

**A SEMANTIC ANALYSIS OF THE ENGLISH
TRANSLATION OF SURAH AL-FATH
BY T. B. IRVING**

THESIS

By
IIN BAROROH MA'ARIF
03320082



**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
HUMANITIES AND CULTURE FACULTY
THE STATE ISLAMIC UNIVERSITY OF MALANG**

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**Presented to
The State Islamic University of Malang
In partial fulfillment of the Requirement for Degree of Sarjana Sastra (SS)**

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2007

APPROVAL SHEET

This is to certify that Iin Baroroh Ma'arif's thesis entitled
A Semantic Analysis of the English Translation of Surah Al-Fath
by T. B. Irving

Has been approved by the thesis advisor
For further approval by the Board of Examiners.

Malang, 17 Juli 2007

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MOTTO

لئن شكرتم لأزيدنكم ولئن كفرتم إن عذابي لشديد

(Ibrahim, verse 7)

"Hingga saat ini mungkin kita belum mendapatkan semua yang kita inginkan, tapi bukankah DIA telah memberikan semua yang kita butuhkan?"

Kita hanya harus BERSYUKUR

DEDICATION

This thesis is dedicated to

My beloved Father and Mother,

Drs. H. Machjan Arif and Hj. Maimunatun

For the endless great love, care, trust and pray.

My Brothers and Sisters,

mb Betty & mas Budi, mb Nina & mas Uki, mas Doddy & mb Nur, & mas Aan.

Thanks for your attention, support, sacrifice, and pray,

"I am happy to be your little sister and having you"

My Sweetests Little Angels,

Lintang, Salwa, Najma and Zidan

"Who are always cheers my life, I am proud to be your auntie"

All of My Teachers and Lecturers,

For the valuable knowledge, experiences and supports

My Special One Who would like to be 'Imam',

Who placed me in half of His Heart

My friends in 'Istiqomah' boarding house,

especially my roommate Umi (who always support and help),

All of friends in IPPNU and English Letters and Language Department 2003

My old friends (mbak Atun, mashudi, cak sin, agus and evryone I can't mention

one by one)

Thanks for your support, help and unforgettable friendship

And for everyone who loves me.

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Finally, I truly realize that this thesis still needs the constructive criticisms and suggestions from the readers in order to make it perfect and hopefully it can be useful for the readers, especially for the English Letters and Language Department students.

Malang, 17 Juli 2007

Iin Baroroh Ma’arif

ABSTRACT

Ma'arif, Iin Baroroh. 2007. **A Semantic Analysis of the English translation of surah Al-Fath by T. B. Irving**. Thesis. English Letters and Language Department, Faculty of Humanity and Culture. The State Islamic University of Malang.

The Advisor : Drs. H. Dimjati Ahmadin M. Pd.

Key Words : Semantic, meaning, message, surah Al-Fath.

In the process of communication with other person, there will be many possibilities of misunderstanding and misinterpreting of the meaning from the language we use. So that, understanding meaning is very crucial. To get successful interaction we have to understand both explicit and implicit meaning of the word. Meaning is idea or concept that can be transferred from the speaker's mind to the hearer by embodying them, as it were, in the form of one language or another.

In linguistics, we can explore our knowledge about meaning by studying semantics.

This study is focused on analyzing the English translation of surah Al-Fath by T. B. Irving by using semantics theory. Semantic is one of branches of linguistics studying about meaning. "Surah Al-Fath" is one of surahs in the Holy Qur'an which consist of twenty nine verses and discuss generally about the victory of *muslimun* after the truce made at the tree of Hudaibiyya in the sixth year following the Hijra . Based on that background, the study about semantics of the English translation of surah Al-Fath by T. B. Irving was conducted with the problems "What kinds of meaning involved in this surah, and "What messages found in it".

This research was conducted using descriptive qualitative method, because the data of this study are in the forms of sentences or words of surah Al-Fath.

The result of this study shows three kinds of meaning involved in this surah, namely lexical, sentential and discoursal meaning. Lexical meaning is concerned with the meanings of words and the meaning relationships among words. Lexical meaning is not only dealing with the obvious or literal meaning but also with denotation, connotation, synonymy, antonymy, ambiguity, polisemy, hyponymy, homophony, and homonymy. Sentential meaning can be defined as a group of words that forms a statement, command, exclamation or question, and usually contains a subject and predicates, and in writing begins with a capital letter and ends of the mark (., !, ?). While, discoursal meaning is a term used in linguistics to refer to a continuous stretch of language larger than a sentence dealt with discussion.

Furthermore, message is something that the author wants to convey to the readers. In many works, the message can be concluded as moral, religious and social messages. In this study, the messages found are dominated by moral and religious messages.

Based on the findings of this study described previously, the researcher also suggests that the future researchers conduct similar theme of study with more complete data and discussion.

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CHAPTER I

INTRODUCTION

This chapter covers the discussion about background of the study, research problem, objective of the study, significance of the study, scope of the study and definition of key terms.

1.1 Background of the Study

Language is a social phenomenon. It is a fundamental part of human's interaction in society, and a form of behavior. The functions of language are as an instrument of communication between individual, and also a symbol of social identity. People cannot live without language because it is needed for daily life activities. We cannot imagine how people can cooperate one another without language. Language used to express idea, emotion and feeling. In other word, language is actually the relation of what one is thinking or the oral representation of human thought.

In the process of communication with other person, there will be many possibilities of misunderstanding and misinterpreting of the meaning from the language we use. So that, understanding meaning is very crucial. To get successful interaction we have to understand both explicit and implicit meaning of the word. However, what is meaning? Meaning is idea or concept that can be transferred from the speaker's mind to the hearer by embodying them, as it were, in the form of one language or another.

In linguistics, we can explore our knowledge about meaning by studying semantics. Semantics is one of the branches of linguistics studying about meaning

and it is considered as a major branch of linguistics devoted to the study of meaning in language.

We found meaning not only in spoken form but also in written form. In this study the researcher wants to analyze meaning in written language especially in holy Quran. The holy Quran is message from Allah to human being. It was transmitted to us in a chain starting from the almighty himself (SWT) to the angel Gabriel to the prophet Mohammad (PBUH). As Allah says in the holy Quran: “a book which we have revealed to you (Mohammad) so that you may lead the people from the darkness into the lightness by their lords leave to the path of the almighty, the praiseworthy”.

