 Semantics

Semantic is one of the branches of linguistics studying about the meaning and it is considered as a major branches of linguistics devoted to the study of meaning in language. Semantics learns about the meaning of the words, phrases, and sentences. It is not only defined the meaning but also the relationship between the language and culture. As what Lyon (1981:139) defined that semantics concerns with the aspect of meaning in language, work in semantics deals with the description of word and sentence meaning. Moreover, Leech (1977:ix) states:

“Semantics (as the study of meaning) is central to study of communication: and as communication becomes more and more a crucial factor in social organization, the need to understand it become more and more pressing. Semantics is also at the center of the study of human mind-thought process, cognition and conceptualization or these are intricately bound up with the way which we classify and convey our experience of the world through language. Because these two ways, a vocal point of man, semantic has been the meeting place of various crosscurrents of thinking and various disciplines of the study. Philosophy, psychology, linguistics all claims a deep interest subject”.

Semantic divided into two kinds such as structural semantic and cognitive semantic. Structural semantic itself divided to be sentential meaning and lexical

meaning. In this study, the researcher uses the theory of lexical meaning by Sir John Lyons (1981) to analyze and identify this study.

2.2 Lexical Meaning

Lexical meaning is the study of meaning of words and meaning relationships among words or phrases. The study of what individual lexical items mean, why they mean what they do, how we can represent all of this, and where the combined interpretation for an utterance comes from. As what Lyons (1984: 138), lexical meaning is the meaning of word itself beyond the sentence composition. Lexical meaning divided into seven kinds such as synonymy, polysemy, hyperbole, repetition, irony, denotation, and connotation. The researcher focuses on those seven kinds of lexical meaning in this research.

2.2.1 Synonymy

Synonymy is the words that seem to have the same meaning. Synonymy can be noun, verbs, adjective, or adverbs. According to Lyons (1995:60), synonymy make the identity, not only similarity, of the meaning the criterion synonymy. Moreover, Palmer (1989:98), says that synonymy is used to mean sameness of meaning. Yule (1985:95) divided some examples of pairs of synonymy such as broad-wide, hide-conceal, almost-nearly, cab-taxi, liberty-freedom, and answer-reply. Other examples of synonymy are center-middle-inside-midpoint.

2.2.2 Polysemy

Polysemy is the association of a word with two or more distinct meanings. Polysemy is an aspect of semantic ambiguity that concerns the multiplicity of word meanings. Lyon (1984), states that polysemy is a property of single word and his is what different it in principle, from homonymy. For example: the word 'head' is not only the top of human body. There still have another meaning such as head of bottle and head of campus or institution.

2.2.3 Hyperbole

Hyperbole contains with exaggeration or overstatement. According to Leech (1983:145), hyperbole refers to a case where the speaker's description is stronger than is warranted by the state of affairs described. For example: "the bag of gift weight a ton" and "I ate five thousand pancakes for breakfast".

2.2.4 Repetition

Repetition refers to the words which are repeated more than one. Leech (1981:244) describes repetition as repeated use of an expression of morpheme, lexical item, or phrase which has already occurred in context. For example: "and they'll come true, impossible not to do..impossible not to do".

2.2.5 Irony

Irony is a result from the contrast between the actual meanings of a word or statement and the suggestion of another meaning. According to Grice (1978), irony uses to expresses a sentiment in direct opposition to what is actually believed. Giora (1995) states that irony is a curious form of double-speak in which

a speaker appears to say the opposite of what actually meant or implied. For example: “study hard for the next semester and no playing outside”.

2.2.6 Connotative

Connotative is the communicative value of an expression over and above its purely conceptual content. Connotative represents implicit or associative meaning of a word. Yule (2006:57) defines the connotative is the meaning which appears by association of language used by the speaker or listener about the language which they speak or read. In addition, Geoffrey Leech (1981:12) says that connotative meaning is the communicative value and expression has by virtue of what it refers to. Connotative meaning can also happen in the sentence and it can define by looking at the context of the sentence. For example: the words ‘childish’, ‘childlike’, and ‘youthful’ have same denotative meaning but different in connotative. ‘childish’ and ‘childlike’ has more negative interpretation than ‘youthful’ which implies the energetic person.

2.2.7 Denotative

Denotative is the strict imaginative association surrounding a word. Denotative represents the explicit or referential meaning of a sign. It refers to the literal meaning of a word, the ‘dictionary definition’. There is only one way to get the meaning of word in denotative that is by looking for in dictionary. According to Nazim Hikmet (1998:119), denotative is the aspect of meaning of particular word or group of words, which is based on a clear reference to a given section of the observable ‘external word’ and on some kind of conventionalization.

Moreover, Lobner (2002:25) states that the term of denotative with the truth condition where the denotation of the word is more than the set of all existing of that kind, it includes real referents as well as fictitious ones, usual exemplars and usual ones. For example: the word 'snake' is a denotation, but it has a connotation meaning of someone who cannot be trusted or cheat.

2.3 Meaning in Translation Text

Meaning in Qur'an translation is related to the theory of Skopos. Vermeer (1989b, cited in Nord, 1997, p.29) discusses the Skopos rule as follows: "translate/interpret/speak/write" in a way that enable your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function. The Skopos of Holy text translation differs on the basis of "motivations" for translation (Long, 2005, p.13). In Qur'an translation, the Qur'an belongs to all people because in defferent verse of Qur'an, this point is repeated and emphasized that is for all mankind and its confirms the prior scriptures (Saffarzadeh, 2002,p.1538.). Thus, different people from different religions have their own way to translate the Qur'an. They translated it with their own languages.

2.4 Previous Studies

The researcher uses relevant studies which are: "A Semantic Analysis of the English Translation of Surah "Al-Mulk" By A. Yusuf Ali" by Mariyah Zulfah

(2007). The researcher finds the elements of lexical meaning such as denotation, connotation, ambiguity, homonymy, polysemy, synonymy, and antonymy. All the lexical meaning found in Surah Al Mulk is dominated by denotation and synonymy, then they are followed by connotation, antonymy, and on the few number they are ambiguity, homonymy, and polysemy. There are also a few kinds of figurative found such as repetition, hyperbole, and the symbolic meaning.

The researcher also uses relevant studies from the previous researcher Habib Hasan Fauzi, which are: “A Semantic Analysis on the English Translation of Surah Al Ra’d by: Marmaduke Pick Thall” (2008). In the thesis entitled “A Semantic Analysis on the English Translation of Surah Al Ra’d by: Marmaduke Pick Thall” by Habib Hasan Fauzi, the researcher finds the kinds of meaning found in the English Translation of Surah Al Ra’d consist of Lexical meaning, sentential meaning, and discursial meaning. Lexical meaning is concerned with the meaning of the words and the meaning relationships among the words. In that Surah, the kinds of lexical meaning can be found are synonymy, antonym, and ambiguity. Sentential meaning can be defined as a group of the words that forms a statement, command, exclamation or question, and usually contains a subject and predicates, and in writing begins with the capital letter and ends of the mark. Discursial meaning include anaphora (back referential pronoun), cataphora (forward referential pronoun), and also conjunctions indicate causality, addition, coordinating, and subordinating. The researcher also finds the message from that Surah in each part. Mostly messages are categorized into moral and religious message. The grand message of this Surah is that the God knows everything.

The difference between this research and previous research is in the subject which going to analyze. The focus in this research analyzes the kinds of lexical meaning found in Surah Al-Muzammil and compares the differences and similarity of English translation in Surah Al Muzammil of two translators, Arthur ohn Arberry and Abdullah Yusuf Ali.



CHAPTER III

FINDINGS AND DISCUSSION

In this chapter, the data analysis is done in accordance with the formulated research question. The researcher chooses the most relevant theories with the topic of this study to analyze the data. Therefore, the analyzed of the data based on two theories such as Leech theory which explain about semantic and Lyon theory which explain about lexical semantic. The researcher presents a study on lexical meanings based on the steps mentioned in data analysis.

3.1 Research Findings

This part explains the finding of the data which are analyzed. The data analyzed of this study are obtained from Surah Al Muzammil of Holy Qur'an. The data are the English translation of Surah Al Muzammil by Arthur John Arberry and Abdullah Yusuf Ali. Both of the data are categorized based on seven themes of lexical meaning: synonymy, polysemy, hyperbole, repetition, irony, denotative, and connotative. The seven themes are directed to answer the research question "How are lexical meaning found in the English translation of Surah Al Muzammil by Arthur John Arberry and Abdullah Yusuf Ali?". The researcher defines the coding of lexical meaning found in each verse both in Arthur John Arberry and Abdullah Yusuf Ali. For instance: the researcher found two synonyms in verse 1 from Arthur translation text, the coding is 1.ve1 (T1Sy.1-T1Sy.2).

3.1.1 Theme 1: Synonymy

Synonymy is the words that seem to have same meaning. It can be noun, verbs, adjective, or adverbs. The researcher found that synonymy are involved mostly in each verse in Surah Al Muzammil both Arthur and Yusuf version except in the verse 15. In verse 1, the researcher found four words which categorized by synonymy both in Arthur and Yusuf translation text.

The first synonymy which found by the researcher is related to the meaning “covered”, but in those two translation texts they use different word. In text 1, Arthur uses the word “*wrapped*” and Yusuf uses the word “*folded*” in text 2. The word “wrapped” which used by Arthur refers to casing of things or cover of the books. While, the word “folded” which used by Yusuf refers to pleat or casing of the cavity. Both of them are the kinds of verb. Seen in lexical, the word “wrapped/wrapper/wrapping and fold/folded/folder/folding”, they have almost the same meaning that is “cover/covered”. However, the word that exactly disposed to the meaning “covered” in the context of verse 1 is “wrapped” by Arthur.

The second synonymy which found by the researcher is related to the meaning “clothes” and “cloak”. However, in text 1, Arthur uses the word “*garments*” and in text 2, Yusuf uses the word “*robes*”. The word “garments” which used by Arthur have almost the same meaning with “clothes and apparel”. It uses in a dialogue every day, for instance, “I am using the red clothes when I wait you in the lobby of hotel” and “I hope you will be present in official announcement of my garment company”. While, the word “robes” which used by

Yusuf refers to “cloak”. Both of them are the kinds of noun. Lexically, the word “garment/garments, clothe/clothes, robe/robes, and cloak” have the same meaning. However, the word that exactly disposed to the meaning “cloak” in the context of verse 1 is “robes” by Yusuf.

The researcher uses coding to define verse 1 in first translation text or verse 1 in second translation text which categorized in synonymy, polysemy, hyperbole, etc.

‘O thou enwrapped in thy robes’ 1.ve1 (T1Sy.1-T1Sy.2).

‘O thou folded in garments’ 2.ve1 (T2Sy.1-T2.Sy.2)

(the meaning of coding is verse 1 in first translation text which categorized in synonymy 1 – synonymy 2 and verse 1 in second translation text which categorized in synonymy 1 – synonymy 2).

In 2nd verse, the researcher found two words which categorized by synonymy which related to the meaning “awake” and “stand”, but the two translators uses different word. Arthur uses the word “*vigil*” and Yusuf uses the word “*stand*”. The other meaning of vigil is keep, take care, guard, or protect. While “stand” means that someone does something by a part of body. Both of them are the kind of verb. Seen in lexical, the word “vigil/stand” have the same meaning with awake. However, the word that exactly disposed to the meaning “awake” in the context of verse 2 is “stand” by Yusuf.

‘Keep vigil the night, except a little’ 1.ve2 (T1Sy.3).

‘Stand (to prayer) by night, but not all night’ 2.ve2 (T2Sy.3)

(the meaning of coding is verse 2 in first translation text which categorized in synonymy 3 and verse 2 in second translation text which categorized in synonymy 3).

