A SEMANTIC ANALYSIS ON THE ENGLISH TRANSLATION OF HADITH USED FOR *HILYAH SYARIFAH* BY BAHAA ADDIIN IBRAHIM AHMED SHALABY AND MUHAMMAD BIN ABDURRAHMAN EBRAHIM

THESIS

By:
Fitria Dewi Masyitoh
NIM 14320141

DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
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THESIS
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By:

Fitria Dewi Masyitoh

NIM 14320141

Advisor:
Ulil Fitriyah, M.Pd., M.Ed.
NIPT 19820823201802012176

DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2020

STATEMENT OF AUTHORSHIP

I state that the thesis entitled **"A Semantic Analysis on the English Translation of Hadith Used for** *Hilyah Syarifah* **by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim"** is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.
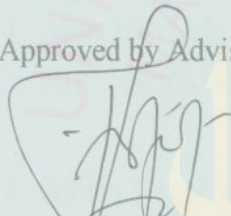
Malang, 16 March 2020

The researcher

Fitria Dewi Masyitoh
NIM. 14320141

APPROVAL SHEET

This to certify that Fitria Dewi Masyitoh's thesis entitled **"A Semantic Analysis on the English Translation of Hadith Used for** *Hilyah Syarifah* **by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim"** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S).

Malang, 16 March 2020

Approved by Advisor

Head of Department of English Literature

Ulil Fitriyah, M.Pd., M.Ed.
NIPT. 198208232018022012176

Rina Sari, M.Pd.
NIP. 197506102006042002

Acknowledged by
Dean,

Dr. Hj. Syafiyah, M.A.
NIP. 196609101991032002
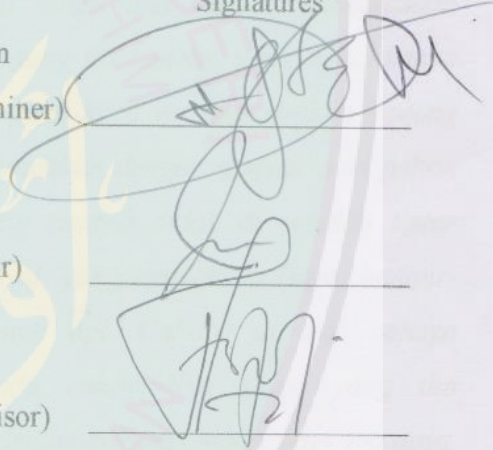
LEGITIMATION SHEET

This is to certify that Fitria Dewi Masyitoh's thesis entitled "A Semantic Analysis on the English Translation of Hadith Used for *Hilyah Syarifah* by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim" has been approved by the Board of Examiners as the requirement for the degree of *Sarjana Sastra* (S.S.) in English Letter Department.

Malang, 16 March 2020

The Board of Examiners   Signatures

1. Agus Eko Cahyono, M.Pd   (Main
   NIP. 198208112011011007   Examiner)

2. Agwin Degaf, M.Pd
   NIP. 198805232015031004   (Chair)

3. Ulil Fitriyah, M.Pd., M.Ed.
   NIPT. 198208232018020121 76   (Advisor)

Approved by

Dean of the Faculty of Humanities

Dr. Hj. Syafiyah, MA
NIP 196609101991032002

v

MOTTO

Al-Qur'an Surat An-Nur Ayat 35

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ

فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا

شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ

يَهْدِى ٱللَّهُ لِنُورِهِ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ

عَلِيمٌ

Artinya: Allah (Pemberi) cahaya (kepada) langit dan bumi. Perumpamaan cahaya Allah, adalah seperti sebuah lubang yang tak tembus, yang di dalamnya ada pelita besar. Pelita itu di dalam kaca (dan) kaca itu seakan-akan bintang (yang bercahaya) seperti mutiara, yang dinyalakan dengan minyak dari pohon yang berkahnya, (yaitu) pohon zaitun yang tumbuh tidak di sebelah timur (sesuatu) dan tidak pula di sebelah barat(nya), yang minyaknya (saja) hampir-hampir menerangi, walaupun tidak disentuh api. Cahaya di atas cahaya (berlapis-lapis), Allah membimbing kepada cahaya-Nya siapa yang dia kehendaki, dan Allah memperbuat perumpamaan-perumpamaan bagi manusia, dan Allah Maha Mengetahui segala sesuatu.

DEDICATION

This thesis is dedicated to my beloved parents, my old sister, my little brother,

and my big family.

ACKNOWLEDGEMENT

Alhamdulillah, all praise is to Allah SWT, the Almighty, the Lord of the world, the Master and the Creator of everything in the universe for His mercy and His grace so that this research can be completed as one of the requirements for achieving undergraduate degree of Sarjana Sastra (S.S) in English Literature Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. The best *sholawat* and greetings are always delivered to the great Prophet Muhammad SAW who guide us to the brightness with Islam by his best attitudes.

I would like to express my greatest gratitude to the people who have been always helped me in accomplishing this thesis, especially Mrs. Ulil Fitriyah, M.Pd., M.Ed. as my thesis advisor who is always willing to help, to guide, to share ideas, and to spend her busy time for this thesis. I would also like to extend my gratitude to Mrs. Dr. Hj, Syafiyah, M.A., the Dean of Humanities Faculty, and Mrs. Rina Sari, M.Pd., the Head of Department of English Literature.

My highest affection is to my parents: Ismanan Khoiri and Siti Pudjiaturrohmah for the love, time, endless support and sincere which they always give to me. My old sister Intan Nuyulis Naeni Puspitasari, M.Pd.I, and my little brother M. Averroes Zidan Maula who always support me in any conditions.

Finally, as an ordinary human being, I am aware of some limitations of this research I conducted. I wish that everyone in any level of education responses this thesis and gives advice for betterment intellectual. Therefore, I expect endless

contractive criticism and suggestion for the betterment of the research in this field to help the future researchers to conduct much better researches in linguistics or literature.

Malang, 16 March 2020

Fitria Dewi Masyitoh
NIM 14320141

ABSTRACT

Masyitoh, Fitria Dewi. 2020. **A Semantic Analysis on the English Translation of Hadith Used for *Hilyah Syarifah* by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim**. Minor Thesis (*Skripsi*). Department of English Literature. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang

Advisor   : Ulil Fitriyah, M.Pd., M.Ed.
Keywords   : Semantics, Meaning, *Hilyah Syarifah*

The problem in understanding the Hadith that often occurs is a misunderstanding of the meaning contained in the text. Every person who seeks to interpret and get the meaning of the Hadith, is not allowed to interpret the Hadith with their own perceptions without the basic knowledge that supports it. This is where semantics present as one of the branches of linguistics that focuses on the study of meaning in words, phrases and sentences. Semantics is also communicated through language based on the basic assumptions of a person's linguistic abilities that depend on the knowledge they have, therefore semantics is very much trying to emphasize objective meanings and avoid meanings subjectively.

This research focuses on the semantic analysis of the English translation of Hadith used for *Hilyah Syarifah* by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad bin Abdurrahman Ebrahim using Charles W. Kreidler's theory. *Hilyah Syarifah* is an iconoclastic of the characteristics of the Prophet Muhammad SAW which is manifested in the form of a calligraphy work containing a special Hadith text, so that it becomes an important work in the world of Islamic calligraphy at the International level.

This research formulates the problem in two ways, Firstly, to explore the dimensions of meaning contained in the two Hadith translation texts used for *Hilyah Syarifah*. Secondly, analyzing the differences between the two Hadith translation texts used for *Hilyah Syarifah*. The qualitative descriptive method is also used in this research, because the data are in the form of sentences or words contained in the Hadith used for *Hilyah Syarifah*. The steps of data collection include; read and understand the translation of Hadith used for *Hilyah Syarifah*, select the data related to research problems, and compile the data systematically. Then the researcher presents the data, interpret the data, and draw the conclusions to analyze the data.

The findings in this research indicate that all kinds dimensions of meaning are found in the first translated text and the second translated text. The researcher also found three different points which influenced the whole meaning and some dimensions of meaning.

مستخلص البحث

مشيطة، فطرية ديوي. 2020. التحليل الدلالي للترجمة الإنجليزية للحديث المستخدم في الحِليَّة الشريْفَة بترجمة بهاء الدين أحمد شلبي و محمد بن عبد الرحمن إبراهيم. أطروحة ثانوية. قسم الأدب الإنجليزي. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المستشارة   : أولي الفطرية، الماجستيرة

الكلمات المفتاحية : علم الدلالة، معنى، حلية الشريفة

تحدث في كثير من الأحيان مشكلة في فهم الحديث؛ وهي سوء فهم للمعنى الوارد في النص. كل من يسعى إلى تفسير الحديث والحصول على معناه، لا يُسمح له بتفسير الحديث بمفاهيمه الخاصة دون المعرفة الأساسية الداعمة له. من هنا يظهر علم الدلالة كأحد فروع علم اللغة التي تركز على دراسة المعنى في الكلمات والعبارات والجمل. يتصل علم الدلالة أيضاً من خلال اللغة بناءً على الافتراضات الأساسية لقدرات الشخص اللغوية التي تعتمد على المعرفة التي يمتلكها، وبالتالي فإن علم الدلالة يحاول كثيرًا التأكيد على المعاني الموضوعية وتجنب المعاني الذاتية.

يركز هذا البحث على التحليل الدلالي للترجمة الإنجليزية للحديث المستخدم في الحِلِيَّة الشريفة بترجمة بهاء الدين احمد شلبي و محمد بن عبد الرحمن ابراهيم باستخدام نظرية تشارلز كريدلر. الحلية الشريفة هي أيقونة لخصائص النبي محمد ﷺ، والتي تتجلى في شكل الخط الذي يحتوي على خط خاص بنص الحديث، بحيث أصبح عملاً هامًا في عالم الخط الإسلامي على المستوى الدولي.

يصيغ هذا البحث المشكلة بطريقتين، أولاً: استكشاف أبعاد المعنى المتَضمَن في نصي ترجمة الحديث المستخدم في الحلية الشريفة. ثانياً: تحليل الفروق بين نصي ترجمة الحديث المستخدم في الحلية الشريفة. استخدمت الباحثة المنهج الوصفي النوعي في هذا البحث، لأن البيانات المجمعة جاءت على شكل جمل أو كلمات متضمنة في الحديث المستخدم في الحلية الشريفة. تتضمن خطوات جمع البيانات؛ قراءة وفهم ترجمة الحديث المستخدم في الحِلِيَّة الشريفة، اختيار البيانات المتعلقة بمشاكل البحث، وتجميع البيانات بشكل منهجي. ثم تقدم الباحثة البيانات وتفسيرها وتستخلص النتائج لتحليلها.

تشير النتائج الواردة في هذا البحث إلى وجود جميع أنواع إبعاد المعنى في النص المترجم الأول والنص المترجم الثاني. وجدت الباحثة أيضا ثلاث نقاط مختلفة تؤثر على المعنى ككل وعدة إبعاد لمعناها.

ABSTRAK

Masyitoh, Fitria Dewi. 2020. **A Semantic Analysis on the English Translation of Hadith Used for *Hilyah Syarifah* by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim**. Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang

Pembimbing : Ulil Fitriyah, M.Pd., M.Ed.
Kata kunci : Semantik, Makna, Hilyah Syarifah

Problematika dalam pemahaman hadits yang seringkali terjadi adalah kesalahpahaman atas makna pada teksnya. Setiap orang yang berupaya melakukan interpretasi dan pemaknaan hadits, tidak diperbolehkan menafsirkan hadits dengan persepsi mereka sendiri tanpa adanya dasar ilmu pengetahuan yang mendukungnya. Disinilah semantik hadir menjadi salah satu cabang linguistik yang berfokus pada studi tentang makna dalam kata, frasa dan kalimat. Semantik juga dikomunikasikan melalui bahasa berdasarkan asumsi dasar kemampuan linguistik seseorang yang tergantung pada pengetahuan yang mereka miliki, oleh karena itu semantik sangat berupaya untuk menekankan makna obyektif dan menghindari makna secara subyektif.

Adapun penelitian ini difokuskan pada analisis semantik terhadap terjemahan bahasa Inggris pada hadits yang digunakan untuk *Hilyah Syarifah* oleh dua penerjemah yaitu Bahaa Addiin Ibrahim Ahmed Shalaby dan Muhammad bin Abdurrahman Ebrahim dengan menggunakan teori Charles W. Kreidler. *Hilyah Syarifah* ini merupakan *ikonoklastik* dari karakteristik Nabi Muhammad SAW yang diwujudkan dalam bentuk karya kaligrafi berisi satu teks hadits khusus, sehingga menjadi karya penting dalam dunia kaligrafi Islam di tingkat Internasional.

Penelitian ini merumuskan masalahnya dalam dua hal, yakni Pertama, menggali dimensi makna yang terdapat pada dua teks terjemahan hadits yang digunakan untuk *Hilyah Syarifah*. Kedua, menganalis perbedaan antara dua teks terjemahan hadits yang digunakan untuk *Hilyah Syarifah* tersebut. Metode deskriptif kualitatif juga digunakan dalam penelitian ini, karena data penelitian ini berupa kalimat atau kata-kata yang terdapat pada Hadits yang digunakan untuk *Hilyah Syarifah*. Adapun langkah-langkah pengumpulan datanya meliputi; membaca dan memahami terjemahan hadits yang digunakan untuk *Hilyah Syarifah*, memilih data yang terkait dengan masalah penelitian, menyusun data secara sistematis, kemudian peneliti mempresentasikan data, menafsirkan data, serta menarik kesimpulan untuk menganalisis data.

Temuan dalam penelitian ini menunjukkan bahwa peneliti menemukan semua jenis dimensi makna dalam teks terjemahan pertama dan teks terjemahan kedua. Peneliti juga menemukan tiga poin berbeda yang mempengaruhi makna secara keseluruhan dan beberapa dimensi maknanya.

TABLE OF CONTENT

TRANSLITERATION

Huruf Arab	Nama	Huruf Latin	Nama
ا	Alif	Tidak dilambangkan	Tidak dilambangkan
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṡa	Ṡ	Es (dengan titik di atas)
ج	Jim	J	Je
ح	Ḥa	Ḥ	Ha (dengan titik di bawah)
خ	Kha	Kh	Ka dan Ha
د	Dal	D	De
ذ	Żal	Ż	Zet (dengan titik di atas)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es dan Ye
ص	Ṣad	Ṣ	Es (dengan titik di bawah)
ض	Ḍad	Ḍ	De (dengan titik di bawah)
ط	Ṭa	Ṭ	Te (dengan titik di bawah)
ظ	Ẓa	Ẓ	Zet (dengan titik di bawah)
ع	'Ain	'--	Apostrof terbalik
غ	Gain	G	Ge
ف	Fa	F	Er
ق	Qof	Q	Qi

ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
ه	Ha	H	Ha
ء	Hamzah	--'	Apostrof
ي	Ya	Y	Ye

CHAPTER I

INTRODUCTION

A. Background of the Research

In the process of understanding the meaning of translation of Hadith, people may have misunderstanding or misinterpretation. It depends on the quality of the translators and the readers. It means that in translating and understanding the interpretation of Hadith and its meaning, people cannot just assume with their own perceptions without any knowledge on it. Yuslem (2010) emphasizes that the meaning of Hadith has often been misunderstood without considering the context of the ever-developing life. This problem indicates that the study of meaning in translation of Hadith is the important subject to rise in a research. Therefore, doing the analysis of meaning of Hadith's translation is going to be the main focus of this research.

Fawwaz (2018), states that Hadith is all sayings, actions and tacit approval of the Prophet Muhammad *Shallallahu 'Alaihi Wasallam* (SAW). The function is for explaining of what was written in the Qur'an. In the conviction of Muslim people, Qur'an and Hadith are functioned as the guidelines of their life and popularly called as two main sources in Islamic religion. They believe that following Qur'an and Hadith will keep them save forever and take them to paradise. Both of the main sources are written language which certainly every single word must be very meaningful. Hence, the researcher took Hadith which is translated in English version as the object of this research.

The Hadith that was chosen is a special Hadith used for *Hilyah Syarifah*. Derman (2004), states that *Hilyah Syarifah* is an iconoclastic of Prophet Muhammad SAW which is made in a beautiful calligraphy script work formation with a beautiful ornament. *Hilyah Syarifah* is also used as one of calligraphy license-known as *ijazah khat* form which must be written by calligraphers in the final process of their calligraphy learning. The making of *Hilyah Syarifah* form was aimed for Muslim people, especially Islamic calligraphers who loved him so much and were forbidden to draw him in a real picture of his body. *Hilyah Syarifah* form has been used by International of Islamic calligraphers for many years ago including in Indonesia currently. It is counted as a new phenomenon in Indonesia because it had never been seen before.

Derman (2004) said that the most commonly Hadith used for *Hilyah Syarifah* form is that of the Prophet's son-in-law Ali ibn Abi Talib which comprises descriptions of characteristics of Prophet Muhammad SAW. The Hadith describes physical, behaviour, and feature characteristics. Interestingly, there are actually a lot of Hadith which describes the same aspects of Prophet Muhammad SAW, but the old calligraphy masters chose only one text of the Hadith. The original text was written in Arabic. However, this research only focuses on analysing the text which was translated into English version.

As many as five translation texts of Hadith used for *Hilyah Syarifah* in English version were found by the researcher in five books. Three of the

translation texts were taken from books entitled "Masterpieces of Ottoman Calligraphy from the Sakip Sabanci Museum" translated by Priscilla Mary Isin, "The Art of Calligraphy in the Islamic Heritage" translated by Mohamed Zakariya and Mohamed Asfour, and "Characteristics of the Prophet Muhammed" translated by Nazif Bozatli and Bilgi Altinok are specifically focused on discussing Calligraphy. Afterward, two of the translation texts were taken from books entitled "The Characteristics of Prophet Muhammed (peace and blessings of Allah be upon him)" translated by Bahaa Addiin Ibrahim Ahmed Shalaby and "Shamaa-il Tirmidhi with commentary Khasaa-il Nabawi Sallallahu 'Alayhi Wasallam" translated by Muhammad bin Abdurrahman Ebrahim are focused on discussing Hadith. In order to be more specific, the researcher only focuses on analysing two translation texts of Hadith which were taken from books that are focused on discussing Hadith to be the object of this research.

The researcher focuses on analysing meaning on the translation texts of Hadith by using semantic analysis. Semantics is the study of meaning which stands at the very center of linguistic quest to understand the nature of language and human language abilities (Riemer, 2010; Goddard, 2011). It means that to express the meanings in case of translation semanticly is what language is telling about, diction of words and grammatical constructions. While meaning itself, is covered inside of semantics. Geeraerts (2010), states that meanings are the various thoughts or ideas. When people accept a word through spoken or written language, they will automatically draw an object in

their mind based on the condition of their social life including situation, culture and knowledge. Here, semantics has very important role to be used as a mean to get the meaning through analyzing Hadith which is translated in English version.

The researcher specifies the focus of the research is to analyse the dimensions of meaning that are involved inside of the translation texts based on the theory of Charles W. Kreidler. The reason is because the researcher wants to know how this theory works in analysing the translation text of Hadith. Moreover, this theory also does not find yet in any previous researches and it makes the researcher very curious to use this theory in this research. Hopefully, this research can be a useful work not only for linguistic researchers who are interested in the same field, but also for the International calligraphy learners from Indonesia including the researcher as there are still many Indonesian Calligraphers who still do not understand yet about what the *Hilyah Syarifah* is exactly and what the meanings are involved in the Hadith that is used for it.

Some previous researchers have already conducted the similar research about meaning. Such as Fauzi (2008), in his research entitled "A Semantics Analysis on the English Translation of Surah "Al-Ra'd" by Marmaduke Pickthall", Zulfah (2007), in her research entitled "A Semantics Analysis of the English Translation of Surah "Al-Mulk" by A. Yusuf Ali", Lutfiah (2015), in her research entitled "A Semantic Analysis on the English Translation of Surah Al-Mudatstsir", Chasanah (2016), in her research

entitled "An Analysis of Lexical Relations of Words in Surah An-Nisa' Translated by Abdullah Yusuf Ali", Masruro (2016), in her research entitled "The Denotative and Connotative Meanings of Some Phrases and Sentences in the Translation of Surah Yusuf by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Mukhsin Khan", and Novitasari (2018), in her research entitled "Denotative and Connotative Found in English Translation of Surah Maryam by Muhammad Marmaduke Pickthall", and one of researcher also conducted the research in the same field but using different object namely Fanni (2015), in her research entitled "The Associative Meaning in Maher Zain's Song Lyric".

Based on the explanation above, most of the researchers use surah or verse of Al-Qur'an to be their object. The researcher only finds one research that explores Hadith that is Fanni (2015), in her research which discusses the types of associative meaning of Maher Zain's song lyric and its relationship with the Hadith of the Prophet Muhammad SAW based on Leech's theory. However, the focus of her research is not concerning to the Hadith itself but is more concerning to the lyrics of the song.

B. Research Question

In line with background of the research above, the research question can be formulated as follow:

How do the translators express the meanings in English translation texts of Hadith used for *Hilyah Syarifah*?