Allah also has guaranteed that He will protect Quran from human tempering, as He says in surah Al-Hijr verse 9: “إنا نحن نزلنا الذكر وإنا له لحفظون” and today’s readers can find exact copies of it all over the world. The holy Quran today is the same as the holy Quran revealed to Mohammad (PBUH).

The holy Quran consist of 114 surahs and 6666 verses. The language of it is different from the other. It has special thing. The holy Quran has a great grammar that is always amazed by everyone who reads or hears. It is the extraordinary of the holy Quran.

Actually, the original language of the holy Quran was Arabic, but it has been translated into many other languages.

[\(http://www.usc.edu/dept/MSA/quran/\)](http://www.usc.edu/dept/MSA/quran/). In this research the researcher will not search in Arabic language but she analyzes in English translation. The researcher limits the study by choosing surah Al-Fath as the research object because as holy prophet Muhammad says: لقد أنزلت علي آية أحب إلي من الدنيا جميعها “Today such a thing

has been sent down to me, which is more valuable to me than the world and what it contains”. (Al-Maraghi. 1993: 140). Another reason is because this surah presents the promise of Allah to the victory of Moslems from Musyrikin.

Surah Al-Fath is fourty eighths surah of the holy Quran which consist of twenty nine verses. It has four major points, they are: the interval after the truce made at the tree of Hudaibiyya in the sixth year following the Hijra, Political difficulties, Mob scene and Ultimate victory promised to the Prophet (PBUH) and believers. (Al-Maraghi, 1993: 137).

Moreover, the reason why the researcher chooses the English translation of Thomas Ballantyne Irving (T. B. Irving) is because he is a Moslem and his explanatory translation of the holy Quran is the first American English translation that has received the approval of the Pakistani government. He also awarded “the stara-e- Imtiaz” for his service to Islam. In addition, his interpretation is easy to understand, clearly and purely from the original interpretation.

Actually, the previous researchers have already conducted the study in the same field such as Ahmadin (2002), in his study entitled “Semantics analysis on the meaning of Glorious Quran”. He discussed about the kinds of meaning, the translation method and the way Picktall followed the criteria used by MCIS in Picktall book the meaning of Glorious Quran. Then Hanifiyah (2003), in her study entitled “Semantics analysis on the translation of surah Maryam by Marmaduke Picktall” she discussed the kinds of meaning on surah Maryam and the message involved in it. The next researcher is Yulianti (2005), in her study she research about the kinds of meaning in Surah Yasin and the translation method used. The following

researcher is Wijaya (2007). He discussed about the kinds of meaning in Surah Luqman and also the translation method used.

Based on the previous explanation, the researcher decides to research Surah Al-Fath that is not studied yet. The researcher wants to investigate the meaning of each verses (lexical, sentential and discoursal meaning) used as data sources. The researcher also interested in discussing about the message involved (moral, religious and social message). Therefore the researcher intends to conduct her study entitled: **“A Semantic Analysis of the English Translation of Surah Al-Fath by T. B. Irving”**

1.2 Research Problem

Generally, this study is done to investigate the following problems:

1. What kinds of meaning are involved in the English translation of Surah Al-Fath by T. B. Irving?
2. What messages are found in the English translation of Surah al-Fath by T. B. Irving?

1.3 Objectives of the Study

This study is intended to get description and information through the researcher's analysis and the study that have been mentioned in problems of the study above, those are:

1. The kinds of meaning involved in the English translation of Surah Al-Fath by T. B. Irving.

2. The messages found in the English translation of Surah al-Fath by T. B. Irving.

1.4 Significance of the Study

The results of this study are hopefully useful for the researcher herself and also for the readers by giving benefit and more information about semantics study. In addition, this study expected can be used as a reference for the next researchers who are interested in conducting similar studies.

1.5 Scope of the Study

In this study, the researcher focused only on analyzing the English translation of Surah Al-Fath by T. B. Irving. Surah Al-Fath is fourty eighths surah of holy Quran and it consists of twenty nine verses.

Related to the scope above, the researcher limits this research to study about the kinds of meaning, especially lexical, sentential and discoursal meaning which involved in this Surah and the messages found in it.

1.6 Definition of Key Terms

To make this study clearer and to avoid misunderstanding, the researcher would like to give the definition of key terms related to the topic, as follows:

Semantics : a branch of linguistics studying about meaning

Translation : the process of transferring language from the source/origin language into the target language.

Surah Al-Fath : forty eighths surah of holy Quran that consist of twenty
nine verses.

T. B. Irving : Thomas Ballantyn Irving is a Moslem and the first American
English translator of the Holy Quran.

Meaning : Idea or concept that can be transferred from the speaker's
mind to the hearer by embodying them, as it were, in the
form of one language or another.

Message : a spoken or written communication sent from one person to
another

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter covers the discussion about semantics, meaning, kinds of meanings, message, surah Al-Fath, biography of T. B. Irving and previous study.

2.1 Semantics

In linguistics, the study of meaning is normally referred to as semantics. Semantics is from Greek noun “sema” which means sign or signal, and from the verb “semaino” or signal means in English. A linguist who is studying the meaning tries to understand why certain words and construction can be combined together in semantically accepted way. Kambartel in *Semantik Leksikal* (2001: 7) states that semantics is studying about meaning.

There are so many semanticists that define the meaning of semantics, but they have the same concept about semantics, that is the study of meaning. By considering that meaning is a part of language, so semantics is the part of linguistics. On the other word, semantics is one of the branches of linguistics studying about meaning of language.

According to Yule, semantics, the study of meaning, is concerned with the aspect of meaning in language. Generally, works of semantics deal with the description of word and sentence meaning (1987:91). The same definition provided by Wienreich in Yulianti (2005: 10) says that Semantics is concerned with the conveyance of meaning by the grammatical and lexical devices of a language.

Crystal in Hanifiyah (2003: 9) states that semantics is the study of meaning in language. The definition above explains that language must have meaning. Language

without meaning is useless. When a person hears someone speaks without knowing the meaning of the utterances, for him those utterances are not a language, they are merely a noise. Therefore, if we want to understand a language, we have to know about the nature of the language and the conceptual meaning of the language.

