IDEOLOGY CONCEPT OF PROPHET SULAYMAN IN THE HOLY QUR'AN ENGLISH TRANSLATION: A CRITICAL DISCOURSE ANALYSIS

THESIS

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THESIS

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This is to certify that Vrenda Ayu Deltiana's thesis entitled "Ideology Concept of Prophet Sulayman in the Holy Qur'an English Translation: A Critical Discourse Analysis" has been approved by the thesis advisor for further approval by the board of examiners as one of the requirements for the Degree of *Sarjana Sastra* (S.S) in English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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MOTTO

خير الناس أنفعهم للن

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DEDICATION

This thesis is especially dedicated to my hero of my life, my mother Rusmaini.
Thank you for your love, guidance, and support you have given to me

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My foremost thanks to Allah for granting me the strength and health to carry this research. *Sholawat* and salam are always upon our Prophet Muhammad (p.b.u.h) who has gueded us to the right way of life. Thereby, I can finnish this thesis under the tittle Ideology Concept of Prophet Sulayman in the Holy Qur'an: A Critical Discourse Analysis as requirement for the degree of *Sarjana Sastra* in English Letters Deparment, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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This thesis is far from perfection. Critics and suggestion are welcomed by the researcher for the improvement of this thesis, Hopefully this thesis would useful for the reader.

Malang, June 27, 2018

Vrenda Ayu Deltiana

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ABSTRACT

Deltiana, Vrenda Ayu. 2018. *Ideology Concept of Prophet Sulayman in the Holy Qur'an English Translation: A Critical Discourse Analysis.* Thesis, English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Drs. Basri, M.A., Ph.D.

Keywords: Ideology Concept, Power, Leading

This study examines the application of Critical Discourse Analysis to the way of Prophet Sulayman in inviting Queen Bilqis converts to Islam. In this study, the focus is on the discourse or utterances of Prophet Sulayman which represent how the ideology and power of Prophet Sulayman in inviting Queen Bilqis to convert to Islam. The theory used is Fairclough's three dimensional framework which concentrates on the textual features, discursive practice, and social practice. The first dimension is explanation and description about the text, the second is about interpretation and the third is explanation.

This study used descriptive qualitative as research design since the purpose of this study is to provides a deep analysis of the data. All utterances of Prophet Sulayman to Queen Bilqis in the Holy Qur'an as the data which are described on the linguistics feature to discuss to main focus of this study which is the ideological concept and power of Prophet Sulayman.

The finding reveals that the power exercise and political ideology are represented in the utterances of Prophet Sulayman in inviting Queen Bilqis to convert to Islam. The use of verb, adjective and the other linguistics features show that the power and ideology of Prophet Sulayman in inviting Queen Bilqis to convert to Islam. In addition, Prophet Sulayman used the direct and simple to the point as his strategy in inviting Queen Bilqis to convert to Islam.

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مستخلص البحث

دلتينا، فريندا أيو. 2018. مفهوم عقيدة النبي سليمان في ترجمة القرأن باللغة العربية: تحليل الحديث النقدي. بحث، قسم لغة الإنجلزية وأدبها، كلية الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق. المشرف: الدكتور بسري الماجستير

الكلمة الرئيسية: مفهوم العقيدة ، سلطان، رئاسة

يستعمل هذا الدرس طريقة الحديث النقدي في كيف كان النبي سليمان يدعو ملكة بلقيس تدخل في الإسلام. تركيز في هذا البحث حديثه او قوله الذي هو تمثيل عن إيديولوجيّته او قوته في دعوته اليها لإنتقال دينها الى الإسلام. والنظر المستعمل فيه هو تدريس مجسّم Fairclough الذي يؤدي الى ميزات نصية، ممارسة خطابية و ممارسة إجتماعية. القياس الأول هو وصف والوصف عن النص، والثاني هو عن الترجمة والثالث هو البيان.

ومنهج هذا البحث هو كيفي وصفي لأنه يغرض لتحليل البيانات. كل قول النبي الى الملكة في القرأن يستعمل البيانات التي تظهر ميزات علم اللغة لبحث مايصير أصلا في عقيدته وسلطانه.

وهذا النتائج يقول أن تطبيق سلطان و عقيدة السياسية يمثّل في قول النبي. واستعمال كلمة الفعل وكلمة الصفة و ميزات علم اللغة الأخر يدلّ على قوته وعقيدته في دعوته اليها للإسلام. سوى ذالك، يستعمل النبي الأقوال المباشرة والبسيطة لتكون إستراتيجيا في دعوته اليها للإسلام.

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ABSTRACT

Deltiana, Vrenda Ayu. 2018. *Konsep Ideologi Nabi Sulaiman dalam Terjemahan Al-Qur'an Bahasa Inggris: Sebuah Analisis Kritik Wacana*. Skripsi, Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: Drs, Basri, M.A., Ph.D.

Kata Kunci: Konsep Ideology, Kekuasaan, Kepepimpinan

Studi ini menggunakan Metode Wacana Kritis dalam bagaimana Nabi Sulaiman mengajak Ratu Bilqis masuk ke Islam. Dalam penelitian ini, fokusnya adalah pada wacana atau ujaran Nabi Sulaiman yang merupakan representasi bagaimana ideologi dan kekuatan Nabi Sulaiman dalam mengajak Ratu Bilqis berpindah ke islam. Teori yang dipakai merupakan pembelajaran tiga dimensi Fairclough yang dilakukan pada fitur tekstual, praktik diskursif, dan praktik sosial. Dimensi pertama adalah deskripsi dan deskripsi tentang teks, yang kedua adalah tentang interpretasi dan yang ketiga adalah penjelasan.

Penelitian ini menggunakan deskriptif kualitatif sebagai desain penelitian karena bertujuan untuk memberikan analisis terhadap data. Semua ucapan Nabi Sulaiman kepada Ratu Bilqis dalam Al-Qur'an digunaakan sebagai data yang menampilkan fitur linguistik untuk membahas hal-hal yang menjadi pokok ideologis dan kekuasaan Nabi Sulaiman.

Temuan ini mengungkapkan bahwa penerapan kekuasaan dan ideologi politik terwakili dalam ucapan Nabi Sulaiman dalam mengajak Ratu Bilqis masuk Islam. Penggunaan kata kerja, kata sifat dan fitur linguistik lainnya yang menunjukkan kekuatan dan ideologi Nabi Sulaiman dalam mengajak Ratu Bilqis masuk Islam. Selain itu, Nabi Sulaiman menggunakan ujaran-ujaran yang langsung dan sederhana sebagai strategi dalam mengajak Ratu Bilqis masuk Islam.

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CHAPTER I

INTRODUCTION

This chapter is to give clear explanation and direct sight about background of the study, statements of the problem, objectives of the study, significanceses of the study, scope and limitation, and definition of key terms.

1.1 Background of the Study

Language is an important point in human being's life. Human being uses language to communicate with people around them. It is used to interact and communicate with others. However, language is not only makes us communicate an information each other.

Language does allow us to explore what we want, allows us to be a thing as well as to show different identity in social, such as; an expert, a doctor, a teacher, etcetera. Simply, language can build identity for the speakers/writers. According to Chaer (2007) language has characteristics; (1) Language as a system; (2) Language is sign; (3) Language as sound; (4) Language as arbiter; (5) Language as a meaning; (6) Language has a conventional; (7) Language has a unique thing; (8) Language is universal; (9) Language has a characteristic as productive; (10) Language is variation; (11) Language is dynamic; (12) Language has a function as a tool to interact in the social life and (13) Language as identity. Language is like culture which can influence the hearer. Human being uses language to sufficient themselves then they use language to fulfil the necessity.

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Every language spoken or written by people has its own means or purposes. A spoken language can be a written text that is read loudly and written language can be a spoken language that is written. Both of them have its own purposes in its own structures in written and spoken.

According to Zhang (2013), written language tends to use longer and more complex sentences and the sentence of spoken language is shorter and easier to understand. Written language is usually allowed for a second thought but spoken language is often produced on the spur of the moment. Written language usually lasts longer and spoken language is comparably transient, except in the case of audio recordings. Written language usually tends to transmit information. However, spoken language tends to express more emotions and personal feelings, perform more functions in smoothing interpersonal relations. These points are just small differences, however, between spoken language and written language are different in their way.