C. Objective of the Research

The research is intended:

To tell readers the meanings which are expressed by the translators in English translation texts of Hadith used for *Hilyah Syarifah.*

D. Scope and Limitation

This research concerns analyzing two aspects which are covered in one research problem, the dimensions of meaning and its meaning. Moreover, the researcher also adds the comparison between the first and the second translation texts to see the differences that may be exist. In analysing the dimensions of meaning, the researcher uses semantic analysis by using the theory of Charles W. Kreidler. The researcher focuses on analyzing two English translation texts of Hadith comprises the characteristics of Prophet Muhammad SAW that are translated by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim. Both of the translators are experts of translating Hadith books. Their books entitled "The Characteristics of Prophet Muhammed (peace and blessings of Allah be upon him)" and "*Shamaa-il Tirmidhi* with commentary *Khasaa-il Nabawi Sallallahu 'Alayhi Wasallam*" are the books that the researcher found which are written by English version translated from the book entitled "Assyamaa'il Al-Muhammadiyah".

As the researcher, I choose the English version of translation texts of the same book because I want to know the meanings that are produced by the two translators. The book which was translated above is the Hadith book

which covers the Hadith that is used for *Hilyah Syarifah* comprises the complete description of the characteristics of the Prophet Muhammad SAW compared with the other Hadiths. Substantively, there are a lot of books that explain Hadith which describe the characteristics of Prophet Muhammad SAW. However, the researcher only finds five books which are translated in English version. The three of translation texts are covered in books that focus on discussing calligraphy and the two of them are covered in books that focus on discussing Hadith.

Certainly, the researcher realizes that by analyzing the dimensions of meaning that are used in the translation Hadith texts and finding the differences between the first and second translation texts only, will only help the researcher finds the dimensions of meaning but not the meaning of the Hadith itself. The important aspects that should also be analyzed are the original text which was written in Arabic. Nevertheless, it is out of the line of the research and so does it becomes the limitation of this study.

E. Significances of the Research

The result of the research is hopefully expected to have two benefits:

1. Theoretically

   a. The result shows the dimensions of meaning that are involved in the English translation of Hadith used for *Hilyah Syarifah* which is translated by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim.

b. The research adds some semantics insights in analysing the dimensions of meaning that are involved in the point of view of English translation of Hadith used for *Hilyah Syarifah* which is translated by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim.

2. Practically

a. This research can improve reader's knowledge of understanding the dimensions of meaning that are involved in the English translation of Hadith used for *Hilyah Syarifah* which is translated by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim.

b. The result can be used by International Calligraphers, especially Indonesian Calligraphers. It is to make them understand the meaning easier and minimize misinterpretation that can be occurred in understanding the meaning of Hadith used for *Hilyah Syarifah* itself.

c. The result can also give good impact for me my self as the researcher and as one of International Calligraphers from Indonesia because I will not only write the Hadith used for *Hilyah Syarifah* in beautiful calligraphy frame work but I will also understand the meaning of the Hadith I write.

d. The result also gives good insight not only for the Calligraphers but also for Muslim people about the meaning of Hadith used for *Hilyah Syarifah* which describes the characteristics of Prophet Muhammad SAW. Hence, it can be their attitude guidance in their life.

F. Definition of Key Terms

In order to avoid misinterpretation of different terms, the researcher tries to explain the definition of the key terms below according to her respective meanings and contexts.

1. Semantics : The study of meaning of language expression that is organized in written or spoken.

2. Meaning : Ideas or concepts of content of the text translation which is shown by the translators.

3. *Hilyah Syarifah* : This *Hilyah Syarifah* is meant as an iconoclastic of Prophet Muhammad SAW in a beautiful calligraphy script work formation with a beautiful ornament for the Muslim people, especially artists who love him so much and forbidden to draw him in a real picture of his body.

G. Research Method

This sub-chapter presented the detailed description of the method of the research including research design, data sources, research instrument, data collection, data analysis, and triangulation.

1. Research Design

This research used descriptive qualitative method. Loeb, Dynarski, and McFarland (2017) emphasized that descriptive analysis distinguished the world or a phenomenon and standed on its own way as a product of

research, such as when it identified socially essential phenomena that had never been recognized at the previous time. While qualitative research is kind of social action which emphasized on the way of how people interpret and behave their experiences sense to comprehend the individual social reality (Haradhan, 2018). In this research, the researcher was interested in analysing meaning systems from the perspective of the people related to translation texts. Creswell (2012) stated that in qualitative research usually people gather the text data base. Therefore, the data analysis of the text consists of divisions of groups of sentences. The divisions were called text segments. Moreover, people determined the meaning of each sentences group.

The main focus of the research is analysing the meaning of two translation texts of Hadith based on the theory of Charles W. Kreidler. His theory gave an explanation that to find out meaning was by classifying its dimensions. Those were reference and denotation, connotation, sense relations, lexical and grammatical meanings, morphemes, homonymy and polysemy, lexical ambiguity, and sentence meaning.

2. **Data Sources**

The data sources of this research are two English translation texts of Hadith used for *Hilyah Syarifah* which were taken from two translators who translated one same book into two different versions of English translation. First translation text was taken from a book namely "The

Characteristics of Prophet Muhammed SAW" translated and commentary by Bahaa Addiin Ibrahim Ahmed Shalaby, published in Dar Al-Manarah for translation, publishing, and distribution – El-Mansoura – Egypt in 2002. Second translation text was taken from a book "Shamaa-il Tirmidhi with commentary Khasaa-il Nabawi Sallallahu 'Alayhi Wasallam" translated by Muhammad bin Abdurrahman Ebrahim, published in Darul Ishaat-Karachi in 1344.

Intentionally, the data sources were all taken from books in order to look for the similarities and the differences of the dimensions of meaning that are relevant between one translation and another. In this case, the researcher only has one source language of Hadith used for *Hilyah Syarifah,* that is from Ali's words transmitted by Imam Tirmidzi in his book namely "Assyamaail Al Muhammadiyah" and this text was written in Arabic. However, the researcher did not analyze the source language. The researcher only analyzed the two English translation texts that were already translated by translators in two books above.

3. **Research Instrument**

The instrument that was used in this research is the writer of this research. The researcher was as the subject of this research who spent a lot of time to read and to analyse the dimensions of meaning that were found in the translation text of Hadith used for *Hilyah Syarifah* which was

translated by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim by using Charles W. Kreidler's theory.

The documentations were also collected by the researcher for getting more information about *Hilyah Syarifah* including the sources of the books, the validation of the data which was done by interviewing some experts of Arabic teachers that was for helping in separating the Arabic letters into the English version of the translation that were found, and to check the grammatical of partial words within Arabic and English language version. Moreover, the documentations were also collected by the researcher in getting more knowledge about the definitions and kinds of *Hilyah Syarifah* in the Arabic web on the internet.

While the references were used for help the researcher to add more knowledge about the theories of semantics, the translation of Hadith, the definitions and the kinds of Hadith in order to find the kinds of the Hadith that was analysed in this research, the definitions of the dimensions of meaning, and including the references of the way of arranging this research well such as, finding the definitions of the contents background of the research, research method, triangulation, and etc.

4. Data Collection

In the steps of collecting the data, the researcher looked for the data that was appropriate for this research, which is the English translation of Hadith texts. At the process of searching the data, the researcher found five

translation texts which were covered in five books. Three of the books are specifically focused on discussing Calligraphy and two of the books are specifically focused on discussing Hadith. By seeing the case and doing the discussions with my advisor, the researcher decided to take two books which specifically focused on discussing Hadith to be the focus of this research.

Afterwards, the researcher started to make the separation between the source text which was written in Arabic and the English translation text in order to be specific in doing the selection of the data. Then, the researcher selected the data which related to the dimensions of meaning that are involved in the translation texts by reading and understanding the translation of Hadith. After the data were collected, data were arranged systematically in accordance to the problem of the research and the researcher started to analyse it one by one.

5. **Data Analysis**

To investigate the dimensions of meaning on the translation Hadith's text by using Charles W. Kreidler, the researcher needed to do the analysis in some steps. Firstly, the researcher read the data. Secondly, the researcher investigated the data by finding the dimensions of meaning of each word of the text. Thirdly, the researcher categorized the words systematically. After that, the researcher explained the dimensions of meaning that were found in the Hadith used for *Hilyah Syarifah* related to

theory that was used. Finally, the researcher drew the conclusion based on the result. In conclusion, the researcher made the scheme in figure 1 below to ease up on understanding the data analysis steps of this research.
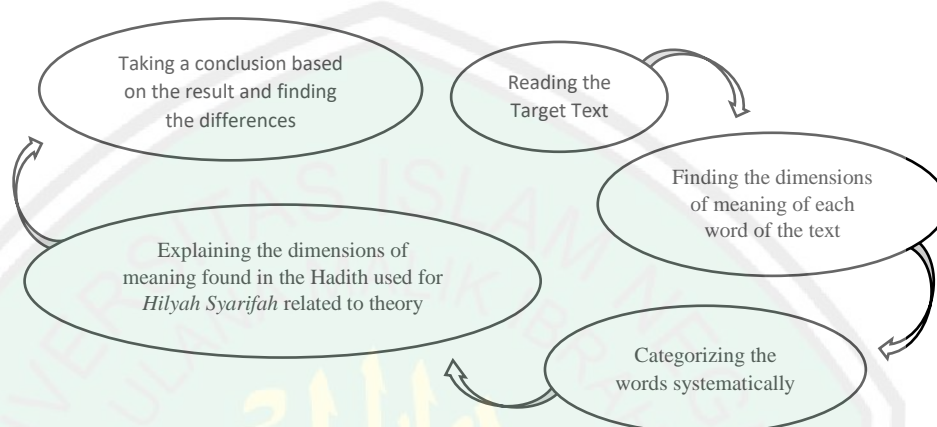
Figure 1.1 Data Analysis Steps

6. Triangulation

Honorene (2017) stated, that triangulation is a technique which facilitates for checking the validation of data through cross verification way which is from several sources. Triangulation becomes the essential aspect in this research because the researcher has more than one source, precisely two texts translation of Hadith used for *Hilyah Syarifah* which were taken from two books. In this case, the researcher needs to triangulate the data because a single method cannot properly shed light the phenomenon in this research. The triangulation helps to strengthen the overall validity of this research and its credibility of data sets and information that are used by the researcher.

The researcher triangulated the data sources by having a formal and specific interview with teachers who are experts in Arabic grammar-known as *nahwu shorof* to check and give the correction of the separation of Arabic sentences of the Hadith used in this research to classify the English translation. The other triangulation of data that the researcher was done was also by reading and understanding the definition of dimensions of meaning clearly from the references and from the theory of Charles W. Kreidler. After that, the researcher classified the data based on the sources properly. The result of triangulation method that was used in this research is shown in appendix.
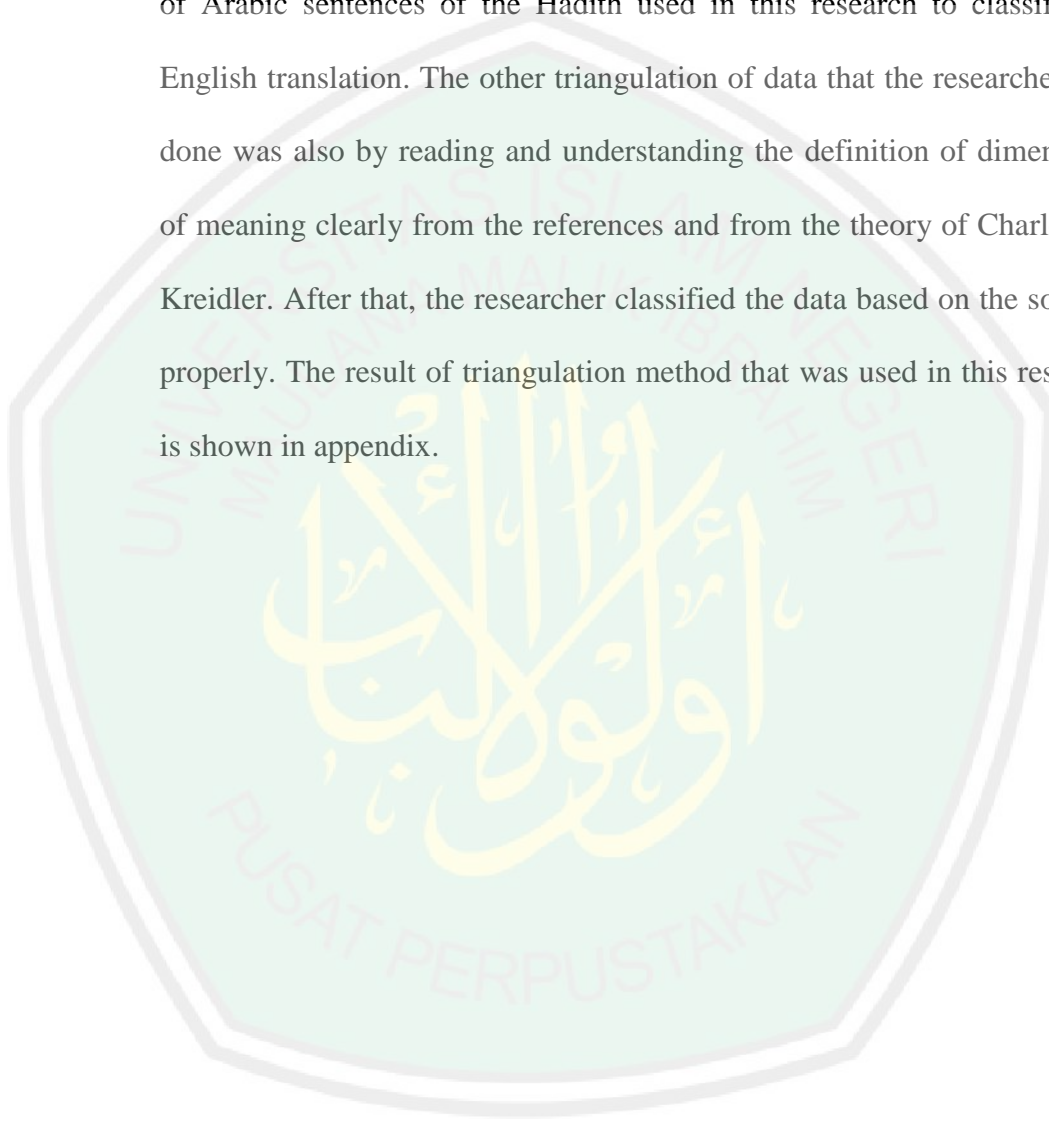
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter reviews related literature which explains the theory that is used in this research and the references which supports this research, including the definition of semantics and meaning, the dimensions of meaning, Hadith, and Hadith used for *Hilyah Syarifah*. Moreover, the researcher also adds an explanation of the general definition of translation and showing the previous researches.

A. Semantics and Meaning

Semantics is one of the branches of linguistics study which focuses on meaning. According to Olmen (2018) and Saeed (2016) semantics is one of the insights of modern linguistics concerned with the study of meaning in words and sentences. In another hand, Yule (2010) states that in semantics studies about words, phrases and sentences. According to him, doing semantics is attempting to spell out what the meaning of everything we know when we behave or share knowledge to someone in language.

Yule (2010) believes that there is always an attempt to focus on what of the words are conventionally mean. In other words, semantics is focused on the endeavours to examine and to intend to the words and meanings. The semantic approach is used for emphasizing the goal of a research and general the result with objective and not with subjective or local meaning. Moreover, Saeed (2016) defines semantics as the study of meaning which is communicated through language based on the linguistic abilities of persons in

which usually showing with their basic assumptions that are depending on the knowledge that they have.

Meaning is a very vague term. In ordinary English, the word 'meaning' defines as an 'idea' or 'intention' that is lying on a piece of language behind. Riemer (2010) calls the meaning as the heart of language. She assumes that to have language, meaning would be like the soul of the body. However, according to her the language will have no meaning if it is said by something that do not understand, know, or perhaps use it in its life, for example, bird's voice which is imitating human language. The bird does not even know what it talks about.

Additionally, meaning is also called as the central of *experience* of using language (Riemer, 2010). It means, when someone talks in unknown language or they want to say some words that they have never experienced before. Intentionally, the diction of the appropriate words is very difficult to be chosen, the same as listeners or readers which do not have any experience or any knowledge on it. They will be confused or even do not understand if they never heard or experienced the words before. Kitis (2010), states that, meaning depends on the essence of the condition of human. It means that meaning is derived from language accrding to the human condition. When people accept a word through spoken or written language in their communication, they will automatically draw an object in their mind based on their condition. The condition means the understanding of human. The relation of their social life including situation of the world, culture, society,

and knowledge are also influence the result of the meaning they assume in their mind.

Geeraerts (2010) states that generally, linguistic meaning is defined as a psychological phenomenon. Specifically, the change of meaning that happened inside of human minds is the process of their psychological aspect or psychological entities. It means that the meaning of any utterances can be understood if the speaker, writer, listener, or reader has experienced the utterances in their life. The more experiences they have, the more meaningful words they understand in every utterance they use and hear because the experiences build their psychological cognition.

In translation, semantics and meaning have roles in the process of doing translation. The role of semantics in translation is concerning to find the good meaning as the goal of semantics itself and translation. Benjamins (2001), states that semantics helps translation work in some cases, those are: understanding, explaining, and solving some problems. While meaning in translation is to be the equivalent result and connection between the source and the target language of the text (Rini, 2014). The word 'equivalent' here means that in the process of translation, there are many aspects that have to be taken into account such us diction, grammatical structure, communication setting, and cultural context of the source language text to find the meaning.

However, the researcher does not focus on explaining the case of translation. In the paragraph above, the researcher just wants to tell the readers the role of semantics and meaning in translation. As the important

case that is becoming the main discussion in this research, is semantics and meaning itself. The case of translation in this research is just related to the object of the research which becomes the data that is going to be analysed by semantic analysis. In order to be specific, the researcher explains more about the dimensions of meaning as follows.

B. Dimensions of meaning

To determine meaning in case of analysis a text, linguists are not giving specific meaning of meaning in itself, especially the theory of Charles W. Kreidler that is used in this research. As it was that he tries to guide the readers for getting the meaning of meaning in a text by classifying into several dimensions of meaning. Those are reference and denotation, connotation, sense relations, lexical and grammatical meanings, morphemes, homonymy and polysemy, lexical ambiguity, and sentence meaning. In this case, the researcher tried to take a note of the definition, explanation and example of the dimensions of meaning in Kreidler's theory. Those are:

1. Reference and Denotation

A language consists of number of words. In this case, meaning becomes the direct correlation of each word which occurred in outside of the language. Reference is the relation between the words and the meaning which pertains to a particular situation. For example, the phrase *"this door", "both doors", "the dog",* and *"another dog"* which refer the meaning to the particular things. The meaning of reference includes in what speakers or hearers may imagine the meaning. Reference is the way

how speakers and hearers use an expression words successfully. The mentalistic theory about meaning of Ogden and Richards which is cited in Nicholas (2017) could help us to understand about this reference meaning, in which it talks about the meaning that comes in the human's communication through language. Human may have the same idea or concept of the association of the words that they use. For example, when we talk about a window, we can be able to have an imagination about what the picture of the window is alike or shows the meaning in our mind. We may imagine in our mind that the window may have one, two, or three doors, with glass or wood, or with colour or not. that the reference meaning means.

While denotation, is more to be the knowledge that we have which makes our words use in communication successful. Denotation could also be defined as the real meaning of a word in language expression. In other word, the meaning that is occurred in denotation is no more than the term of the denotation itself because it has an original meaning just like what we see the meaning of words which are translated in the dictionary. For example, when we want to say the word "*mouse",* people will directly define it as a kind of an animal that can be eaten by a cat. Contradictorily, if we define the word "*mouse"* in which can have a related meaning with the things that concern with the corruption for example, it is called as connotation.

2. Connotation

Kreidler (2002) stated that connotation is a language which furnishes means for expressing a wide range of attitudes of meaning. In denotation or literally meaning, the meaning of a word *"mouse"* has a very clear meaning. People will not picture in their mind the word *"mouse"* into *"rabbit"* or *"tiger"* for example. However, the meaning of the word *"mouse"* would be different when it is used in a particular society contextually. The connotation meaning that appear will propbably has three kinds of meaning, those are positive, neutral and negative connotative meaning (Febriantyas, 2019). For example In Indonesia, the word *"mouse"* is mostly used by people to connotate the officeholder that are doing corruption which are called as corruptor which means the word *"mouse"* has negative connotative meaning.

Another example is a word *"dog"*, as Hjelmslev mentioned in Kreidler's book (2002), that he points out the various meaningof the word *"mouse"*. Among Eskimo's people, a dog means an animal that is used to pull a sled, the Parsees regard the dogs as a nearly sacred, Hindus consider the dogs as a great pest and in Western Europe and America, some members of the species of the dogs are still performed its original chores of hunting and guarding, while others more think that the dogs are 'pets'.