In 3rd verse, the researcher found also two words which categorized by synonymy which related to the meaning “decrease” and “less”. However, Arthur uses the word “*diminish*” and Yusuf uses the word “*less*”. The word “diminish” is the kind of verb, while “less” is the kind of adjective. Lexically, the word “diminish/less” is the same meaning. They also have almost the synonymy with the word “decrease”. However, the word that exactly disposed to the context of verse 3 is “less” by Yusuf.

‘A half of it, or diminish a little’ 1.ve3 (T1Sy.4).

‘Half of it, or a little less’ 2.ve3 (T2Sy.4)

(the meaning of coding is verse 3 in first translation text which categorized in synonymy 4 and verse 3 in second translation text which categorized in synonymy 4).

In 4th verse, there are 8 words that categorized by synonymy from translation text 1 and 2. The first synonymy that found by the researcher is related to the meaning “increase” and ‘more’ but the two translators use different word. Arthur prefers to use the word “*add*” and Yusuf uses the word “*more*”. The difference of them is the kind of the word. The word “add” is the kind of verb, while “more” is the kind of adjective. Seen in lexical, the word “add/added/adding and more” have the same meaning with the word “increase/increased”. However, the word that exactly disposed to the context of verse 4 is “add” by Arthur.

The second synonymy is related to the meaning “sing” and “read”. However, Arthur uses the word “*chant*” and Yusuf uses the word “*recite*”. The word “chant” refers to the meaning of prayers in a church for Christian. While, “recite” also have the same meaning with “read”. Both of them are the kind of

verb. Lexically, the word “chant/recite” are the synonymy in the context of verse 4. The word that exactly disposed to the meaning “read Holy Qur’an” is “recite” by Yusuf.

The third synonymy is related to the meaning “Holy Qur’an”. Arthur uses the word “*Koran*” and Yusuf uses the word “*Qur’an*”. Both of them are the kind of noun and the name of holy book of Islam. Seen in lexical, “Koran/Qur’an” have the same meaning. However, the word that exactly disposed to the context of verse 4 is “Qur’an” by Yusuf.

The fourth synonymy is related to the meaning “clearly” and “slow”. Arthur uses the word “*distinctly*” and Yusuf uses the word “*in slow*”. The word “distinctly” refers to the clearness of pronunciation in Qur’an recitation. While, the word “in slow” refers to the speed in reading Holy Qur’an. Both of them are the kind of adverb. Lexically, the word “distinctly/distinctness” which come from “distinct”, they have the same meaning with “slow/slowly/in slow”. However, the word that exactly disposed to the context of verse 4 is “distinctly” by Arthur.

‘or add a little, and chant the Koran very distinctly’ 1.ve4 (T1Sy.5-T1Sy.7).

‘or a little more, and recite the Qur’an in slow, measured rhythmic tones’ 2.ve4 (T2Sy.5-T2Sy.7).

(the meaning of coding is verse 4 in first translation text which categorized in synonymy 5 – synonymy 7 and verse41 in second translation text which categorized in synonymy 5 – synonymy 7).

The next is verse 5, the researcher found two words which categorized by synonymy. It is related to the meaning “throw” and “deliver”. However, the two translators use different word to explain the surah. Arthur uses the word “*cast*”

and Yusuf uses the word “*send*”. The word “cast” heard impolite than “send”. It also has the same meaning with “throw and print”. While, “send” almost have the same meaning with “make and delegate”. Both of them are the kind of verb. Seen in lexical, the word “cast/throw” is the synonymy and the word “send/sending” with “deliver” is also the synonymy. The word that exactly disposed to the meaning “deliver” in the context of verse 5 is “send” by Yusuf.

‘Behold, We hall cast upon thee a weighty word’ 1.ve5 (T1Sy.8).

‘Soon, shall We end down to thee a weighty message’ 2.ve5 (T2Sy.8).

(the meaning of coding is verse 5 in first translation text which categorized in synonymy 8 and verse 5 in second translation text which categorized in synonymy 8).

In 6th verse, there are 8 words that categorized by the synonymy from translation text 1 and 2. The first synonymy that found by the researcher is related to the meaning “certain” and “really”. Of course those two translators use the different word. Arthur uses the word “*surely*” and Yusuf uses the word “*truly*”. They are the kind of conjunction. Lexically, “sure/surely” has the synonymy such as “definite/definitely, certain/certainly, true/truly”. They have almost the same meaning. Both “surely” and “truly”, they are exactly disposed to the meaning “actually or in truth” in the context of verse 6.

The second synonymy is related to the meaning “first part” and “arise”. Arthur uses the word or phrase “*first part*” and Yusuf uses the word “*rising*”. The word “first part” has the meaning the first part of the night to pray tahajud. It is the kind of adverb. The word “rising” has the meaning (the beginning of midnight). It is the kind of verb. Seen in lexical, the word “first part” means

“beginning or early”. It means, “first part/beginning/early” are the synonymy. The word “rising/rise” means “arise”, they are also synonymy. However, the word that exactly disposed to the context of verse 6 is “first part” by Arthur.

The third synonymy is related to the meaning “sacred” and “powerful” but Arthur uses the word “*heavier*” while Yusuf uses the word “*most potent*”. The word “heavier” also have the same meaning with “harder”. It is the kind of adjective, while the word “most potent” is the kind of adverb. Lexically, “heavier/heavy” means “hard/difficult/potent”. They have the same meaning. The word that exactly disposed to the context of verse 6 is “most potent” by Yusuf.

Then, the last synonymy that found by the researcher from verse 6 is related to the word “sincere” and “proper” but Arthur uses the word “*upright*” and Yusuf uses the word “*suitable*” which have similar meaning. The other synonymy of “upright” is “honest and sincere” and the synonymy of “suitable” is “proper and match”. They are the kinds of adjective. Seen in lexical, the word “upright/sincere/honest” have the same meaning, whereas the word “suitable” has the same meaning with “proper”. However, both of them are the word that exactly disposed to the context of verse 6.

‘Surely the first part of the night is heavier in tread, more upright in speech’ 1.ve6 (T1Sy.9-T1Sy.12).

‘Truly the rising by the night is most potent for governing (the soul), and most suitable for (framing) the (Word) (of Prayer and Praise)’ 2.ve6 (T2Sy.9-T2Sy.12).

(the meaning of coding is verse 6 in first translation text which categorized in synonymy 9 – synonymy 12 and verse 6 in second translation text which categorized in synonymy 9 – synonymy 12).

In 7th verse, the researcher found two words which categorized by synonymy. The word is related to the meaning “you” but Arthur uses the word “*thou*”, while Yusuf uses the word “*thee*”. The word “*thee*” usually used in Quaker. Lexically, “you/thee/thou” have quite similar meaning. In spite of that, both of them have the same meaning and exactly disposed to the meaning of “you” in the context of verse 7.

‘Surely in the day thou hast long business’ 1.ve7 (T1Sy.13).

‘True, there is for thee by day prolonged occupation with ordinary duties’ 2.ve7 (T2Sy.13).

(the meaning of coding is verse 7 in first translation text which categorized in synonymy 13 and verse 7 in second translation text which categorized in synonymy 13).

The next is verse 8, the researcher found two words which categorized by synonymy. The word is related to the meaning “sincerely” but Arthur uses the word “*devoutly*”, while Yusuf uses the word “*whole-heartedly*”. Seen in lexical, the word “devout” and “whole-hearted” mean “sincere/sincerely”. Both of them are exactly disposed to the meaning “honestly or sincerely” in the context of verse 8.

‘And remember the Name of thy Lord, and devote thyself unto Him very devoutly’ 1.ve8 (T1Sy.14).

‘but keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly’ 2.ve8 (T2Sy.14).

(the meaning of coding is verse 8 in first translation text which categorized in synonymy 14 and verse 8 in second translation text which categorized in synonymy 14).

In 9th verse, the researcher found also two words which categorized by synonymy. It is related to the meaning “angel” and “rescuer”. However, the two translators define it with different word. Arthur uses the word “*guardian*” and

Yusuf uses the words “*disposer of affairs*”. The word “guardian” also has the same meaning with “angel or helper”. While, “disposer of affairs” means the manager of all human business. Lexically, “guardian/angel” means helper and disposer of affairs or the manager of all human business is also has the meaning helper. They have the same meaning. However, the word that exactly disposed to the context of verse 9 is “disposer of affairs” by Yusuf.

‘Lord of the East and the West, there is no god but He, so take Him for a Guardian’ 1.ve9 (T1Sy.15).

‘(He is) Lord of the East and the West, there is no god but He, take Him therefore for (thy) Disposer of Affairs’ 2.ve9 (T2Sy.15).

(the meaning of coding is verse 9 in first translation text which categorized in synonymy 15 and verse 9 in second translation text which categorized in synonymy 15).

In 10th verse, the researcher found four words which categorized by synonymy from text 1 and text 2. The first synonymy that found by the researcher is related to the meaning “leave” but Arthur uses the word “*forsake*” and Yusuf defines it with the word itself “*leave*”. The word “*forsake*” refers to “ignore” and “leave” refers to go away from someone or something. Seen in lexical, the word “ignore/disregard” are the synonyms of “leave”. Both of them are the kind of verb. However, the word that exactly disposed to the context of verse 10 is “*forsake*” by Arthur.

The second synonymy is related to the meaning “with compromise” and “prestige”. They have the same meaning “with patient”. However, Arthur defines it with the word “*graciously*” and Yusuf defines it with the word “*noble (dignity)*”. The word “gracious” means prestige and “graciously” is the kind of

adverb. While, “dignity” has the meaning “rank, grade, and value”. It is the kind of noun. Lexically, gracious/prestige/value/grade/dignity is the synonymy. Both of them are exactly disposed to the meaning “with patient” in the context of verse 10.

‘And bear thou patiently what they say, and forsake them graciously’ 1.ve10 (T1Sy.16-T1Sy.17).

‘And have patience with what they say, and leave them with noble (dignity)’ 2.ve10 (T2Sy.16-T2Sy.17).

(the meaning of coding is verse 10 in first translation text which categorized in synonymy 16 – synonymy 17 and verse 10 in second translation text which categorized in synonymy 16 – synonymy 17).

In 11th verse, the researcher found six words which categorized by synonymy from text 1 and text 2. The first synonymy that found by the researcher is related to the meaning “deny or disavow”. However, Arthur uses the technical term “*cry lies*” and Yusuf uses the word itself “*deny*”. Both “*cry lies*” and “*deny*” have the meaning that human disbelieve and disobey the command of Allah. Seen in lexical, “*deny/cry lies* have the same meaning that is disbelieve with Allah. Both of them are the kind of verb and exactly disposed to the context of verse 11.

The second synonymy is related to the meaning “prosperity”. Arthur uses the adjective of the word “prosperity”, that is “*prosperous*” to define it. Yusuf uses longer sentence to define it such as “*possession of the good things of life*”. The synonymy of “prosperous” is rich, wealthy, and luxury. It is the kind of adjective. While, the sentence by Yusuf “*possession of the good things of life*” can define briefly with “prosperous, rich, wealthy, or luxury”. Lexically, prosperous/rich/wealthy/luxury is the synonymy. They have the meaning “someone

who has lot of money”. Then, the sentence of “possession of the good things of life” means “someone who get the good and position”. Therefore, they are the synonymy. However, the word that exactly disposed to the context of verse 11 is “prosperous” by Arthur.

The last synonymy which found by the researcher in verse 11 is related to the meaning “rest” and “hold up”. Both of them have the actual meaning “give a chance”. However, Arthur uses the word “*respite*” and Yusuf uses the word “*bear*”. The word “respite” refers to “break” and “bear” refers to hold up and the kind of animal. The word “break” is the kind of verb and the word “bear” is not only the kind of verb but also the kind of noun. It depends on the context of sentence. Seen in lexical, respite/bear is the synonymy. Both of them are exactly disposed to the context of verse 11.