According to Sinisac Bosanac (2008), language can vary according to the social context in which speakers engage in conversation and not only according to their social characteristics. Analyzing a spoken language, can be analyzed not only from the language which people speak, but also can be from the gesture, body language, and emotions also, while in written language, we look at the structure, grammatical, and pattern of the text, we cannot look at the facial expression, gestures, and many more.

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In linguistics, critical discourse analysis can be used to analyze a text, by its pattern of the text, its context. 'Critical discourse analysis' (henceforth CDA) subsumes a variety of approaches towards the social analysis of discourse (Fairclough & Wodak (1997), Pêcheux (1982), Wodak & Meyer (2001)). According to Fairclough (2013), Critical discourse analysis (CDA) is a branch of critical social analysis, which contributes to the latter focus on discourse and on relations between discourse and social practice.

Critical social analysis is normative and explanatory critique: it criticizes existing reality on normative and seeks to explain it in terms of the effects of posited structures, mechanisms and forces. There is a long tradition within critical social analysis of viewing social reality as conceptually mediated: it is events and practices, but it is also 'ideas', and theories, conceptualizations and construal of these events and practices. A critical discourse analysis is not only an analysis of a text as a study of language but also it looks at language as a tool in order to build relation among people in social life. Through language there are messages and there is social practice which is build social structure in social life.

Yoce (2009) says a critical discourse analysis is an effort to reveal hidden purposes from subject (author) that proposes a declaration. In critical discourse analysis, can be seen from the relation of power and ideology. Language can represent what and who people are. Language can represent what level people are. Language can be a powerful tool for people who know how to apply in the social life. Human language can change the world, situations, and their environment. A force of language itself is able to make someone who has power invites and

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affects those who under his reign. Language causes a social relationship in social life among people. People use language as a tool in a social practice.

Thus, according to these phenomena the researcher wants to analyze Prophet Sulayman's ideology in Surah An-Naml. Surah An-Naml verse 31,36,37,42, and 44 which focus on how Prophet Sulayman's utterances in inviting Queen Bilqis to convert to Islam and how Prophet Sulayman represent his ideological concept and power in persuading Queen Bulqis. By using critical discourse analysis, the researcher wants to focus on ideology, power, and history of Prophet Sulayman since analyzing critical discourse analysis should place a discourse in a social context, means that discourse could not understand without enclose the context.

In this case, analyzing the same field has done by Sartika Dewi (2015) has analyzed ideology concept in Obama's speech entitled A critical discourse analysis of ideology and power in Barack Obama's first and second inaugural addresses. On other side, Priatmoko (2013) was analyzed ideology also entitled Critical discourse analysis of Susilo Bambang Yudhoyono's speech. They took a speech from a leader general case, meanwhile in this research, researcher takes an Islamic leader to reveal how the history has created using Fairclough three dimensional framework critical discourse analysis.

In this research, the researcher wants to explore more about how Prophet Sulayman represent his ideology through his discourse in persuading Queen Bulqis in which written in Holy Qur'an.

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1.2 Statements of Problems

There are questions formulated as leading questions so that this study can achieve its aim.

1. What are the textual features used by Prophet Sulayman in inviting Queen Bilqis convert to Islam in Surah An-Naml verse 31,36,37,42,and 44?
2. What is the discursive technique used by Prophet Sulayman in persuading Queen Bulqis?

1.3 Objectives of the Study

There are two objectives of this research want to achieve:

1. To describe ideology that is used by Prophet Sulayman in the Holy Qur'an of English translation by Yusuf Ali in Surah An-Naml verse 31,36,37,42,and 44
2. To describe discursive technique which is Prophet Sulayman used in persuading Queen Bilqis.

1.4 Scope and Limitation

This research focuses on power and ideology used by Prophet Sulayman in Surah An-Naml in the Holy Qur'an English Translation by Yusuf Ali. The researcher use Fairclough's Critical Discourse Analysis model, 1992, his three dimensional framework. In this research, the researcher limits the subject that is Surah an-Naml in the Holy Qur'an English Translation by Yusuf Aly. Not all of

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the surahs will be analyzed, but only verse 31,36,37,42, and 44 focusing on Prophet Sulayman's utterances in influencing Queen Bilqis to convert to Islam.

1.5 Significances of the study

This research is expected to give a theoretical and practical contribution. Theoretically, this research is expected to be able to give empirical data of textual feature focusing on analyzing a text by using Fairclough three dimensional framework critical discourse analysis model specifically in ideology and power concept in a text. Thus, practically, the readers can get a new knowledge in understanding a message of Holly Qur'an especially in Surah An-Naml. It gives deep comprehension of the reader of Holy Qur'an through understanding its language.

1.6 Research Method

In this part present research data research design, data source, data collection and data analysis.

1.6.1 Research Design

This research will use qualitative design as it designs to get deep understanding. This research deals with pattern, context, and meaning, thus this research use descriptive qualitative method since the data of this research is taken from text and transcript.

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1.6.2 Research Instrument

The researcher as the main instrument of this study spends her time for reading and understands the deep meaning of Surah An-Naml by A. Yusuf Ali to analyze Prophet Sulayman's ideology in inviting Queen Bilqis convert to Islam.

1.6.3 Data Source

The main source of this research is The Holy Qur'an English translation of Surah An-Naml verse 31,36,37,42, and 44, which are about Prophet Sulayman's utterances in persuading Queen Bilqis to convert to Islam. The English translation is in the form of book consisting of 1862 pages published by Amana Corp in 1983

1.6.3 Data Collection

To get the data, first the researcher will reads and understands the translation of Surah An-Naml by A.Yusuf Ali. Second, the researcher will select the data which is related to the problem of the study, at last the data are arranged accordance with the problem of study.

1.6.4 Data Analysis

There are some steps in analyzing the data. First, the researcher will try to get comprehension of the transcript through get deep understand the meaning not only from the translate but also from the *tafsir* , in this case, *tafsir Jalalain*. How the words that are Prophet Sulayman used in

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inviting Queen Bulqis to convert to Islam work well. The researcher also will get the understanding how the social situation at that time that is effect the subject.

Second, the researcher will try to analyzed discourse, ideology and power by using Fairclough three dimensional framework theory in critical discourse analysis model in the transcript in order to answering the research questions. By using the Fairclough three dimensional framework theory in critical discourse analysis model, the researcher will try to analyze how the correlation between language or social practice and hegemony, ideology, and power which are constructed by Prophet Sulayman in English translation of Surah An-Naml verse 31,36,37,42, and 44. Then the last step is, the researcher will give the conclusion of this research.

1.7 Definition of the Key Terms

To avoid misunderstanding and ambiguity, some important terms are given as follow:

1. **Discourse**: a connected series of utterances, conversation, or a text.
2. **English translation**: refers to the translation of Quran in English by Yusuf Ali.
3. **Written language**: a language or some words that is in written form
4. **Spoken language**: a language that is delivered by oral

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5. **Critical discourse analysis**: is a study about specific text focusing on discourse, pattern of the text, and context of the text.

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CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of theories related to this research. In this research discuss the theories about discourse analysis and critical discourse analysis. The researcher provides information about English translation of surah An-Naml by Yusuf Ali also.

2.1 Discourse Analysis

Before discussing about critical discourse analysis the researcher will provide information about discourse analysis first as critical discourse analysis is a branch study of discourse analysis. Discourse analysis is one of the important studies in pragmatics. Discourse is a language context in a social interaction or in a conversation. Therefore, Discourse analysis is a study about language which analyze from its context in a conversation or in social interaction communication.

According to Brian Paltridge (2008) discourse analysis is a study focused on knowledge about language beyond the word, clause, phrase, and sentence that is needed for successful communication. It looks at patterns of language across texts and considers the relationship between language and the social and cultural context in which it is used. Discourse analysis also considers the ways that the use of language presents different views of the words and different understandings. It examines how the use of language is influenced by

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relationships between participants as well as the effect the use of language has upon social identities, and relations. It also considers how the use of discourse. Discourse analysis examines both spoken and written texts.

From the definition above, discourse is a study of language not only about grammatical, structural and the pattern of the words, but also more about it, discourse analysis is study about the relation between language and the social. By discourse people can be able to get deep understandingag what others say about. Discourse is study about how language constructs identities, relation in the social practice.

The term discourse analysis was first introduced by Zelig Harris in 1952 as a way of analyzing connected speech and writing. Harris had two main interests; the examinations of language beyond the level of the sentence and the relationship between linguistics and non-linguistics provide a way for describing how language features and distributed within texts and the ways in which they are combined in particular kinds and style of texts. (Paltridge, Brian:2008 :2).