Furthermore, Akhmajian (1979:77) states, “Semantics is the study of the meaning and reference. In linguistics, semantics is generally considered to be the study of meaning (and related notion) in language, while in logic, semantics is generally considered to be the study of references (and related notion) in language”.

Fromkin states, “Semantics is the study of linguistics meaning of words” (1984:166).

This definition presents that the word “meaning” is applied in so many senses by so many fields of study that it is difficult to use it clearly.

2.2 Meaning

To understand language we need to know the meaning of words and the morphemes that compose them. We also have to know how the meaning of words combines into phrase and sentence meanings. It means that we must interpret the meaning of utterances in the context in which they are made.

From those above we know that meaning is the crucial point in language study. For thousands of years philosophers have been thinking deeply about the meaning of ‘meaning’. Even most semanticists seems to spend most of their time just for analyzing or finding the meaning of an English term ‘meaning’, but they still cannot find what ‘meaning’ really is. Meaning is highly ambiguous because every

semanticist has different senses. Therefore, there are many different concepts about meaning.

Leech (2003:7) writes that Ogden and Richard had written for about twenty-two definitions of meaning, some of them are:

1. Something that has intrinsic characteristics.
2. Another word that related to other words in the dictionary.
3. Connotation of word.
4. A place of something in a system.
5. Practical consequences of something inside the experiences for the future.

By showing the list of meanings of ‘meaning’, Ogden and Richard try to show how confusion and misunderstanding may occur here, because there is no concord concept of meaning.

Besides, Bloomfield, an American linguist, in Yulianti (2005: 19) describes that meaning should be related to the terms of scientific knowledge. As a behaviorist, he believes that meaning should be treated as a stimulus-response relationship between a speech-form and objective aspects of the speaker’s world. Bloomfield (1993:139) writes:

“We can define the meaning of a speech-form accurately when this meaning has to do with some matter of which we possess scientific knowledge. We can define the names of minerals, for example, in terms of chemistry and mineralogy, as when we say that the ordinary meaning of English word ‘salt’ is ‘sodium chloride (NaCl)’, and we can define the names of plants and animals by means of technical terms of botany and zoology, but we have no precise way of defining words like ‘love’ and ‘hate’, which concern situations that have not been accurately classified.”

Furthermore, there are three ways in which linguist and philosophers have attempted to construct the explanation of meaning in natural language: first, by defining the nature of word meaning. It describes that the word meaning is taken as the construction in terms of which sentence meaning and communication can be explained; second, by defining the nature of sentence meaning. It is a sentence meaning which is taken as basic with words characterized in terms of systematic contribution they make to sentence meaning; third, by explaining the process of communication. It means that both sentence and word meaning are explained in terms of the ways in which sentences and words are used in the act of communication (Kempson in Wahab, 1995: 9).

2.3 Kinds of Meanings

The study of the linguistic meaning of morphemes, words, phrases and sentences is called 'semantics'. Semantics is concerned with aspect of meaning in language. Work in semantics dealt with the description of word and sentence meaning. There are certain kinds of meaning or certain aspects of meaning in linguistics, (Lyon, 1981: 139).

Therefore, meaning can be categorized into three levels, they are: lexical meaning, sentential meaning and discursal meaning.

2.3.1 Lexical Meaning

Lexical meaning is the meaning as defined in the dictionary. It is concerned with the meanings of words and the meaning relationships among words. Identifying lexical meaning is not easy because it is not only dealing with the obvious or literal

meaning but also with denotation, connotation, synonymy, antonymy, ambiguity, polisemy, hyponymy, homophony, and homonymy.

Yule (1985: 95) has described that there is a kind of procedure that concern with the relationship to another words that been used in semantic description of languages, which is called relation which are appealed to, are defined below:

Denotation and Connotation

The exact, literal meaning of a word is referred to as its denotation. A denotation is a dictionary definition of a word, the meaning recognized by all speakers of a language. It is thus different from an associated meaning, or connotation, that the word might have for an individual (or group) because of personal experience. The denotation of 'wind' is 'air in natural motion', although the word may have individualized meanings for person recalling their own experiences with the wind. Other examples are the word 'dog' that shows a kind of animal, 'jasmine' shows a kind of flower, and 'house' shows a kind of building.

Nearly all words mean more than they seem to mean. They have associated meanings, a surrounding fringe of suggestive or connotative values. As discussed above, literal meaning of a word is its denotation. The connotation of a word, on the other hand, is the suggestions and association that attach to it. For example: a dictionary definition of the word 'gold' is 'a precious yellow metal, highly malleable and ductile, and free from liability to rust'. But with 'gold' have been associated 'riches, power, happiness, evil and unhappiness'.

In addition, connotation can be divided into three kinds: it can be neutral connotative meaning, positive and negative. For instance, even though the words "emaciated, thin, slim" denotatively have same meaning but they have different

connotative meaning. The word “emaciated” has negative connotation, the word “thin” has neutral connotation, and the word “slim” has positive connotation.

Synonym and Antonym

Synonym is expression with the same meaning. Two points should be paid attention about this definition. First it does not limit the relation of synonymy. To lexems; it allows for the possibility that lexically simple expressions may have the same meaning as lexically complex expressions. Second, it makes identity, not only similarity of meaning. According to Kridaleksana in Wijaya (2007: 16), the definition of synonym is the form of language which has similar or resemble meaning with the other form; it can be in the form of words, phrases or sentences, although generally it is assumed only with word.

Antonym is word which in some sense opposite in meaning. For example: “cold and hot” and “dead and alive”, “above and below”. The relationship that called antonym perhaps can be explained by giving example like ‘big’ and ‘small’. However, it becomes special because antonym can be graded systematically. Grading here has strong relationship with comparison operation. The comparison can be in the form of explicit or implicit. Comparative explicit sentences are categorized into two types, they are: (a) two things can be compared based on the ‘feature’, in which this feature is declared that one has higher grade than the other one. For instance; “our house is bigger than yours”. (b) the same condition of two things can be compared based on the feature / characteristic that is meant. For instance; “our house is bigger than it used to be”.

Furthermore, Aminudin in Wijaya (2007: 20) states that antonym can be characterized as positive and negative. For instance; good and bad. The categorization of words, whether it is included in positive or negative polarity, is based on the aspect compared. There are two kinds of contradiction relation. First, privative contradiction relation; it is used if one of the objects compared are abstract. For instance: death and life. Second, equipollence contradiction relation, it is used if the objects compared are concrete or can be seen, for instance: male and female.