Hjemslev in Kreidler's book (2002) might add in certain societies that the flesh dogs are parts of the human diet and it is not in other societies. In order to specify, the connotation meaning is appeared outside

of the word and more the original meaning of the word itself. It does not concern with the original meaning at all, but it is bounded with the correlation of the word through the societies. The connotation meaning is also happened because of the common experiences of the humanity.

3. **Sense Relations**

In sense relations, I underlined that the new knowledge of meaning is more than denotation and connotation. It means that the meaning of word depends on its associations with other words or which the relational aspect in one utterance is produced. It shows the meaning by looking at the expression varies with the context, such as what expressions occured with and contrasts with. In sense relation, Kreidler (2002), states that lexemes do not have meanings if they are alone. The meanings are contributed by the other lexemes in which they occur together. For example, the sentence *"Maria sings a song."* and *"birds are chirruping."*. It makes sense if we say those sentences. In the contrary, it will not make any sense if we say *"Maria is chirruping."* and *"birds are singing a song."*.

4. **Lexical and Grammatical Meanings**

Kreidler (2002) said that the example of sentence *"a dog barked."* is a meaningful sentence which is composed by smaller meaningful parts. He said that the smaller meaningful parts here are the phrase *"a dog"* which refers to a certain animal. Another meaningful part here is the word *"bark"* which is called as the predicate because it is associated with the activity or with the referring expression of the phrase *"a dog"*. These

statements are actually the definition including the explanation and the example of lexical meaning. Additionally, the lexical could also be called as lexeme. A lexeme is a minimal unit that can take part in referring or predicating.

In the example of sentence *"a dog barked"*, it could also have several grammatical meanings. The system of grammatical of English makes the possibility of the expression of meanings like the table follows:

Positive	Negative	Interrogative
Statement vs question		
A dog barked.	–	Did a dog bark?
Affirmative vs negative		
A dog barked.	A dog did not bark. No dog barked.	–
Past vs present		
A dog barked. A dog barks.	–	–
Singular vs plural		
A dog barked. Some dogs barked.	–	–
Indefinite vs definite		
A dog barked. The dog barked.	–	–

Source: This table was adapted from Kreidler's book (2002, p. 50)

Figure 2.1 The various expressions of grammatical meaning

In the table above, the grammatical meanings are shown by the various ways. The words arrangement or the referring expression before the predicates, for instance, added by grammatical affixes like the *-s* which is attached to the word *"dog"* as a noun and the *-ed* which is attached to the verb *"bark"*, and by grammatical words, or it can also be called as

function words, like the ones illustrated in those sentences: *do* (in the form *did*), *not*, *a*, *the*, and *some*.

5. **Morphemes**

Kreidler (2002), stated morpheme is the technical term of the minimal of meaningful part. For examples, *chair, happy, guitar, lemon,* and *table* are all morphemes. None of them can be divided into the smaller one. They are called as free morphemes because they occur or can stand alone with their own meaning by themselves. Whereas, the elements *un-, -ist* and *-ade* in *unhappy, guitarist* and *lemonade* respectively, are also called as morphemes, namely bound morphemes. They are always attached to the else words and cannot stand alone without another words, they need free morphemes to be bound with for producing their meaning.

6. **Homonymy and Polysemy**

Homonymy and polysemy are talking about meaning that can be occurred in one or two same or different form of words that is called as lexeme. Kreidler (2002) said that lexeme is the conjunction of form and meaning. In determining a form, it may say easier than determining meaning especially in case of homonymy and polysemy. The distinction between homonymy and polysemy is that the meaning which happened in homonymy does not have any relationship with other lexemes in one phrase. The meaning can be understood by seeing the different meaning occur in the same or different pronunciation, spelling, or phonological form of word phrase.

According Saeed (2016), there are three terms that we should know in the case of homonymy, those are homonym, homograph and homophone. Homonym is unrelated senses of the same phonological word, for example the words *"click"* ("a short sharp sound, like that of a key turning in a lock" (Oxford, p. 208)) and *"clique"* ("a small group of people, often with shared interests, who spend their time together and do not readily allow others to join them" (Oxford, p. 209)). Homograph is senses of the same written word, for example the words *"bear"* ("a large heavy wild animal with thick fur" (Oxford, p. 90)) and *"bear"* ("to carry something so that it can be seen" (Oxford, p. 90)) and the words *"lap"* ("the flat area between the stomach and knees of a person when he or she is sitting" (Oxford, p. 662)) and *"lap"* ("a single circuit of a track or race-course" (Oxford, p. 662)). While homophone, is senses of the same spoken word.

Whereas, the meaning that happened in polysemy has a relationship with other lexemes in one phrase. The meaning can be understood by looking at the form of the phrase which is usually using the same word, in the same of pronunciation, spelling, or phonological form. For example in Kreidler's book (2002), the word *"head"* in *"the head of a person", "the head of company", "the head of table or bed"* and *"a head of lettuce or cabbage"*. The noun *"head"*, for instance, seems to have related meanings (p. 52). The important case of finding meaning in homonymy and

polysemy is there is not lexical ambiguity because the meaning is clear, and it depends on the use of the words in the sentence.

7. **Lexical Ambiguity**

Kreidler (2002) stated that when homonymy can occur in the same position of sentences in utterances, the result is lexical ambiguity. Same position here means that it is only one utterance but this one utterance is able to have more than one meaning. For example, *"I have been on my way to the bank"* (Kreidler, 2002, p. 55). The meaning of the following example is such to carry information about depositing money and on the other hand, the meaning may be fishing or boating. The lexical ambiguity is occured also because of longer linguistic form that has literal sense in figurative sense. For example, *"there was a skeleton in our closet"* (Kreidler, 2002, p. 56). The meaning can be an unfortunate event which was kepta secret of a family. Of course, the meaning can also be the real meaning of this utterance itself.

8. **Sentence Meaning**

In communication through language, we use utterances to share our idea in form of sentences. Definitely, the sentences we use are representing our meaning. Certainly, the sentences as our utterances themselves are meaningfully. It has meaning in every single sentence that we utter. However, how can we explain the 'sentence meaning'? Kreidler (2002) said that there are two points are obvious to explain this question. Firstly, the meaning of a sentence derives from the meanings of the constituent

lexemes and from the containing of the meaning words in grammatical. Hence, if you know all the lexical and grammatical meaning expressed in a sentence, you will know the meaning of the sentence, and vice versa. Secondly, at least, if the sentence is a statement, and you know the meaning of the sentence, that means you know what conditions are necessary in the world for the meaning of the sentence which must be true.

C. Hadith

Generally, Hadith is meant as news or new cases. While terminologically, Hadith is defined as cases that are related to the Prophet Muhammad SAW from the words, deeds, confessions and morals, the nature of the original finished or judgment on his all movements, both he was awake or asleep ("mustholah hadith", n.d. p. 2). The Hadith that is analysed in this research mentioned in the book namely "Assyama'il Al-Muhammadiyah" and it is mentioned in the book that the position of this Hadith is as Hadith *Hasan Shohih* according to At-Tirmidzi. *Shohih* is the Hadith which is connected by means of a person who is rote and fair and narrates from a person who is rote and fair too, so that in the end there is no *syuzuz* (gaffe), that is oddity and without *illat* (disability) ("mustholah hadith", n.d. p. 25).

Whereas *Hasan* is the Hadith who joins his *sanad* by means of someone who is fair, which means lacks strength in his memory without any incongruity and no disability ("mustholah hadith", n.d. p. 27). Therefore, the narrators in each of the two types of Hadith (*Shohih* and *Hasan*) are fair but the power of memorization of people who bring the Hadith at Hasan's level is

reducing compared to the people who bring Hadith in Sahih's level. Additionally, Hasan's level is not as perfect as Hadith in Sahih's level. The researcher chooses this Hadith as the object of this research is due to this Hadith has two levels (*Shohih* and *Hasan*) in its position, this Hadith also has a scope of description related to the nature and characteristics of the Prophet SAW. Moreover, the description is more complete than the other Hadiths that both explain the same theme.

D. Hadith used for Hilyah Syarifah

In this part, the researcher mentions and explains Hadith that is analysed in this research. The important case of why the researcher takes this Hadith to be the object of the research is because of the beautiful knowledge about calligraphy that people should know that is about *Hilyah Syarifah*.

1. Hilyah Syarifah

Derman (2010) states, that the meaning of *Hilyah* is creation, form, quality. According to him, *Hilyah* is the same as decoration or ornament. While Zakariya (2004), defines that *Hilyah* in several meanings including physiognomy, natural disposition, likeness, depiction, characterization, and description. However, he says that these definitions only for beginning to convey the real meaning of *Hilyah*, which covers the descriptions of the Prophet's moral, behavioural, and spiritual qualities as well as his physical appearance. Moreover, he also says that *Hilyah* means ornament, beauty, finery, and embellishment. While *Syarifah* means honoured, respected, truthful, virtuous or the most perfect kind of characteristic in the world.

Hence, the definition of *Hilyah Syarifah* is an iconoclastic of Prophet Muhammad SAW which is made in a beautiful calligraphy script work formation with a beautiful ornament as the depiction of his beautiful characteristics (Derman, 2004).

As we know that, the Prophet Muhammad SAW is a figure of special human that indescribable and cannot be portrayed. In this case, the *Hilyah* is functioned as the way to give parameters of the imagination so that everyone can think about the Prophet Muhammad SAW with mental or spiritual image and hang it on their wall without visualizing him or portray him in a painting as it is forbidden (Zakariya, 2004). The *Hilyah* is not an icon in words, but it is more concerning to the ornament of the most beautiful calligraphy work formation. The history of *Hilyah Syarifah* tells that it is not found any art of Islamic calligraphy which is quite like the illuminating of *Hilyah*. The composition of the complex structure and the lay out are most challenging and daunting undertaking in making the *Hilyah Syarifah* (Zakariya, 2004). The complex structure and the lay out of the composition perfectness made were caused by the perfectness which the Prophet Muhammad SAW has and that he was created by Allah SWT. It does not only concern with the physical body but also his physical behaviour and characteristics.

As Moslem, we never see him in our era since many years ago. Many histories told by many people in the world about how a perfect, kind, truthful, and many others of good things man he was. All Muslims or

event non-Muslim are wondering about him. What does he look like and etc. This what the *Hilyah* functions are, that is to depict Prophet Muhammad SAW in the most beautiful style of calligraphy art and this what make the *Hilyah* called as *Syarifah* or in other names, *Hilyah Nabawi* and *Hilyah Saadat*.

In *Hilyah Syarifah*, there put a text of Hadith about the description of the Prophet Muhammad SAW. This Hadith is transmitted by Ali Ibn Abi Thalib. This Hadith is the most famous Hadith that is used by calligraphers to be written inside of *Hilyah Syarifah* form. This combination of the most beautiful form of *Hilyah Syarifah* and the most famous text which describes about the characteristics of the Prophet Muhammad SAW are used by the calligraphers to be their phenomenal work and license-known as *Ijazah Khat* of their last learning process in calligraphy. Here is the text of Hadith and its translations that is analysed by the researcher. The researcher also puts the examples of *Hilyah Syarifah*.

2. **Text of Hadith and its translations**

عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّط وَلَا بِالْقَصِيْرِ الْمُتَرَدِّدِ كَانَ رَبْعَةً مِنَ الْقَوْمِ وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسِّبْطِ كَانِ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْثَمِ وَكَانَ فِي الْوَجْهِ تَدْوِيْرٌ أَبْيَضُ مُشَرَّبٌ أَدْعَجُ الْعَيْنَيْنِ أَهْدَبُ الْأَشْفَارِ جَلِيْلُ الْمَشَاشِ وَالْكَتِدِ أَجْرَدُ ذُوْمَسْرُبَةٍ شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَبٍ وَإِذَاالْتَفَتَ إِلْتَفَتَ (١)

بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبَوَّةِ وَهُوَ خَاتَمُ النَّبِيِّينَ أَجْوَدُ النَّاسِ صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً وَأَلْيَنُهُمْ عَرِيكَةً أَكْرَمُهُمْ عَشِيرَةً مَنْ رَآهُ بَدِيْهَةً هَابَهُ وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (ب)

Translation from:

a) The Characteristics Of Prophet Muhammed (Peace And Blessings Of Allah Be Upon Him) translated by Bahaa Addiin Ibrahim Ahmed Shalaby

It is related from Ibrahim bin Muhammed (may Allah be pleased with him) who is from the sons (grandsons) of Ali bin Abi Talib (may Allah be pleased with him), that when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say: "the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but his face was slightly round. The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it. The eyes of the Messenger of Allah (may peace and blessings be upon him) were extremely black. His eye-lashes were long. The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed. The amount of hair on his

body was no more than usual. He had a thin line of hair running from his chest to his navel. The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed. When he walked he lifted his legs with vigor as if he were descending to a low-lying place. When he addressed a person, he turned his whole body towards that person. (part A)

The seal of Prophethood was situated between his shoulders. He was the last of all Prophets, and he was the most generous and the most truthful. He was the most kind hearted person and came from noble family. Any person who saw him would inevitably be filled with awe. Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes. Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him" (part B)

b) **Shamaa-Il Tirmidhi With Commentary Khasaa-Il Nabawi Sallallahu 'Alayhi Wasallam translated by Muhammad Bin Abdurrahman Ebrahim**

It is related from Ebrahim bin Muhammad Radiyallahu 'Anhu, who is from the sons (grandsons) of 'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi

Wasallam, he used to say: "Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round (meaning he did not have a fully round face nor a fully elongated face, but in between the two). The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it. The mubaarak eyes of Rasulullah Sallallahu 'Alayhi Wasallam were extremely black. His eye lashes were long. The joints of the body (e.g. elbows and knees etc.) were large, likewise the portion between the two shoulders was broad and fully fleshed. There was no hair (more than normal) on his body. (some people have profuse hair on their body. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have hair on the other parts of his body, besides places like the arms and legs etc.). He had a thin line of hair running from the chest to the navel. The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed. When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. (He did not only turn his face towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam faced the person he spoke to, with his chest and body.

Some 'ulama have translated this as, when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam addressed someone, he completely turned his face towards that person, and did not give a side glance. This is not a suitable translation). (part A)

The Seal of Prophethood was situated between his shoulders. He was the last of all Prophets. He was the most generous and the most truthful. He was the most kind-hearted and came from a most noble family. (It means his character, family back-ground and everything else was of the best). Any person who saw him suddenly would become awe-inspired. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had such a great personality and dignity, that the person who saw him for the first time, because of his awe-inspiring personality, would be overcome with a feeling of profound respect. Firstly, there is a ro'b (awe) for physical beauty, with this when other kamaalaat are added what more could then be said of the ro'b (awe). Besides, the special attributes and qualities granted to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, ro'b (awe) is also one of the special qualities granted to him). Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'". (part B)

c) The Examples of *Hilyah Syarifah*

Hilyah Syarifah has many kinds of forms. One of the forms is chosen as the license of *Ijazah Khat* that must be written by the calligrapers' learners after finishing their *khat* lessons. The hadith text is written in many kinds of script model of calligraphy. Some of them were taken by the researcher to be the examples in this research, those are *Khat Naskhi, Tsuluts, Kufi, Maghribi, Riq'ah* and *Ta'liq* that can be seen in figure 2.2, figure 2.3, figure 2.4 and figure 2.5. The position of the hadith text is in the center of the form of *Hilyah Syarifah* which are signed by the red bows. Here they are:

Figure 2.2
Hilyah Syarifah written by
Khat Naskhi and *Tsuluts*

Figure 2.3
Hilyah Syarifah written by
Khat Kufi and *Maghribi*

Figure 2.4
Hilyah Syarifah written by
Khat Riq'ah

Figure 2.5
Hilyah Syarifah written by
Khat Ta'liq

E. Translation

Catford cited in Makrifah (2014) states that translation is an operation which is performed in languages, or a process of text substituting from the source language into another language. In the process of understanding Hadith, people should understand its language first because language has function for being a mean of communication among people. They need to know more than one language to understand the other languages, especially to understand Hadith which is translated in English version. This is the reason why translation is very needed by the people that is to help them get the meaning from the source language that is translated into the target language.

Makrifah (2014) states that translation is not only needed in this modern era, but also during the period of the Prophet Muhammad SAW long time ago. She emphasizes that the translation has been becoming a paramount importance for the history of translation. The Islamic spread and the communication with the communities of non-Arabic speaking such as Jews, Romans, and others pushed the Prophet Muhammad SAW to look for the translators to encourage the learning of the foreign languages. One of the most famous translators at that time was Zaid Ibn Thabit who was played in a crucial role in translating letters that are sent by the Prophet Muhammad SAW to the foreign kings of Persia, Syria, Rome, and Jews, and also letters that sent by those kings to the Prophet (Zakhir, 2009) cited in Makrifah (2014). This story shows that translation is very crucial aspect in communication.

In the case of this research which discusses the meaning of Hadith translation in English version. The researcher does not focus on the translation itself, but this research focuses on the case of meaning of the target text that is analysed by using semantic analysis theory. Therefore, the result of the research does not show about the aspects that are related to the translation, such as the procedures, styles, or the strategies of the translation. However, the result of this research can be expected to be the aspects that related to the meaning of the target text, in which it is analysed in the case of dimensions of meaning.

F. Previous Researches

This research is made for continuing the previous researches that are already conducted by the previous researchers. As many as seven previous researches are taken by the researcher. Two of them are conducted by students of English department of Universitas Islam Negeri Maulana Malik Ibrahim Malang and five of them are conducted by students of English department of Universitas Islam Negeri Sunan Ampel Surabaya. The first research is conducted by Zulfah in 2007, entitled "A Semantic Analysis of the English Translation of Surah "Al-Mulk" by A. Yusuf Ali". The second research is conducted by Fauzi in 2008, entitled "A Semantic Analysis on the English Translation of Surah Al-Ra'd by Marmaduke Pickthall".

The third and fourth researches are conducted by Lutfiah and Fanni in 2015, entitled "A Semantic Analysis on the English Translation of Surah Al-Mudatstsir by A. Yusuf Ali" and "The Associative Meaning in Maher Zain's Song Lyric". The fifth and sixth researches are conducted by Chasanah and Masruroh in 2016, entitled "An Analysis of Lexical Relations of Words in Surah An-Nisa' Translated by Abdullah Yusuf Ali" and "The Denotative and Connotative Meanings of some Phrases and Sentences in the Translation of Surah Yusuf by Muhammad Taqi-Ud-Din Al-Hilal and Muhammad Muhsin Khan". The seventh research is conducted by Novitasari in 2018, entitled "Denotative and Connotative Meaning Found in English Translation of Surah Maryam by Muhammad Marmaduke Pickthall".

The current research which was conducted by Novitasari in 2018 states that to study meaning uses semantic theory of denotative and connotative meaning in surah of Qur'an is an important role. According to her, the language of the Qur'an is grammatically so great, perfect and beautiful until make the reader or the hearer of the Qur'an can feel it. As she explains in her research that denotative is explaining the dictionary meaning of a word and connotative is explaining the implied meaning that cannot be explained by denotative meaning.

Furthermore, Novitasari covers her research in case of identifying denotative and connotative meaning by using the theory of Leech. In her research, she emphasizes the denotative meaning of the translation of Surah Maryam based on the dictionary meaning. While the connotative meaning, she emphasizes it by using the interpretation of Ibnu Katsir. The same field of the research is also conducted by Masruro in 2016. In her research, she also uses the same theory of Leech with the same topic which is denotative and connotative meaning. While the surah of Qur'an that she analyses is Surah Yusuf that is translated by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan. In her research, she uses the same way to analyse the denotative meaning. While to analyse the connotative meaning, she uses the interpretation of Al-Jalalain.

Both of the researches above show the same result and the same way in analysing phrase and sentence which are related to denotative and connotative meaning inside of the Surah. The different direction because of

the different Surah is the only aspect that indicates the distinction between both researches. For example, in the research of Novitasari, she finds the sentence of the verses "*When he cried unto his Lord a cry in secret.*" It means when Zakariyya cried to his Lord, he does it secretly. Based on the Oxford Advanced Learner's Dictionary, the word "*secret*" denotatively is (1) known about by only a few people. (2) kept hidden from others: secret information/meetings/talks. While connotatively, she explains based on the interpretation of Ibnu Katsir, that sentence means verily, Allah knows the pious heart and he hears the hidden voice. This means that Zakariyya made a supplication secretly to Allah.

While in the research of Masruro, she finds the verse "*Alif-Lam-Ra (These Letters are one of the miracles of the Qur'an and none but Allah (alone) knows their meaning)*". The phrase "*their meaning*" in this verse denotatively, based on Oxford Learner Advanced Dictionary the word "*their*" is belonging to them, then "*meaning*" is (1) thing or idea that a word, sentence, etc. represents (2) thing or ideas that wishes to communicate to you (3) purpose, value, and or importance. While the connotative meaning of the phrase "*their meaning*" has meaning that the true meaning of "*Alif Lam Ra*" relate with phrase before that only Allah SWT knows them. Based on the interpretation of Al-Jalalain, *"Alif Lam Ra" means God knows best what He means by these (letters).* Those, verses, are the verses of the Book, the Qur'an (the genitive annexation carries the meaning of (partitive) min, 'from') that

makes plain, the one that manifests truth (distinguishing it) from what is falsehood.