2.2 Critical Discourse Analysis

According to Van Dijk (2008:85) Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context.

Critical discourse analysis is an analysis the use of language by using the critical paradigm of language. It means that a critical discourse analysis is a study

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how analyzing a discourse not only from its language but also its culture, dominance, and the social relation. According to Wodak (1996), Titscher (2007; 238-239), Yoce (2009) says eight principals in critical discourse analysis those are; 1) CDA has a relation with social problem. This approach has not related with language and the use of language itself exclusively, yet by the linguistics characteristics from structures and social processes and culture. 2) CDA is deal with power in the discourse . 3) Dialectically, culture and people are related with discourse; social and culture is shaped by discourse and also build discourse itself. 4) The use of language can be ideologies. 5) Discourse has a characteristics historical and only understanding by its context. 6) The relation between text and social is not directly, yet intermediately. 7)CDA has characteristics interpretative and explanatory. 8) Discourse is a shape of social act.

Critical discourse analysis can be reveal the hidden political behind dominance discourse or a text in social life, such as belief, religion system, and culture rules. Critical discourse analysis reveals motif and politic behind arguments in dominance text or discourse. Fairclough (2003) says that critical discourse analysis is not only focus on structure of linguistics but also is about social practice and cultural process. Therefore, critical discourse analysis has a power relation, means that critical discourse analysis explains how power ideologies are constructed in discourse.

According to Fairclough (1989), Yoce (2009), a discourse has three function, these are:

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1 Representation, relation, and identities. Representation function is related with how showed social reality in discourse

2 Discourse practice is how the author produces a text, the author as a creator a pattern of the text.

3 Social-culture practice analyze three things, economy, politic (especially in power and ideology field), and culture.

2.3 Power and ideology

Power in discourse or a text is a key of the relation between discourse and social. Power in discourse is important one as a control for the context of the discourse itself. Power has it function as social control, for example people whose a dominance power in social will has a control in their social practice. According to Van Dijk (2006) Ideology is primarily some kind of 'ideas', that is, belief system. This implies, among others thing, that ideologies, as such, do not contain the ideological practices or societal structures that are based on them. It also implies that a theory of ideology needs cognitive component that is able to properly account for the notions of belief and belief system', for instance as these are dealt with in contemporary cognitive science.

According to Fairclough (1992) represents three dimensional framework critical discourse analysis conceptions as bellow:

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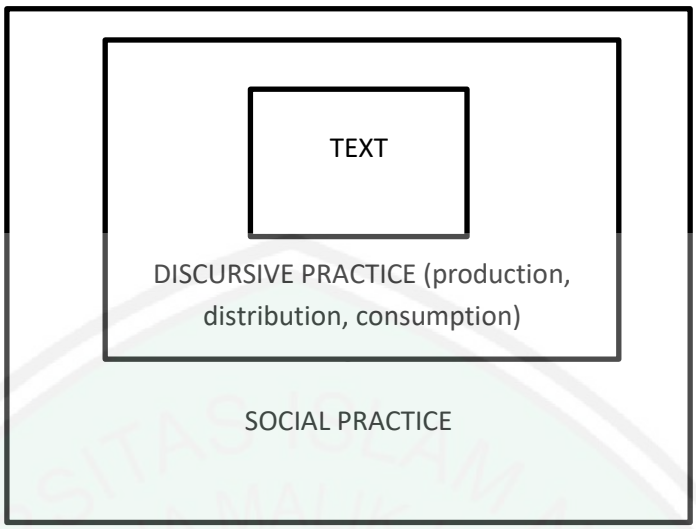

According to diagram above, Fairclough says three dimensions above represent how discourse in social practice. These are the tradition of close textual and linguistics of analyzing within linguistics, the macro sociological tradition of analyzing social practice in relation to social structures, and the interpretivist or microsociological tradition of seeing social practice as something which people actively produce and make sense of on the basis of shared commonsense procedures. Text as represents linguistics in discourse, it can be seen first by structure, cohesion, grammatical in linguistics, secondly discursive practice as a represent a subject and how discourse is delivered to society. According to Fairclough (2003) constitutive in both conventional and creative ways; it contributes to reproducing society (social identities, social relationship, system of knowledge and belief) as it is, yet also contributes to transforming society. Therefore, discourse as social practice in society. Fairclough says that social practice related within power and ideology as discursive practice. In the discursive practice, how a text is been produced, distributed, and been consumption. A text is

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depend on it producer in the society, that is why discourse is related with power and ideology in the society as in social practice. In social practice, Fairclough interpret how discourse is related with the ideology and power in the society. Ideology is significant or constructions of the reality (the physical, world, social relation, and social identities) built into various dimensions of the forms/meani ng of discursive practice that contributes to dominations (Fairclough,1992).

According to Munfarida (2014) Fairclough offers a three-dimensional model that represents three domains to be analyzed, ie texts (sayings, writings, visual images, or combinations of all three), discursive practices that include the production and consumption of texts, and social practices. The first dimension, that is, the text must be analyzed through a linguistic approach that includes formal forms such as vocabulary, grammar, and textual structure. Each of these formal forms should be further analyzed by drawing values in them. Fairclough distinguishes four values that exist in the formal form. First, the experimental value that refers to the ideological traces used by the text producer in representing the natural or social world. This aspect of experiential value is important to reveal how ideological differences are represented in the text outlined in the words.25 Because of their ideological nature, this value has a structural effect in the form of knowledge production and belief that is expected to gain public acceptance and win ideological battles.

The experimental value represented in the text and manifested in the vocabulary used, is done to identify the meaning relations in the text and the underlying discourse typing, and to attempt to specify the underlying ideological

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basis. This experiential value can be obtained by analyzing the excessive form of use of certain vocabulary which means the preference of the text producer against a particular aspect of reality, and the use of a classification scheme which denotes the division of reality made on the basis of a particular ideological representation to understand reality.

In the grammatical aspect, this experiential value is related to the way the grammatical forms of language characterize the event or social relation in the world, the people or animals involved in the event, the manner in which it arises, and so on. Examples of the experimental value in this grammar can be seen from the type of sentence used, the use of nominal or a process that is reduced to nouns indicating that there is a meaning that is lost or omitted due to certain ideological interests.

The second value is the relational value, which is the trace of the social relations shown in the text. This value focuses on how the choice of use of words in the text plays a role and contributes to the creation of social relationships among participants. Avoidance strategies are used by text producers to generate experiential value for relational importance. In addition, one of the vocabulary properties associated with relational values is formality. This use of formalities has implications for the demands of formality in social relationships that indirectly define how social relationships should be built.

In the grammatical aspect, this relational value can be seen from some of the grammatical points used. First, the form of a sentence consisting of three

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forms of declarative, grammatical questions, and imperative. Each sentence has different meaning implications. Secondly, modalities are related to the authority of the author or speaker. This modality contains two dimensions depending on the orientation direction of the authority. The first modality is called the relational modality which means the authority of the participant in relation to the other. The second modality is called expressive modality which refers to the evaluation of the truth of the speaker or author. Third, the use of pronouns (pronouns) that can indicate the social relations constructed in the text.

The third value is a meaningful expressive value trace of the text producer's evaluation of the related reality. This expressive value usually relates to the subject and social identity. In the vocabulary aspect, each different discourse has an ideologically significant significance in relation to the expressive value contained in the vocabulary used. A classification scheme commonly used by speakers or authors to express a scoring system that automatically represents the choice and to its ideological impartiality. As for grammatical aspects, this expressive value can be traced through the expressive modalities used. The use of different modalities marks the different judgments and evaluations of truths given by speakers or authors.

The fourth form is the connective value that connects the inner parts of the text. In addition to linking the internal parts of the text, the connective value is also related to the textual relationship with the context of the text. Within the scope of grammar, the internal connection of text can be seen from the use of

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connectors (connecting words), references (sentences referred to by later sentences), and cohesion between sentences one with another sentence

2.4 Surah An-Naml

Surah An-Naml is the 27th surah in the Qur'an. This surah includes surah *Makkiyah*. This surah is revealed after surah Asy-Syu'ara. This Surah contains 93 verses, and due to verse No. 18, which is about ants and Solomon (as), it is called An-Naml (The Ant); but it is also called Sulayman, and Ta, Seen. The whole verses of this Surah were revealed in connection with different events and occasions, and the holy phrase: /*bismillah-ir-rahman-ir-rahim*/ is repeated two times in it, one of them is at the beginning of the Surah and the other one is in verse No. 30 at the onset of Sulayman's letter to Bulqis, the Queen. The struggles of four Divine prophets (Moses, Solomon, Salih, Lut) against different tribes of their times have been referred to in this Surah, the most detailed of them is that of Sulayman which resulted to Sheba's faith in Monotheism. Another portion of the verses of this holy Surah is about Solomon's speaking with the birds, such as hoopoe and some insects like ants, and the attendance of some jinns in the army and court of Sulayman, and, finally, bringing the throne of Sheba from Yemen to Syria in a short moment.