Ambiguity

A word or sentence is ambiguous if it can be understood or interpreted in more than one interpretation or reading. The different words having some form or pronunciation may cause ambiguity among other listeners or readers who do not pay attention to their context carefully. In practice, they are rarely aware of more than one reading, which they select immediately. For example: she cannot bear children, may be understood to mean: 'she is unable to give birth to children' or 'she cannot tolerate children'. The ambiguity is because there are two word "bear" with two different meanings.

Fromkin states that some sentences are ambiguous because they have both literal and non literal and metaphorical meaning, (1981: 171).

Homonym and Polysemy

Homonym is said to be two words with the same form but different in meaning. For example: 'corn'= grain and 'corn'= the foot, 'bank'= side of a river and 'bank'= financial institution.

In addition, a word can be defined as polysemy if it has more than one meaning (multiple meaning). For example; the noun 'head' is treated in standard

dictionaries of English as a single lexeme with several distinguishable meanings. For example “head”: a top of the body, top of a glass of beer, top of company department. Meaning can be descriptive, expressive, and social, and many lexemes combine two of these or all three.

There are several conditions which cause polysemy; first is specification in certain science, for instance, in linguistic, architecture and art, the word “form” have so different in meaning. They have their own meaning. Second is specification of usage in the variety of social life, for instance, operation is assigning operation, but in medical word, operation have meaning “to operate a patient”. Third is the use in figurative language and the last is in incorrect writing or utterance.

Hyponym

Hyponym is a word whose meaning contains the entire meaning of other words, known as the super ordinate.

Hyponym → meaning of red, blue, black etc.

Super ordinate → meaning of color.

For example: swan and a duck are hyponym of the super ordinate “bird”. A banana and apple is the entire meaning of the word “fruit”.

But all of meaning can change suitable with human being’s thought. Because human beings thought provide always. The change of meaning have several possibilities, as states by Oka in Isnawati (2005: 14):

1. There is moving from one word to other word.
2. There are the new concepts providing, which its need a word as it place.
3. The condition of psychologies speaker (taboo word)
4. The change of society environment in using word.

5. The change or different using fields.

6. `There is a metaphor.

2.3.2 Sentential Meaning

Sentential meaning can be defined as a group of words that forms a statement, command, exclamation or question, and usually contains a subject and predicates, and in writing begins with a capital letter and ends of the mark (., !, ?) Procter in Ahmadin (pg; 12). In addition, as Lyon states in Isnawati (2005: 18) that the common definition of the sentences as a group of words containing subject and a predicate ‘sets up two of them’; it requires that a sentence be of more than one word, and that it be a structure of predication.

According to Chaer (2003: 240), sentence is syntactic unit formed based on the basic constituent, which is usually in the form of clause, completed with conjunction, if it is necessary, than followed by final intonation. Those final intonations give three characteristics to the sentence. They are: declarative intonation, in language symbolized by full stop (.); interrogative intonation, symbolized by question mark (?); and exclamation intonation, symbolized by exclamation mark (!).

Furthermore, Fromkin in Ahmadin (2001) explain that the meaning of a phrase or sentence depends on both the meaning of its words and how these words are structurally combined or what is called as idioms. We can truly understand and comprehend sentences, especially foreign language, because we know the meanings of individual word.

Analytic and Synthetic sentences

The study of truth or truth conditions falls into two basic categories: analytic sentence and synthetic sentence.

According to Parker in Ahmadin (pg; 17) describes analytic sentence as one that is necessarily as a result of the world in it. For example: a spinster is an unmarried man. From this statement, it is not necessary for us to recheck on outside of the world to prove the truth of this sentence because based on the English knowledge, the word “spinster” means “unmarried man”.

In addition, it can be defined that analytic sentence are “true by definition”. It means that analytic sentence may be considered as linguistic truth since they are true in virtue of the language itself.

In contrast to analytic sentence is synthetic sentence. Synthetic sentence is not true or false sentence because of the words which comprise them; they, however, do or not accurately describe some state of affairs in the world. For instance, the sentence “my next door neighbor, Aldrid, is married” is synthetic sentence. We cannot judge its truth or falsity by examining the words in the sentence but we must investigate the truth or falsity of this sentence empirically.

Entailment

Entailment is a relationship applied between two sentences in which the truth of one sentence implies the truth of the other because the meanings of the words involved. The relation of entailment is said to hold between two sentences, S1 and S2; when S1 is true S2 must be true: in other words S2 is necessary conditions for the truth of S1. The test of entailment can be done as follows: sentence (a) entails

sentence (b) if the truth of sentence (a) insures the truth of sentence (b) and if the falsity of sentence (b) insures the falsity of sentence (a).

For instance: (a) Bill is a bachelor

(b) Bill has been unmarried

In this example, sentence (a) entails sentence (b) because the truth of sentence (a) insures the truth of sentence (b), “if Bill is a bachelor, he is automatically unmarried”, and the falsity of sentence (b) insures the falsity of sentence (a), “if Bill is married, he is not bachelor”.

Grammaticality, Acceptability, Meaningfulness

Some sentences or utterances, actual or potential are both grammatical and meaningfulness; however, others thoughtfully grammatical and may be also, are, for various reason, unacceptable. (Lyons in Ahmadin. Pg; 19).

Many of such utterances and sentences are unacceptable for socio cultural reasons. The utterance ‘my friend died last night’, in some culture might be unacceptable for a social inferior to address a social superior with a second person pronoun (meaning ‘you’), while it would be perfectly acceptable for a superior to address an inferior or an equal with the pronoun in question; this is the case (though the sociolinguistic condition are often more complex than what is indicated here) in many cultures (Lyons in Ahmadin, 2002: 20).

Utterance is divided into grammatical and ungrammatical, and sentence is divided into meaningful (semantically wellformed) and meaningless (semantically ill-formed).

Sentence or utterance can be grammatical but acceptable, for instance: “I am understand what he said”, that sentence does not fulfill the requirement of grammaticality, however, it is acceptable since the listener or reader can understand what is meant by that sentence. Moreover, that case is often found in the form of utterance in conversation.