‘leave Me to those who cry lies, those prosperous ones, and respite them a little’ 1.ve11 (T1Sy.18-T1Sy.20).

‘and leave Me (alone to deal with) those in possession of the good things of life, who (yet) deny the Truth, and bear them for a little while. 2.ve11 (T2Sy.18-T2Sy.20).

(the meaning of coding is verse 11 in first translation text which categorized in synonymy 18 – synonymy 20 and verse 11 in second translation text which categorized in synonymy 18 – synonymy 20).

The next is verse 12, the researcher only found two words which categorized by synonymy. It is related to the meaning “fire”, but the two translators define it with different word. Arthur uses the word “*furnace*” and Yusuf uses the word “*fire*”. The word “furnace” is also has the same meaning with “fire”. Lexically, the word “fire” has some synonymy that is

“furnace/flare/blaze”. Both of them are the kind of noun and exactly disposed to the meaning of “fire” in the context of verse 12.

‘for with Us there are fetters, and furnace’ 1.ve12 (T1Sy.21).

‘With Us are Fetters (to bind them), and a Fire (to burn them)’ 2.ve12 (T2Sy.21).

(the meaning of coding is verse 12 in first translation text which categorized in synonymy 21 and verse 12 in second translation text which categorized in synonymy 21).

The next is verse 13, the synonymy which found by the researcher is only two words. It is related to the meaning “torment”. However, Arthur uses the word “*painful chastisement*” and Yusuf uses the word “*penalty grievous*”. Both of them also have the same meaning with hurtful punishment or torment. Seen in lexical, the words “painful/grievous/hurt/heartbreaking” are the synonymy and chastisement/penalty/punishment are also have the same meaning. They are exactly disposed to the context of verse 13.

‘and food that chokes, and a painful chastisement’ 1.ve13 (T1Sy.22).

‘and a food that chokes, and a penalty grievous’ 2.ve13 (T2Sy.22).

(the meaning of coding is verse 13 in first translation text which categorized in synonymy 22 and verse 31 in second translation text which categorized in synonymy 22).

In 14th verse, the researcher found four words which categorized by synonymy from text 1 and text 2. The first synonymy which found by the researcher is related to the meaning “quake”. Arthur uses the word itself “*quake*”, while Yusuf uses the technical term “*violent commotion*”. Lexically, “quake/earth quake/violent commotion” are have the same meaning. Therefore, both “quake” and “violent commotion” are exactly disposed to the context of verse 14.

The second synonymy is related to the meaning “rain of the sand”. However, Arthur uses “*slipping heap of sand*” and Yusuf uses “*a heap of sand poured and flowing down*”. Those two sentences have the same meaning but Arthur uses the briefer sentence than Yusuf. Seen in lexical, the word “slip/slipped/slipping” have the similar meaning with “pour/poured/pouring”. They have also the meaning “sow/sowed/sowing”. Both of them are exactly disposed to the meaning “the rain of the sand” in the context of verse 14.

‘upon the day when the earth and the mountains shall quake and the mountains become a slipping heap of sand’ 1.ve14 (T1Sy.23-T1Sy.24).

‘One day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down’ 2.ve14 (T2Sy.23-T2Sy.24).

(the meaning of coding is verse 14 in first translation text which categorized in synonymy 23 – synonymy 24 and verse 14 in second translation text which categorized in synonymy 23 – synonymy 24).

In 16th verse, the researcher found also four words which categorized by synonymy from text 1 and text 2. The first synonymy which found by the researcher is related to the meaning “dispute”. Arthur uses the word “*rebelled*” and Yusuf uses the word “*disobeyed*”. Both “rebelled” and “disobeyed” are having the meaning “disbelieve or deny”. Lexically, “dispute” has the same meaning with “refute/disagree/oppose/disobeyed/deny”. In addition, “rebelled/revolt” is the synonymy. However, rebelled/disobeyed is the synonymy in the context of verse 16. They are the kind of adjective and exactly disposed to the context of verse 16.

The second synonymy is related to the meaning “cruel”. However, Arthur and Yusuf use different word to describe it. Arthur uses the word “*remorselessly*”

and Yusuf uses the word “*heavy*”. The word “*remorselessly*” is the kind of adverb, it comes from the adjective “*remorseless*”. Lexically, the word “*remorseless/remorselessly*” is also refers to “*cruel/brutal*”. They have the same meaning. While the word “*heavy/hard/difficult*” is also have the same meaning. It is the kind of adjective. The word that exactly disposed to the meaning “*cruel*” in the context of verse 16 is “*remorselessly*” by Arthur.

‘but Pharaoh rebelled against the Messenger, so We seized them remorselessly’ 1.v.16 (T1Sy.25-T1Sy.26).

‘but pharaoh disobeyed the Messenger, so We seized him with a heavy punishment’ 2.v.16 (T2Sy.25-T2Sy.26).

(the meaning of coding is verse 16 in first translation text which categorized in synonymy 25 – synonymy 26 and verse 16 in second translation text which categorized in synonymy 25 – synonymy 26).

In 17th verse, the researcher found four words which categorized by synonymy from text 1 and text 2. The first synonymy which found by the researcher is related to the meaning “*deny*” but Arthur describes it with the word “*disbelieve*” while Yusuf describes it with the word itself “*deny*”. Lexically, “*disbelieve/deny*” have the same meaning. They have other synonymy “*disavow/dispute*”. They are also the kind of adjective. Additionally, both of them are exactly disposed to the context of verse 17.

The second synonymy is related to the meaning “*the children who have gray hair*”. However, Arthur uses the word “*grey-headed*” and Yusuf uses the word “*hoary-headed*”. The word “*grey*” is the name of color which comes from the blend of black and white. While, the word “*hoary*” refers to word “*old*” and it is the kind of adjective. The word “*hoary/old*” is the synonymy which has the

meaning someone who has grey hair. Seen in lexical, “hoary-headed/grey-headed” have almost the similar meaning. Moreover, both of them are exactly disposed to the context of the sentence in verse 17.

‘if therefore you disbelieve, how will you guard yourselves against a day that shall make the children grey-headed?’ 1.ve17 (T1Sy.27-T1Sy.28).

‘Then, how shall ye, if ye deny (Allah), guard yourselves against a Day that will make children hoary-headed?’ 2.ve17 (T2Sy.27-T2Sy.28).

(the meaning of coding is verse 17 in first translation text which categorized in synonymy 27 – synonymy 28 and verse 17 in second translation text which categorized in synonymy 27 – synonymy 28).

In 18th verse, the researcher found four words which categorized by synonymy from text 1 and text 2. The first synonymy which found by the researcher is related to the meaning “cut” but the two translators use different word to define it. Arthur uses the word itself “*split*” and Yusuf uses the word “*cleft*”. Seen in lexical, “split/cleft/cut” is the synonymy which have the same meaning. They are the kind of verb. Both of “split” and “cleft” are exactly disposed to the meaning of “cut” in the context of verse 18.

The second synonymy is related to the meaning “carried out” and “achieved”. Both of them have the actual meaning “happened”. However, the two translators use the different word to define it. Arthur uses the word “*performed*”, while Yusuf uses the word “*accomplished*”. Lexically, the word “perform/performed”, and “accomplish/accomplished” have the similar meaning with “happen/happened” and “achieve/achieved”. They are exactly disposed to the context of verse 18.

‘whereby heaven shall be split, and its promise shall be performed’ 1.ve18 (T1Sy.29-T1Sy.30).

‘Where on the sky will be cleft asunder? His promise needs must be accomplished’ 2.ve18 (T2Sy.29-T2Sy.30).

(the meaning of coding is verse 18 in first translation text which categorized in synonymy 29 – synonymy 30 and verse 18 in second translation text which categorized in synonymy 29 – synonymy 30).

In 19th verse, the researcher found also four words which categorized by synonymy in text 1 and text 2. The first synonymy which found by the researcher is related to the meaning “certain” and “truly”. The two translators use the different word to describe it. Arthur uses the word “*surely*” and Yusuf uses the word “*verily*”. They are the kind of conjunction. Seen in lexical, “certain/certainly” and “sure/surely” is the synonymy. Then, “truly/verily” is also the synonymy. Moreover, both of them are exactly disposed to the context of verse 19.

The second synonymy is related to the meaning “warning”. Arthur uses the word “*reminder*”, while Yusuf uses the word “*admonition*”. Lexically, the word “warn/warned/warning” have the same meaning with “remind/reminded/reminding/reminder”. They have similar meaning that is “admonish/admonished/admonishing/admonition”. Both of them are the kind of noun and exactly disposed to the meaning of “warning in the context of verse 19.

‘Surely this is a Reminder, so let him who will take unto his Lord a way’ 1.ve19 (T1Sy.31-T1Sy.32).

‘Verily this is an admonition, therefore, whoso will, let him take a (straight) path to hos Lord!’ 2.ve19 (T2Sy.31-T2Sy.32).

(the meaning of coding is verse 19 in first translation text which categorized in synonymy 31 – synonymy 32 and verse 19 in second translation text which categorized in synonymy 31 – synonymy 32).

Synonymy is involved mostly in verse 20. The researcher found 14 synonyms from text 1 and text 2. The first synonymy which found by the researcher is related to the meaning “read” but Arthur uses the word “*recite*”, while Yusuf uses the word itself “*read*”. The word “read” usually used in the sentence “read a book, read messages, or read a comic”. Both of them are the kind of verb. Seen in lexical, “read/recite” is the synonymy which have other similar meaning “chant”. However, the word that exactly disposed to the meaning “read Holy Qur’an” in the context of verse 20 is “recite” by Arthur.

The second synonymy is related to the meaning “maybe easy” but Arthur defines it with the word “*feasible*” and Yusuf uses the word “*may be easy*”. The word “may be easy” can change with the word “feasible” which is practice and briefer. The word “feasible” is the kind of adverb. Lexically, “may be easy/feasible” have the similar meaning. The word that exactly disposed to the context of verse 20 is “feasible” by Arthur.

The third synonymy is related to the meaning “ill or sick” which described with the different word by two translators. Arthur uses the word itself “*sick*” and Yusuf uses the technical term “*ill-health*”. Seen in lexical, “ill/sick/ill-health” have the similar meaning that is the body condition which is not fit. They are the kind of verb. Both of “sick” and “ill-health” are exactly disposed to the context of verse 20.

The next synonymy that found by the researcher is related to the meaning “trip” which defines with different word from the two translators. Arthur uses the

word “journeying” and Yusuf uses the word “travelling. They are the kind of noun. Lexically, journeying/travelling is the same meaning which is refers to “trip”. Both of them are exactly disposed to the meaning “trip” in the context of verse 20.

The meaning “run” and “build” have the similar meaning, but the two translators have their own word to describe it. Arthur uses the word “*perform*” and Yusuf uses the word “*establish*”. The word “perform” refers to showing the result of effort in front of public. It is also used in stage expression. While, the word “establish” refers to build and construct. Seen in lexical, “perform/performed” and “establish/established” have almost the similar meaning with “run/build”. They are the kind of verb. In addition, both of them are exactly disposed to the context of verse 20.

The sixth synonymy which found by the researcher is related to the meaning “alms”. However, the two translators define it with the different word. Arthur uses the word “*alms*” and Yusuf uses the word “*charity*”. The word “charity” is usually used in organization or charity event. Lexically, “charity/alms/deed” have the similar meaning. However, both of them are the kind of noun and exactly disposed to the meaning “alms” in the context of verse 20.