2.5 Abdullah Yusuf Ali

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Abdullah Yusuf Ali was born on April 4, 1874 in a textile city in Gujarat, West India, which became Bombay's presidency in the reign of Raj (Sherif, 1994: 18). He is the second son of his father, Yusuf Ali Allabus or Khanbahadar Abdullah Yusuf Ali a member of the police force. The figure of Abdullah Yusuf Ali is a popular figure among the Indian Muslims and is viewed as the most prominent Muslim representative in the English Indian view. However

Thus, he did not get the corresponding popularity among Indian Muslim reformers, so his name was virtually unrecorded in the reform of Indian Islam. He redeems the deficiency with an extraordinary reputation by creating the work of the Holy Qur'an that has almost penetrated all over the world of Isam. Abdullah Yusuf Ali is goes to school in Bombay. In Bombay, Abdullah Yusuf Ali entered Anjuman el-Islam in 1881, when he was 9 years old. After that, he attended education at Wilsoris School (1884-1887), Wilsoris School Bombay (1887-1891). Under the British government, he continued his education to St. Louis. Jhon University Cambridge, with a law study program.

2.6 Previous Studies

Analyzing critical discourse analysis especially ideology concept has been done by university students using different perspective. Sartika Dewi (2015) has analyzed ideology concept in Obama's speech entitled A critical discourse analysis of ideology and power in Barack Obama's first and second inaugural addresses. On other side, Priatmoko (2013) was analyzed ideology also entitled Critical discourse analysis of Susilo Bambang Yudhoyono's speech.

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In this research, the researcher takes a different object since Holy Qur'an as a text also as others text which can be analyzed because by analyzing this study, the researcher will find a new finding how Prophet Sulayman, one of the massagers in Islam, a king who is able to guide not only human but also all creatures, constructs his ideology concept and power especially in persuading Queen Bulqis which has been written in Holy Qur'an in Surah An-Naml verse 31,36,37,42 and 44 which focus on Prophet Sulayman's utterances in inviting Queen Bulqis. Then by this research, the researcher will find a new finding how to analyze a text in Holy Qur'an using Fairclough's theory of critical discourse analysis, three dimensional framework to get deep understanding and the deep meaning of the text in English translation in surah An-Naml. In addition, the researcher wants to bring a new finding which has correlation with the researcher's university which has Islam values in its motto and vision.

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CHAPTER III

FINDING AND DISCUSSION

This chapter consists of findings and discussion. The first is the presentation of the data in finding and the analysis of the data based on Fairclough's three dimensional framework of critical discourse analysis. The second, the result of analysis is elaborated in discussion.

3.1 Finding

The utterances of Prophet Sulayman about persuading and inviting Queen Bilqis is analyzed by CDA approach; text analysis which focused on vocabulary use by Prophet Sulayman in persuading Queen Bilqis, discourse practice which deals with production and interpretation, and socio-cultural practice relates ideological convention and explain the current situations, trends and background information.

3.1.1 Text Analysis

The first analysis is about word choice in the datum. This part, the researcher analyzing the vocabularies, the clauses, the cohesions which are use. Vocabulary is the means of discourse to deliver ideas.

3.1.1.1 Datum 1

(31) "Be ye not arrogant againt me, but come to in submission (to the true religion)"

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From the datum above, is about Prophet Sulayman's utterance in his letter to Queen Bilqis. This utterance is about a warning and invitation to Queen Bilqis to surrender to Prophet Sulayman's class. In his letter, there is adjective word "*arrogant"* . The adjective "*arrogant"* is used by Prophet Sulayman tented to Queen Bilqis. This adjective has functions to warned Queen Bilqis to have not revealing an exaggerated sense of her own importance or abilities.

Prophet Sulayman in this datum uses simple words and simple structure in order to make it easy to Queen Bulqis to read (in Prophet Sulayman's letter) and grasp the intended message what is Prophet Sulayman means. The word *arrogant* can be categorize as impolite word, but in this case Prophet Sulayman uses that word in order to make an impact to Queen Bulqis.

Therefore, Prophet Sulayman uses word "*against"* . That word wants to seek the Queen Bilqis' attention and make Queen Bilqis conscious for her erroneous. Over all, in this utterance, Prophet Sulayman uses simple and clear utterance to avoid misunderstanding, also to show his position as a leader. Thus, in this datum Prophet Sulayman uses word "*but"* it shows the impossibility of anything other than Prophet Sulayman's statement. It shows Prophet Sulayman adding the impossibility and offering Queen Bilqis. The word "*ye"* means "*you"* shows active clause that immediately point toward Queen Bilqis that have the impact an affirmation. Therefore, Prophet Sulayman emphasizes Queen Bulqis by adding a phrase *"submission (to the true religion)".* This phrase, Prophet Sulayman trying to emphasize that his path is the true path then, Queen Bilqis will considers the judgment from Prophet Sulayman.

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3.1.1.2 Datum 2

(36) " Now when (the embassy) came to Solomon, he said : " Will ye give me abundance in wealth? But that which God has given me is better than that which He has given You! Nay it ye who rejoice in your gift!""

This datum is about Prophet Sulayman's speaking after Queen Bilqis reacts his letter. Queen Bilqis gives Prophet Sulayman a gift. This datum as the previous datum, Prophet Sulayman uses "*ye"* as its word immediately used for point out Queen Bilqis. The word "*Will*" as modality in this datum shows that Prophet Sulayman expressing desire, consent, expressing a strong intention or assertion about the reaction of Queen Bilqis after receives a letter from Prophet Sulayman. The word "*will"* is added by word "*ye"* indicate immediately point out and accuse Queen Bilqis of her reaction after receives the letter from Prophet Sulayman.

The cohesion *"abundance in wealth"* indicate a situation to show how valuable position of Prophet Sulayman's situation at that time. Therefore, in this datum there is phrase "*But that which God has given me is better than that which He has given You"* . Prophet Sulayman through this phrase wants to insult to the main purpose, where Prophet Sulayman still remind Queen Bilqis about where the wealth came from which has correlation with the main purpose that is inviting to Islam. Therefore Prophet Sulayman continues his statement which is begin with

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adverb "*Nay..*" use to emphasize a negative answer from the previous phrase that Queen Bilqis should know that wealth is from God.

3.1.1.3 Datum 3

(37) Go back to them, and be sure we shall come to them with such hosts as they will never meet: we shall expel them from there in disgrace. And they will feel humbled (indeed)!"

This datum is about the reaction of Prophet Sulayman while Prophet Sulayman is talk to the messenger to convey the reply of the letter of Queen Bilqis. In this datum, there is no pronoun to point out since this statement would deliver by the messenger of Prophet Sulayman to send the reply of her letter. In the first analysis which is text analysis. In this datum, there are adjectives *sure* and *humbled.* The first adjective, *sure* indicate Prophet Sulayman does not *seriously* take his action. Thus, adjective *humbled* is used to frighten Queen Bilqis the impact of her act. It is proved by the modality in this datum. In this datum there are some modalities such as *shall, will*, these modalities mention two times each modalities.

According structure, this datum is future tense as in this datum there are some modalities. The word *shall* in this datum is express the future tense, since its use in the first person. It is expressing a strong assertion or intention, expressing instruction and command. While modality *will* in this datum, also expressing the future tense. Prophet Sulayman use modality indicates what will happen.

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Therefore, is about analysis the verb exist. This datum, there are verb *go, come, meet, expel,* and *feel.* The function of the verb that exists in this datum is showing the work or act of Prophet Sulayman which is it can be the impact of the Queen Bulqis act. The first verb that exist is *go,* it follows by *back* which construct as phrase adverb that is clearly command to the messenger to send the reply from Prophet Sulayman. Therefore, the verb *come, ,meet, expel,* and *feel,* the use of these verb are to attract Queen Bulqis , in order to warn her about the impact what will happen if Queen Bulqis still worship God except Allah.