From the explanation above, it is clear that Novitasari and Masruro strengthen their research on the analysis of denotative and connotative meaning that involved in the surah of Qur'an. The weaknesses of the both researches above are the phrases and the sentences that they choose to analyse are only the phrases and sentences that can be analysed by denotative and connotative meaning. Whereas, for the denotative meaning that involved in the surah they analyse is actually can be more than what they have mentioned in their research.

The other research that was conducted by Fanni in 2015 also does the same topic that is Associative Meaning which consists of five kinds of meaning by using the same theory that is Leech. Those are connotative meaning, social meaning, affective meaning, reflected meaning, and collocative meaning. In her research, she uses different object to analyse that is Maher Zain's song lyric. Those are "This Worldly Life", "Number One for Me", "Love Will Prevail", and "Freedom". Although she takes a different object to analyse but the reason is almost the same. The language chosen that is used by Maher Zain in his song lyrics are indicated an Islamic religion which also consists of the literal language like a poem. Then, she tries to relate the song lyrics meaning that she found with the hadith of the Prophet SAW.

In her research, she focuses her study in case of associative meaning which consists of five kinds of meaning as mentioned above. The different of her research and the two previous researches of Novitasari and Masruro is also looked from the kinds of meaning that she takes to analyse. Her research is more focused on the meaning that relates with context. The way to analyse her data is by considering the meaning of the lyrics by her own perspective based on the context that appears in the texts of the lyrics. For example, the data was taken from song entitled "Love will Prevail" in 17th – 19th line: "*Life's become so cheap", "So many* <u>*orphans*</u> *weep", "They forgot how to smile"*. Based on those sentences, the underlined word "*orphans*" is called connotative meaning since the word "*orphans*" is defined purely conceptual as human, male or female and immature. Besides, he has physical characteristics, such as "having hair, head, two eyes, etc". Furthermore, he also has psychological and social characteristics like "poor children, weak children and pity". Then, they need more affection from people around them".

The weakness of this research is the theory that is used to analyse the data is not only by Leech as she mentioned to be the main theory, but also she uses other theories such as Crystal, Lyons, and Chiercia, J. N. Hook in Widarso and Wilkins. It will be better if she focuses her analysis by using the theory that she has mentioned. Therefore, although the result of her study is done well, but it does not truly show the work of how theory of Leech used in her research.

From here, we can see the differences between the three previous studies above. That to analyse the text of Qur'an by using the theory of Leech in Novitasari and Masruro research is not significant for obtaining the result, because in fact, to know the meaning of denotative and connotative that involved in the surah that they analyse needs help from the dictionary and the interpretation of Ibnu Katsir and Al-Jalalain. However, it will be better if they add some of their own interpretations in doing their research. As we know that to know the meaning of the verses in the Qur'an by using the dictionary and the interpretation of Ibnu Katsir and Al-Jalalain are just defining the meaning lexically. For example, may be they can add some examples of real life based on the meaning that appears in the dictionary and the interpretation of Ibnu Katsir and Al-Jalalain of Surah. While the research of Fanni, is absolutely investigating by semantic theories. As we see that the language uses in the song lyrics of Maher Zain are different in case of the level of the literature. Therefore, to analyse the Lyrics of the song is able to use the interpretation of the researcher herself based on the theory that she uses.

The other kinds of meaning in the Surah of Qur'an are conducted by other researchers those are Lutfiah in 2015, Chasanah in 2016, Zulfah in 2007, and Fauzi in 2008. Lutfiah focuses her study on analysing the kinds of meaning in case of lexical and sentential meaning that involved in the translation of surah Al-Mudatstsir which is translated by A. Yusuf Ali and its message. The result of her study is she finds lexical meaning those are denotation, synonymy and antonymy. The sentential meaning that she finds is

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entailment. While the message that she finds in the Surah Al-Mudatstsir is religious message.

In her research, she mentions that there are two kinds of meaning in semantics. The first is lexical meaning which consists of denotation, connotation, ambiguity, synonymy, antonymy, hyponymy, homophony, homonymy, and polysemy and the second is sentential meaning which consists of synthetic sentences, entailment, and presupposition. Those kinds of meaning that she mentioned in her research, the researcher does not find any information to whom theory those are related to. Furthermore, the way how she analyses the lexical or the sentential meaning is by using her own interpretations although she analyses the translation of Surah in the Qur'an. It is different with the research of Novitasari and Masruro which are used help from the Oxford dictionary and the interpretation of Ibnu Katsir and Al-Jalalain. In Lutfiah research, she instead uses the interpretation of Ibnu Katsir to analyse the message that involved in the Surah Al-Mudatstsir.

The similar research was conducted by Fauzi in 2008 which also analyses the kinds of meaning and the message that involved in Surah Al-Ra'd translated by Marmaduke Phickthall. In his research, he mentions that there are three kinds of meaning, those are lexical meaning (including ambiguity, synonymy, antonymy, hyponymy, denotation, and connotation), sentence and utterance meaning (including formal semantics, analytic sentences, synthetic sentences, and entailment), and discourse meaning. Those kinds of meaning were become his focus of his research.

In the way of doing his research, he does the analysing his focus of the study by using his own perception. The researcher does not find any statement that inform the tools whether it is from dictionary or the interpretation of Qur'an by Islamic experts to analyse lexical, sentential, and discoursal meaning. In his research is found ambiguity, synonymy, and antonymy for lexical meaning, entailment and syntactic sentences for sentential meaning, and anaphora, cataphora, and conjunction for discoursal meaning. While the messages that he found in the Surah Al-Ra'd are moral and religious messages.

Zulfah (2007) is also conducting research the same field which is about kinds of meaning that are involved in Surah Al-Mulk translated by Marmaduke Phickthall. She states in her research that there are three kinds of meaning. Firstly, lexical meaning that consists of denotation, connotation, ambiguity, synonymy, antonymy, hyponymy, homonymy, polysemy, and figurative language (simile, metaphor, personification, symbolic, hyperbole, repetition, irony, and synecdoche). Secondly, sentence and utterance meaning that consists of grammatically, acceptability, meaningfulness, formal semantics, analytic sentence, synthetic sentence, entailment, and presupposition. Thirdly, discourse meaning that consists of text sentences, context, cohesion, and coherence.

In her research, she finds denotation, connotation, ambiguity, antonymy, homonymy, and figurative language (repetition) in the surah that she analyses. She states that connotative is separated into three categories,

positive, negative, and neutral connotation. Although she mentions three kinds of meaning in her research, but she only finds lexical of meaning. Furthermore, although she recognizes the readers the three kinds of meaning in her research clearly. However, she does not explain clearly whether to which kinds of meaning she will analyse. Nevertheless, she more concerns to what kinds of meaning that she found. In addition, the semantic theory that is used also is not noted very clear, which means the theory used is still not clear.

On the other hand, the researcher also finds the other research that analyse lexical relations based on the theory of Saeed (2016) and meaning relation based on the theory of Nida (1975) in surah An-Nisa' translated by Abdullah Yusuf Ali. This research is conducted by Chasanah in 2016. These lexical relations and meaning relations are similar with kinds of meaning because it consists of homonymy, polysemy, synonymy, antonymy, hyponymy, meronymy, and the others are member collection and portion mass for lexical relations. While for meaning relation consists of inclusion, contiguity, complementation, and overlap.

In her research, based on the theory of Saeed about lexical relation, the same term is also used in Kreidler's theory. In addition, the researcher found the differences between the both theories. In Saeed's theory, homonymy and polysemy are included in the lexical relation. However, in Kreidler's theory, homonymy and polysemy are covered in dimensions of meaning. While the term lexical relation that is used in Kreidler's theory, is

that the same as term of the lexical relation that used in Saeed's theory? Moreover, is there also any difference between the term "lexical relation" and "dimension of meaning"?

Here, the researcher answers that the difference between the term "lexical relation" based on Saeed and Kreidler is able to be seen from the scope of the types of lexical relation itself. The term lexical relation that is used by Kreidler is clearer rather than the lexical relation term that is used by Saeed. As we can see that in Saeed's theory, he classifies that homonymy (which has meaning as kind of lexical meaning that can be understood by seeing the different meaning occur in the same pronunciation, spelling, or phonological form of word phrase) and polysemy (which has meaning as kind of meaning that the meaning has a relationship with other lexemes in one phrase) are covered in lexical relation. While in Kreidler's theory, homonymy and polysemy are covered in dimension of meaning.

In Kreidler's theory the classification of lexical relation is only for the kinds of meaning that have clear meaning such us antonymy, synonymy, etc. While homonymy and polysemy, are covered in dimensions of meaning because the meaning is not as clear as the meaning that is covered in lexical relation. In other word, the meaning of homonymy and polysemy is more difficult to analyse than the meaning of antonymy, synonymy, etc.

In conclusion, dimensions of meaning based on the theory of Kreidler that the researcher takes to be the tools of analysis in this research is

relevance with kinds of meaning, lexical relation or meaning relation itself. However, in some cases, there is not clear classification of kinds of meaning itself. For example, as the previous studies stated before that there are two or three kinds of meaning such us lexical, sentential and discoursal meaning, denotative and assosiative meaning based on Leech's theory, lexical relation and meaning relation related to Saeed and Nida's theory.

Therefore, based on the explanation of the previous studies above, the researcher found the gap of the research that can be conducted in this research. Firstly, is about the theory of Kridler that is still not used yet. Secondly, is about the object of the research that is not found yet, Hadith. Thirdly, in order to introduce the reader of other term of "kinds of meaning", the researcher intentionally uses the term "dimensions of meaning" by using Kreidler's theory.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter presents two points. The first point is data findings and the second point is discussion. The data finding is the data that are found in the two translation texts of Hadith used for *Hilyah Syarifah* and can be analysed by the researcher by using the theory of Charles W. Kreidler related to the dimensions of meaning. Those are reference and denotation, connotation, sense relations, lexical and grammatical meanings, morphemes, homonymy and polysemy, lexical ambiguity, and sentence meaning. While the discussion, is the detail explanation of the data findings that discusses the different translation of Target Text (TT) 1 which is called as datum 1 and Target Text (TT) 2 which is called as datum 2.

A. FINDINGS

In this research, the researcher finds data findings in datum 1 and datum 2. In datum 1, the translation consists of 133 words, in which covers 12 references, 73 denotations, 19 connotations, 17 sense relations, 97 lexical meanings, 17 grammatical meanings, 133 free morphemes and 12 kinds of bound morphemes, 6 homographs and 2 homophones, 12 polysemy, 5 lexical ambiguities, and 17 sentence meanings. In datum 2, the translation consists of 126 words, in which covers 11 references, 70 denotations, 18 connotation, 17 sense relations, 97 lexical meanings, 17 grammatical meanings, 126 free morphemes and 11 kinds of bound morphemes, 4 homographs and 2 homophones, 10 polysemy, 7 lexical ambiguities, and 17 sentence meanings.

The researcher arranged the data findings into eleven tables of datum 1 and datum 2 for each dimension of meaning in appendix. In order to see and read the data, the researcher has named the Translation Text 1 into Datum 1 and the Translation Text 2 into Datum 2 and has separated the translation texts into 17 subdivisions. Subdivision 1 in datum 1 named as datum 1.1 and subdivision 1 in datum 2 named as datum 2.1 and soon for each subdivision in both of datum. **The source text of Hadith and its translations can be seen on chapter 2 page 30-35.** Here are the explanations of the data findings.

Datum 1:

1. Reference:

In datum 1, the researcher finds 12 references, those are "*Ali*" in datum 1.1, *"Him"* in datum 1.1, 1.2, 1.4, 1.5, 1.15, 1.16 and 1.17, *"He"* in datum 1.1, 1.8, 1.10, 1.11, 1.13 and 1.14, "*Messenger*" in datum 1.1, 1.2, 1.4, 1.5 and 1.9, "*Allah*" in datum 1.1, 1.2, 1.4, 1.5, 1.9 and 1.17, "*people*" in datum 1.2, "*His*" in datum 1.3, 1.6, 1.7, 1.8, 1.10, 1.11, 1.12, 1.16 and 1.17, "*The*" in datum 1.1, 1.2, 1.4, 1.5, 1.7, 1.8, 1.9, 1.12, 1.13, 1.14 and 1.17, *"it"* in datum 1.4, *"a"* in datum 1.2, 1.4, 1.8, 1.10 and 1.11, *"that"* in datum 1.11 and *"Any"* in datum 1.15, 1.16 and 1.17.

The word *"Messenger"* in datum 1.1, 1.2, 1.4, 1.5 and 1.9, literally means a calling for a person who carrying a message. In this translation text, the word *"Messenger"* refers to the calling of the Prophet Muhammad SAW as the person who carrying messages from Allah. The translator translates the Man who is described in this Hadith by using the

word that has reference meaning that is the word **"Messenger"** which is from word النَّبِي. This reference meaning is used by the translator for showing the readers about Muhammad SAW.

2. **Denotation:**

In datum 1, the researcher finds 73 denotations, those are **"Ali"** and **"used to"** in datum 1.1, **"described"**, **"features"** and **"say"** in datum 1.1 and 1.17, **"noble"** in datum 1.1, 1.14 and 1.17, **"Messenger"** in datum 1.1, 1.2, 1.4, 1.5 and 1.9, **"Allah"** in datum 1.1, 1.2, 1.4, 1.5, 1.9 and 1.17, **"and"** in datum 1.4, 1.5, 1.7, 1.8, 1.9, 1.13, 1.14, 1.16 and 1.17, **"blessings"** in datum 1.1, 1.2, 1.4, 1.5, 1.9 and 1.17, **"tall"** and **"short"** in datum 1.2, **"hair"** in datum 1.3 and 1.8, **"curly"**, **"straight"**, **"face"**, **"slightly"** and **"round"** in datum 1.3, **"but"** in datum 1.1, 1.2 and 1.3, **"complexion"**, **"white"** and **"redness"** in datum 1.4, **"with"** in datum 1.4, 1.10, 1.15 and 1.16, **"slight"** in datum 1.3 and 1.4, **"eyes"**, **"extremely"** and **"black"** in datum 1.5, **"eye-lashes"** and **"long"** in datum 1.6, **"joints"**, **"large"**, **"likewise"**, **"portion"**, **"two"** and **"broad"** in datum 1.7, **"body"** in datum 1.7, 1.8 and 1.11, **"between"** and **"shoulders"** in datum 1.7 and 1.12, **"fully"** and **"fleshed"** in datum 1.7 and 1.9, **"amount"**, **"usual"**, **"had"**, **"thin"**, **"line"**, **"chest"** and **"navel"** in datum 1.8, **"hands"** and **"feet"** in datum 1.9, **"walked"**, **"lifted"**, **"legs"**, **"vigor"**, **"descending"**, **"low-lying"** and **"place"** in datum 1.10, **"addressed"**, **"turned"**, **"whole"** and **"towards"** in datum 1.11, **"person"** in datum 1.11, 1.14 and 1.15, **"seal"** and **"Prophethood"** in datum 1.12, **"prophets"**, **"generous"** and

"truthful" in datum 1.13, *"kind"* and *"hearted"* in datum 1.14, *"inevitably"*, *"filled"* and *"awe"* in datum 1.15 and *"excellent"*, *"smitten"* and *"attributes"* in datum 1.16.

In this part, the denotation meaning of the word *"noble"* can be seen from its meaning based on the dictionary. The word *"noble"* means having a high social range especially form birth, having or showing very fine personal qualities, e.g. honour and honesty (Oxford, p. 785). This denotation meaning is used by the translator to show the readers about how high the personal quality of the Prophet Muhammad SAW based on his family generation compared with other peoples' families.

3. **Connotation:**

In datum 1, the researcher finds 19 connotations, those are *"noble features"* in datum 1.1 and 1.17, *"Messenger"* in datum 1.1, 1.2, 1.4, 1.5, 1.9 and 1.17, *"slightly"* in datum 1.3, *"extremely"* in datum 1.5, *"large"* and *"broad"* in datum 1.7, *"fully fleshed"* in datum 1.7 and 1.9, *"running"* in datum 1.8, *"lifted"*, *"vigor"* and *"he were descending to a low-lying place"* in datum 1.10, *"he turned his whole body towards that person"* in datum 1.11, *"The seal of Prophethood"* in datum 1.12, *"the most generous and the most truthful"* in datum 1.13, *"the most kind hearted person and come from noble family"* in datum 1.14, *"would inevitably be filled with awe"* in datum 1.15 and *"his excellent character"*, *"smitten with love"* and *"his excellent attributes"* in datum 1.16.

In this section, the connotation meanings are shown by the translator in case of words, phrases and sentences in which those words, phrases and sentences are devided into two cotegorizes. Firstly, positive connotation meaning, those are *"noble features"*, *"Messenger"*, *"he turned his whole body towards that person"*, *"The seal of Prophethood"*, *"the most generous and the most truthful"*, *"the most kind hearted person and come from noble family"*, *"would inevitably be filled with awe"*, *"his excellent character"*, *"smitten with love"* and *"his excellent attributes"*. Secondly, neutral connotation meaning, those are *"slightly"*, *"extremely"*, *"large"*, *"broad"*, *"fully fleshed"*, *"running"*, *"lifted"*, *"vigor"* and *"he were descending to a low-lying place"*.

Denotatively, the word *"Messenger"* in the phrase *"the Messenger of Allah"*, means "a person who carrying a message," especially as a job for example an errand boy or a messenger boy who earns money by running errands. However, in the context of the Hadith, the word *"Messenger"* here covers positive connotation meaning which means an uncommon messenger or a special messenger who was chosen directly by the God to be His Messenger who has big responsibilities in carrying His important messages which must be sent to all humans.

4. **Sense Relations:**

In datum 1, all of the words that are used by the translator to translate the Hadith have sense relation meaning between each other. The words that arrange in the sentence of the translation text is make sense or

clear to be understood by our understanding and our feeling or there is not strange meaning. Those are consisting of all the words in all sentences from subdivision 1 until 17. *(See Sense Relations in Appendix page 113-115).*

Here, the researcher takes one subdivision which is datum 1.14 to be the example of this part of dimension of meaning. The sentence (***He was the most kind hearted person and came from noble family.***) has sense relation of words. The sense relation can be seen from the relation between the subject *"He"* which means the Prophet Muhammad SAW, the linking verb *"was"* which functioned as the verb that help to be the connection between the subject and the subjective complements, in which this verb which made this sentence is called as a nominal sentence, and the subjective complement *"the most kind hearted person and came from noble family"* which become the complement of the subject, in other words, these subjective complements are functioned as several description of good characteristics of the Prophet Muhammad SAW.

In sense relation meaning, if we separate the words that are arranged in the sentence to be not together and then we take the meaning, for example, the word *"He"* or *"was"* or *"the most kind hearted person and came from noble family"*, the meaning may be appeared *"He"* which means refers to *"someone"* in which we do not know to whom the word *"someone"* refers to, *"was"* which means the helping verb that shows past meaning in which it will have no functioned if this word is alone, and the

phrases *"the most kind hearted person and came from noble family"* which mean of some best characteristics of someone in which we do not know to whom these characteristics belong to. However, arranging together the words in one sentence will show the clear meaning of the relation of the words. Hence, to take the meaning in sense relation, we cannot do it by seeing the words one by one, but, we are obligated to see the sense relation meaning by looking at the complete sentence and the context of the situation that the translator wanted to tell the readers about.

5. **Lexical Meaning:**

In datum 1, the researcher finds 97 lexical meanings. Those are consisting of all the words in all sentences from subdivision 1 until 17 *(See Lexical Meaning in Appendix page 116-118).* To see the meaning of the lexical meaning here, we need to focus on each part of the words that are used by the translator to arrange the translation text. In other word, we need to see the function of the words in the sentence such as subject, verb, conjunction and complement (adverb, noun, adjective) to see the lexical meaning of the words work.

In the sentence <u>*His eye-lashes*</u> <u>*were*</u> <u>*long*</u>., it consists of three smaller meaningful parts of words, those are *"His eye-lashes"*, *"were"* and *"long"*. In lexical meaning found here, the phrase *"His eye-lashes"* functioned as subject which means the *"eye-lashes"* of *"His"* which refers to the Prophet Muhammad SAW. The auxiliary verb *"were"* is functioned as the helping verb to connect the subject and the subjective complement

"long" known as the adjective of the *"eye-lashes"* of the Prophet Muhammad SAW. Hence, the lexical meaning in this translation text can be seen although we do the separation of the words in the sentence *"His eye-lashes were long"*.

6. **Grammatical Meaning:**

In datum 1, the researcher finds 17 grammatical meanings. Those are consisting of all the words in all sentences from subdivision 1 until 17 *(See Grammatical Meanings in Appendix page 119-121)*. The meaning of the grammatical meaning can be seen from the grammar of the sentence especially in case of the kinds of the sentence such as positive, negative, interrogative, affirmative, and the tenses that are appeared in the sentence. As long as we understand all of those kinds of sentence and tenses, we will be so easy to get the meaning of the grammatical meaning that involved in the sentence.