The next synonymy is related to the meaning “pretty” and “fine” but Arthur uses the word “*beautiful*” and Yusuf uses the word “*good*”. The word “beautiful” and “good” are having the same meaning but “beautiful” is more specific than “good”. It used in amazed expression about the loveliness of

woman's face. While, "good" in general, it explain someone or something which proper to get praise. Seen in lexical, "beautiful/good" have the similar meaning. They are the kind of adjective. Both of them are exactly disposed to the context of verse 20.

Furthermore, the researcher found the synonymy which related to the meaning "you". It defines with the word "*you*" by Arthur and "*ye*" by Yusuf. Lexically, "you/ye/thee/thy" are the similar meaning. Both of them are exactly disposed to the meaning "you" in the context of verse 20.

The next synonymy is related to the meaning "continue" and "deliver". However, Arthur uses the word "*forward*" and Yusuf uses the word "send". The word "forward" refers to "go ahead" and the word "deliver" refers to the meaning "deliver or send something". Seen in lexical, "forward/continue" are the synonymy and the word "send/deliver" are also have the similar meaning. They are the kind of verb. However, both of them are exactly disposed to the context of verse 20.

The synonymy number 10 which found by the researcher is related to the meaning "salary" and "reward" but the two translators use the different word. Arthur uses the word "*wage*" and Yusuf uses the word "*reward*". The word "wage" refers to the form of money, while the word "reward" is more general. It can be the form of cup, money, or other thing. Lexically, "wage/salary" is the synonymy which has other meaning "reward". Both of them are the kind of noun.

They are exactly disposed to the meaning of “salary or reward” in the context of verse 20.

The synonymy number 11 which found by the researcher is related to the meaning “request” and “look for”. It defines with the word “ask” by Arthur and Yusuf uses the word “seek”. The word “ask” refers to the meaning that requesting people to do something or request a thing from people. While, the word “seek” refers to the meaning “look for”. Seen in lexical, “seek/ask/request/look for” have the same meaning. Both of them are the kind of verb and exactly disposed to the meaning of “request” and “look for” in the context of verse 20.

The last synonymy is related to the meaning “Allah” which define with the word “Lord” and “God” by Arthur, while Yusuf define with “Lord” and “Allah”. The word “Lord” have the other meaning that is “king, Jesus, or God in generally”. While, the meaning of the word “Allah” is the name of God in Islamic religion. Lexically, Lord/God/Allah is the same meaning. Both of them are the kind of noun. However, the word that exactly disposed to the context of verse 20 is “Allah” by Yusuf.

‘Thy Lord knows that thou keepest vigil nearly two-thirds of the night, or a half of it, or a third of it, and a party of those with thee, and God determines the night and the day. He knows that you will not number it, and He has turned towards you. Therefore recite of the Koran so much as is feasible. He knows that some of you are sick, and others journeying in land, seeking the bounty of God, and others fighting in the way of God. So recite of it so much as is feasible. And perform the prayer, and pay the alms, and lend to God a good loan. Whatever good you shall forward to your souls’ account, you shall find it with God as better, and mightier a wage. And ask God’s forgiveness, God is All-forgiving, All compassionate’ 1.ve20 (T1Sy.33-T1Sy.43).

‘Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, andn so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy), read ye, therefore, of the Qur’an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health, others travelling through the land, seeking of Allah’s bounty, yet others fighting in Allah’s Cause, read ye, therefore, as much of the Qur’an as may be

easy (for you), and establish regular Prayer and give regular Charity, and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls ye shall find it in Allah's presence, yea, better and greater, in reward and seek ye the Grace of Allah, for Allah is Oft-Forgiving, Most Merciful' 2.ve20 (T2Sy.33-T2Sy.43).

(the meaning of coding is verse 20 in first translation text which categorized in synonymy 33 – synonymy 43 and verse 20 in second translation text which categorized in synonymy 33 – synonymy 43).

3.1.2 Theme 2: Polysemy

A word is *polysemic* when it has more than one meaning. Polysemy is an aspect of semantic ambiguity that concerns the multiplicity of word meanings. Lyon (1984), states that polysemy is a property of single word and his is what different it in principle, from homonymy. For example, the word “plain” has several meanings, including easy, clear, undecorated, not good-looking, and a level area of land.

For this study, the researcher found polysemy of the English translation in Surah Al Muzammil both in Arthur and Yusuf version. The researcher found polysemy in verse 1 both from translation text by Arthur and Yusuf in the word “*wrapped*” and “*folded*”. They have the meaning “covered”. Lexically, the word “wrapper/wrapped” refers to the cover of book, cigar, and cloth. Then, the word “fold/folded” refers to cavity, close (of the company), and place to keep things. They have several meaning including closed, locked, dressed, and packed.

‘O thou enwrapped in thy robes’ 1.ve1 (T1Po.1).

‘O thou folded in garments’ 2.ve1’ (T2Po.1).

(the meaning of coding is verse 1 in first translation text which categorized in polysemy 1 and verse 1 in second translation text which categorized in polysemy 1).

The second polysemy which found by the researcher is related to the meaning “read” in verse 4 from translation text by Arthur John Arberry. Seen in lexical, “*chant*” refers to sing or church songs which sang by Christian. Both of them have the same meaning “express the sentence with intonation or note”.

‘or add a little, and chant the Koran very distinctly’ 1.ve4 (T1Po.2).

(the meaning of coding is verse 4 in first translation text which categorized in polysemy 2).

The next polysemy is related to the meaning “give” in verse 5 from translation text by Arthur John Arberry. Lexically, the word “*cast*” refers to throw or give something with face to face but in distance, print the document in Xerox, and action of the actors.

‘Behold, We shall cast upon thee a weighty word’ 1.ve5 (T1Po.3)

(the meaning of coding is verse 5 in first translation text which categorized in polysemy 3).

The last polysemy is from verse 20 in both Arthur and Yusuf translation text. It is related with the meaning “loan”. Seen in lexical, the word “loan” refers to money and charity. It can change with the word “charity” but both of Arthur and Yusuf use the word “*loan*”.

‘...and lend to God a good loan...’ 1.ve20 (T1Po.4).

‘...and loan to Allah a beautiful loan...’ 2.ve20 (T2Po.2).

(the meaning of coding is verse 20 in first translation text which categorized in polysemy 4 and verse 20 in second translation text which categorized in polysemy 2).

3.1.3 Theme 3: Hyperbole

Hyperbole contains with exaggeration or overstatement. According to Leech (1983:145), hyperbole refers to a case where the speaker's description is stronger than is warranted by the state of affairs described. For examples: "the box of trophy weight a ton" and "you ate two hundred cupcakes for your lunch".

The researcher found just one phrase of hyperbole from both Arthur and Yusuf translation. Both in Arthur and Yusuf translation, the researcher found hyperbole only in verse 5. From Arthur, the word or phrase that categorized in hyperbole is "*weighty word*" and from Yusuf, the word that categorized in hyperbole is "*weighty message*". Lexically, the word "weighty" means heavy, serious (of problem), severe, hard, and difficult. In the context of verse 5, "weighty" means the kind of warning or the difficult questions (which need responsibility) of guardian about the charity and sin when human has dead.

'Behold, We shall cast upon thee a weighty word' 1.ve5 (T1Hy.1).

'Soon, shall We send down to thee a weighty message' 2.ve5 (T2Hy.1).

(the meaning of coding is verse 5 in first translation text which categorized in Hyperbole 1 and verse 5 in second translation text which categorized in Hyperbole 1).

3.1.4 Theme 4: Repetition

Repetition refers to the words which are repeated more than one. For example: "and they'll come true, impossible not to do.. impossible not to do". In this study, the researcher found only one repetition in English translation of Surah Al Muzammil from both Arthur and Yusuf version. Both of two translators, the

researcher found the repetition in verse 20. From Arthur, the sentence sound “*therefore recite of the Koran so much as is feasible. (It repeated with the sentence sound) “So recite of it so much as is feasible”*”. While, from Yusuf, the sentence is “*read ye, therefore of the Qur’an as much as may be easy for you”*”. (It repeated with the sentence) “*read ye, therefore as much of the Qur’an as may be easy (for you)”*”. Lexically, the first sentence in both of translation text by Arthur and Yusuf command to human in order they recite Holy Qur’an as many as possible which they can. Then, in the repeated sentence, Allah reminds back to human to recite Holy Qur’an as many as possible which they can.

‘Therefore recite of the Koran so much as is feasible. He knows that some of you are sick, and others journeying in land, seeking the bounty of God, and others fighting in the way of God. So recite of it so much as is feasible. 1.ve20 (T1Re.1).

‘read ye, therefore, of the Qur’an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health, others travelling through the land, seeking of Allah’s bounty, yet others fighting in Allah’s Cause, read ye, therefore, as much of the Qur’an as may be easy (for you)’ 2.ve20 (T2Re.1).

(the meaning of coding is verse 20 in first translation text which categorized in Repetition 1 and verse 20 in second translation text which categorized in Repetition 1).

3.1.5 Theme 5: Irony

Irony is a result from the contrast between the actual meanings of a word or statement and the suggestion of another meaning. For example: “study hard for the next semester and no playing outside” and “keep training and do not lazy, next week is the competition”. For this study, the researcher found only one sentence which included in irony from English translation in Surah Al Muzammil both by Arthur and Yusuf. Both of two translators, the researcher found it in verse 9. From Arthur, the researcher divides the sentence from verse 9 into statement and

suggestion “*there is no god but He,*” (**statement**) and “*so take Him for a Guardian*” (**suggestion**). While, from Yusuf, the researcher divides the sentence in verse 9 also in statement and suggestion “*there is no god but He,* (**statement**) and “*take Him therefore for thy disposer of affairs*” (**suggestion**). Lexically, in both of the two sentences by Arthur and Yusuf translation text, the statement is “there is no god but He”, it means that not existing other god except Allah. Then, the suggestion is “so take Him for a Guardian” in Arthur translation text and “take Him therefore for thy disposer of affairs” in Yusuf translation text. They have the meaning that advice for human to take and believe in gift, reward, and help of Allah in all of the pain.

‘Lord of the East and the West, there is no god but He, so take Him for a Guardian’ 1.ve.9 (T1Ir.1).

‘(He is) Lord of the East and the West, there is no god but He, take Him therefore for (thy) Disposer of Affairs’ 2.ve9 (T2Ir.1).

(the meaning of coding is verse 9 in first translation text which categorized in Irony 1 and verse 9 in second translation text which categorized in Irony 1).

3.1.6 Theme 6: Connotative

Connotative represents implicit or connotative meaning of a word. Yule (2006:57) defines the connotative is the meaning which appears by association of language used by the speaker or listener about the language which they speak or read.

The researcher found just one phrase in each version of English translation in Surah Al Muzammil by Arthur and Yusuf which included in connotation. Both of Arthur and Yusuf translation text, connotative found in verse 6. From Arthur,

the phrase that categorized in connotative is “*heavier in tread*”. Lexically, it has the several meaning including hard in determining action, tired, or harder in life. While from Yusuf, the phrase that categorized in connotative is “*framing the word*”. Seen in lexical, it refers to frame (of a picture), framework (of a house), and frame (of a window). According to the context of verse 6, it has the meaning arrange the word into a prayer to Allah.

‘surely, the first part of the night is heavier in tread, more upright in speech’ 1.ve6 (T1Co.1).

‘truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise)’ 2.ve6 (T2Co.1).

(the meaning of coding is verse 6 in first translation text which categorized in Connotative 1 and verse 6 in second translation text which categorized in Connotative 1).

3.1.7 Theme 7: Denotative

Denotative represents the explicit or referential meaning of a sign. It refers to the literal meaning of a word, the ‘dictionary definition’. There is only one way to get the meaning of word in denotative that is by looking for in dictionary. This study also dominated by denotative in each version.