On the contrary, sentence can be acceptable, for instance: “the table eats the chair”, that sentence grammaticality is correct but unacceptable since it is meaningless.

2.3.3 Discoursal Meaning

Discourse is a term used in linguistics to refer to a continuous stretch of language larger than a sentence dealt with discussion, Fromkin et al states that linguistic knowledge accounts for speaker’s ability to combine phoneme into morphemes, morphemes into words and words into sentence. Knowing a language also permits combining sentences together to express complex thought and ideas. The linguistics ability makes language an excellent medium for communication. These larger linguistics units are call discourse, (Ahmadin in Wijaya. 2007: 30).

Typically, discourse consists of more than a single sentence. A language may combine several sentences to express complete ideas and thoughts. This makes language a good medium for communication.

There are two main divisions of concepts on discoursal meaning, they are cohesion and coherence. Cohesion is the connection resulted when the interpretation of a textual element is dependent on another element in the text. There are several types of cohesions they are: substitution, ellipsis, reference (anaphora and cataphora),

conjunction (addition, causality, and temporality), and lexical cohesion (repetition, synonymy, hyponym, metonym, antonym). Moreover, coherence is connection, which is brought about by something outside the text.

2. 4 Message

Message is a spoken or written communication sent from one person to another. In Thesaurus mentioned that message is: a note, letter, report, bulletin, cable, word, news, information. The function of message is to understand or to transmit something by signaling.

Furthermore, message is something that the author wants to convey to the readers. In Longman dictionary of English Literature in Hanifiyah (2003) said that message is communication in writing, in speech, or by signal or it was an important theme and idea intended to inspire, urge, warn, advice, and so on.

Actually, message in literary works are not shown explicitly by the author but the reader can find it after having a complete understanding from the works. On the other hand, in written form, the author writes his idea in which the reader find the message directly from the work. Usually they are in the end of the story. They might be sadness, happiness, good, bad, motivation or even failure.

Talking about message, it sometimes cannot be separated from communication. Communication related to verbal and non-verbal. It means that the author's thoughts of messages may be in spoken or written language.

There are several kinds of message according to Nurgiyantoro in Wijaya (2007: 36).

Moral Message

Moral is relating to principles or considerations of right and wrong or good and bad character (Oxford, 1995: 755). The type of moral message includes the unlimited problem. It can include all live and life conflict. All conflicts, which include the human value and status. Therefore, the moral message can be conveyed by suggestion, advice or idea of the author to the readers.

Religious Message

Religious message is relating to particular religious faith or suggestion from the author to the readers about the religion as human conviction and not only religion as law.

Social Message

Social message is spoken or written message that related to human society. The form of social life can be more interesting, actual and relevant to be applied in modern life. Social life aspects are authentic, eternal and universal and they are unlimited by the time and place.

So, the messages are the author's wishes in giving the information and lesson to the readers.

2. 5 Translation.

Translation comes from the word 'translate'. Nida and Taber in Suryawinata (1989: 1) state that translation is the process of transferring language from the source/origin language into the target language. Translating consists of reproducing in the receptor language into the closest natural equivalent of the source language message, first in the term of meaning and second in the term of style. In addition,

Catford in Suryawinata (1989:1) states that translation is a craft consisting of the attempts to replace a written message or statement in one language by the same message or statement in another language.

In other word, Brislin (in Suryawinata, 1989: 1) proposes the definition of translation as the general term referring to the transfer of thoughts and ideas from one language (source language) into the other (target language), whether the language are in written or in oral form; whether the languages have established orthographies or do not have such standardization or whether one or both languages is based on signs, as with sign languages of the deaf.

Type of Translation

Savory in Suryawinata (1989:1-2) categorizes translation into four types, they are:

- a. Perfect translation. It includes all purely informative statements such as: what are encountered by the travellers or used by the advertisers.
- b. Adequate translation. It is categorized into very large number of almost characters of translation made for the general reader who may use them without giving a thought to the fact that what he is reading is not originally written in his own language, for example English pop novel translated into Indonesian language. In the process of translating from English into Indonesian, the translator may omit words, or even whole sentences which he finds obscure. He can freely paraphrase the original meaning whenever it suits him to do so.
- c. Composite translation. This includes the translation of poetry into poetry, prose into prose, poetry into prose and prose into poetry.

- d. Scientific translation. In this translation, the aims are for attaining the clearness, accuracy and the precision of the concepts.

The Process of Translation

The process of translation is not simply translating sentence from source language into the target language but we have to find the equivalence of meaning or message in the source language to be transferred into the target language.

Suryawinata and Effendi (1999: 4) state that there are some steps in the process of translation, they are:

- a. Understanding the meaning and message of the text in the source language.
- b. Looking for the equivalent meaning or message in the target language.
- c. Restructuring the equivalent meaning or message in the target language into an accepted form of text in the target language.

2. 6 Surah Al-Fath

It is a 48th surah of the Holy Quran in order. Surah Al Fath "Open the doors of Victory" the surah was revealed in Medina, Arabia on Muhammad (peace be upon him). The surah has taken its title from the word "Fath" , which describe's in this surah of Quran Hakeem, We (O Rasool / Muhammad [peace be upon him]) have laid open for you the visible path for success and victory; and a decisive revolution is about to take place.

According to Islamic history this surah was revealed on the event of Sullah Hudabeya which has a significant role in order to erect the pillars of Islamic dynasty. The total number of verse in this surah are 29.

This surah is derived from the words *Inna fatah-na laka fat-han mubina* of the first verse. This is not only a name of the Surah but also the title in view of the subject matter, for it deals with the great victory that Allah granted to the Holy Prophet and the Muslims in the form of the Truce of Hudaibiyah.

This surah was sent down in Dhil-Qadah, A. H. 6, at a time when the Holy Prophet was on his return journey to Madinah after concluding the Truce of Hudaibiyah with the disbelievers of Makkah (Al-Mishbah. 2003: 65).

The historical background of this surah is when one day the Holy Prophet saw in a dream that he had gone to Makkah with his Companions and had performed the umrah there. Obviously, the Prophet's dream could not be a mere dream and fiction for it is a kind of Divine inspiration as Allah Himself has confirmed in verse 27 and said that He Himself had shown that dream to His Messenger. Therefore, it was not merely a dream but a Divine inspiration which the Holy Prophet had to obey and follow.