3..1.1.4 Datum 4

(42) So when she arrived, she was asked, "Is this thy throne?" She said "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to God (in Islam)"

Datum 4 is about Queen Bilqis arriving in the Prophet Sulayman's palace after long journey and a long debate. This datum is contrast with previous datum, it seems has no correlation. It is so since in this study researcher only take utterance of Prophet Sulayman to analyze while the analysis among long journey why Queen Bilqis suddenly come to Prophet Sulayman's palace will present in the socio cultural analysis.

As previous analysis, first we are focus on analysis the adjective, and word choices. In this datum there is Prophet Sulayman's utterances, first *"Is this thy throne?"* it shows clause instrasitive that follows by object. Prophet Sulayman uses question seems underestimate Queen Bilqis who amaze with the wealth of

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Prophet Sulayman. Thus Prophet Sulayman uses that opportunity to make a comparison with Queen Bilqis' palace.

Prophet Sulayman uses clear question and to the point. Thus, his strategy in inviting Queen Bilqis to convert to Islam begin shows its result. It proved by the end sentence of this datum statement of Queen Bilqis who admits and recognizes the true religion.

Therefore inthis datum there is phrase *we shall expel them from there in disgrace,* Propeht Sulayman uses modality that followed up with verb that make an threat to Queen Bilqis. In this case, Prophet Sulayman uses his power in his strategy. In this datum contains impolite meaning in positive way, that make an impact to Ratu Bilqis to make her feels cornered.

In this datum, Queen Bilqis amazed with the Propeht Sulayman's palace. In this chance, at that time a wealth became prefered, then Prophet Sulayman uses those fact to his strategy. Prophet Sulayman makes over his palace and showed up that those greatness is come from Allah by proved with phrase *and knowledge was bestowed on us in advance of this, and we have submitted to God (in Islam)".*

3..1.1.5 Datum 5

(44) She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water and she (tucked up her skirts), uncovering her legs. He said: "This is but a Palace paved smooth with slabs of glass" She said: Oh my Lord! I have indeed wronged my soul : I do (now) submit (In Islam), with Solomon. To the Lord of the Worlds"

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In this datum, Prophet Sulayman welcomes Queen Bilqis by asked to enter the lofty Palace. Thus, in this datum there is utterance of Prophet Sulayman *"This is but a Palace paved smooth with slabs of glass".* Again, Prophet Sulayman uses expression which praises God as his creature. It proved by the word *but*, *but* in this case is adverb means only, means the palace's floor is only made by paved smooth with slabs of glass. It makes Queen Bulqis very amazed with the wealth of Prophet Sulayman that from God as Prophet Sulayman mention before. Thus, Queen Bulqis state *I do (now) submit (In Islam).*

3.1.2 Discourse Practice

This section of discourse analysis has three processes which are production of text, distribution of text and consumption of text. Discursive practice involves processes of text production, distribution, and consumption. In this study which is analyze utterance of Prophet Sulayman. First of all, the researcher wants to enlighten the text production. In this study is takes a text from Holy Qur'an English Translation by A. Yusuf Ali surah An-Naml verse 31,36,37,42, and 43. The text that is analyzed in this study is focus on utterance Prophet Sulayman. According to Fairclough 1992, Text is produced in specific ways in specific social context.

In this study, the text is produced by a leader who leads lofty palace. As a leader, it effects the production. The concept of the text producer is useful to deconstruct the position of the producer of the text it self. Prophet Sulayman as a

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leader, he can be able to speak with not only human being but also animals. He has a lofty palace. He set his position when production a text as a leader.

In this case, this study is analyzed how Prophet Sulayman produced a text or a discourse to influence Queen Bilqis. Prophet Sulayman set his position in his way. Prophet Sulayman produce his discourse clearly, it proved by each utterances while conversing with Queen Bilqis, as datum 1 "*Be ye not arrogant againt me, but come to in submission (to the true religion)"* . In the datum 1 above, Prophet Sulayman uses clearly without ambiguity word. Therefore, in the datum 3, *(37) Go back to them, and be sure we shall come to them with such hosts as they will never meet: we shall expel them from there in disgrace. And they will feel humbled (indeed)!"* Prophet Sulayman set his position as leader with his brave uses strategy frighten Queen Bilqis.

Therefore, in the discursive practice analysis, there is a text distribution. How a text or a discourse is distributes. Some texts have simple distribution and complex distribution. A simple distribution such as a casual conversation, while a complex distribution such as produced by a leader, which is distributed across a range of different institutional areas.

This study, text distribution is mixing between complex and simple distribution as it made by a leader, Prophet Sulayman. It called so, since in this study a text or discourse is made by a leader yet a conversation. To proof it, let take an example, in the datum 3, *(37) Go back to them, and be sure we shall come to them with such hosts as they will never meet: we shall expel them from there in*

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disgrace. And they will feel humbled (indeed)!", it indicate a complex distribution since Prophet Sulayman distribute a text or a discourse indirectly except though his messenger, as according to Fairclough (1992) a complex distribution indirectly addressees.

The last is consumption. Text is also consumed in different social contexts. How receivers do consumption and make an interpretation a text or a discourse. The data in this study is focus on utterances of Prophet Sulayman to Queen Bilqis. Thus, in this case, the receiver is Queen Bilqis. Prophet Sulayman uses discursive technique make hegemony to influence Queen Bilqis, Prophet Sulayman brings domination, power to influence Queen Bilqis. It indicates in the datum 3, *(37) Go back to them, and be sure we shall come to them with such hosts as they will never meet: we shall expel them from there in disgrace. And they will feel humbled (indeed)!"* the datum above, clearly shows the power and domination of Prophet Sulayman. Thus, it constructs social practice between Prophet Sulayman and Queen Bilqis.

In this study consumption is how Queen Bilqis consumed and interpret a text from Prophet Sulayman. According to strategy discourse that Prophet Sulayman uses through indulged in glorification to God by stating how the glory of Allah as datum 4 and 5;

(42) So when she arrived, she was asked, "Is this thy throne?" She said "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to God (in Islam)"

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(44) She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water and she (tucked up her skirts), uncovering her legs. He said: "This is but a Palace paved smooth with slabs of glass" She said: Oh my Lord! I have indeed wronged my soul : I do (now) submit (In Islam), with Solomon. To the Lord of the Worlds"

The interpretation of Queen Bilqis was mention in the datum.

3.1.3 Social-cultural Practice

In this stage, discourse seeing as social practice not just to analyzing texts, nor just to analyzing processes of production and interpretation, but analyzing the relationship between texts, processes ,and their social conditions, both the immediate conditions of the situational context and the more remote conditions of institutional and social structure.

According to analysis of discursive practice above, discursive practice that used in the discourse of Prophet Sulayman, it can be constructs dominant ideology in the social practice. Prophet Sulayman as a leader has his ideology to convey his belief and inviting Queen Bulqis convert to Islam. According to Fairclough (1992) ideology and discourse has been heavily influenced by these positions. From the discursive practice above, in the society construct a leader who has power and ideology will has influence of leadership , domination, and hegemony. Hegemony is a leadership as much as domination across the economic, politics, cultural and ideology domain of a society. Hegemony is the power over the society.

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3.2 Discussion

The purpose of this discussion is to clarify about the research question after the data are analyzed. There are two research questions which should be discussed in this section. First of all, it deals with textual feature that is used by Prophet Sulayman in inviting Queen Bilqis in converting to Islam. The second one is discusses about the discursive practice employs in Prophet Sulayman strategy. The discussion is based on Fairclough three dimensional framework. The textual analysis, discursive practice analysis, and discourse as social practice.

In the first analysis, is about textual feature according to Fairclough three dimensional framework, the researcher analyzed from the diction, word choices, adjective, and modality. In this study , the finding shows that the use of modality is the commonly Prophet Sulayman used such as in the datum 3 *(37) Go back to them, and be sure we shall come to them with such hosts as they will never meet: we shall expel them from there in disgrace. And they will feel humbled (indeed)!".* It shows Prophet Sulayman explores possibility if Queen Bilqis does not in the true path.

Therefore, in this first analysis, the researcher also analyze adjective that is existed in the data. The researcher found adjective as the affirmation of Prophet Sulayman in inviting Queen Bilqis. He makes an affirmation to set his position as a king. For example word *sure* in the datum 3, he shows emphasis that follow with pronoun *we* means him and his troops.