The researcher found 10 sentences from 10 verses which included in denotative by Arthur and 10 sentences from 10 verses which included in denotative by Yusuf. Denotative found in translation text by Arthur John Arberry such as in verse 8, denotative sound “*and remember the Name of thy Lord, and devote thyself unto Him very devoutly*”. Lexically, “Lord” refers to Allah. It means that we all must remember the name of Allah, then devote ourselves into Him sincerely.

The second denotative is in the verse 9 “*there is no god but He, so take Him for a Guardian*”. Seen in lexical, “Guardian” refers to angel, patron, or helper. According to the context of verse 9, it means that in that surah has been explained that no other god except Allah, thus all moslem human in the word are suggested to rely their all business on Allah.

The third denotative is in the verse 10 “*and bear thou patiently what they say, and forsake them graciously*”. Seen in lexical, “bear” refers to the kind of animal, bring, own, keep, produce, and carry on. Then, forsake refers to leave, ignore, and disregard. In the context of verse 10, it means that Allah command to His messenger to be patient in confronting human.

The next denotative is from the verse 13 which sound “*and food that chokes*”. Lexically, “choke” refers to bind with rope, break, fulfill, and fill. In the context of verse 13, it means that any kinds of food feel chokes (stop in throat) in a judgement day.

Denotative number 5 is from the verse 14 “*the mountain shall quake*”. Lexically, “mountain shall quake” refers to the mountain is broken. According to the context of verse 14, it means that when the judgement day has come, the mountain will be quake become a bead of sand.

The sixth denotative is from the verse 15 “*even as We sent to Pharaoh a Messenger*”. Seen in lexical, “sent/send” refers to delegate and order. According to the context of verse 15, it means that Allah has been delegate the messenger to come and give the awareness for Pharaoh.

The seventh denotative is in the verse 16 *“but Pharaoh rebelled against the Messenger”*. Lexically, “rebelled” refers to disbelieve, dispute, deny, disavow, and disagree. According to the context of verse 16, it means that Pharaoh disbelieve the messenger and Allah.

The eighth denotative is in the verse 17 *“if therefore you disbelieve, how will you guard yourselves against”*. Seen in lexical, “disbelieve” refers to dispute, deny, disavow, and disagree. Then, “guard” refers to bodyguard, keeper, employee, keep, and protect. While, the word “against” refers to resist, defy, or oppose. In the context of verse 17, it means that human does not have power to deny Allah because they cannot save themselves in difficulty.

The next denotative is from the verse 18 which sound *“whereby heaven shall be split, and Its promise shall be performed”*. Seen in lexical, “split” refers to cut and “performed” refers to happened. In the context of verse 18, it means that when a judgement day has come, the promise of Allah will happen. Not only the appreciation for someone who obedient to Him, but also the punishment for someone who deny Him.

The last denotative from translation text by Arthur is from the verse 20 which sound *“whatever good you shall forward to your souls’ account, you shall find it with God as better”*. Lexically, “forward” refers to in front, continue, and directed. In the context of verse 20, it means that anything that has been given to Allah for the sake of themselves, Allah will reply them with something proper.

‘and remember the Name of thy Lord, and devote thyself unto Him very devoutly’ 1.ve8 (T1De.1).
 ‘Lord of the East and the West, there is no god but He, so take Him for a Guardian’ 1.ve9

(T1De.2). ‘and bear thou patiently what they say, and forsake them graciously’ 1.ve10 (T1De.3). ‘and food that chokes, and a painful chastisement’ 1.ve13 (T1De.4). ‘upon the day when the earth and the mountains shall quake and the mountains become a slipping heap of sand’ 1.ve14 (T1De.5). ‘surely, We have sent unto you a Messenger as a witness over you, even as We sent to Pharaoh a Messenger’ 1.ve15 (T1De.6). ‘but Pharaoh rebelled against the Messenger, so We seized him remorselessly’ 1.ve16 (T1De.7). ‘if therefore you disbelieve, how will you guard yourselves against a day that shall make the children grey-headed?’ 1.ve17 (T1De.8). ‘whereby heaven shall be split, and its promise shall be performed’ 1.ve18 (T1De.9). ‘whatever good you shall forward to your souls’ account, you shall find it with God as better, and mightier a wage’ 1.ve20 (T1De.10).

(the meaning of coding is verse 8 in first translation text which categorized in Denotative 1, verse 9 in first translation text which categorized in Denotative 2, verse 10 in first translation text which categorized in Denotative 3, verse 13 in first translation text which categorized in Denotative 4, verse 14 in first translation text which categorized in Denotative 5, verse 15 in first translation text which categorized in Denotative 6, verse 16 in first translation text which categorized in Denotative 7, verse 17 in first translation text which categorized in Denotative 8, verse 18 in first translation text which categorized in Denotative 9, and verse 20 in first translation text which categorized in Denotative 10).

Furthermore, denotative found in translation text by Abdullah Yusuf Ali such as in the verse 2 which sound “*stand (to prayer) by night, but not all night*”. Lexically, “stand” refers to exist or in upright position with leg. According to the context of verse 2, it means that Allah command to all human to wake up in the beginning of midnight until before predawn to pray tahajud.

The second denotative is from the verse 4 “*and recite the Qur’an in slow, measured rhythmic tones*”. Seen in lexical, “recite” refers to read. It means that Allah want us to read Holy Qur’an as many as possible which we can.

The third denotative is from the verse 7 “*true, there is for thee by day prolonged occupation with ordinary duties*”. Lexically, “thee” refers to thy, ye, and you. In the context of verse 7, it means that human has been done the occupation with the same bustle every day.

The next denotative is from the verse 8 which sound *“but keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly”*. Lexically, “remembrance” means finance, memory, thought, idea, and notion. According to the context of verse 8, it means that always keep remember Allah and devote ourselves into Him thoroughly.

Denotative number 5 in translation text from Yusuf is from the verse 10 *“and have patient with what they say”*. Seen in lexical, “patient” refers to someone who are sick in the hospital or a bear condition of emotion sincerely. According to the context of verse 5, it means that be patient with what human do and say, they deny of Allah.

The next denotative is in the verse 13 *“and food that chokes”*. Lexically, “choke” refers to bind with rope, break, fulfill, and fill. In the context of verse 13, it means that any kinds of food feel chokes (stop in the throat) in a judgement day.

The next sentence which categorized in denotative is from the verse 15 which sound *“even as We sent a Messenger to Pharaoh”*. Seen in lexical, “sent/send” refers to delegate and order. It means that Allah has been sent His messenger to Pharaoh to make him repent and believe in Allah.

The next denotative is from the verse 16 *“but Pharaoh disobeyed the Messenger”*. Lexically, “disobeyed” refers to deny, disbelieve, disavow, and dispute. It means that Pharaoh is not only denies Allah, but also disobeyed the messenger of Allah.

The next denotative is from the verse 18 which sound “*where on the sky will be cleft asunder? His promise needs must be accomplished*”. Lexically, “cleft” refers to cut or split. It means that when a judgement day has come, the promise of Allah will happen. Not only the appreciation for someone who obedient to Him, but also the punishment for someone who deny Him.

The last denotative in translation text from Yusuf is from the verse 20 which sound “*others travelling through the land, seeking of Allah’s bounty*”. Seen in lexical, “travelling” refers to journeying and trip. The word “land” refers to earth and world. Then, “seeking” refers to asking and looking for. In the context of verse 20, it means that the activities of human are different, a part of them are go surround the word and others are busy to seek the mercy of Allah.

‘stand (to prayer) by night, but not all night’ 2.ve2 (T2De.1). ‘or a little more, and recite the Qur’an in slow, measured rhythmic tones’ 2.ve4 (T2De.2). ‘true, there is for thee by day prolonged occupation with ordinary duties’ 2.ve7 (T2De.3). ‘but keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly’ 2.ve8 (T2De.4). ‘and have patience with what they say, and leave them with noble (dignity)’ 2.ve10 (T2De.5). ‘and food that chokes, and penalty grievous’ 2.ve13 (T2De.6). ‘We have sent to you, (O men!) a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh’ 2.ve15 (T2De.7). ‘but Pharaoh disobeyed the Messenger, so We seized him with a heavy punishment’ 2.ve16 (T2De.8). ‘Where on the sky will be cleft asunder? His promise needs must be accomplished’ 2.ve18 (T2De.9). ‘He knoweth that there may be (some) among you in ill-health, others travelling through the land, seeking of Allah’s bounty’ 2.ve20 (T2De.10).

(the meaning of coding is verse 2 in second translation text which categorized in Denotative 1, verse 4 in second translation text which categorized in Denotative 2, verse 7 in second translation text which categorized in Denotative 3, verse 8 in second translation text which categorized in Denotative 4, verse 10 in second translation text which categorized in Denotative 5, verse 13 in second translation text which categorized in Denotative 6, verse 15 in second translation text which categorized in Denotative 7, verse 16 in second translation text which categorized in Denotative 8, verse 18 in second translation text which categorized in Denotative 9, and verse 20 in second translation text which categorized in Denotative 10).

3.2 Discussion

The interpretation of the findings is needed to elaborate the phenomena found in the analysis. This part discussed about the whole materials which have been explained in the previous part.

From the findings data above, the kinds of lexical meaning found in the English translation of Surah Al Muzammil by Arthur John Arberry and Abdullah Yusuf Ali are synonymy, polysemy, hyperbole, repetition, irony, connotative, and denotative. The researcher found synonymy is involved mostly in each verse in Surah Al Muzammil both in Arthur and Yusuf version except in the verse 15.

Theoretically, synonymy is used to mean sameness of meaning (Palmer, 1989:98). Yule (1985:95) divided the examples of synonymy such as broad-wide, cab-taxi, and answer-reply.

The word “wrapped” from text 1 in verse 1 has the actual meaning like a wrapper of cigarette or cover of book. In which “folded” from text 2 in verse 1 has the same meaning which is the cover of things. However, both of “wrapped” and “folded” have the similar meaning with “wear”. In verse 4 from text 1, the word “chant” which used by Arthur has the similar word with the word “sing” and both of them are more suitable to describe a song, but Arthur uses it to describe “read Holy Qur’an”. While in verse 5, Arthur uses the word “cast” which has the meaning “throw” to describe “give or send”. The use of it is to describe a thing like “cast the ball”. Other words that include as synonymy are thou-thee, forsake-leave, furnace-fire, split-cleft, and journeying-travelling.

The researcher also explains the difference and similarity between translation text by Arthur John Arberry and translation text by Abdullah Yusuf Ali. Both of them use the different words to describe Surah Al Muzammil. They use their own words to define the surah. However, the words and sentences which they use have the same meaning. For example, the word “garment” and “jubbah” have the same meaning but those two translators use the different word. It is also happened with the word “diminish” and “less”.

Besides, the language of Arthur is simpler than Yusuf, for example in verse 2, Yusuf says “but not all night” while Arthur is enough with his statement “except a little”. In verse 4, the sentence of Arthur is “chant the Koran very distinctly” to define read Qur’an thoroughly, but Yusuf uses longer sentence “recite the Qur’an in slow, measured rhythmic tones”. In verse 7, Arthur says “hast long business” but Yusuf uses longer sentence “prolonged occupation with ordinary duties”.

The second lexical meaning in surah Al Muzammil is polysemy. Theoretically, Lyon (1984), says that polysemy is a property of single word and his is what different it in principle, from homonymous. Polysemy in verse 4 has related with the meaning “read”. However, the word that used by Arthur John Arberry to defines “read” is the word “chant” which has the actual meaning “sing”. It has the same with the verse 5, Arthur uses the word “cast” to define “give”. The meaning of “cast” is actually “throw”. The last polysemy is in the verse 20, both Arthur and Yusuf have the same word “loan” which have the

meaning “loan”. However, the word “loan” in this context is not about money except charity or alms.