Apparently, there was no possible way of acting on this inspiration. The disbelieving Quraish had debarred the Muslims from proceeding to the Ka'bah for the past six years and no Muslim had been allowed during that period to approach the Kabah for the purpose of performing hajj and umrah. Therefore, it could not be expected that they would allow the Holy Prophet to enter Makkah along with a party of his Companions. If they had proceeded to Makkah in the pilgrim garments with the intention of performing umrah, along with their arms, this would have provoked the enemy to war, and if they had proceeded unarmed, this would have meant endangering his own as well as his Companions' lives. Under conditions such as these nobody could see and suggest how the Divine inspiration could be acted upon.

But after making a long negotiation with Holy Prophet, now the Quraish no more insisted that they would disallow the Holy Prophet and his Companions to enter Makkah. However, in order to save their face they only insisted that he went back that year but could come the following year to perform the umrah. After lengthy negotiations peace was concluded on the following terms:

- War would remain suspended for ten years, and no party would indulge in any hostility, open or secret, against the other.
- If any one during that period from among the Quraish went over to Muhammad, without his guardian's permission, he would return him to them, but if a Companion of Muhammad came over to the Quraish, they would not return him to him.
- Every Arab tribe would have the option to join either side as its ally and enter the treaty.

Later, when this caravan was returning to Madinah, feeling depressed and dejected at the truce of Hudaibiyah, this Surah (Al fath) came down at Dajnan (or according to some others, at Kura' al-Ghamim), which told the Muslims that the treaty that they were regarding as their defeat, was indeed a great victory. After it had come down, the Holy Prophet summoned the Muslims together and said: "Today such a thing has been sent down to me, which is more valuable to me than the world and what it contains." (Al-Mishbah. 2003; 65)

The grand theme of this surah are about The interval after the truce made at the tree of hudaibiyya in the sixth year following the hijra, the second is about Political Difficulties, next is the Mob Scene and the last is Ultimate victory promised to the Prophet and believers.

2. 7 Biography of T.B. Irving

Thomas Ballantyne Irving (1914-2002) was an American Muslim author, a professor, and scholar. He was born in Preston, Ontario (now Cambridge, Ontario) in 1914; Irving embraced Islam in the early 1950s and took the name Al-Hajj Ta'lim Abu Nasr.

As an accomplished scholar of linguistics and a writer, Dr. Irving was responsible for the first American English translation of the Qur'an, "The Qur'an: First American Version", published in 1985. As a scholar, Irving taught and studied at a number of leading universities in the U.S. and Canada, including McGill, Princeton, the University of Minnesota, and the University of Tennessee.

As an author, Dr. Irving wrote numerous books on Islam, including "Had You Been Born A Muslim", "Islam and Its Essence", "Islam Resurgent", and "Growing up in Islam". He also penned a small number of books in Spanish, including "Nacido Commo Musulman" and " Cautiverio Babilonicoen Andalusia".

From 1981 to 1986, Dr. Irving served as the dean of the American Islamic College in Chicago. He was recognized for his service to Islam by the government of Pakistan in 1983 when he was awarded the Star of Excellence. He died on September 24, 2002, after a long struggle with Alzheimer's disease.

2. 8 Previous Study

The following are the result of previous study which is relevant to semantics study.

The first is Ahmadin (2002) under the title semantics Analysis on The Meaning of The Glorious Qur'an by Marmaduke Picktall. He investigated the

meanings Picktall involved in interpreting the verses of Glorious Qur'an from Arabic into English in his book entieled "The Meaning of The Glorious Koran". He found that there are three kinds of meaning in this translation, they are: lexical, sentential and discourse meaning.

Then, Hanifiyah (2003) who focused her study on semantics Analysis in the Translation of surah Maryam by marmaduke picktall. In her study, she investigated the kinds and types of meaning used in each verses of the English translation of surah Maryam. She fouds that in thus surah there are many lexical, sentential and discoursal meaning applied. She also discuss about the messages involvement involve in this surah. In addition, there are three methods of translation that found in translating surah Maryam from Arabic into English, they are: word-for-word translation, semantic translation and communicative translation.

Next, Yulianti (2005) who conduct her thesis about Semantics Analysis in the Translation of surah Yasin by M. Taquiuddin Al-Hilali. In her study, she also investigated the kinds of meaning used in each verses of the English translation of surah Yasin. She fouds that this surah consist of many lexical, sentential and discoursal meaning. She also discuss about the messages involvement involve in this surah. The common message in this surah is moral messages.

The last researcher is Wijaya (2007). He discussed about the kinds of meaning in Surah Luqman and also the translation method used. He found many lexical, sentential and discoursal meaning of this surah and the translation method used in this surah are three methods.

CHAPTER III

RESEARCH METHOD

This part covers the discussion about research design, data sources, data instruments, triangulation, data collection and data analysis.

3.1 Research Design

In this study the researcher uses a descriptive qualitative design because it focuses on the description and explanation of the phenomenon. It intends to describe about the kinds of meaning involved in the English translation of Surah Al-Fath by T. B. Irving, and the messages of each verses.

3.2 Data Sources

The data source of this study is the English translation of the whole verses of Surah Al-Fath by T. B. Irving that consists of twenty nine verses.

3.3 Research Instruments

In this study, the researcher is as the main instrument because she spends a great deal of her time by reading and understanding the English translation of Surah Al-Fath by T. B. Irving especially about the kinds of meaning involved and the messages found in it.

To strengthen the data, the researcher uses informant to interview and also takes the data from internet.

3.4 Data Collection

To get the data, the researcher uses the following steps:

Firstly, the researcher reads and understands well the English translation of surah Al-Fath by T. B. Irving, and then she selects the data that are related to the problems of the study. Next she records the data from the data sources, and the last, the data are arranged systematically in accordance with the problems of the study.

3.5 Data Analysis

Based on the theory used, the researcher would like to explain how to analyze the data. In analyzing the data, the researcher uses some steps:

First, the researcher presented the data in accordance with the division of the translation of Surah Al-Fath by T. B. Irving. This surah divides into four main divisions.

Second, the researcher classifying each division of this surah for analyzing the kinds of meaning, including lexical, sentential and discoursal meaning which involved in it and also the message found. The researcher analyzes the first division until the last the division.