In grammatical meaning, the meaning is appeared in our understanding. In other word, if we know the grammatical roles including the vocabularies, word classes, sentence various kinds, the arrangement words, and the functional words of the sentence means we know the meaning of the sentence more appropriate rather than if we do not know the grammar or perhaps we will not know the meaning at all of the sentence utterances. One example of grammatical meaning that can I show you is analysing the sentence of datum 1.5, ***"The eyes of the Messenger of Allah (may peace and blessings be upon him) were extremely black."***

See the grammatical roles in the figure 3.1 below, and for making easy to analyse it, the researcher erased the words *"(may peace and blessings be upon him)"*. Here it becomes:

Sentence: The eyes of the Messenger of Allah were extremely black.

Word	Phrase	Class	Level	Function
The	–	Adjective	Article	Modifier
Eyes	–	Noun	Noun	Head
–	The eyes	Noun	Noun Phrase	Head
of	–	Preposition	Preposition	Modifier
The	–	Adjective	Article	Modifier
Messenger	–	Noun	Noun	Head
–	the Messenger	Noun	Noun Phrase	Modifier
–	of the Messenger	Preposition	Prepositional Phrase	Modifier
Of	–	Preposition	Preposition	Modifier
Allah	–	Noun	Noun	Modifier
–	of Allah	Preposition	Prepositional Phrase	Modifier
–	The eyes of the Messenger of Allah	Noun	Noun Phrase	Subject
Were	–	Verb	Auxiliary Verb	Predicate
Extremely	–	Adverb	Adverb	Modifier
Black	–	Adjective	Adjective	Head
–	extremely black	Adjective	Adjectival Verb	Subjective Complement

Figure 3.1 the grammatical analysis of datum 1.5

The grammatical rules in the sentence are shown very clear in the table above. While the meaning from the grammatical meaning that we can understand is that the words *"The eyes of the Messenger of Allah"* as functioned as the subject of the sentence has the head of word which is *"eyes"*, which means that the translator wants to focus in telling us about how the characteristic of the eyes of Prophet Muhammad SAW was. Additionally, by using the phrase *"extremely black"* as functioned as the

subjective complement in the sentence means that the translator shows that the colour of eyes of the Prophet Muhammad SAW were so black. At last, if we master in grammar, we will be able to see the grammatical meaning in the whole meaning of the sentence.

7. **Morpheme:**

In datum 1, the researcher also finds morpheme which consists of 133 free morphemes, those are *"when"* in datum 1.1 and 1.10, *"Ali"* in datum 1.1, *"may"*, *"Peace", "blessings", "upon", "Messenger"* and *"Allah"* in datum 1.1, 1.2, 1.4, 1.5, 1.9 and 1.17, *"be"* in datum 1.1, 1.2, 1.4, 1,5, 1.9, 1.15 and 1.17, *"him"* in datum 1.1, 1.2, 1.4, 1.5, 1.9, 1.15, 1.16 and 1.17, *"described", "features"* and *"say"* in datum 1.1 and 1.17, *"the"* in datum 1.1, 1.2, 1.4, 1.7, 1.8, 1.9, 1.12, 1.13, 1.14 and 1.17, *"noble"* in datum 1.1, 1.14 and 1.17, *"of"* in datum 1.1, 1.2, 1.4, 1.5, 1.7, 1.8, 1.9, 1.12, 1.13 and 1.17, *"and"* in datum 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7, 1.8, 1.9, 1.10, 1.11, 1.12, 1.13, 1.14, 1.15, 1.16 and 1.17, *"he"* in datum 1.1, 1.2, 1.3, 1.4, 1.5, 1.7, 1.8, 1.9, 1.10, 1.11, 1.12, 1.13, 1.14 and 1.17, *"used"* in datum 1.1, *"to"* in datum 1.1, 1.8 and 1.10, *"was"* in datum 1.2, 1.3, 1.4, 1.7, 1.8, 1.12, 1.13, 1.14 and 1.16, *"neither…..nor"* in datum 1.2, 1.3 and 1.17, *"very"* and *"but"* in datum 1.2 and 1.3, *"tall"*, *"short", "medium", "stature", "among"* and *"people"* in datum 1.2, *"a"* in datum 1.2, 1.3, 1.4, 1.8, 1.10 and 1.11, *"His"* in datum 1.3, 1.6, 1.7, 1.8, 1.10, 1.11, 1.12, 1.16 and 1.17, *"hair"* in datum 1.3 and 1.8, *"curly"*, *"straight", "face", "slightly"* and *"round"* in datum 1.3, *"complexion"*,

"*white*", "*slight*", "*redness*", "*about*" and **"*it*"** in datum 1.4, **"*with*"** in datum 1.3, 1.4, 1.10, 1.15 and 1.18, **"*eyes*", "*extremely*"** and **"*black*"** in datum 1.5, **"*were*"** in datum 1.5, 1.6, 1.7, 1.9 and 1.10, **"*eye-lashes*"** and **"*long*"** in datum 1.6, **"*joints*", "*large*", "*likewise*", "*portion*", "*two*",** **"*shoulders*"** and **"*broad*"** in datum 1.7, **"*body*"** in datum 1.7, 1.8 and 1.11, **"*between*"** in datum 1.7 and 1.12, **"*fully*"** and **"*fleshed*"** in datum 1.7 and 1.9, **"*amount*", "*on*", "*no*", "*more*", "*than*", "*usual*", "*had*", "*thin*",** **"*line*", "*running*", "*chest*"** and **"*navel*"** in datum 1.8, **"*from*"** in datum 1.8 and 1.14, **"*hands*"** and **"*feet*"** in datum 1.9, **"*walked*", "*lifted*", "*legs*",** **"*vigor*", "*as*", "*if*", "*descending*", "*low-lying*"** and **"*place*"** in datum 1.10, **"*addressed*", "*turned*", "*whole*", "*towards*"** and **"*that*"** in datum 1.11, **"*person*"** in datum 1.11, 1.14 and 1.15, **"*seal*", "*Prophethood*"** and **"*situated*"** in datum 1.12, **"*last*", "*all*", "*Prophets*", "*most*", "*generous*"** and **"*truthful*"** in datum 1.13, **"*kind*", "*hearted*", "*came*"** and **"*family*"** in datum 1.14, **"*Any*", "*saw*", "*would*", "*inevitably*", "*filled*"** and **"*awe*"** in datum 1.15, **"*who*"** in datum 1.15, 1.16 and 1.17, **"*Anyone*"** in datum 1.16 and 1.17, **"*come*", "*in*", "*close*", "*contact*", "*knew*", "*excellent*",** **"*character*", "*smitten*", "*love*", "*for*"** and **"*attributes*"** in datum 1.16 and **"*could*", "*only*", "*I*", "*have*", "*not*", "*seen*", "*like*", "*before*"** and **"*after*"** in datum 1.17.

Based on the data finding of free morpheme above, the researcher finds meaning in this smallest part of word. For example, the free morphemes which are found in datum 1.2, those are **"*tall*"** and **"*short*"**.

The analysis shows that all of them are able to be understood especially the "meaning" although they stand alone without the other words. The word *"tall"* means a size about more than average height. The word *"short"* means measuring little or less than average from one and to the other. Both words *"tall"* and *"short"* show the readers that the translator also uses free morpheme in his translation and we can see the meaning although the words are standing alone.

In addition, the researcher also finds 12 kinds of bound morphemes. Two of them are categorized as inflectional meaning and ten of them are categorized as derivational meaning which divided into five kinds. Those are:

➢ **Inflectional meaning**

› **Suffix –d / –ed: shows "past meaning"**

e.g: *used* in datum 1.1, *described* in datum 1.1 and 1.17, *walked* and *lifted* in datum 1.10, *addressed* and *turned* in datum 1.11, *situated* in datum 1.12 and *filled* in datum 1.15

› **Suffix –s / –es: shows "plural meaning"**

e.g: *features* in datum 1.1 and 1.17, *blessings* in datum 1.1, 1.2, 1.4, 1.5, 1.9 and 1.17, *eyes* in datum 1.5, *eye-lashes* in datum 1.6, *joints* and *shoulders* in datum 1.7, *hands* in datum 1.9, *legs* in datum 1.10, *Prophets* in datum 1.13 and *attributes* in datum 1.16

➢ **Derivational meaning**

▪ **Denominal Adj. / Adj. suffix (N → Adj)**

› **Suffix** *–d / –ed***: shows "having..." meaning**

e.g: *fleshed* in datum 1.7 and 1.9 and *hearted* in datum 1.14

› **Suffix** *–ly***: shows "having the qualities of..." meaning**

e.g: *Curly* and *slightly* in datum 1.3*, extremely* in datum 1.5*, fully* in datum 1.7 and 1.9 and *inevitably* in datum 1.15

› **Suffix** *–ous***: shows "having the quality of…" meaning**

e.g: *generous* in datum 1.13

› **Suffix** *–ful***: shows "having…/ giving…" meaning**

e.g: *Truthful* in datum 1.13

- **Denominal noun / noun suffix (N → N)**

› **Suffix** *–er***: shows "status noun" meaning**

e.g: *Messenger* in datum 1.1, 1.2, 1.4, 1.5, 1.9 and 1.17

› **Suffix** *–hood***: shows "status noun" meaning**

e.g: *Prophethood* in datum 1.12

› **Suffix** *–ion***: shows "part of..." meaning**

e.g: *Complexion* in datum 1.4 and *portion* in datum 1.7

- **Deadjectival noun / noun suffix (Adj → N)**

› **Suffix** *–ness***: shows "state / quality" meaning**

e.g: *Redness* in datum 1.4

- **Deverbial adverb / adverb suffix (V → Adv)**

› **Suffix** *–wise***: shows "as far as… is concerned"**

e.g: *Likewise* in datum 1.7

- **Deverbial noun / noun suffix (V → N)**

› **Suffix –*ing*: shows "activity / result of activity" meaning**

e.g: *Running* in datum 1.8, *descending* and *lying* in datum 1.10

In the case of bound morpheme, the smallest part of morpheme is different with free morpheme. The bound morpheme cannot stand alone without free morpheme in the case of its term but it does not influence the meaning of bound morpheme itself. Precisely, the meaning of free morpheme will be influenced by the meaning of bound morpheme. For example, the word *"walked"* which is found in datum 1.10. This word consists of free morpheme *"walk"* and bound morpheme *"-ed"*. The bound morpheme *"-ed"* shows "past" meaning. The word *"walk"* is a verb or an activity that is done in the present time. When the suffix of bound morpheme *"-ed"* is added in the word *"walk"*, it will change the meaning of time from present time to be past time.

8. **Homonymy:**

The researcher also finds 6 homographs and 2 homophones, those are *"when"* in datum 1.1, 1.10 and 1.11, *"peace"* in datum 1.1, 1.2, 1.4, 1.5, 1.9 and 1.17, *"to"* in datum 1.1, 1.8 and 1.10, *"hair"* in datum 1.3 and 1.8, *"fully fleshed"* in datum 1.7 and 1.9, *"with"* in datum 1.4, 1.10, 1.15 and 1.16 and the word *"eye"* in datum 1.5 and 1.6 and *"I"* in datum 1.17. The words *"when", "peace", "to", "hair", "fully fleshed"* and *"with"* are categorized as homographs in which they have senses of the same written word in different senses of meaning and function of word.

For example: the word **"*when*"** which is found in datum 1.1, 1.10 and 1.11. In datum 1.1, the word **"*when*"** is put on the sentence *"<u>When</u> Ali (may Peace be upon him)…"* which was translated by the translator from the source word عَنْ means "from". In datum 1.10, the word **"*when*"** is put on the sentence *"<u>When</u> he walked…"* which was translated by the translator from the source word إِذَا means "when (adverb of time)"**.** While in datum 1.11, the word **"*when*"** is put on the sentence "<u>Whe**n**</u> he addressed a person,…" which was translated by the translator from the source word إِذَا means "if". While the word **"*eye*"/ "ai"** in datum 1.5 and 1.6 and **"*I*"/ "ai"** in datum 1.17 are categorized as homophone in which they have sense of the same spoken word with different written and meaning of word.

9. **Polysemy:**

The researcher also finds 12 polysemy, those are **"*Noble*"** in datum 1.1, 1.14 and 1.17, **"*Messenger*"** in datum 1.1, 1.2, 1.4, 1.5, 1.9 and 1.17, **"*medium*"** in datum 1.2, **"*complexion*"** in datum 1.4, **"*eyes*"** in datum 1.5, **"*joints*"** in datum 1.7, **"*amount*"** in datum 1.8, **"*hands*"** and **"*feet*"** in datum 1.9, **"*seal*"** in datum 1.12, **"*last*"** and **"*most*"** in datum 1.13.

The meaning that expressed in polysemy shows a relationship with other lexemes in one phrase. For example: the word **"*Noble*"** which is found in datum 1.1 *"the noble features"* and in datum 1.14 *"noble family".* The same word of **"*noble*"** with the same of pronunciation, spelling and phonological form is used in the different sentences. In other

word, in this case, the polysemy meaning here also have identical meaning which is "having a high social range especially form birth, having or showing very fine personal qualities, e.g. honour and honesty." (Oxford, p. 785). Hence, the translator uses the same word to show the readers how high the quality of the Prophet Muhammad SAW's features and his family generation.

10. **Lexical Ambiguity:**

The researcher also finds 5 lexical ambiguity, those are *"neither very tall nor short"* and *"a medium stature among people"* in datum 1.2, *"neither very curly nor very straight"* and *"slightly round"* in datum 1.3 and *"a slight redness"* in datum 1.4.

In lexical ambiguity meaning that the researcher found in this text, means that the utterance in phrase or sentence is able to have more than one meaning. For example: the phrase *"neither very tall nor short"* in datum 1.2. This phrase is categorized as lexical ambiguity because it does not show the real and clear height of the Prophet Muhammad SAW. This phrase just shows an approximation. The real or clear height will be shown by numbers. However, in this case, the translator only translates it based on the source text, and in the source text, there is not found the numbers of height of the Prophet Muhammad SAW including in the Hadith's interpretation. Therefore, the lexical ambiguity meaning that are occurred in this phrase can be *"the height of the Prophet Muhammad SAW is in the*

middle or medium" or *"there is no one knows the real height of the*

Prophet Muhammad SAW whether his tall or his short".

11. Sentence Meaning:

In datum 1, the researcher finds 17 sentence meanings. Those are consisting of all the words in all sentences from subdivision 1 until 17. *(See Sentence Meaning in Appendix page 134-136).* The meaning of the sentence meaning here is automatically referring to the grammatical meaning which means if we understand the grammatical meaning, we will understand the meaning of the sentence.

In sentence meaning, the meaning is located in the whole of the sentence. The meaning in the sentence meaning is almost similar with the meaning in grammatical meaning. If we see the meaning in grammatical meaning by seeing the all grammar, the meaning in the sentence meaning is automatically including the grammatical roles and the main point of the sentence utterances. Sometimes, some people can also understand the meaning of sentence meaning although they are not good in grammar. However, the better we understand or master the grammatical roles, the more we understand any utterances which are said in any languages. For example: the sentence **"*He was the most kind hearted person and came from noble family."*** in datum 1.14. If we try to get the meaning of the sentence by seeing the grammar, then we will focus on its grammatical rules like focusing on the "who the subject is", "what the predicate is" and "what the next words after the predicate are". Hence, the meaning could be

that "the Prophet Muhammad SAW is the most kind-hearted person which comes from the best of the noble family" without seeing the context that related to the condition of the Prophet Muhammad SAW and his family.

Sometimes, the meaning in sentence meaning is also supported by the context of the sentence and our knowledge based on our experiences. For example, it will be getting more meaning and more meaningful if the readers get the meaning by seeing more that what was written by the translator only. In other words, the readers also support their interpretation by adding more knowledge of the sentence *"He was the most **kind hearted person and came from noble family."*.** The supports can be proved by reading the history of the Prophet Muhammad SAW. Hence, the meaning will be that "the Prophet Muhammad SAW is the most kind-hearted person and we know more of his kind-hearted by seeing his actions in his real life at that moment and his noble family by knowing the real of the history of his noble family and know the causes why the translator uses the word "noble" to express the generation of the Prophet's family, and what are the differences with the other family generation of the other Prophets".

Datum 2:

1. **Reference:**

In datum 2, the researcher finds 11 reference, those are *"Ali"* in datum 2.1, *"Him"* in datum 2.1, 2.15, 2.16 and 2.17, *"He"* in datum 2.1,

2.3, 2.8, 2.10, 2.11, 2.13 and 2.14, *"people"* in datum 2.2, *"His"* in datum 2.3, 2.6, 2.8, 2.10, 2.11, 2.12, 2.16 and 2.17, *"The"* in datum 2.1, 2.4, 2.5, 2.7, 2.8, 2.9, 2.12, 2.13 and 2.14, *"it"* in datum 2.3 and 2.4, *"a"* in datum 2.2, 2.3, 2.8, 2.10, 2.11 and 2.14, *"that"* in datum 2.11, *"Any"* in datum 2.15, 2.16 and 2.17, *"There"* in datum 2.8.

The word *"people"*, literally means persons, a nation, race, tribe or community (Oxford, p. 858). In this translation text, the word *"people"* refers to the people that were lived with the Prophet Muhammad SAW at that moment. The translator translates the society who was described in this Hadith by using the word that has reference meaning that is the word *"people"* which is from word الْقَوْم. This reference meaning is used by the translator for showing the readers about the high of the Prophet Muhammad SAW in his society.

2. **Denotation:**

In datum 2, the researcher finds 70 denotations, those are *"Ali"* and *"used to"* in datum 2.1, *"described"*, *"features"* and *"say"* in datum 2.1 and 2.17, *"noble"* in datum 2.1, 2.14 and 2.17, *"and"* in datum 2.7, 2.9, 2.13, 2.14 and 2.16, *"tall"* and *"short"* in datum 2.2, *"hair"* and *"had"* in datum 2.3 and 2.8, *"curly"*, *"straight"*, *"face"*, *"slightly"*, *"round"*, *"slight"* and *"wave"* in datum 2.3, *"but"* in datum 2.2, 2.3 and 2.16, *"complexion"*, *"white"* and *"redness"* in datum 2.4, *"with"* in datum 2.4, 2.10 and 2.16, *"not"* and *"have"* in datum 2.3 and 2.17, *"eyes"*, *"extremely"* and *"black"* in datum 2.5, *"eye-lashes"* and *"long"* in datum

2.6, *"joints"*, *"large"*, *"likewise"*, *"portion"*, *"two"* and *"broad"* in datum 2.7, *"body"* in datum 2.3, 2.7, 2.8 and 2.11, *"between"* and *"shoulders"* in datum 2.7 and 2.12, *"fully"* and *"fleshed"* in datum 2.7 and 2.9, *"normal"*, *"thin"*, *"line"*, *"chest"* and *"navel"* in datum 2.8, *"hands"* and *"feet"* in datum 2.9, "*walked*", "*lifted*", "*legs*", "*vigour*", "*descending*", "*low-lying*" and "*place*" in datum 2.10, "*addressed*", "*turned*", "*whole*" and "*towards*" in datum 2.11, "*person*" in datum 2.11, 2.14 dan 2.15, "*seal*" and "*Prophethood*" in datum 2.12, "*prophets*", "*generous*" and "*truthful*" in datum 2.13, *"kind"* and *"hearted"* in datum 2.14, *"suddenly"* and *"awe-inspired"* in datum 2.15, "*excellent*", "*smitten*" and "*attributes*" in datum 2.16.

In this denotation part, the translator translates the Hadith by using words that have denotation meaning. For example: the word *"chest"* in datum 2.8. The denotation meaning of the word *"chest"* can be seen from its meaning based on the dictionary. The word *"chest"* means the upper front part of the body from the neck to the stomach (Oxford, p. 191). This denotation meaning is used by the translator to show the readers about the amount of hair of the Prophet Muhammad SAW on his chest.

3. **Connotation:**

In datum 2, the researcher finds 18 connotations, those are *"noble features"* in datum 2.1 and 2.17, *"slightly"* in datum 2.3, *"extremely"* in datum 2.5, *"large"* and *"broad"* in datum 2.7, *"fully fleshed"* in datum 2.7 and 2.9, *"running"* in datum 2.8, "*lifted*", "*vigor*" and *"he were*

descending to a low-lying place" in datum 2.10, *"he turned his whole body towards that person"* in datum 2.11, *"The seal of Prophethood"* in datum 2.12, *"the most generous and the most truthful"* in datum 2.13, *"the most kind-hearted and come from a most noble family"* in datum 2.14, *"suddenly would become awe-inspired"* in datum 2.15 and *"his excellent character"*, *"smitten with the love"* and *"his excellent attributes"* in datum 2.16.