The researcher found lexical meaning which categorized to hyperbole in the English translation of Surah Al Muzammil. According to Leech (1983:145), hyperbole refers to a case where the speaker’s description is stronger than is warranted by the state of affairs described. Both Arthur and Yusuf, the researcher found only 1 phrase which categorized in hyperbole in verse 5. The word from Arthur is “weighty word and the word from Yusuf is “weighty message”. Both of those two words have the meaning that the word or sentence which sent through Prophet Muhammad as a warning for all human who against the commands of God. They will be questioned by the messengers of Allah the heavy or difficult question about charity and sin of them when they were alive.

Leech (1981:244) describes repetition as repeated use of an expression of morpheme, lexical item, or phrase which has already occurred in context. The researcher found only 1 repetition in Surah Al Muzammil both from Arthur and Yusuf. It comes to verse 20. From Arthur John Arberry, the sentence sound is “therefore recite of the Koran so much as is feasible, so recite of it so much as is feasible”, while from Abdullah Yusuf Ali, the sentence is “read ye, therefore, of the Qur’an as much as may be easy for you.. read ye, therefore as much of the Qur’an as may be easy (for you)”. The meaning of the sentences both from Arthur and Yusuf that Allah does not force all human to read all the number of contents of Al-Qur’an, He commands to read which easy or able to read.

Irony uses to express a sentiment in direct opposition to what is actually believed (Grice, 1978). In this study, the researcher found one sentence in the English translation of Surah Al Muzammil by Arthur John Arberry which included in irony. The sentence is in the verse 9 “there is no god but He, so take Him for a Guardian”. The researcher also found one sentence which included in irony from the verse 9 of Abdullah Yusuf Ali that sound “there is no god but He, take Him therefore for (thy) Disposer of Affairs”. Those two sentences above have the meaning in the first or main clause, it is statement that God for all human is only Allah, then for the second clause is the suggestion that Allah SWT. or Prophet Muhammad commands through this surah in order for all human to loyal and obey Him then they all always protected by Allah.

Theoretically, Geoffrey Leech (1981:12) says that connotative is the communicative value and expression has by virtue of what it refers to. The researcher found only one phrase that included in connotative from Surah Al Muzammil both from Arthur and Yusuf. From the translation of Arthur, the phrase is “heavier in tread” which comes the verse 6. It means that people have stronger faith to seize reward from Allah SWT. . While, the sentence that included in connotative from Yusuf is “framing the word” which have literal meaning “pray thoroughly to Allah SWT. .

In addition, denotative is the last kind of lexical meaning which found by the researcher. Theoretically, according to Lobner (2002:25), the term of denotative with the truth condition where the denotation of the word is more than the set of all existing of that kind, it includes real referents as well as fictitious

ones, usual exemplars, and usual ones. The researcher found 10 sentences which included in denotative both of Arthur and Yusuf version. From the translation of Arthur John Arberry, the meaning of denotative is the actual or literal word which described appropriate with dictionary definition.



CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter consists of conclusion and suggestion which are the result of findings and discussion. The conclusion is drawn based on the formulated research question while suggestions are addressed to the reader and the next researcher who are interested in semantic analysis especially on lexical meaning.

4.1 Conclusion

In line with the previous chapter, the conclusion of this study can be formulated based on the research question. Lexical meaning found in the English translation of surah Al Muzammil both by Arthur John Arberry and Abdullah Yusuf Ali by collecting and categorizing data of Arthur John Arberry and Abdullah Yusuf Ali into the kinds of lexical meaning which have seven kinds. The types of lexical meaning found in the English translation of Surah Al Muzammil both by Arthur John Arberry and Abdullah Yusuf Ali consist of synonymy, polysemy, hyperbole, repetition, irony, connotative, and denotative. Lexical meaning is concerned with the meanings of the words and the meaning relationships among the words.

In addition, from all of lexical meaning found in the English translation of Surah Al Muzammil by Arthur John Arberry, they are dominated by synonymy and denotative. Then, they are followed by polysemy. After that, on the few

numbers they are hyperbole, repetition, irony, and connotative. In the English translation of Surah Al Muzammil by Abdullah Yusuf Ali, the researcher found the lexical meaning which also dominated by synonymy. Then, they are followed by denotative. Whereas on the few numbers of lexical meaning found such as polysemy, hyperbole, repetition, irony, and connotative. The researcher can find all of seven kinds of lexical meaning both in Arthur and Yusuf translation text.

In the first translation text of lexical meaning in the English translation of Surah Al Muzammil by Arthur John Arberry, the researcher found forty three words that categorized as a synonymy, ten sentences that categorized as denotative, and four words that categorized as polysemy. Then, for the few numbers of lexical meaning that found by researcher in the English translation of Surah Al Muzammil by Arthur John Arberry are one phrase of hyperbole, one sentence of repetition, one sentence of irony, and one sentences of connotative happened on that Surah.

Moreover, in the second translation text of lexical meaning in the English translation of Surah Al Muzammil by Abdullah Yusuf Ali, the researcher found also forty three words that categorized as a synonymy, ten sentences that categorized as a denotative, and two words that categorized as a polysemy. Then, for the few numbers of lexical meaning that found by the researcher in the English translation of Surah Al Muzammil by Abdullah Yusuf Ali are one phrase of hyperbole, one sentence of repetition, one sentence of irony, and one sentence of connotative also happened on that Surah.

The conclusion of this study is both in Arthur and Yusuf translation text, they have the sameness in the meaning of Surah Al Muzammil. However, the way to define that surah is using different words, Arthur is simpler in using the word than Yusuf. Yusuf defines longer in every verse in his English translation text. Moreover, the lexical meaning found in English translation text in Arthur and Yusuf are same such as synonymy, polysemy, hyperbole, repetition, irony, connotative, and denotative. The researcher realize that each person have their own personality and way to describe and do something.

4.2 Suggestion

This part consists of suggestion of the researcher to the reader and the next researcher who is interested in doing same research in semantic especially lexical meaning. The researcher has a big expectation to the next researcher to be able exploring the types of semantic or lexical meaning deeply. The researcher suggests that the next researcher uses different data. It can be from other Surah of Holy Qur'an, song, advertisement, movie, or drama. Still the researcher suggests to the next researcher in order to make more complete analysis. Moreover, the researcher expects that this study will be the reference for everyone who wants to conduct in the same research.

BIBLIOGRAPHY

Ali, A. Yusuf (1983). *The Holy Qur'an Text, Translation and Commentary*. USA
WASH: Amana Corp

Baldwin, T. (2003). *Lexical Semantics: Introduction*. The University of
Melbourne

Bierwisch, M. (1970). *Semantic*. Lyons, J. Edition., *New Horizons in Linguistics*.
Harmondsworth: Penguin

Cresswell, J. W. (2007). *Qualitative Inquiry and Research Design*. Second
Edition

Cruse, D. A. (1986). *Lexical Semantic*. Cambridge: Cambridge University Press

Fauzi, H. H. (2008). *A Semantic Analysis on the English Translation of Surah Al
Ra'd by: Marmaduke Pick Thall*. Universitas Islam Negeri Maulana Malik
Ibrahim Malang

Fillmore, C. J. & Langendoen, D. T. (1971). *Studies In Linguistic Semantics*.
Newyork: Holt, Rinehart, & Winston

Frawley,W. (1992). *Linguistic Semantics*. Hillsdale, NJ: Lawrence Erlbaum
Associate

Hudson, . A. (1995). *Word Meaning*. London: Routledge

Hurford, J. R., Heasley, B., & Smith, M. B. (1983). *Semantic a Course Book*. New York: Cambridge University Press

Illah, I. (2008). *A Semantic Study on the Lyrics of Eminem's Songs*. Universitas Islam Negeri Maulana Malik Ibrahim Malang

Keidler, C. W. (1998). *Introducing English Semantic*. London: Taylor and Francis e-Library

Kempson, R. M. (1977). *Semantic Theory*. Cambridge: Cambridge University Press

Leech, G. N. (1969). *Toward a Semantic Description of English*. London: Longman

Leech, G. (1974). *Semantics, the Study of Meaning*. England: Penguin Books

Leech, G. (1981). *Semantic*. Cambridge. CUP

Leech, G. (1981). *Semantics: The Study of Meaning*. Second Ed. Harmondsworth: Penguin Books

Lehrer, A. J. (1969). *Semantic Fields and Lexical Structure*. Amsterdam: North Holland

Lehrer, A. J. (1969). *Semantic Cuisine*. *Journal of Linguistics* 5: 39-55

Lyons, J. (1977). *Semantics. 2 vols*. Cambridge: Cambridge University Press

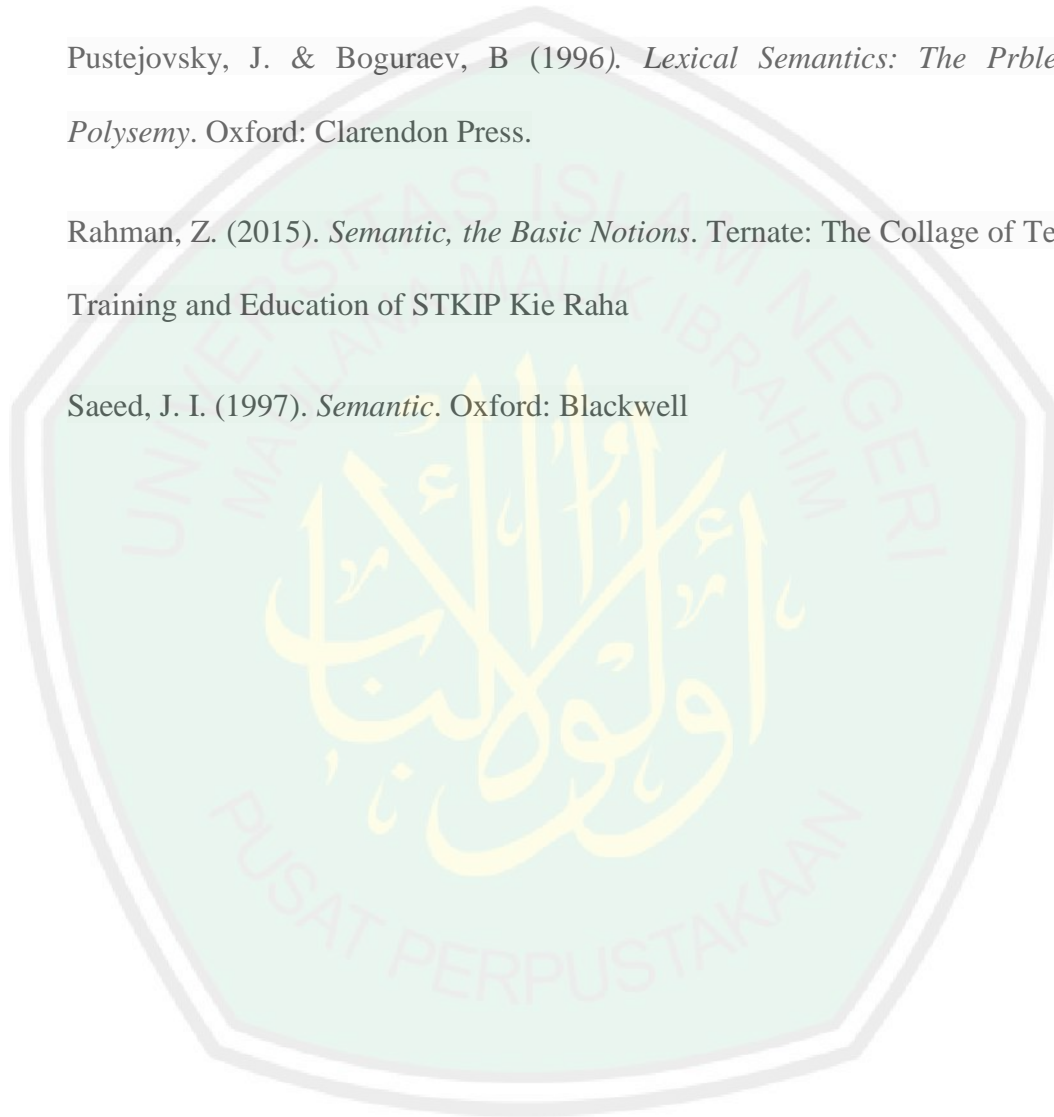
Lyon, J. (1995). *Linguistic Semantics: An Introduction*. Cambridge: Cambridge University Press

Palmer, F. R. (1982). *Semantic*. Cambridge, CUP

Pustejovsky, J. & Boguraev, B (1996). *Lexical Semantics: The Problem of Polysemy*. Oxford: Clarendon Press.