The last, the researcher discusses and interprets the data from each division for elaborating the findings by showing the facts, and also making the conclusion from the result of analysis to find out the lexical, sentential and discoursal meaning and also the message found in the English translation of surah Al-Fath.

3.6 Triangulation

Triangulation is one process involved in corroboration efforts. Triangulation is the best way to avoid the differences of the reality construction which exists in the context of the study when collecting the data. On the other hand, in triangulation, the researcher can recheck the finding by comparing with the source method or theory.

In this study the researcher uses triangulations. First, written sources triangulation is conducted in checking the validity of data analyzed based on the relevance theory.

The second is methodological triangulation. Related to it, besides reading the data sources, the researcher also uses informants to obtain the data. There are two informants, one of them is an expert in semantics study and the rest is an expert in Arabic (their curriculum vitae are included in the appendix). They are asked to check and recheck whether the English translation of surah Al-Fath by T. B. Irving have relevant meaning with the meaning of the holy Qur'an written in source language (Arabic).

Finally the researcher asks those informants to give some comments and critics on the appropriateness of the study.

CHAPTER IV

RESULT AND DISCUSSION

This part presents the data obtained from the data sources. Based on the research problem, two topics are discussed in this part. They are, semantics involvement dealing with the discussion about lexical meaning, sentential meaning and discorsal meaning; and the second is about the message involved.

4.1 Data Presentation

The interval after the truce made at the tree of hudaibiyya in the sixth year following the hijra.

Semantic Involvement

The data about semantic involvement in this study is presented in the table which consists of two main devisions. The first column is for the verses of surah Al-Fath in which it is involved two columns, they are; the original text of surah Al-Fath (Arabic) and the English translation of surah Al-Fath by T. B. Irving.

Furthermore, the second column is semantic involvements which consists of three parts of columns, they are: lexical meaning, sentential meaning and discorsal meaning.

Table 1

VERSES SURAH AL-FATH		SEMANTIC INVOLVEMENT		
The Original Text	The English translation of T. B. Irving	Lexical Meaning	Sentential Meaning	Discoursal Meaning
إنا فتحنا لك فتحا مبينا	1. <u>We have opened up a clear victory for you</u>		√	√
ليغفر لك الله ما تقدم من ذنبك وما تاخر و يتم نعمته عليك و يهديك صراطا مستقيما	2. <u>so God may forgive you for any offence of yours you have committed previously or whatever you may do later on, complete His favor toward you and guide you along a straight road,</u>	√	√	√
وينصرك الله نصرا عزيزا	3. <u>and so God may support you in a mighty success!</u>		√	√
هو الذي أنزل السكينة في قلوب المؤمنين ليزدادوا إيمانا مع إيمانهم والله جنود السموات والأرض وكان الله عليما حكيما	4. <u>He is the One Who sends down Serenity on believer's hearts so they may add faith to the faith they already have. God (commands)</u>	√	√	√

	<u>the armies of Heaven and Earth; God is Aware, Wise,</u>			
ليدخل المؤمنين والمؤمنت جنت تجري من تحتها الأنهر خالدين فيها ويكفر عنهم سيئاتهم وكان ذلك عند الله فوزا عظيما	5. <u>so that He may admit believing men and believing women into gardens through which rivers flow, to live there for ever, and to cancel out their evil deeds for them. That will be a supreme Achievement with God,</u>	√		√
ويعذب المنافقين والمنفقت والمشركين والمشركت الظانين بالله ظن السوء و غضب الله عليهم ولعنهم وأعد لهم جهنم وساءت مصيرا	6. <u>so He may punish hypocritical men and women as well as associating men and women who conjecture such evil about God; on them will fall an evil turn of fortune. God has become angry with them, and has cursed them and prepared Hell for them. How evil is</u>	√		√

	such a goal!			
ولله جنود السموات والأرض وكان الله عزيزا حكيما	7. <u>God</u> <u>(commands)</u> <u>the armies of</u> <u>Heaven and</u> <u>Earth. God is</u> <u>Powerful,</u> <u>Wise!</u>	√	√	√
إنا أرسلناك شاهدا ومبشرا ونذيرا	8. <u>We have sent</u> <u>you as</u> <u>witness,</u> <u>herald and</u> <u>warner,</u>			√
لتؤمنوا بالله ورسوله وتعزروه وتوقروه وتسبحوه بكرة وأصيلا	9. <u>so you may</u> <u>(all) believe in</u> <u>God and His</u> <u>messenger,</u> <u>and revere</u> <u>and honor</u> <u>Him, and</u> <u>glorify Him</u> <u>morning and</u> <u>evening.</u>	√		√
إن الذين يبايعونك إنما يبايعون الله يد الله فوق أيديهم فمن نكث فإنما ينكث على نفسه ومن أوفى بما عهد عليه الله فسيؤتيه أجرا عظيما	10. <u>The ones who</u> <u>swear</u> <u>allegiance to</u> <u>you merely</u> <u>swear</u> <u>allegiance to</u> <u>God. God's</u> <u>hand rests</u> <u>above their</u> <u>hands, so</u> <u>anyone who</u> <u>breaks his</u> <u>word, only</u> <u>breaks it at his</u> <u>own peril,</u> <u>while we will</u> <u>pay a splendid</u> <u>fee to anyone</u> <u>who fulfils</u> <u>what he has</u>	√	√	√

	<u>pledged (to do) before God.</u>			
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The table presented is the first part of surah Al-Fath. As mentioned above that surah Al-Fath is divided into four main divisions. The first is about the interval after the truce made at the tree of hudaibiyya in the sixth year following the hijra.

Lexical meaning

Related to lexical meaning, synonymy can be found in T. B. Irving’s translation of this surah such as in the word “God” (verse 3, 5, 7, 9) = the Ones (verse 4, 10), “swear” = “word” = “pledge” (verse 10), “believers” (verse 4) = “believing men and believing women” (verse 5).

The opposite of synonymy is antonymy; words which have opposite in meaning. It can be found in the words: “previously” X “later on” (verse 2), “heaven” X “earth” (verse 4), “believing men” X “believing women” (verse 5), “believing men and believing women” X “hypocritical men and women” (verse 6), “garden” (verse 5) X “hell” (verse 6), “heaven” X “earth” (verse 7), “morning” X “evening” (verse 9), “break” X “fulfill” (verse 10).