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Discussing the discursive practice of the strategy of Prophet Sulayman, look at text production, text consumption, and text distribution, as a leader Prophet Sulayman was set himself as a king. Prophet Sulayman set himself as a king as his speaking. Prophet Sulayman uses clearly and assertive word to avoid ambiguity.

Therefore, discussing about ideology concept which has close relation with theory of three dimensional framework. Prophet Sulayman as a king constructs his ideology through discursive technique which is text production, consumption, and interpretation from receiver. Prophet Sulayman used his power exercice through his discursive technique which is representation through linguistics features, discursive practice, and social practice.

Language as representation of the ideology and power. Language obtains power through use by the powerful the agent. In this case, laguage as seen as a toll to serve the meaning and the purposes in the social practices. Prophet Sulayman establish and uses the textual function for framing the political messages.

In this research shows that the material processes domination in the strategy of Prophet Sulayman has impact to Queen Bilqis' act therefore it is useful for Prophet Sulayman to deploy the power. In the analysis, the material process is employed not only to create Prophet Sulayman's image as a king but also his strategy to arouse the willingness of Queen Bilqis to does so. Thus, Prophet Sulayman establishes social relation, how Prophet Sulayman send the information.

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The choice of modality also influences the interpersonal function of the utterances. The median level of politeness is chosen to equalize the status of Prophet Sulaymana and Queen Bilqis in order to avoid the resistant of Queen Bilqis, so that Queen Bilqis easy to accept Prophet Sulayman's utterances. Prophet Sulayman uses personal pronoun that is "*we"*, as a way for Prophet Sulayman defining his kingdom and the greatness of Allah. Then, the use *"we"* in the discourse as his political affairs for helpfully defines his position in the global persective.

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CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter contains conclusion and suggestion dealing with the findings and the discussion of the analysis.

4.1 Conclusion

From the data analysis, the finding shows that the textual features mostly used by Prophet Sulayman in inviting Queen Bilqis convert to Islam is modality. The use of modality shows that Prophet Sulaiman uses modality to expresses strong intension and assertion. Prophet Sulayman shows his ideology as a king. Adjectives in the data show assertion to convince Queen Bilqis over the greatness of Allah.

In the discursive practice, the finding separated into three , text production, distribution, and consumption. In the text production, Prophet Sulayman was set himself as a king, Prophet Sulayman produces an utterances with assertion. Therefore, distribution, since a text is included in political speaking, in this study, the text is complex distribution, which the distribution should distribute as habit in that area, yet the data also is conversation between Prophet Sulayman and Queen Bilqis, the distribution also simple distribution which is distribute directly addressed.

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In the finding, also found that Prophet Sulayman as a king, as a Prophet has a strategy in inviting someone convert to Islam. Prophet Sulayman as a king set himself in discursive practice produces discourse which is constructs his strong ideology, power, hegemony and domination. Prophet Sulayman constructs his ideology to his importance of power relation. He constructs meaning of the true religion to Queen Bilqis through language and it construct in social practice.

4.2 Suggestion

Analysis with critical discourse analysis is interesting since it gives deep understanding for reader. Analyzing a text nor a transcript, analysis political speech and any others by use critical discourse analysis will give deep understanding for reader and also for the researcher. Suggestion for the next researcher who are interested in analyzing critical discourse analysis in the same field, to use the data which are taken from another transcript. Therefore, the new researcher will analysis a new finding on critical discourse analysis.

For the reader, understand how Prophet Sulayman uses his power and hegemony to invite Queen Bilqis as a queen who has a big kingdom also like Prophet Sulayman, but Prophet Sulayman set his strategy. Language can build ideology, social practice, culture, etc.

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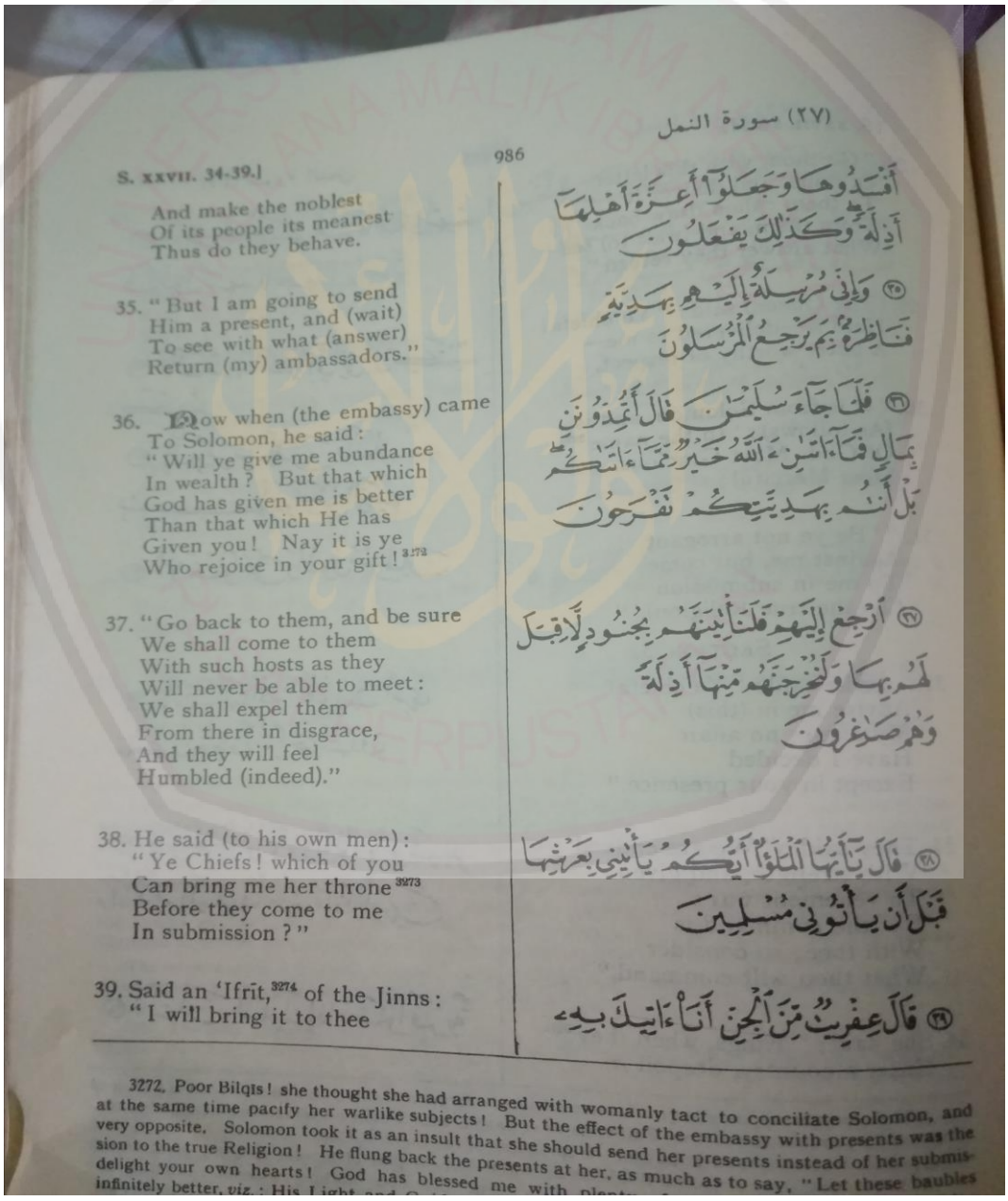
APPENDIXES



(٢٧) سورة النمل

986

S. XXVII. 34-39.]

And make the noblest
Of its people its meanest
Thus do they behave.

أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ
أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ

35. "But I am going to send
Him a present, and (wait)
To see with what (answer)
Return (my) ambassadors."

٣٥ وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ
فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ

36. Now when (the embassy) came
To Solomon, he said:
"Will ye give me abundance
In wealth? But that which
God has given me is better
Than that which He has
Given you! Nay it is ye
Who rejoice in your gift![3272]

٣٦ فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ
بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم ۖ
بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ

37. "Go back to them, and be sure
We shall come to them
With such hosts as they
Will never be able to meet:
We shall expel them
From there in disgrace,
And they will feel
Humbled (indeed)."