Rahman, Z. (2015). *Semantic, the Basic Notions*. Ternate: The Collage of Teacher Training and Education of STKIP Kie Raha

Saeed, J. I. (1997). *Semantic*. Oxford: Blackwell



APPENDIX 1

English translation of Surah Al Muzammil by Arthur John Arberry

Verse 1

O thou enwrapped in thy robes,

Verse 2

Keep vigil the night, except a little

Verse 3

A half of it, or diminish a little,

Verse 4

Or add a little, and chant the Koran very distinctly

Verse 5

Behold, we shall cast upon thee a weighty word

Verse 6

Surely the first part of the night is heavier in tread, more upright in speech,

Verse 7

Surely in the day thou hast long business.

Verse 8

And remember the Name of thy Lord, and devote thyself unto Him very devoutly.

Verse 9

Lord of the East and the West, there is no God but He, so take Him for a Guardian.

Verse 10

And bear thou patiently what they say, and forsake them graciously.

Verse 11

Leave Me to those who cry lies, those prosperous ones, and respite them a little,

Verse 12

For with Us there are fetters, and a furnace,

Verse 13

And food that chokes, and a painful chastisement,

Verse 14

Upon the day when the earth and the mountains shall quake and the mountains become a slipping heap of sand

Verse 15

Surely we have sent unto you a Messenger as a witness over you, even as We sent to Pharaoh a Messenger,

Verse 16

But Pharaoh rebelled against the Messenger, so We seized him remorselessly.

Verse 17

If therefore you disbelieve, how will you guard yourselves against a day that shall make the children grey-headed?

Verse 18

Whereby heaven shall be split, and its promise shall be performed.

Verse 19

Surely this is a Reminder, so let him who will take unto his Lord a way

Verse 20

Thy Lord knows that thou keepest vigil nearly two-thirds of the night, or a half of it, or the third of it, and a party of those with thee, and God determines the night and the day. He knows that you will not number it, and He has turned toward you. Therefore recite of the Koran so much as is feasible. He knows that some of you are sick, and others journeying in the land, seeking the bounty of God, and others fighting in the way of God. So recite of it so much as is feasible. And perform the prayer, and pay the alms, and lend to God a good loan. Whatever good you shall forward to your souls' account, you shall find it with God as better, and mightier a wage. And ask God's forgiveness, God is All-forgiving, All-compassionate.

APPENDIX 2

English translation of Surah Al Muzammil by Abdullah Yusuf Ali

Verse 1

O thou folded in garment

Verse 2

Stand (to prayer) by night, but not all night,

Verse 3

Half of it, or a little less

Verse 4

Or a little more, and recite the Qur'an in slow, measured rhythmic tones

Verse 5

Soon shall We send down to thee a weighty Message

Verse 6

Truly the rising by night is most potent for governing (the soul) and most suitable for (framing) the Word (of Prayer and Praise)

Verse 7

True, there is for thee by day prolonged occupation with ordinary duties

Verse 8

But keep in remembrance the Name of thy Lord and devote thyself to Him whole-heartedly

Verse 9

(He is) Lord of the East and the West: there is no god but He, take Him therefore for (thy) Disposer of Affairs

Verse 10

And have patience with what they say, and leave them with noble (dignity)

Verse 11

And leave Me (alone to deal with) those in possession of the good things of life, who (yet) deny the Truth, and bear with them for a little while

Verse 12

With Us are Fetters (to bind them), and a Fire (to burn them)

Verse 13

And a Food that chokes, and a Penalty Grievous

Verse 14

One day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down

Verse 15

We have sent to you, (O men!) a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh

Verse 16

But Pharaoh disobeyed the messenger, so We seized him with a heavy Punishment

Verse 17

Then how shall ye, if ye deny (Allah), guard yourselves against a Day that will make children hoary-headed?

Verse 18

Whereon the sky will be cleft asunder? His Promise needs must be accomplished,

Verse 19

Verily this is an Admonition , therefore, whoso will, let him take a (straight) path to his Lord!

Verse 20

Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, a so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health, others travelling through the land, seeking of Allah's bounty, yet others fighting in Allah's Cause, read ye, therefore, as much of the Qur'an as may be easy (for you), and establish regular Prayer and give regular Charity, and loan to Allah a beautiful Loan. And whatever good ye send forth for tour souls ye shall find it in Allah's Presence, yea, better and greater, in Reward and seek ye the Grace of Allah, for Allah is Oft-Forgiving, Most Merciful.

APPENDIX 3**Theme 1: Synonymy**

T1	Meaning	Code	T2	Meaning	Code	Total Numbers
<i>Wrapped</i> 1.ve1	Covered	T1Sy.1	<i>Folded</i> 2.ve1	Covered	T2Sy.1	4
<i>Garments</i> 1.ve1	Clothes	T1Sy.2	<i>Robes</i> 2.ve1	Cloak	T2Sy.2	
<i>Vigil</i> 1.ve2	Awake	T1Sy.3	<i>Stand</i> 2.ve2	Stand	T2Sy.3	2
<i>Diminish</i> 1.ve3	Decrease	T1Sy.4	<i>Less</i> 2.ve3	Less	T2Sy.4	2
<i>Add</i> 1.ve4	Increase	T1Sy.5	<i>More</i> 2.ve4	More	T2Sy.5	8
<i>Chant</i> 1.ve4	Sing	T1Sy.6	<i>Recite</i> 2.ve4	Read	T2Sy.6	
<i>Koran</i> 1.ve4	Holy Qur'an	T1Sy.7	<i>Qur'an</i> 2.ve4	Holy Qur'an	T2Sy.7	
<i>Distinctly</i> 1.ve4	Clearly	T1Sy.8	<i>In slow</i> 2.ve4	Slow	T2Sy.8	
<i>Cast</i> 1.ve5	Throw	T1Sy.9	<i>Send</i> 2.ve5	Deliver	T2Sy.9	2
<i>Surely</i> 1.ve6	Certain	T1Sy.10	<i>Truly</i> 2.ve6	Really	T2Sy.10	8
<i>First part</i> 1.ve6	First part	T1Sy.11	<i>Rising</i> 2.ve6	Arise	T2Sy.11	
<i>Heavier</i> 1.ve6	Sacred	T1Sy.12	<i>Most</i> 2.ve6	Powerful	T2Sy.12	
<i>Upright</i> 1.ve6	Sincere	T1Sy.13	<i>Potent</i> 2.ve6	Proper	T2Sy.13	
<i>Thou</i> 1.ve7	You	T1Sy.14	<i>Thee</i> 2.ve7	You	T2Sy.14	2
<i>Devoutly</i> 1.ve8	Sincerely	T1Sy.15	<i>Whole-heartedly</i> 2.ve8	Sincerely	T2Sy.15	2
<i>Guardian</i> 1.ve9	Angel	T1Sy.16	<i>Disposer of Affairs</i> 2.ve9	Rescuer	T2Sy.16	2
<i>Forsake</i> 1.ve10	Leave	T1Sy.17	<i>Leave</i> 2.ve10	Leave	T2Sy.17	4
<i>Graciously</i> 1.ve10	With compromise	T1Sy.18	<i>Noble (dignity)</i> 2.ve10	Prestige	T2Sy.18	
<i>Cry lies</i> 1.ve11	Deny	T1Sy.19	<i>Deny</i> 2.ve11	Disavow	T2Sy.19	6
<i>Prosperous</i> 1.ve11	Prosperity	T1Sy.20	<i>Possession of the good</i>	Prosperity	T2Sy.20	

<i>Respite</i> 1.ve11	Rest	T1Sy.21	<i>things of life</i> 2.ve11 <i>Bear</i> 2.ve11	Hold up	T2Sy.21	
<i>Furnace</i> 1.ve12	Hearth/ Fireplace	T1Sy.22	<i>Fire</i> 2.ve12	Fire	T2Sy.22	2
<i>Painful Chastisement</i> 1.ve13	Torment	T1Sy.23	<i>Penalty Grievous</i> 2.ve13	Torment	T2Sy.23	2
<i>Quake</i> 1.ve14	Quake	T1Sy.24	<i>Violent Commotion</i> 2.ve14	Quake	T2Sy.24	4
<i>Slipping heap of sand</i> 1.ve14	Sand rain	T1Sy.25	<i>A heap of sand poured out and flowing down</i> 2.ve14	Sand rain	T2Sy.25	
<i>Rebelled</i> 1.ve16	Refute/ Dispute	T1Sy.26	<i>Disobeyed</i> 2.ve16	Dispute	T2Sy.26	4
<i>Remorselessly</i> 1.ve16	Cruel	T1Sy.27	<i>Heavy</i> 2.ve16	Heavy/Hard	T2Sy.27	
<i>Disbelieve</i> 1.ve17	Deny	T1Sy.28	<i>Deny</i> 2.ve17	Deny	T2Sy.28	4
<i>Grey-headed</i> 1.ve17	Grey-headed	T1Sy.29	<i>Hoary-headed</i> 2.ve17	Hoary-headed	T2Sy.29	
<i>Split</i> 1.ve18	Split	T1Sy.30	<i>Cleft</i> 2.ve18	Split	T2Sy.30	4
<i>Performed</i> 1.ve18	Carried out	T1Sy.31	<i>Accomplished</i> 2.ve18	Achieved	T2Sy.31	
<i>Surely</i> 1.ve19	Certain	T1Sy.32	<i>Verily</i> 2.ve19	Truly	T2Sy.32	4
<i>Reminder</i> 1.ve19	Warning	T1Sy.33	<i>Admonition</i> 2.ve.19	Warning	T2Sy.33	
<i>Recite</i> 1.ve20	Read	T1Sy.34	<i>Read</i> 2.ve20	Read	T2Sy.34	12
<i>Feasible</i> 1.ve20	May be easy	T1Sy.35	<i>May be easy</i> 2.ve20	May be easy	T2Sy.35	
<i>Sick</i> 1.ve20	Ill	T1Sy.36	<i>Ill-health</i> 2.ve20	Ill	T2Sy.36	
<i>Journeying</i> 1.ve20	Trip	T1Sy.37	<i>Travelling</i> 2.ve20	Trip	T2Sy.37	
<i>Perform</i> 1.ve20	Run	T1Sy.38	<i>Establish</i> 2.ve20	Build	T2Sy.38	

<i>Alms</i> 1.ve20	Alms	T1Sy.39	<i>Charity</i> 2.ve20	Alms	T2Sy.39	
<i>Beautiful</i> 1.ve20	Pretty	T1Sy.40	<i>Good</i> 2.ve20	Fine	T2Sy.40	
<i>You</i> 1.ve20	You	T1Sy.41	<i>Ye</i> 2.ve20	You	T2Sy.41	
<i>Forward</i> 1.ve20	Continue	T1Sy.42	<i>Send</i> 2.ve20	Deliver	T2Sy.42	
<i>Wage</i> 1.ve20	Salary	T1Sy.43	<i>Reward</i> 2.ve20	Reward	T2Sy.43	
<i>Ask</i> 1.ve20	Request	T1Sy.44	<i>Seek</i> 2.ve20	Look for	T2Sy.44	
<i>Lord/God</i> 1.ve20	Allah/God	T1Sy.45	<i>Lord/ Allah</i> 2.ve20	Allah/God	T2Sy.45	