In this section, the connotation meanings are shown by the translator in case of word, phrase and sentence in which those words, phrases and sentences are divided into two cotegories. Firstly, positive connotation meaning, those are *"noble features"*, *"he turned his whole body towards that person"*, *"The seal of Prophethood"*, *"the most generous and the most truthful"*, *"the most kind hearted person and come from noble family"*, *"would inevitably be filled with awe"*, *"his excellent character"*, *"smitten with love"* and *"his excellent attributes".* Secondly, neutral connotation meaning, those are *"slightly"*, *"extremely"*, *"large"*, *"broad"*, *"fully fleshed"*, *"running"*, *"lifted"*, *"vigor"* and *"he were descending to a low-lying place".*

The words *"he were descending to a low-lying place"* in the sentence *"When he walked he lifted his legs with vigor as if he were descending to a low-lying place"* has neutral connotation meaning which describes the way of the Prophet Muhammad SAW's walk. Grammatically, the subject *he* must be set by auxiliary verb *was.*

However, if we look deeper, the auxiliary verb *were* in the sentence is used because the subject is hidden in the word *legs* or *his legs.* Contextually, the words *"he were descending to a low-lying place"* means that the way how the Prophet Muhammad SAW walks is not facing on above but is bowing his body a little which also means that the Prophet is not an arrogant man otherwise it shows that he is a kind man.

4. **Sense Relations:**

In datum 2, all of the words that are used by the translator to translate the Hadith have sense relation meaning between each other. The words that arrange in the sentence of the translation text is make sense or clear to be understood by our understanding and our feeling or there is not strange meaning. Those are consisting of all the words in all sentences from subdivision 1 until 17. *(See Sense Relations in Appendix page 113-115).*

Here, the researcher takes one sample which is datum 1.14 to be the example of this part of dimension of meaning. The sentence (***He was the most kind-hearted person and came from a most noble family.***) has sense relation of words. The sense relation can be seen from the relation between the subject *"He"* which means the Prophet Muhammad SAW, the linking verb *"was"* which functioned as the verb that help to be the connection between the subject and the subjective complements, in which this verb which made this sentence is called as a nominal sentence in past form, and the subjective complement *"the most kind-hearted person and*

came from a most noble family" which become the complement of the subject, in other words, these subjective complements are functioned as several description of good characteristics of the Prophet Muhammad SAW.

In sense relation meaning, if we separate the words that are arranged in the sentence to be not together and then we take the meaning, for example, the word *"He"* or *"was"* or *"the most kind hearted person and came from noble family"*, the meaning may be appeared *"He"* which means refers to *"someone"* in which we do not know to whom the word *"someone"* refers to, *"was"* which means the helping verb that shows past meaning in which it will have no functioned if this word is alone, and the phrases *"the most kind-hearted person and came from a most noble family"* which mean of some best characteristics of someone in which we do not know to whom these characteristics belong to. However, arranging together the words in one sentence will show the clear meaning of the relation of the words. Hence, to take the meaning in sense relation, we cannot do it by seeing the words one by one, but, we are obligated to see the sense relation meaning by looking at the complete sentence and the context of the situation that the translator wanted to tell the readers about.

5. **Lexical Meaning:**

In datum 2, the researcher finds 97 lexical meanings. Those are consisting of all the words in all sentences from subdivision 1 until 17. *(See Lexical Meaning in Appendix page 116-118).* To see the meaning of

the lexical meaning here, we need to focus on each part of the words that are used by the translator to arrange the translation. In other word, we need to see the function of the words in the sentence such as subject, verb, conjunction and complement (adverb, noun, adjective) to see the lexical meaning of the words.

Here, we also can see the lexical meaning used in this translation text. Look at this sample to see the explanation of the lexical meaning. In the sentence *His eye lashes were long*. In datum 2.6, it consists of three smaller meaningful parts of words those are ***"His eye lashes"***, ***"were"*** and ***"long"***. In lexical meaning found here, the phrase ***"His eye lashes"*** functioned as subject which means the ***"eye lashes"*** of ***"His"*** which refers to the Prophet Muhammad SAW. The auxiliary verb ***"were"*** is functioned as the helping verb to connect the subject and the subjective complement ***"long"*** which known as the adjective of the ***"eye lashes"*** of the Prophet Muhammad SAW. Hence, the lexical meaning in this translation text can be seen although we do the separation of the words in the sentence ***"His eye lashes were long"***.

6. **Grammatical Meaning:**

In datum 2, the researcher finds 17 grammatical meanings. Those are consisting of all the words in all sentences from subdivision 1 until 17. *(See Grammatical Meaning in Appendix page 119-121)*. The meaning of the grammatical meaning can be seen from the grammar of the sentence especially in case of the kinds of the sentence such as positive, negative,

interrogative, affirmative, and the tenses that are appeared in the sentence. As long as we understand all of those kinds of sentence and tenses, we will be so easy to get the meaning the grammatical meaning that involved in the sentence.

In grammatical meaning, the meaning is appeared in our understanding. In other word, if we know the grammatical roles including the vocabularies, word classes, sentence various kinds, the arrangement words, and the functional words of the sentence means we know the meaning of the sentence more appropriate rather than if we do not know the grammar or perhaps we will not know the meaning at all of the sentence utterances. One example of grammatical meaning that can I show you is analysing the sentence of datum 2.12, *"The Seal of Prophet**hood** was situated between his shoulders."*. See the grammatical roles in the figure 3.2 below:

Sentence:The Seal of Prophethood was situated between his shoulders.

Word	Phrase	Class	Level	Function
The	–	Adjective	Article	Modifier
Seal	–	Noun	Noun	Head
–	The Seal	Noun	Noun Phrase	Head
of	–	Preposition	Preposition	Modifier
Prophethood	–	Noun	Noun	Head
–	The Seal of Prophethood	Noun	Noun Phrase	Subject
Was	–	Verb	Auxiliary Verb	Predicate
Situated	–	Verb	Ordinary Verb	Predicate
Between	–	Adverb	Adverb	Subjective Complement
His	–	Adjective	Adjectival	Modifier
Shoulders	–	Noun	Noun	Head
	His shoulders	Noun	Noun Phrase	Subjective Complement

Figure 3.2 the grammatical analysis of datum 2.12

The grammatical rules in the sentence are shown very clear in the table above. While the meaning from the grammatical meaning that we can understand is that the words *"The Seal of Prophethood"* as functioned as the subject of the sentence has the head of word which is *"Seal"*, which means that the translator wants to focus in telling us about the mark or seal of prophethood of Prophet Muhammad SAW was. Additionally, by using the phrase *"between his shoulders"* as functioned as the subjective complement in the sentence means that the translator shows that the position of the prophethood seal was in the middle of Prophet Muhammad SAW's shoulders. At last, if we master in grammar, we will be able to see the grammatical meaning in the whole meaning of the sentence.

7. **Morpheme:**

In datum 2, the researcher also finds morpheme which consists of 126 free morpheme, those are "*Ali"* in datum 2.1, *"did"* and *"big"* in datum 2.3, *"not"* in datum 2.3 and 2.17, *"his"* in datum 2.3, 2.6, 2.8, 2.10, 2.11, 2.12, 2.16 and 2.17, *"was"* in datum 2.2, 2.3, 2.4, 2.7, 2.8, 2.12, 2.13, 2.14 and 2.16, **"***him***"** in datum 2.14, 2.15, 2.16 and 2.17, "*described***",** "*features***"** and "*say***"** in datum 2.1 and 2.17, *"Rasulullah"* in datum 2.1, 2.2, 2.4, 2.5, 2.9 and 2.17, **"***the***"** in datum 2.1, 2.4, 2.5, 2.7, 2.8, 2.9, 2.12, 2.13, 2.14 and 2.16, **"***noble***"** in datum 2.1, 2.14 and 2.17, **"***of***"** in datum 2.1, 2.2, 2.4, 2.5, 2.7, 2.8, 2.9, 2.12, 2.13 and 2.16, **"***and***"** in datum 2.7, 2.9, 2.13, 2.14 and 2.16, **"***he***"** in datum 2.1, 2.3, 2.8, 2.9, 2.10, 2.11, 2.12,

2.13 and 2.14, **"*used*"** in datum 2.1, **"*to*"** in datum 2.1, 2.8 and 2.10, **"*neither…..nor*"** in datum 2.2, 2.3 and 2.17, **"*very*"** and **"*but*"** in datum 2.2 and 2.3, **"*tall*", "*short*", "*medium*", "*stature*", "*among*"** and **"*people*"** in datum 2.2, **"*a*"** in datum 2.2, 2.3, 2.8, 2.10, 2.11 and 2.14, **"*His*"** in datum 2.2, 2.6, 2.8, 2.10, 2.11, 2.12, 2.16 and 2.17, **"*hair*"** in datum 2.3 and 2.8, **"*curly*", "*straight*", "*face*", "*slight*", "*slightly*"** and **"*round*"** in datum 2.3, **"*complexion*", "*white*", "*redness*"** and **"*it*"** in datum 2.4, **"*with*"** in datum 2.4, 2.10 and 2.16, **"*in*"** in datum 2.3, 2.4 and 2.16, **"*eyes*", "*extremely*"** and **"*black*"** in datum 2.5, **"*were*"** in datum 2.5, 2.6, 2.7, 2.9 and 2.10, **"*eye lashes*"** and **"*long*"** in datum 2.6, **"*joints*", "*large*", "*likewise*", "*portion*", "*two*", "*shoulders*"** and **"*broad*"** in datum 2.7, **"*body*"** in datum 2.3, 2.7, 2.8 and 2.11, **"*between*"** in datum 2.7 and 2.12, **"*fully*"** and **"*fleshed*"** in datum 2.7 and 2.9, **"*on*", "*no*", "*more*", "*than*", "*normal*", "*had*", "*thin*", "*line*", "*running*", "*chest*"** and **"*navel*"** in datum 2.8, **"*from*"** in datum 2.8 and 2.14, **"*to*"** in datum 2.1, 2.8, 2.10 and 2.11, **"*hands*"** and **"*feet*"** in datum 2.9, **"*walked*", "*lifted*", "*legs*", "*vigour*", "*as*", "*if*", "*descending*", "*low-lying*"** and **"*place*"** in datum 2.10, **"*addressed*", "*turned*", "*whole*", "*towards*"** and **"*that*"** in datum 2.11, **"*person*"** in datum 2.11, 2.14 and 2.15, **"*seal*", "*Prophethood*"** and **"*situated*"** in datum 2.12, **"*last*", "*all*", "*Prophets*", "*most*", "*generous*"** and **"*truthful*"** in datum 2.13, **"*kind-hearted*"** and **"*family*"** in datum 2.14, **"*came*"** in datum 2.14 and 2.16, **"*Any*", "*saw*", "*would*", "*suddenly*"** and **"*awe-inspired*"** in datum 2.15, **"*who*"** in datum 2.15, 2.16 and 2.17,

"*Anyone*" in datum 2.16 and 2.17, **"*close*", "*contact*", "*knew*",** **"*excellent*", "*character*", "*smitten*", "*love*"** and **"*attributes*"** in datum 2.16 and **"*only*", "*I*", "*have*", "*not*", "*seen*", "*like*", "*before*"** and **"*after*"** in datum 2.17.

Based on the data finding of free morpheme above, the researcher finds meaning in this smallest part of word. For example, the free morphemes which are found in datum 2.7, those are **"*large*"** and **"*broad*"**. The analysis shows that all of them are able to be understood especially the "meaning" although they stand alone without the other words. The word *"large"* means considerable size. The word *"broad"* means large in extent from one side to the other (Oxford, p. 141). Both words *"large"* and *"broad"* show the readers that the translator also uses free morpheme in his translation and we can see the meaning although the words are standing alone.

In addition, the researcher also finds 11 kinds of bound morphemes. Two of them are categorized as inflectional meaning and nine of them are categorized as derivational meaning which divided into five kinds. Those are:

➢ **Inflectional meaning**

› **Suffix *–d* / *–ed*: shows "past meaning"**

e.g: *described* in datum 2.1 and 2.17*, used* in datum 2.1*, walked* and *lifted* in datum 2.10*, addressed* and *turned* in datum 2.11 and *situated* in datum 2.12.

› **Suffix –s / –es: shows "plural meaning"**

e.g: *features* in datum 2.1 and 2.17, *eyes* in datum 2.5, *eye-lashes* in datum 2.6, *joints* and *shoulders* in datum 2.7, *hands* in datum 2.9, *legs* in datum 2.10, *Prophets* in datum 2.13, and *attributes* in datum 2.16

➢ **Derivational meaning**

- **Denominal Adj. / Adj. suffix (N → Adj)**

› **Suffix –d / –ed: shows "having..." meaning**

e.g: *fleshed* in datum 2.7 and 2.9, *hearted* in datum 2.14, and *inspired* in datum 2.15

› **Suffix –ly: shows "having the qualities of…" meaning**

e.g: *Curly* and *slightly* in datum 2.3, *extremely* in datum 2.5, *fully* in datum 2.7 and 2.9, and *suddenly* in datum 2.15

› **Suffix –ous: shows "having the quality of…" meaning**

e.g: *generous* in datum 2.13

› **Suffix –ful: shows "having…/ giving…" meaning**

e.g: *Truthful* in datum 2.13

- **Denominal noun / noun suffix (N → N)**

› **Suffix –hood: shows "status noun" meaning**

e.g: *Prophethood* in datum 2.12

› **Suffix –ion: shows "part of..." meaning**

e.g: *Complexion* in datum 2.4 and *portion* in datum 2.7

- **Deadjectival noun / noun suffix (Adj → N)**

› **Suffix –*ness*: shows "state / quality" meaning**

  e.g: *Red*ness* in datum 2.4

- **Deverbial adverb / adverb suffix (V → Adv)**

› **Suffix –*wise*: shows "as far as… is concerned"**

  e.g: *Like*wise* in datum 2.7

- **Deverbial noun / noun suffix (V → N)**

› **Suffix –*ing*: shows meaning "activity / result of activity"**

  e.g: *Runn*ing* in datum 2.8 and *descend*ing* and *ly*ing* in datum 2.10

In the case of bound morpheme, the smallest part of morpheme is different with free morpheme. The bound morpheme cannot stand alone without free morpheme in the case of its term but it does not influence the meaning of bound morpheme itself. Precisely, the meaning of free morpheme will be influenced by the meaning of bound morpheme. For example, the word *"walk*ed"* which is found in datum 2.10. This word consists of free morpheme *"walk"* and bound morpheme *"-ed"*. The bound morpheme *"-ed"* shows "past" meaning. The word *"walk"* is a verb or an activity that is done in the present time. When the suffix of bound morpheme *"-ed"* is added in the word *"walk"*, it will change the meaning of time from present time to be past time.

8. **Homonymy:**

The researcher also finds 4 homographs and 2 homophones, those are *"to"* in datum 2.1, 2.8 and 2.10, *"hair"* in datum 2.3 and 2.8, *"fully fleshed"* in datum 2.7 and 2.9, *"with"* in datum 2.4, 2.10, 2.15 and 2.16

and the word *"eye"* in datum 2.5 and 2.6 and "*I*" in datum 2.17. The words *"to", "hair", "fully fleshed"* and *"with"* are categorized as homographs in which they have senses of the same written word in different senses of meaning and function of word.

For example: the word *"to"* which is found in datum 2.1, 2.8 and 2.10. In datum 2.1, the word *"to"* is put on the sentence *"...he used to say:"*, which was translated by the translator from the source word قَالَ means "nothing" the word *"to"* in this sentence functioned as "to infinitive" which is for connecting two verbs "used and say". When the word *"to"* is connected with the verb "used", it becomes one part of verb phrase which has meaning to show habitual activity that was done long time ago. In datum 2.8, the word *"to"* is put on the sentence *"...from the chest to his navel."* which was translated by the translator from the source word أَجْرَدُ ذُوْمَسْرُبَةٍ which means, "in the direction of something or toward something". The word *"to"* in this sentence was taken or used by the translator to tell the readers about the long of the thin line of hair of the Prophet Muhammad SAW on his chest. While in datum 2.10, the word *"to"* is put on the sentence "*...as if he were descending to a low-lying place"* which was translated by the translator from the source word يمْشِى means "prepotition which is connected with the verb "descending" and becomes verb phrase which has meaning "to come or go down". The meaning becomes together such as in the verb phrase "used to" but the function is like *"to"* in the datum 2.8. While the word *"eye"*/ **"ai"** in

datum 2.5 and 2.6 and *"I"/* **"ai"** in datum 2.17 are categorized as homophone in which they have sense of the same spoken word with different written and meaning of word.

9. **Polysemy:**

The researcher also finds 10 polysemy, those are *"Noble"* in datum 2.1*,* 2.14 and 2.17*,* *"medium"* in datum 2.2, *"complexion"* in datum 2.4, *"eyes"* in datum 2.5, *"joints"* in datum 2.7, *"hands"* and *"feet"* in datum 2.9, *"seal"* in datum 2.12, *"last"* and *"most"* in datum 2.13.

The meaning that expressed in polysemy shows a relationship with other lexemes in one phrase. For example: the word *"Noble"* which is found in datum 2.1 *"the noble features"* and in datum 2.14 *"noble family".* The same word of *"noble"* with the same of pronunciation, spelling and phonological form is used in the different sentences. In other word, in this case, the polysemy meaning here also have identical meaning which is "having a high social range especially form birth, having or showing very fine personal qualities, e.g. honour and honesty." (Oxford, p. 785). Hence, the translator uses the same word to show the readers how high the quality of the Prophet Muhammad SAW's features and his family generation.

10. **Lexical Ambiguity:**

The researcher also finds 7 lexical ambiguity, those are *"neither very tall nor short"* and *"a medium stature among people"* in datum 2.2, *"neither very curly nor very straight"*, *"a slight wave"*, *"He did not have*

a big body nor a round face" and *"slightly round"* in datum 2.3 and
"with redness" in datum 2.4.

In lexical ambiguity meaning that the researcher found in this text,
means that the utterance in phrase or sentence is able to have more than
one meaning. For example: the phrase *"a medium stature among people"*
in datum 2.2. This phrase is categorized as lexical ambiguity because it
does not show the real and clear height of the Prophet Muhammad SAW.
This phrase just shows an approximation. The real or clear height will be
shown by numbers or unit. However, in this case, the translator only
translates it based on the source text, and in the source text, there is not
found the numbers or unit of height of the Prophet Muhammad SAW
including in the Hadith's interpretation. Moreover, if there is not numbers
or unit of common high of people at that moment which told the readers,
it would be difficult for the readers to understand. In other words, the
understanding meaning of the height of the Prophet Muhammad SAW
could be more than one meaning. Therefore, the lexical ambiguity
meaning that can be occurred in this phrase is *"the height of the Prophet
Muhammad SAW is in the middle or medium"* or *"there is no one knows
the real height of the Prophet Muhammad SAW whether his tall or his
short"*.

11. Sentence Meaning:

In datum 2, the researcher finds 17 sentence meanings. Those are
consisting of all the words in all sentences from subdivision 1 until 17.

(See Sentence Meaning in Appendix page 134-136). The meaning of the sentence meaning here is automatically referring to the grammatical meaning which means if we understand the grammatical meaning, we will understand the meaning of the sentence.

In sentence meaning, the meaning is located in the whole of the sentence. The meaning in the sentence meaning is almost similar with the meaning in grammatical meaning. If we see the meaning in grammatical meaning by seeing the all grammar, the meaning in the sentence meaning is automatically including the grammatical roles and the main point of the sentence utterances. Sometimes, some people can also understand the meaning of sentence meaning although they are not good in grammar. However, the better we understand or master the grammatical roles, the more we understand any utterances which are said in any languages. For example: the sentence **"*He was the most kind-hearted person and came from a most noble family.*"** in datum 2.14. If we try to get the meaning of the sentence by seeing the grammar, then we will focus on its grammatical rules like focusing on the "who the subject is", "what the predicate is" and "what the next words after the predicate are". Hence, the meaning could be that "the Prophet Muhammad SAW is the most kind-hearted person which comes from the best of the noble family" without seeing the context that related to the condition of the Prophet Muhammad SAW and his family.

Sometimes, the meaning in sentence meaning is also supported by the context of the sentence and our knowledge based on our experiences. For example, it will be getting more meaning and more meaningful if the readers get the meaning by seeing more that what was written by the translator only. In other words, the readers also support their interpretation by adding more knowledge of the sentence *"He was the most kind hearted person and came from a most noble family.".* The supports can be proved by reading the history of the Prophet Muhammad SAW. Hence, the meaning will be that "the Prophet Muhammad SAW is the most kind-hearted person and we know more of his kind-hearted by seeing his actions in his real life at that moment and his noble family by knowing the real of the history of his noble family and know the causes why the translator uses the word "noble" to express the generation of the Prophet's family, and what are the differences with the other family generation of the other Prophets".

B. DISCUSSION

Based on the findings above which were analized related to Kreidler's theory, we can see the dimensions of meaning that are found in the translation text 1 and 2, including the meanings that are expressed by the translators through the dimensions of meaning. Although, there found that almost all of meanings that were expressed by the translators are similar or almost same between the translation text 1 and 2. For example: in the sentence *"The seal of Prophethood was situated between his shoulders."*, that is taken from

subdivision 12 in translation text 1 and 2. That sentence contains of nine dimensions of meaning, those are reference, denotation, connotation, sense relation, lexical meaning, grammatical meaning, morpheme, polysemy and sentence meaning.