٣٧ ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ
لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً
وَهُمْ صَٰغِرُونَ

38. He said (to his own men):
"Ye Chiefs! which of you
Can bring me her throne[3273]
Before they come to me
In submission?"

٣٨ قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا
قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ

39. Said an 'Ifrīt,[3274] of the Jinns:
"I will bring it to thee

٣٩ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ

3272. Poor Bilqis! she thought she had arranged with womanly tact to conciliate Solomon, and at the same time pacify her warlike subjects! But the effect of the embassy with presents was the very opposite. Solomon took it as an insult that she should send her presents instead of her submission to the true Religion! He flung back the presents at her, as much as to say, "Let these baubles delight your own hearts! God has blessed me with
infinitely better, viz.: His Light

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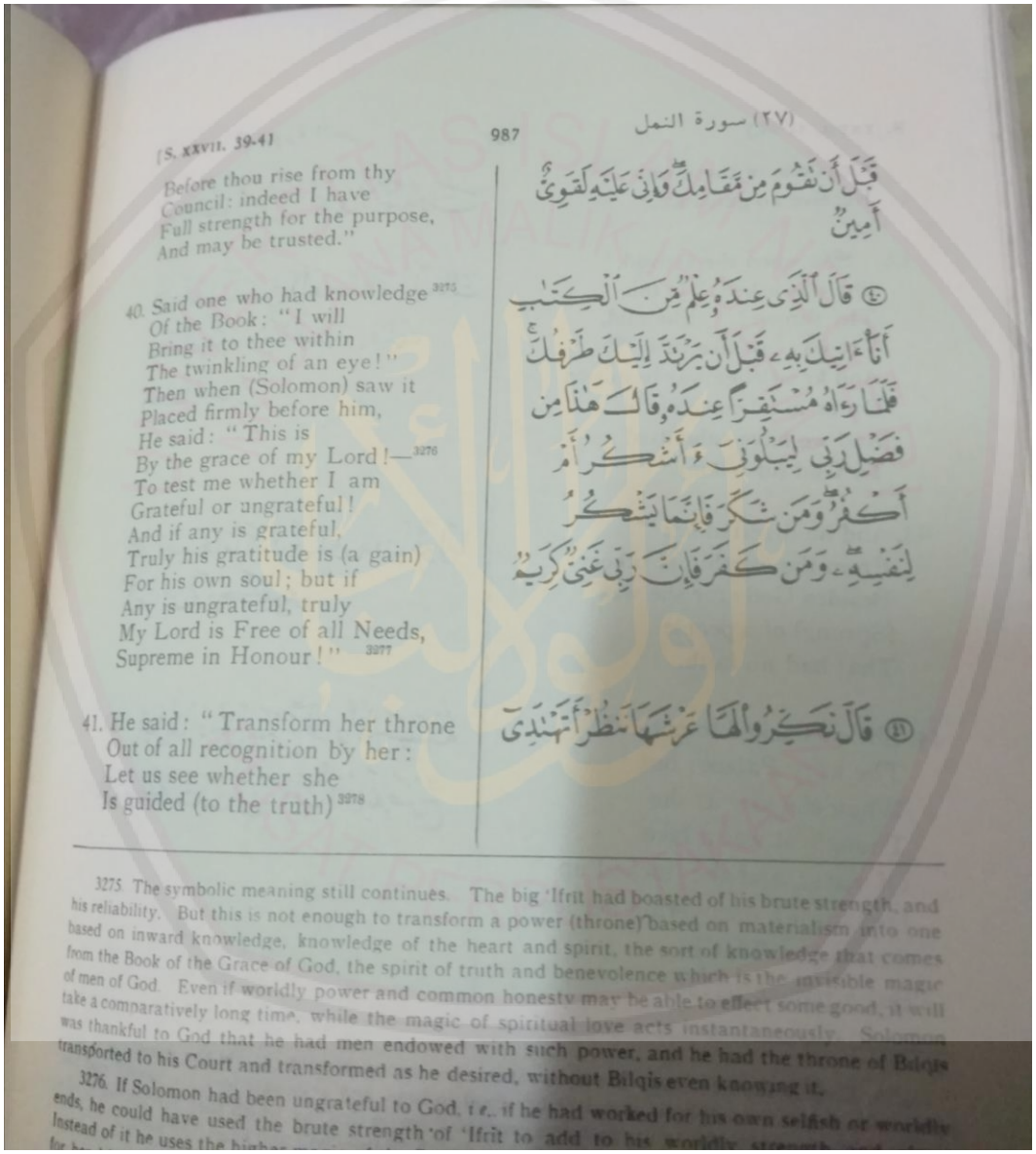
Appendix A



[S. XXVII. 39-41] 987 سورة النمل (٢٧)

Before thou rise from thy
Council: indeed I have
Full strength for the purpose,
And may be trusted."

قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ
أَمِينٌ

40. Said one who had knowledge [3275]
Of the Book: "I will
Bring it to thee within
The twinkling of an eye!"
Then when (Solomon) saw it
Placed firmly before him,
He said: "This is
By the grace of my Lord!— [3276]
To test me whether I am
Grateful or ungrateful!
And if any is grateful,
Truly his gratitude is (a gain)
For his own soul; but if
Any is ungrateful, truly
My Lord is Free of all Needs,
Supreme in Honour!" [3277]

٤٠ قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ
أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ
فَلَمَّا رَآهُ مُسْتَقِرًّا عِندَهُ قَالَ هَٰذَا مِن
فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ
أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

41. He said: "Transform her throne
Out of all recognition by her:
Let us see whether she
Is guided (to the truth) [3278]

٤١ قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِي

3275. The symbolic meaning still continues. The big 'Ifrit had boasted of his brute strength, and his reliability. But this is not enough to transform a power (throne) based on materialism into one based on inward knowledge, knowledge of the heart and spirit, the sort of knowledge that comes from the Book of the Grace of God, the spirit of truth and benevolence which is the invisible magic of men of God. Even if worldly power and common honesty may be able to effect some good, it will take a comparatively long time, while the magic of spiritual love acts instantaneously. Solomon was thankful to God that he had men endowed with such power, and he had the throne of Bilqis transported to his Court and transformed as he desired, without Bilqis even knowing it.

3276. If Solomon had been ungrateful to God, i.e., if he had worked for his own selfish or worldly ends, he could have used the brute strength of 'Ifrit to add to his worldly strength and [illegible]. Instead of it he uses the higher magic [illegible]

Appendix B

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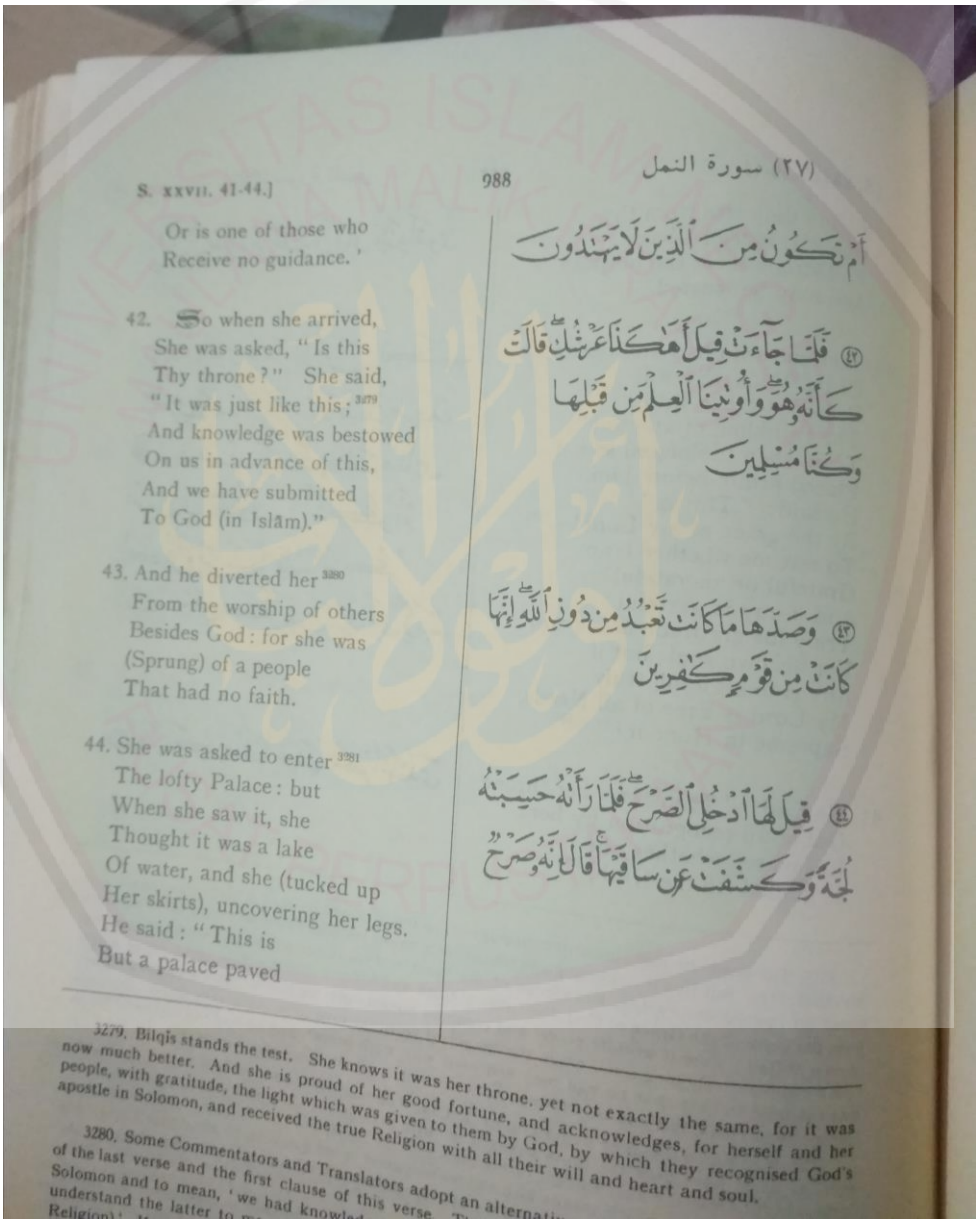