Theme 2: Polysemy

T1	Meaning	Code	T2	Meaning	Code	Total Numbers
<i>Wrapped</i> 1.ve1	Covered	T1Po.1	<i>Folded</i> 2.ve1	Covered	T2Po.1	2
<i>Chant</i> 1.ve4	Sing	T1Po.2	-	-	-	1
<i>Cast</i> 1.ve5	Throw	T1Po.3	-	-	-	1
<i>Loan</i> 1.ve20	Loan	T1Po.4	<i>Loan</i> 2.ve20	Loan	T2Po.2	2

Theme 3: Hyperbole

T1	Meaning	Code	T2	Meaning	Code	Total Numbers
<i>Weighty word</i> 1.ve5	Reminder	T1Hy.1	<i>Weighty Message</i> 2.ve5	Reminder	T2Hy.1	2

Theme 4: Repetition

T1	Meaning	Code	T2	Meaning	Code	Total Numbers
<i>Therefore, recite the Koran so much as is feasible, ... So recite of it so much as is feasible</i> 1.ve20	Therefore, read Holy Qur'an as much as you can ... So, read Holy Qur'an as much as you can	T1Re.1	<i>Read ye, therefore of the Qur'an as much as may be easy for you, ... Read ye, therefore as much of the Qur'an</i>	Therefore, read Holy Qur'an as much as may be easy for you ... Therefore, read Holy Qur'an as much as may be easy for	T2Re.2	2

			<i>as may be easy for you</i> 2.ve20	you		
--	--	--	---	-----	--	--

Theme 5: Irony

T1	Meaning	Code	T2	Meaning	Code	Total Numbers
<i>There is no god but He, So take Him for a Guardian</i> 1.ve9	There is no god except Allah, so take Him as rescuer	T1Ir.1	<i>There is no god but He, Take Him therefore for (thy) disposer of affairs</i> 2.ve9	There is no god except Allah, so take Him as regulator of all affairs	T2Ir.1	2

Theme 6: Connotative

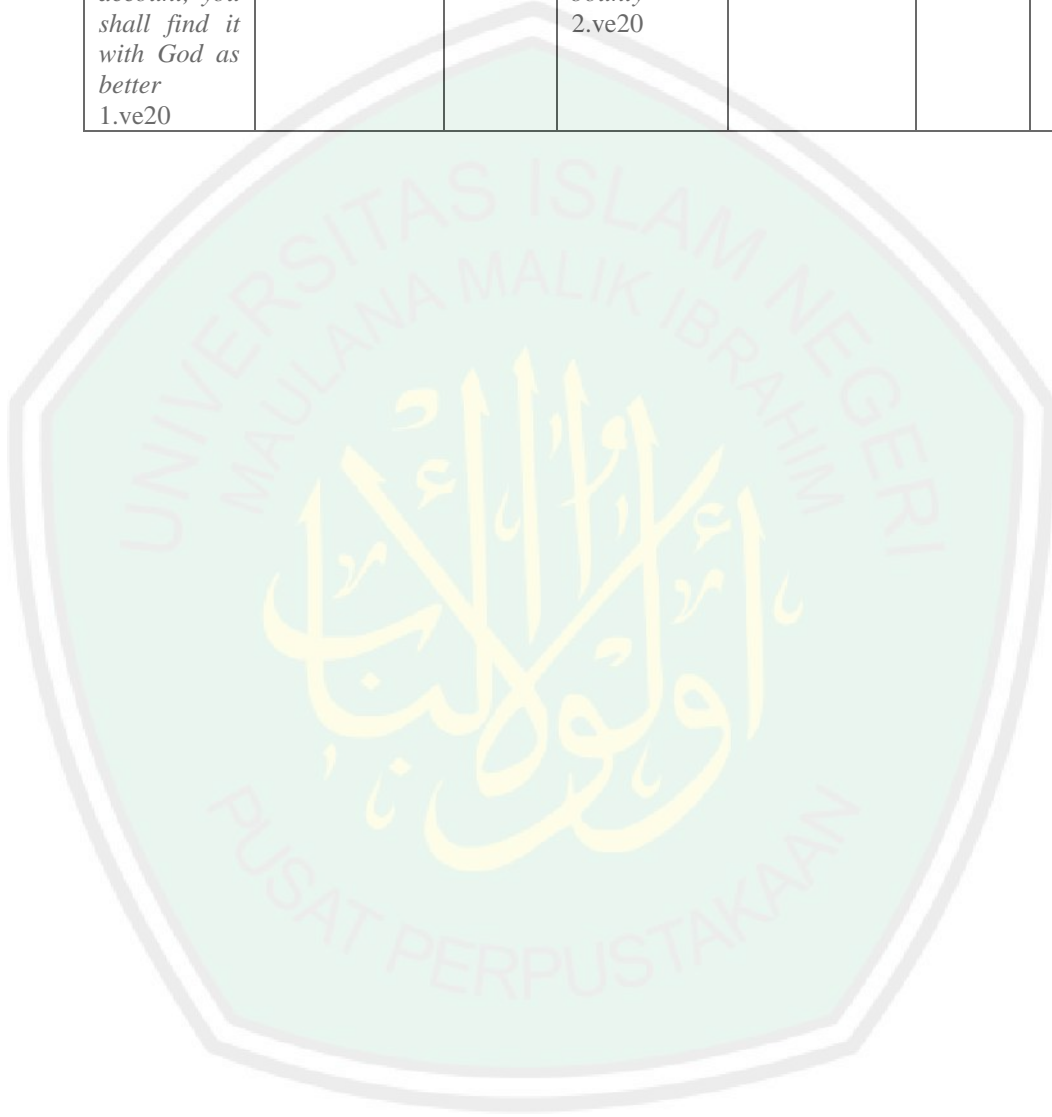
T1	Meaning	Code	T2	Meaning	Code	Total Numbers
<i>Heavier in tread</i> 1.ve6	Sacred	T1Co.1	<i>Framing the word</i> 2.ve6	Praying	T2Co.1	2

Theme 7: Denotative

T1	Meaning	Code	T2	Meaning	Code	Total Numbers
-	-	-	<i>Stand (to prayer) by night, but not all night</i> 2.ve2	Stay praying to God in a part of night	T2De.1	1
-	-	-	<i>And recite the Qur'an in slow, measured rhythmic tones</i> 2.ve4	And read Holy Qur'an slowly, keep focus on the rhythmic tones	T2De.2	1
-	-	-	<i>True, there is for thee by day prolonged occupation with ordinary duties</i> 2.ve7	Yes, there is daily occupation for you with the same duties	T2De.3	1
<i>And remember</i>	And remember the	T1De.1	<i>But keep in remembranc</i>	Keep remember the	T2De.4	2

<i>the Name of thy Lord, and devote thyself unto Him very devoutly</i> 1.ve8	Name of God and devote yourself unto Him		<i>e the Name of thy Lord and devote thyself to Him wholeheartedly</i> 2.ve8	Name of God and devote yourself unto Him		
<i>There is no god but He, so take Him for a Guardian</i> 1.ve9	There is no god except Allah, so take Him as rescuer	T1De.2	-	-	-	1
<i>And bear thou patiently what they say, and forsake them graciously</i> 1.ve10	Be patient for what they say and leave them with compromise	T1De.3	<i>And have patience with what they say</i> 2.ve10	Be patient for what they say	T2De.5	2
<i>And food that chokes</i> 1.ve13	And food that chokes	T1De.4	<i>And food that chokes</i> 2.ve13	And food that chokes	T2De.6	2
<i>The mountain shall quake</i> 1.ve14	The mountain melt being bead of sand	T1De.5	-	-	-	1
<i>Even as We sent to Pharaoh a Messenger</i> 1.ve15	Even God sent to Pharaoh a Muhammad	T1De.6	<i>Even as We sent a Messenger to Pharaoh</i> 2.ve15	Even God sent Muhammad to Pharaoh	T2De.7	2
<i>But pharaoh rebelled against the Messenger</i> 1.ve16	But Pharaoh deny to Muhammad	T1De.7	<i>But Pharaoh disobeyed the Messenger</i>	But Pharaoh deny to Muhammad	T2De.8	2
<i>If therefore you disbelieve, how will you guard yourselves against</i> 1.ve17	Therefore, if you deny, how will you safe in judgement day	T1De.8	-	-	-	1
<i>Whereby heaven shall be split, and Its promise shall be performed</i> 1.ve18	Heaven will split and His promise will happen	T1De.9	<i>Whereby on the sky will be cleft asunder? His promise needs must be accomplishe</i>	When the sky splits, His promise will happen	T2De.9	2

			<i>d</i> 2.ve18			
<i>Whatever good you shall forward to your souls' account, you shall find it with God as better</i> 1.ve20	Whatever the goodness of you, you will get reward from God	T1De.1 0	<i>Others travelling through the land, seeking of Allah's bounty</i> 2.ve20	People busy in the world seek the luck and fortune from Allah	T2De.1 0	2



Biography of Arthur John Arberry

Arthur John Arberry (12 May 1905 – 2 October 1969) was a British orientalist, scholar, translator, editor, and author who wrote, translated, or edited about 90 books on Persian-language and Arab-language subjects. He is not only specialist in Sufi studies, but also known for his excellent translation of the Koran.

Arthur John Arberry was born at Portsmouth on 12 May 1905, he went to Cambridge University in 1924 with a classics scholarship and subsequently studied Persian and Arabic with R. A. Nicholson and other noted scholars. After graduation and a study year in Cairo, during which time he also visited Palestine, Lebanon, and Syria, he was appointed head of the classics department at Cairo University in 1932, but returned to London in 1934 as assistant librarian at the India Office. With the outbreak of war in 1939 he was transferred to the War Office and then to the Ministry of Information in London. It was during this period that he edited the highly successful Persian monthly journal *Rūzgār-e now* (The new age) as well as other publications in Persian and Arabic. In 1944, his war work finished, he was appointed to succeed V. M. Minorsky in the chair of Persian at the School of Oriental and African Studies, London University; two years later he transferred to the chair of Arabic. In 1947 he was appointed to the Sir Thomas Adams professorship of Arabic at Cambridge, where he remained until his death on 2 October 1969.

Biography of Abdullah Yusuf Ali

Abdullah Yusuf Ali (14 April 1872 - 10 December 1953) was a British Indian barrister and scholar who wrote a number of books about Islam and whose translation of Qur'an into English as the one of the most widely known and used in English-speaking world.

Ali was born in Bombay, India to a wealthy family. As a child, Ali received a religious education. When young Ali completed the memorization of the entire the Qur'an to memory, his father celebrated the occasion with a grand banquet showing to his son the significance of his achievement and the importance of the Qur'an. In addition to his regular schooling, Ali continued to receive lessons in Arabic language and never ceased in his studies of the Qur'an. He was a superior student who excelled in academic achievement and won the much-coveted Indian Civil Service Award. Ali was adept in learning English literature and was considered to be among the best of his fellow compatriots in written English. Many of the leading scholarly magazines in India published his works and expressed their appreciation for his beautiful literary style. Then, Ali left India for Europe, touring many European capitals and finally resided in London for a considerable period. In London he was exposed to many translations of the Qur'an and continued to have a keen interest in it and its studies. He began to closely study the Qur'an with a focus to the various interpretations, both old and new. He passed away later in London on December 10th 1953.