According to Ogden and Richard cited in Nicholas (2017), reference meaning is the meaning which arrives in human's mind when they do communication through language by reading or talking. In the example above, the reference meaning of the words *"the"* in the phrase *"the seal of Prophethood"* and *"his"* in the phrase *"his shoulders"* mean that those words specifically refer to the Prophet Muhammad SAW. This reference meaning is appeared based on the context of the sentence. In the same line, Kreidler (2002) also said that reference is the relation between words that aim to particular situations.

The denotation (literal) meanings and the free morpheme are appeared in all parts of the sentence, those are *"the"*, *"seal"*, *"of"*, *"Prophethood"*, *"was"*, *"situated"*, *"between"*, *"his"* and *"shoulders"*. According to Lutfiah (2015), denotation is the word's meaning that is particularly refers to the obvious word. In addition, this theory was specified by Masruro (2016) which stated that denotative meaning is the objective relationship (dictionary meaning) between a word and its reality which the meaning refers. Moreover, Kreidler's theory (2002) also said that denotation is defined as the real word's meaning in the expression of language in which the meaning is consisted no more than the denotation itself because the word posseses its genuine

meaning. In other words, to see the denotative meaning on the words of the sentence above, we need to see it in the dictionary.

Lyons' theory cited in Masruro (2016) defined denotative meaning more widely because he connected the denotative meaning as the relationship meaning of a word's expression and its extension. In other words, Lyons took the meaning of denotative meaning not only by defining the words in the sentence based on the dictionary but also he relates the relationship of the meaning of each word with its extension or with what the words denote. As an example, the sentence *"The seal of Prophethood was situated between his shoulders."* has neutral denotative meaning because the whole sentence denotes the position of the seal of Prophethood of the Prophet Muhammad SAW. The three words of the sentence above (*"Prophethood"*, *"situated"* and *"shoulders"*) contains of bound morpheme which the meanings are influenced by their suffixes *(see bound morpheme page 62-63 and 81-82)*.

The connotative meaning was found in the phrase *"the seal of Prophethood"* which is categorized as positive connotative meaning, which connotes that as the chosen man, God gave the Prophet Muhammad SAW a label between his shoulders as a sign or mark that he was the real man who was really chosen by the God to be His Messenger. Therefore, the seal could be the proof and for differenciating between the Prophet Muhammad SAW as the Messenger of God and the other people who were not. In the semantic area, connotation became one kind of dimensions of meaning which is interesting to be discussed because its meaning is covered outside of the

words as Fanni (2015) stated that connotation is word's meaning which posseses a relationship with an individual experience and the real world. The words that are used in showing the connotative meaning are just functioned as an image on the form of single words, phrases or sentences.

Denotatively, the phrase *"the seal of Prophethood"* talks only about a seal, but in the connotative meaning, that phrase talks about the meaning of the seal which is given to Prophet Muhammad SAW as proof that he was the chosen man and it deals with the quality and the speciality of Prophet Muhammad SAW of why he became the chosen man, because the God will not chose an ordinary human. The explanation above is supported by Ahmadin cited in Lutfiah (2015) which stated that connotative meaning as words which are related to definite characterictics of items which they refer to, or positive or negative feeling association to which they evokes and possesses their own function in daily communication of human.

In addition, Zulfah (2007) and Widarso in Novitasari (2018) stated that connotative meaning is divided into two types, those are positive (pure words) connotative meaning and negative (snarl words) connotative meaning. Additionally, Novitasari (2018) added that besides negative and positive connotative meaning, there is also neutral connotative meaning which is most of them is called as jargon language.

The sense relation meaning can be seen from the sense meaning of the sentence that the meaning was organized from the relation between each

words. How the word relates its meaning between each other as Kreidler (2002) said that lexemes do not possess meanings if they are separated or alone. In addition, if there is not found any ambiguity meaning in the sentence, means that the sentence is correctly make sense.

The lexical and grammatical meanings were shown by the functional words of the sentence. *"The seal of Prophethood"* as noun phrase which is functioned as subject of the verb *"was situated"* which shows the passive sentence and the complement *"between his shoulders"* which is functioned as adverb of place. According to Zulfah (2007), Fauzi (2008) and Lutfiah (2015), lexical meaning is defined as the meaning of lexemes which depend on the sentences' meaning in which they occur. That definition was still general contrast with Kreidler's theory which explained more specific. In other words, Zulfah (2007), Fauzi (2008) and Lutfiah (2015) agreed that lexical meaning is not only dealing with literal meaning but also with denotation, synonymy, antonymy, ambiguity, polysemy, hyponymy, homonymy and homophony (p. 17, p. 25 and p. 9).

While Kreidler (2002) explained that lexical meaning is the smaller of meaningful parts of which if those parts are combined together will produce a meaningful sentence. He diferenciated between lexical meaning and the other dimensions of meaning itself such as denotation, connotation, sense relations, grammatical meanings, morphemes, homonymy, polysemy, lexical ambiguities and sentence meanings. In other words, Kreidler made the own definition of lexical meaning itself.

The polysemy (multiple meaning) is the characteristic of singular lexeme which is indicated a condition in which the single lexeme has an association of related meanings (Fromkin cited in Fauzi (2008), p.29). While according to Kreidler (2002), the meaning which is occurred in polysemy automatically has a connection or relationship with other lexemes when it put in one phrase. The meaning can be understood by looking at the form of phrase which is usually using the same word, in the same pronunciation, spelling, or phonological form. Such as the word *"seal"* in the phrase *"The seal of Prophethood"* means "a peace of wax or stamp" (Oxford, p. 1058).

In addition, Chasanah (2016) also stated that polysemy is when there is a word has several meanings. For example, the word *"hand"* which is used in the sentences *"Your right **hands** possess."* means 'a slave' (Tafsir Jalalain As-suyuti and Mahally, p. 48) cited in Chasanah (2016), *"Your right **hand** was pledged."* means 'you are who promise to always faithful to somebody' (Tafsir Jalalain As-suyuti and Mahally, p. 52) cited in Chasanah (2016) and *"Rub there with your faces and **hands**!"* means 'part of our body'.

While sentence meaning, can be seen in the whole meaning of the sentence. What the translator wanted, what the sentence was written, with a good grammar or not and what the understanding which the readers got. In the sentence *"The seal of Prophethood was situated between his shoulders.",* the translators show the position of the seal of Prophethood of Prophet Muhammad SAW through all dimensions related to the sentence. This deals with Kreidler's theory (2002) which said that the sentence meaning

is provided based on the constituent lexemes' meaning and from the substancing of the words meaning in grammatical or stucture.

According to Lutfiah (2015), sentence meaning is a manner of how to examine meaning in the sentence form. The grammatical of sentence has its own meaning features which consist of analytic, synthetic and entailment sentence. Lutfiah (2015) stated that analytic sentence is the right condition of the sentence itself definitively (e.g. A bachelor is an unmarried man.), synthetic sentence is not right condition of sentence which still need to check empirically (e.g. My next door neighbour, Thomas, is married.) and entailment is the relationship between two sentences in which the truth of one sentence influences the truth of the other sentences (e.g. "(a) Anna is a spinter." "(b) Anna has been unmarried." If sentence (a) is true, sentence (b) must be true).

In addition, the same works of the other dimensions of meaning in showing the meaning were also shown as above. However, in some cases also need to be more discussed. In this case the researcher found differences between text translation 1 and 2. Firstly, in subdivision 3 of translation text 1 *"His hair was neither very curly nor very straight, but his face was slightly round"* and of translation text 2 *"His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round."* translated from the source text وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسِّبْطِ كَانِ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْثَمِ وَكَانَ فِيْ الْوَجْهِ تَدْوِيْرٌ. As we can see in the red color above, that those words were not

mentioned in the first translation which in fact, those words should be written for more complete translation. It means that, the second translator was more careful and complete in doing the translation.

Secondly, the first translation text was translated in full of English. In other words, there were not found any Arabic words used in the translation. Unlike in the second translation which used some words that were not changed into English, those are *"'Ali Radiyallahu 'Anhu"* (in translation text 1: *"Ali (may Peace be upon him)"*), *"Rasulullah Sallallahu 'Alayhi Wasallam"* (in translation text 1: *"the Messenger of Allah (may peace **and** blessings of Allah be upon him)"*), *"his mubaarak face"* (in translation text 1: *"his face"*) and *"the mubaarak eyes"* (in translation text 1: *"the eyes"*). However, if we see deeper, those unchanged words into English version, interestingly had positive connotative meaning which means more polite and respectful in calling or mentioning the name of the Prophet Muhammad SAW, his parts of his body and his family. The translator seems to have a big love to everything related to the Prophet Muhammad SAW.

Furthermore, although the second translator did not translate all words into English, but it gave neither any effect (except positive effect) nor any lack of the translation. In fact, the translation was more complete than the translation text 1. Thirdly, the sign *","* (coma) in the sentence *"when he walked, he lifted his legs with vigour, as if he were descending to a low-lying place."* in datum 1.10 which are not written in the sentence *"when he walked he lifted his legs with vigour as if he were descending to a low-lying place."*

in datum 2.10. The coma sign which are put in the sentence gave a different sense of meaning as if the translator told the readers about the translation by communicating face to face. Thus, the coma sign also influenced the sense relation meaning, the grammatical meaning and the sentence meaning.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter provides a summary of the findings and discussion which has been analysed in the previous chapter. Throught this session, the researcher also contributes to the suggestion regarding the topic for those are interested in researching the same field of semantic analysis in dimensions of meaning.

A. Conclusion

In sum, the researcher found all kinds of dimensions of meaning with a lot of numbers of each dimension in the English translation texts of Hadith used for *Hilyah Syarifah* translated by Bahaa Addiin Ibrahim Ahmed Shalaby and Muhammad Bin Abdurrahman Ebrahim. Those are 12 references, 73 denotations, 19 connotations, 17 sense relations, 97 lexical meanings, 17 grammatical meanings, 133 free morphemes and 12 kinds of bound morphemes, 6 homographs and 2 homophones, 12 polysemy, 5 lexical ambiguities, and 17 sentence meanings in datum 1 and 11 references, 70 denotations, 18 connotation, 17 sense relations, 97 lexical meanings, 17 grammatical meanings, 126 free morphemes and 11 kinds of bound morphemes, 4 homographs and 2 homophones, 10 polysemy, 7 lexical ambiguities, and 17 sentence meanings in datum 2.

All meanings that are seen from the dimensions of meaning found are shown by the same way of works related to the theory of Kreidler. In addition, the researcher also concludes that the meaning in the translation text

2 is more polite, respectful and complete rather than the translation text 1 although the second translation text is not translating in full of English version as the first translation text. This is proved by three points, those are the more complete translation of datum 1.3 rather in datum 2.3, the adding word *"mubaarak"* in datum 2.3 and 2.5 which is not used in datum 1.3 and 1.5 and the sign **","** (coma) in datum 2.10 which is not used in datum 1.10.

B. **Suggestion**

Since this research deals with the analysis of English translation of Hadith in term of dimensions of meaning analysis within semantic approach, the researcher is highly recommended for further researchers who are in passion for doing the same analysis in the same field through the English translation of Hadith. Hopefully, this research could inspire the other researchers in delivering criticism to accomplish the gape of this research.

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CURRICULUM VITAE

Fitria Dewi Masyitoh was born on March 16, 1994 in Tuban, East Java, Indonesia. She studied at the senior high school level in 2010 until 2012 at Madrasah Aliyah Al-Ma'arif, Singosari-Malang. At the same time, she became a student at the Al-Qur'an Boarding School of Nurul Huda 1 Putri who was fostered by K.H. Abdul Mannan Syukur Alm. and joined as one of members in *Al-Banjari Shalawat* group namely Jabal Rohmah *Putri* as a musician instrumental, then she continued a devotion as a teacher of the Qur'an at Nurul Huda 2 Islamic Boarding School for one year. In 2013, Fitria continued her religious studies to *Salafiyah* Langitan Islamic Boarding School in Tuban-Widang and joined as one of member in *Al-Banjari Shalawat Al-Munsyidah* girl group. Then, in 2014, Fitria continued her studies at the Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. During her studies, Fitria was also very active in some student organizations, those are the head of *Muharrikah* in language division in *Khodijah Al-Kubra* dormitory in 2014-2015, *Musyrifah* in language division and student (*kesantrian*) division at *Ma'had Al-Jami'ah* Center in 2015 until 2017, *Funnun* Administrator at *Hai'ah Tahfidz Al-Qur'an* (HTQ) in 2015-2016, Vocalist of *Banjari Zanjabila Putri* group HTQ in 2017, Chair of the calligraphy division in Student Activity Unit of *Seni Religius* in 2015-2016, Founder and Chairperson of the Al-Qur'an Lovers Community, namely *Al-Jalalain* community which focused on the *hubbul'qur'an bilqiro'ah wattahfidz* in 2017 and *Ibnu Muqlah* Community which focused on the *hubbul'qur'an bilkitabah* of Humanities Faculty in 2018, member of *Radiasi Tenaga Dalam* (RTD) community in 2018, and member of Advanced Debate Community (ADC) in 2017. Besides, she is not only active in organizations, but she also loves *Khat* so much. Fitria studied with Sheikh Belaid Hamidi from

Morocco and successfully completed 3 *Khat* diplomas (*Riq'ah, Diwani, Diwani Jali*) within 2 years, which then led Fitria to win several pure *Khat* championships at the National level in Gontor (2019), ASEAN in Singapore (2018), and International in Iraq (2019), and has been named as one of the outstanding students of UIN Maulana Malik Ibrahim Malang in the field of *Khat* (2019). Her love for *Khat* also made Fitria very excited to be a teacher of *Khat* in various educational institutions in Malang, accounting for 15 educational institutions she had ever worked with alone. Currently, Fitria is still working in the *Khat* world and is currently studying *Naskhi Khat* learning with the same teacher and is active in judging in several calligraphy competitions in Indonesia. Her biggest hope is to be able to finish her study in mastering all types of *Khat*, write Al-Qur'an Manuscripts, building *Markaz Khat*, while still being able to take further studies of the high level at Indonesia or abroad.

APPENDIX

A. Hadith Used for Hilyah Syarifah and its Translation

No	ST	Datum 1 (Book 1)	(Book 2)	
			Datum 2	Commentary
1	عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:	'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say:	—
2	لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّط وَلَا بِالْقَصِيرِ الْمُتَرَدِّد كَانَ رَبْعَةً مِنْ الْقَوْم	"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	—
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ كَانَ بِالسِّبْط جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَّهَّم وَلَا بِالْمُكَلْثَم وَكَانَ فِي الْوَجْهِ تَدْوِيْر	His hair was neither very curly nor very straight, but his face was slightly round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round	(meaning he did not have a fully round face nor a fully elongated face, but in between the two).
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it.	—
5	أَدْعَجُ الْعَيْنَيْنِ	The eyes of the Messenger of Allah (may peace and	The mubaarak eyes of Rasulullah	—

No	ST	Datum 1 (Book 1)	(Book 2)	
			Datum 2	Commentary
		blessings be upon him) were extremely black.	Sallallahu 'Alayhi Wasallam were extremely black.	
6	أَهْدَبُ الْأَشْفَار	His eye-lashes were long.	His eye lashes were long.	—
7	جَلِيْلُ الْمَشَاش وَالْكَتِدِ	The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were large, likewise the portion between the two shoulders was broad and fully fleshed.	The joints of the body (e.g. elbows and knees etc.)
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel.	There was no hair (more than normal) on his body. He had a thin line of hair running from the chest to the navel.	There was no hair (more than normal) on his body. (some people have profuse hair on their body. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have hair on the other parts of his body, besides places like the arms and legs etc.).
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	—
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَب	When he walked he lifted his legs with vigor as if he were descending to a low-lying place.	When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.	—
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	When he addressed a person, he turned his	When he addressed a	(He did not only turn his face

No	ST	Datum 1 (Book 1)	(Book 2)	
			Datum 2	Commentary
		whole body towards that person.	person he turned his whole body towards that person.	towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam faced the person he spoke to, with his chest and body. Some 'ulama have translated this as, when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam addressed someone, he completely turned his face towards that person, and did not give a side glance. This is not a suitable translation).
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ	The seal of Prophethood was situated between his shoulders.	The Seal of Prophethood was situated between his shoulders.	—
13	وَهُوَ خَاتِمُ النَّبِيِّيْنَ أَجْوَدُ النَّاسِ صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	—

No	ST	Datum 1 (Book 1)	(Book 2)	
			Datum 2	Commentary
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	(It means his character, family background and everything else was of the best).
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	(Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had such a great personality and dignity, that the person who saw him for the first time, because of his awe-inspiring personality, would be overcome with a feeling of profound respect. Firstly, there is a ro'b (awe) for physical beauty, with this when other kamaalaat are added what more could then be said of the ro'b (awe). Besides, the special attributes and qualities granted to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, ro'b

No	ST	Datum 1 (Book 1)	(Book 2)	
			Datum 2	Commentary
				(awe) is also one of the special qualities granted to him).
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	—
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	—

B. Analysis of Dimensions of Meaning

1. References

No	ST	Datum 1	Datum 2	Reference Datum 1	Datum 2
1	عَنْ عَلِيّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ اِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:	'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say:	6	3
2	لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّط وَلَا بِالْقَصِيْرِ الْمُتَرَدِّد كَانَ رَبْعَةً مِنْ الْقَوْمِ	"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	5	1
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسِّبْط كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْثَم وَكَانَ فِي الْوَجْهِ تَدْوِير	His hair was neither very curly nor very straight, but his face was slightly round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round.	1	2
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it.	5	2
5	أَدْعَجُ الْعَيْنَيْنِ	The eyes of the Messenger of Allah (may peace and blessings be upon	The mubaarak eyes of Rasulullah Sallallahu 'Alayhi	4	1

No	ST	Datum 1	Datum 2	Reference Datum 1	Reference Datum 2
		him) were extremely black.	Wasallam were extremely black.		
6	أَهْدَبُ الْأَشْفَار	His eye-lashes were long.	His eye lashes were long.	1	1
7	جَلِيْلُ الْمَشَاش وَالْكَتِد	The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were large, likewise the portion between the two shoulders was broad and fully fleshed.	2	1
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel.	There was no hair on his body. He had a thin line of hair running from the chest to the navel.	3	3
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	4	1
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَب	When he walked he lifted his legs with vigor as if he were descending to a low-lying place.	When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.	1	2
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	When he addressed a person, he turned his whole body towards that person.	When he addressed a person he turned his whole body towards that person.	4	5
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ	The seal of Prophethood was situated between his shoulders.	The Seal of Prophethood was situated between his shoulders.	2	2

No	ST	Datum 1	Datum 2	Reference Datum 1	Reference Datum 2
13	وَهُوَ خَاتِمُ النَّبِيِّيْنَ أَجْوَدُ النَّاس صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	2	2
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	2	2
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	2	2
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	3	4
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	6	3

2. Denotation

No	ST	Datum 1	Datum 2	Denotation Datum 1	Datum 2
1	عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:	'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say:	10	6
2	لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّطِ وَلاَ بِالْقَصِيْرِ الْمُتَرَدِّدِ كَانَ رَبْعَةً مِنْ الْقَوْمِ	"the Messenger of Allah (may Peace and blessings be upon him) was very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	7	3
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسِّبْطِ كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْثَمِ وَكَانَ فِيْ الْوَجْهِ تَدْوِيْر	His hair was neither very curly nor very straight, but his face was slightly round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round.	7	13
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it.	9	4
5	أَدْعَجُ الْعَيْنَيْنِ	The eyes of the Messenger of Allah (may peace and blessings be upon him) were	The mubaarak eyes of Rasulullah Sallallahu 'Alayhi Wasallam were	7	3

No	ST	Datum 1	Datum 2	Denotation Datum 1	Denotation Datum 2
		extremely black.	extremely black.		
6	أَهْدَبُ الْأَشْفَارِ	His eye-lashes were long.	His eye lashes were long.	2	2
7	جَلِيْلُ الْمَشَاشِ وَالْكَتِدِ	The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were large, likewise the portion between the two shoulders was broad and fully fleshed.	12	12
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel.	There was no hair on his body. He had a thin line of hair running from the chest to the navel.	8	6
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	8	5
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَب	When he walked he lifted his legs with vigor as if he were descending to a low-lying place.	When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.	8	8
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	When he addressed a person, he turned his whole body towards that person.	When he addressed a person he turned his whole body towards that person.	6	6
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ	The seal of Prophethood was situated between his shoulders.	The Seal of Prophethood was situated between his shoulders.	4	4

No	ST	Datum 1	Datum 2	Denotation Datum 1	Denotation Datum 2
13	وَهُوَ خَاتِمُ النَّبِيِّيْنَ أَجْوَدُ النَّاسِ صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	4	4
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	4	3
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	3	3
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	6	6
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	9	6