S. xxvii. 41-44.] 988 سورة النمل (٢٧)

Or is one of those who
Receive no guidance.'

أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ

42. So when she arrived,
She was asked, "Is this
Thy throne?" She said,
"It was just like this;[3279]
And knowledge was bestowed
On us in advance of this,
And we have submitted
To God (in Islām)."

٤٢ فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ
كَأَنَّهُۥ هُوَ ۚ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا
وَكُنَّا مُسْلِمِينَ

43. And he diverted her[3280]
From the worship of others
Besides God: for she was
(Sprung) of a people
That had no faith.

٤٣ وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا
كَانَتْ مِن قَوْمٍ كَٰفِرِينَ

44. She was asked to enter[3281]
The lofty Palace: but
When she saw it, she
Thought it was a lake
Of water, and she (tucked up
Her skirts), uncovering her legs.
He said: "This is
But a palace paved

٤٤ قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ
لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا ۚ قَالَ إِنَّهُۥ صَرْحٌ

3279. Bilqis stands the test. She knows it was her throne, yet not exactly the same, for it was now much better. And she is proud of her good fortune, and acknowledges, for herself and her people, with gratitude, the light which was given to them by God, by which they recognised God's apostle in Solomon, and received the true Religion with all their will and heart and soul.

3280. Some Commentators and Translators adopt an alternati
of the last verse and the first clause of this verse
Solomon and to mean, 'we had knowled
understand the latter to
Religion'

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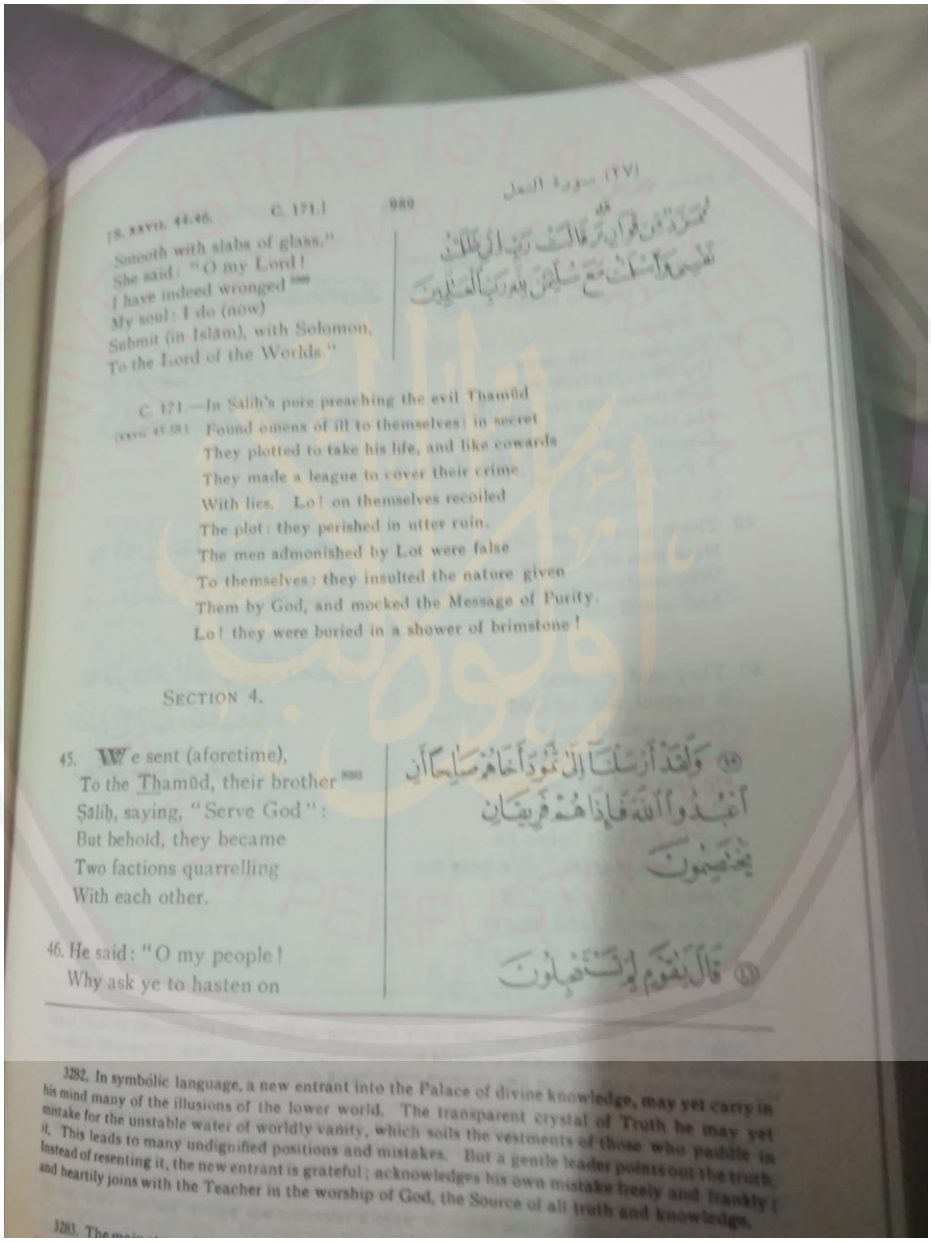
Appendix C



Smooth with slabs of glass."
She said: "O my Lord!
I have indeed wronged
My soul: I do (now)
Submit (in Islām), with Solomon,
To the Lord of the Worlds."

C. 171.—In Ṣāliḥ's pure preaching the evil Thamūd
Found omens of ill to themselves: in secret
They plotted to take his life, and like cowards
They made a league to cover their crime
With lies. Lo! on themselves recoiled
The plot: they perished in utter ruin.
The men admonished by Lot were false
To themselves: they insulted the nature given
Them by God, and mocked the Message of Purity.
Lo! they were buried in a shower of brimstone!

SECTION 4.

45. We sent (aforetime),
To the Thamūd, their brother
Ṣāliḥ, saying, "Serve God":
But behold, they became
Two factions quarrelling
With each other.

46. He said: "O my people!
Why ask ye to hasten on

3282. In symbolic language, a new entrant into the Palace of divine knowledge, may yet carry in his mind many of the illusions of the lower world. The transparent crystal of Truth he may yet mistake for the unstable water of worldly vanity, which soils the vestments of those who paddle in it. This leads to many undignified positions and mistakes. But a gentle leader points out the truth. Instead of resenting it, the new entrant is grateful; acknowledges his own mistake freely and frankly; and heartily joins with the Teacher in the worship of God, the Source of all truth and knowledge.

3283. The

Appendix D

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