3. Connotation

No	ST	Datum 1	Datum 2	Connotation Datum 1	Connotation Datum 2
1	عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the <mark>noble features</mark> of the <mark>Messenger</mark> of Allah (may peace and blessings of Allah be upon him), he used to say:	'Ali Radiyallahu 'Anhu described the <mark>noble features</mark> of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say:	2	1
2	لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّطِ وَلَا بِالْقَصِيْرِ الْمُتَرَدِّد كَانَ رَبْعَةً مِنْ الْقَوْمِ	"the <mark>Messenger</mark> of Allah (may Peace <mark>and blessings</mark> be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	1	0
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسِّبْطِ كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْثَمِ وَكَانَ فِيْ الْوَجْهِ تَدْوِيْر	His hair was neither very curly nor very straight, but his face was <mark>slightly</mark> round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was <mark>slightly</mark> round.	1	1
4	أَبْيَضُ مُشَرَّب	The complexion of the <mark>Messenger</mark> of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it.	1	0
5	أَدْعَجُ الْعَيْنَيْنِ	The eyes of the <mark>Messenger</mark> of Allah (may peace	The mubaarak eyes of Rasulullah	2	1

No	ST	Datum 1	Datum 2	Connotation Datum 1	Connotation Datum 2
		and blessings be upon him) were extremely black.	Sallallahu 'Alayhi Wasallam were extremely black.		
6	أَهْدَبُ الْأَشْفَارِ	His eye-lashes were long.	His eye lashes were long.	0	0
7	جَلِيْلُ الْمَشَاش وَالْكَتِدِ	The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were large, likewise the portion between the two shoulders was broad and fully fleshed.	3	3
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel.	There was no hair on his body. He had a thin line of hair running from the chest to the navel.	1	1
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	2	1
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَب	When he walked he lifted his legs with vigor as if he were descending to a low-lying place.	When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.	3	3
11	وَإِذَاالْتَفَتَ إلْتَفَت مَعًا	When he addressed a person, he turned his whole body towards that person.	When he addressed a person he turned his whole body towards that person.	1	1
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَةِ	The seal of Prophethood was situated between his shoulders.	The Seal of Prophethood was situated between his shoulders.	1	1

No	ST	Datum 1	Datum 2	Connotation	
				Datum 1	Datum 2
13	وَهُوَ خَاتِمُ النَّبِيِّيْنَ أَجْوَدُ النَّاس صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	1	1
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	1	1
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	1	1
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	3	3
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	2	1

4. **Sense Relations**

No	ST	Datum 1	Datum 2	Sense Relations	
				Datum 1	Datum 2
1	عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:	‘Ali Radiyallahu ‘Anhu described the noble features of Rasulullah Sallallahu ‘Alayhi Wasallam, he used to say:	1	1
2	لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّطِ وَلَا بِالْقَصِيْرِ الْمُتَرَدِّد كَانَ رَبْعَةً مِنْ الْقَوْمِ	"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu ‘Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	1	1
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسِّبْطِ كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْثَمِ وَكَانَ فِيْ الْوَجْهِ تَدْوِيْر	His hair was neither very curly nor very straight, but his face was slightly round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round.	1	1
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu ‘Alayhi Wasallam was white with redness in it.	1	1
5	أَدْعَجُ الْعَيْنَيْن	The eyes of the Messenger of Allah (may peace	The mubaarak eyes of Rasulullah	1	1

No	ST	Datum 1	Datum 2	Sense Relations Datum 1	Datum 2
		and blessings be upon him) were extremely black.	Sallallahu 'Alayhi Wasallam were extremely black.		
6	أَهْدَبُ الْأَشْفَار	His eye-lashes were long.	His eye lashes were long.	1	1
7	جَلِيْلُ الْمَشَاش وَالْكَتِدِ	The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were large, likewise the portion between the two shoulders was broad and fully fleshed.	1	1
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel.	There was no hair on his body. He had a thin line of hair running from the chest to the navel.	1	1
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	1	1
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَب	When he walked he lifted his legs with vigor as if he were descending to a low-lying place.	When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.	1	1
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	When he addressed a person, he turned his whole body towards that person.	When he addressed a person he turned his whole body towards that person.	1	1
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَةِ	The seal of Prophethood was situated between his shoulders.	The Seal of Prophethood was situated between his shoulders.	1	1

No	ST	Datum 1	Datum 2	Sense Relations	
				Datum 1	Datum 2
13	وَهُوَ خَاتِمُ النَّبِيِّيْنَ أَجْوَدُ النَّاس صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	1	1
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	1	1
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	1	1
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	1	1
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	1	1

5. Lexical Meanings

No	ST	Datum 1	Datum 2	Lexical Meanings Datum 1	Lexical Meanings Datum 2
1	عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:	'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say:	6	5
2	لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّطِ وَلَا بِالْقَصِيْرِ الْمُتَرَدِّدِ كَانَ رَبْعَةً مِنْ الْقَوْمِ	"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	5	5
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسَّبْطِ كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْثَم وَكَانَ فِيْ الْوَجْهِ تَدْوِيْر	His hair was neither very curly nor very straight, but his face was slightly round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round.	9	20
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it.	7	7
5	أَدْعَجُ الْعَيْنَيْنِ	The eyes of the Messenger of Allah (may peace and blessings be	The mubaarak eyes of Rasulullah Sallallahu 'Alayhi Wasallam were	3	3

No	ST	Datum 1	Datum 2	Lexical Meanings Datum 1	Datum 2
		upon him) <u>were extremely black</u>.	<u>extremely black</u>.		
6	أَهْدَبُ الْأَشْفَار	<u>His eye-lashes were long</u>.	<u>His eye lashes were long</u>.	3	3
7	جَلِيْلُ الْمَشَاش وَالْكَتِدِ	<u>The joints of his body were large</u>, <u>likewise the portion between his two shoulders was broad and fully fleshed</u>.	<u>The joints of the body were large</u>, <u>likewise the portion between the two shoulders was broad and fully fleshed</u>.	11	11
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	<u>The amount of hair on his body was no more than usual</u>. <u>He had a thin line of hair running from his chest to his navel</u>.	<u>There was no hair on his body</u>. <u>He had a thin line of hair running from the chest to the navel</u>.	16	15
9	شَثْنُ الْكَفَّيْن وَالْقَدَمَيْنِ	<u>The hands and feet of the Messenger of Allah</u> (may peace and blessings of Allah be upon him) <u>were fully fleshed</u>.	<u>The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed</u>.	3	3
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَب	<u>When he walked he lifted his legs with vigor as if he were descending to a low-lying place</u>.	<u>When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place</u>.	14	14
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	<u>When he addressed a person</u>, <u>he turned his whole body towards that person</u>.	<u>When he addressed a person he turned his whole body towards that person</u>.	10	10
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ	<u>The seal of Prophethood was situated between his shoulders</u>.	<u>The Seal of Prophethood was situated between his shoulders</u>.	5	5

No	ST	Datum 1	Datum 2	Lexical Meanings Datum 1	Lexical Meanings Datum 2
13	وَهُوَ خَاتِمُ النَّبِيِّيْنَ أَجْوَدُ النَّاس صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	<u>He was the last of all prophets, and he was the most generous and the most truthful</u>.	<u>He was the last of all prophets</u>. <u>He was the most generous and the most truthful</u>.	9	8
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	<u>He was the most kind hearted person and came from a noble family</u>.	<u>He was the most kind-hearted and came from a most noble family</u>.	7	7
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	<u>Any person who saw him would inevitably be filled with awe</u>.	<u>Any person who saw him suddenly would become awe-inspired</u>.	7	4
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	<u>Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes</u>.	<u>Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes</u>.	7	5
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	<u>Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah</u> (may peace and blessings of Allah be upon him) <u>neither before nor after him</u>"	<u>Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'</u>".	15	14

6. Grammatical Meanings

No	ST	Datum 1	Datum 2	Grammatical Meanings	
				Datum 1	Datum 2
1	عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ اِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:	'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say:	1	1
2	لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّط وَلَا بِالْقَصِيْر الْمُتَرَدِّد كَانَ رَبْعَةً مِنْ الْقَوْم	"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	1	1
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسِّبْط كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْئَمِ وَكَانَ فِيْ الْوَجْهِ تَدْوِيْر	His hair was neither very curly nor very straight, but his face was slightly round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round.	1	1
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it.	1	1
5	أَدْعَجُ الْعَيْنَيْن	The eyes of the Messenger of	The mubaarak eyes of	1	1

No	ST	Datum 1	Datum 2	Grammatical Meanings	
				Datum 1	Datum 2
		Allah (may peace and blessings be upon him) were extremely black.	Rasulullah Sallallahu 'Alayhi Wasallam were extremely black.		
6	أَهْدَبُ الْأَشْفَارِ	His eye-lashes were long.	His eye lashes were long.	1	1
7	جَلِيْلُ الْمَشَاشِ وَالْكَتِدِ	The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were large, likewise the portion between the two shoulders was broad and fully fleshed.	1	1
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel.	There was no hair on his body. He had a thin line of hair running from the chest to the navel.	1	1
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	1	1
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَب	When he walked he lifted his legs with vigor as if he were descending to a low-lying place.	When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.	1	1
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	When he addressed a person, he turned his whole body towards that person.	When he addressed a person he turned his whole body towards that person.	1	1
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ	The seal of Prophethood was	The Seal of Prophethood was	1	1

No	ST	Datum 1	Datum 2	Grammatical Meanings	
				Datum 1	Datum 2
		situated between his shoulders.	situated between his shoulders.		
13	وَهُوَ خَاتِمُ النَّبِيِّيْنَ أَجْوَدُ النَّاس صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	1	1
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	1	1
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	1	1
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	1	1
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	1	1

7. Morphemes

No	ST	Datum 1	Datum 2	Morphemes Datum 1	Morphemes Datum 2
1	عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:	'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say:	29	10
2	لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّطِ وَلَا بِالْقَصِيْرِ الْمُتَرَدِّد كَانَ رَبْعَةً مِنْ الْقَوْم	"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	24	14
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسِّبْط كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّم وَلَا بِالْمُكَلْثَم وَكَانَ فِيْ الْوَجْهِ تَدْوِيْر	His hair was neither very curly nor very straight, but his face was slightly round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round.	15	34
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it.	24	10
5	أَدْعَجُ الْعَيْنَيْن	The eyes of the Messenger of Allah (may peace	The mubaarak eyes of Rasulullah	17	7

No	ST	Datum 1	Datum 2	Morphemes	
				Datum 1	Datum 2
		and blessings be upon him) were extremely black.	Sallallahu 'Alayhi Wasallam were extremely black.		
6	أَهْدَبُ الْأَشْفَارِ	His eye-lashes were long.	His eye lashes were long.	4	5
7	جَلِيْلُ الْمَشَاشِ وَالْكَتِدِ	The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were large, likewise the portion between the two shoulders was broad and fully fleshed.	19	19
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel.	There was no hair on his body. He had a thin line of hair running from the chest to the navel.	26	21
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	21	9
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَبٍ	When he walked he lifted his legs with vigor as if he were descending to a low-lying place.	When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.	18	18
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	When he addressed a person, he turned his whole body towards that person.	When he addressed a person he turned his whole body towards that person.	13	13
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ	The seal of Prophethood was situated between his shoulders.	The Seal of Prophethood was situated between his shoulders.	9	9

No	ST	Datum 1	Datum 2	Morphemes	
				Datum 1	Datum 2
13	وَهُوَ خَاتِمُ النَّبِيِّيْنَ أَجْوَدُ النَّاسِ صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	17	16
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	12	12
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	11	9
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	21	22
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	33	21

8. Homonymy

No	ST	Datum 1	Datum 2	Homonymy Datum 1	Homonymy Datum 2
1	عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	<mark>when</mark> Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may <mark>peace</mark> and blessings of Allah be upon him), he used <mark>to</mark> say:	'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used <mark>to</mark> say:	3	1
2	لَمْ يَكُنْ بِالطَّوِيْل الْمُمَغَّط وَلَا بِالْقَصِيْر الْمُتَرَدِّد كَانَ رَبْعَةً مِنْ الْقَوْم	"the Messenger of Allah (may <mark>Peace</mark> and blessings be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	1	0
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسِّبْط كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّم بِالْمُكَلْثَم وَلَا وَكَانَ فِيْ الْوَجْهِ تَدْوِيْر	His <mark>hair</mark> was neither very curly nor very straight, but his face was slightly round.	His <mark>hair</mark> was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round.	1	1
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may <mark>peace</mark> and blessings of Allah be upon him) was white <mark>with</mark> a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white <mark>with</mark> redness in it.	2	1
5	أَدْعَجُ الْعَيْنَيْن	The eyes of the Messenger of Allah (may <mark>peace</mark> and blessings be upon him) were	The mubaarak eyes of Rasulullah Sallallahu 'Alayhi Wasallam were	1	0

No	ST	Datum 1	Datum 2	Homonymy Datum 1	Datum 2
		extremely black.	extremely black.		
6	أَهْدَبُ الْأَشْفَارِ	His eye-lashes were long.	His eye lashes were long.	1	1
7	جَلِيْلُ الْمَشَاشِ وَالْكَتِدِ	The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were large, likewise the portion between the two shoulders was broad and fully fleshed.	1	1
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel.	There was no hair on his body. He had a thin line of hair running from the chest to the navel.	3	3
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	2	1
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَبٍ	When he walked he lifted his legs with vigor as if he were descending to a low-lying place.	When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.	2	2
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	When he addressed a person, he turned his whole body towards that person.	When he addressed a person he turned his whole body towards that person.	1	1
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ	The seal of Prophethood was situated between his shoulders.	The Seal of Prophethood was situated between his shoulders.	0	0

No	ST	Datum 1	Datum 2	Homonymy	
				Datum 1	Datum 2
13	وَهُوَ خَاتِمُ النَّبِيِّنَ اَجْوَدُ النَّاس صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	0	0
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	0	0
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	1	1
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	2	2
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	1	1

9. Polysemy

No	ST	Datum 1	Datum 2	Polysemy	
				Datum 1	Datum 2
1	عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:	'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say:	1	0
2	لَمْ يَكُنْ بِالطَّويْلِ الْمُمَغَّط وَلاَ بِالْقَصِيْر الْمُتَرَدِّد كَانَ رَبْعَةً مِنْ الْقَوْم	"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	1	0
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسِّبْط كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّم بِالْمُكَلْثَم وَلَا وَكَانَ فِيْ الْوَجْهِ تَدْويْر	His hair was neither very curly nor very straight, but his face was slightly round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round.	0	0
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it.	2	1
5	أَدْعَجُ الْعَيْنَيْن	The eyes of the Messenger of Allah (may peace and blessings be upon him) were	The mubaarak eyes of Rasulullah Sallallahu 'Alayhi Wasallam were	1	1

No	ST	Datum 1	Datum 2	Polysemy Datum 1	Polysemy Datum 2
		extremely black.	extremely black.		
6	أَهْدَبُ الْأَشْفَارِ	His eye-lashes were long.	His eye lashes were long.	0	0
7	جَلِيْلُ الْمَشَاشِ وَالْكَتِدِ	The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were large, likewise the portion between the two shoulders was broad and fully fleshed.	1	1
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel.	There was no hair on his body. He had a thin line of hair running from the chest to the navel.	1	0
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	3	2
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَبٍ	When he walked he lifted his legs with vigor as if he were descending to a low-lying place.	When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.	0	0
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	When he addressed a person, he turned his whole body towards that person.	When he addressed a person he turned his whole body towards that person.	0	0
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ	The seal of Prophethood was situated between his shoulders.	The Seal of Prophethood was situated between his shoulders.	1	1

No	ST	Datum 1	Datum 2	Polysemy Datum 1	Polysemy Datum 2
13	وَهُوَ خَاتِمُ النَّبِيِّيْنَ اَجْوَدُ النَّاس صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	1	1
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	1	1
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	0	0
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	0	0
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	1	0

10. Lexical Ambiguity

No	ST	Datum 1	Datum 2	Lexical Ambiguity	
				Datum 1	Datum 2
1	عَنْ عَلِيٍّ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:	'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say:	0	0
2	لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّط وَلاَ بِالْقَصِيْر الْمُتَرَدِّد كَانَ رَبْعَةً مِنْ الْقَوْم	"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	2	2
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسَّبْط كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّم بِالْمُكَلْثَم وَلَا وَكَانَ فِيْ الْوَجْهِ تَدْوِيْر	His hair was neither very curly nor very straight, but his face was slightly round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round.	2	4
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it.	1	0
5	أَدْعَجُ الْعَيْنَيْن	The eyes of the Messenger of Allah (may peace and blessings be upon him) were	The mubaarak eyes of Rasulullah Sallallahu 'Alayhi Wasallam were	0	0

No	ST	Datum 1	Datum 2	Lexical Ambiguity	
				Datum 1	Datum 2
		extremely black.	extremely black.		
6	أَهْدَبُ الْأَشْفَارِ	His eye-lashes were <u>long</u>.	His eye lashes were <u>long</u>.	1	1
7	جَلِيْلُ الْمَشَاشِ وَالْكَتِدِ	The joints of his body were <u>large</u>, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were <u>large</u>, likewise the portion between the two shoulders was broad and fully fleshed.	1	1
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was <u>no more than usual</u>. He had a thin line of hair running from his chest to his navel.	There was no hair on his body. He had a thin line of hair running from the chest to the navel.	1	0
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	0	0
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَبٍ	<u>When he walked he lifted his legs with vigor as if he were descending to a low-lying place</u>.	<u>When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place</u>.	1	1
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	When he addressed a person, he turned his whole body towards that person.	When he addressed a person he turned his whole body towards that person.	0	0
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوّةِ	The seal of Prophethood was situated between his shoulders.	The Seal of Prophethood was situated between his shoulders.	0	0

No	ST	Datum 1	Datum 2	Lexical Ambiguity	
				Datum 1	Datum 2
13	وَهُوَ خَاتِمُ النَّبِيِّيْنَ اَجْوَدُ النَّاس صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	0	0
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	0	0
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	0	0
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	0	0
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	0	0

11. Sentence Meaning

No	ST	Datum 1	Datum 2	Sentence Meaning Datum 1	Sentence Meaning Datum 2
1	عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ كَانَ إِذَا وَصَفَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ	when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:	'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say:	1	1
2	لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّط وَلَا بِالْقَصِيْرِ الْمُتَرَدِّد كَانَ رَبْعَةً مِنْ الْقَوْمِ	"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium stature among people.	"Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people.	1	1
3	وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسَّبْط كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّم بِالْمُكَلْثَم وَلَا وَكَانَ فِيْ الْوَجْهِ تَدْوِيْر	His hair was neither very curly nor very straight, but his face was slightly round.	His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round.	1	1
4	أَبْيَضُ مُشَرَّب	The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it.	The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it.	1	1
5	أَدْعَجُ الْعَيْنَيْنِ	The eyes of the Messenger of Allah (may peace and blessings be upon him) were	The mubaarak eyes of Rasulullah Sallallahu 'Alayhi Wasallam were	1	1

No	ST	Datum 1	Datum 2	Sentence Meaning	
				Datum 1	Datum 2
		extremely black.	extremely black.		
6	أَهْدَبُ الْأَشْفَارِ	His eye-lashes were long.	His eye lashes were long.	1	1
7	جَلِيلُ الْمَشَاشِ وَالْكَتِدِ	The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed.	The joints of the body were large, likewise the portion between the two shoulders was broad and fully fleshed.	1	1
8	أَجْرَدُ ذُوْمَسْرُبَةٍ	The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel.	There was no hair on his body. He had a thin line of hair running from the chest to the navel.	1	1
9	شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ	The hands and feet of the Messenger of Allah (may peace and blessings of Allah be upon him) were fully fleshed.	The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed.	1	1
10	إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِى فِيْ صَبَبٍ	When he walked he lifted his legs with vigor as if he were descending to a low-lying place.	When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.	1	1
11	وَإِذَاالْتَفَتَ إِلْتَفَتَ مَعًا	When he addressed a person, he turned his whole body towards that person.	When he addressed a person he turned his whole body towards that person.	1	1
12	بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ	The seal of Prophethood was situated between his shoulders.	The Seal of Prophethood was situated between his shoulders.	1	1

No	ST	Datum 1	Datum 2	Sentence Meaning	
				Datum 1	Datum 2
13	وَهُوَ خَاتِمُ النَّبِيِّنَ اَجْوَدُ النَّاس صَدْرًا وَأَصْدَقُهُمْ لَهْجَةً	He was the last of all prophets, and he was the most generous and the most truthful.	He was the last of all prophets. He was the most generous and the most truthful.	1	1
14	وَأَلْيَنُهُمْ عَرِيْكَةً وَأَكْرَمُهُمْ عَشِيْرَةً	He was the most kind hearted person and came from noble family.	He was the most kind-hearted and came from a most noble family.	1	1
15	مَنْ رَآهُ بَدِيْهَةً هَابَهُ	Any person who saw him would inevitably be filled with awe.	Any person who saw him suddenly would become awe-inspired.	1	1
16	وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ	Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes.	Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes.	1	1
17	يَقُوْلُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ	Anyone who described his noble features could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him"	Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".	1	1