Moreover, in this part we can found a word which is categorized into ambiguity, for instance the word “heaven” (verse 4), the ambiguity appears since the word “heaven” can be meant two different things; it can be meant “paradise and sky”, but generally the first meaning (paradise) is the common one. However, the word “heaven” in this verse tends to be meant as “sky” in which it is based on the context covers it. The sentence is: God (commands) the armies of heaven and earth; God is Aware, Wise.

Sentential meaning

In this part we can find sentential meaning; the words which started by capital letter and ended by full stop, question mark or exclamation mark in verse 1, 2, 3, 4, 7 and 10.

Moreover, entailment is also found in this part. For instance, verse 1 “We have opened up a clear victory for you” entailed by verse 2 and 3 “so God may forgive you for any offence of yours you have committed previously or whatever you may do later on, complete His favor toward you and guide you along a straight road,” and “and so God may support you in a mighty success!”. Then, “He is the One Who sends down Serenity on believer’s hearts so they may add faith to the faith they already have.

God (commands) the armies of Heaven and Earth; God is Aware, Wise,” (verse 4) entailed by “so that He may admit believing men and believing women into gardens through which rivers flow, to live there for ever, and to cancel out their evil deeds for them. That will be a supreme Achievement with God,” (verse 5) and “so He may punish hypocritical men and women as well as associating men and women who conjecture such evil about God; on them will fall an evil turn of fortune. God has become angry with them, and has cursed them and prepared Hell for them. How evil is such a goal! (verse 6). Next “We have sent you as witness, herald and warner,” (verse 8) entailed by “so you may (all) believe in God and His messenger, and revere and honor Him, and glorify Him morning and evening.” (verse 9).

Discoursal meaning

In this part, it can be found sentences which are categorized into anaphora (back referential pronoun). In the sentence “so God may forgive you for any offence of yours you have committed previously or whatever you may do later on, complete His favor toward you and guide you along a straight road,” (verse 2), the word ‘His’ refer to ‘God’. In addition, in the following verse “so you may (all) believe in God and His messenger, and revere and honor Him, and glorify Him morning and evening”. The word ‘His and Him’ refer to the word ‘God’. Moreover, in verse 10: “The ones who swear allegiance to you merely swear allegiance to God. God’s hand rests above their hands, so anyone who breaks his word, only breaks it at his own peril, while we will pay a splendid fee to anyone who fulfils what he has pledged (to do) before God”. In that sentence, the word ‘their’ refers to ‘the ones’, and the word ‘his’ refers to ‘anyone’.

Furthermore, in this part we found conjunction; relationship which indicates how the subsequent sentence or clause should be linked to the preceding or the following parts of the sentence. The word ‘so’ in verse 2, 3, 4, 5, 6, 9 and 10 indicate causality conjunction type. Other conjunction with different type can also be found in verse 3 “and so God may support you in a mighty success!”. The word ‘and’ reflects addition conjunction type. In addition the word “and, or” in verses 2, 4, 5, 6, 7, 8 and 9 reflect co-ordinating conjunction type.

Messages involvement

From the first part of this surah (verses 1-10) we get some messages related to moral and religious message. The first is that we have to always thank to God for all of His favor toward us, His guidance along a straight road and His forgiveness of our sins. Moreover in this part God shows His Power (by giving the victory to the muslimun) and also we know that He is the One who commands the armies of heaven and earth.

Furthermore, Allah promises to give gardens for the believers who always do all of His commands, and in contrast, He will punish all of the hypocritical men and women who conjecture such evil about God.

Next, from those verses we can imply that every believer (Muslim) has to believe unto God and His messenger (Mohammad), revere and honor Him, and also glorify him in everytime.

Political Difficulties

Semantics Involvement

Table 2

VERSES SURAH AL-FATH		SEMANTIC INVOLVEMENT		
The Original Text	The English translation of T. B. Irving	Lexical Meaning	Sentential Meaning	Discoursal Meaning
<p>سيقول لك المخلفون من الأعراب شغلنا أموالنا وأهلونا فاستغفرلنا يقولون بألسنتهم ماليس في قلوبهم قل فمن يملك لكم من الله شيئا إن أراد بكم ضرا أو أراد بكم نفعاً بل كان الله بما تعملون خبيراً</p>	<p>11. <u>Those desert Arabs who have held back will tell you: “Our property and our families have kept us busy. Seek forgiveness for us!” They say something with their tongues that is not in their hearts.</u> SAY: “Who controls anything for you against God, if He should want to cause you any harm, or wants to offer you some advantage? Rather God is Informed about whatever you are doing!</p>	√	√	√
<p>بل ظننتم أن لن ينقلب الرسول والمؤمنون إلى</p>	<p>12. <u>Instead you (all) thought that the Messenger</u></p>		√	√

<p>أهلبيهم أبدا وزين ذلك في قلوبكم وظننتم ظن السوء وكنتم قوما بورا</p>	<p>and believers would never come home to their families. That (conduct) seemed attractive to your hearts while you thought such evil thoughts and were a worthless folk.”</p>			
<p>ومن لم يؤمن بالله ورسوله فإننا أعتدنا للكافرين سعيرا</p>	<p>13. We have reserved a Blaze for disbelievers, (such as) anyone who will not believe in God and His messengers.</p>		√	√
<p>ولله ملك السموت والأرض يغفر لمن يشاء ويعذب من يشاء وكان الله غفورا رحيفا</p>	<p>14. God holds control over Heaven and Earth. He forgives anyone He wishes and punishes anyone He wishes; God is forgiving, Merciful.</p>	√	√	√
<p>سيقول المخلفون إذا انطلقتم إلى مغانم لتأخذوها ذرونا نتبعكم</p>	<p>15. The ones who held back will say, once you have set out to take some prizes: “Allow us to follow</p>	√	√	√

<p>يريدون أن يبدلوا كلم الله قل لن تتبعونا كذلكم قال الله من قبل فسيقولون بل تحسدوننا بل كانوا لا يفقهون إلا قليلا</p>	<p>you!” They want to change God’s word. SAY: “You will never follow us! God has already told you so.” Net they will say: “Rather you envy us.” Instead they only understand a little.</p>			
<p>قل للمخلفين من الأعراب ستدعون إلى قوم أولي بأس شديد تقاتلونهم أوبسلمون فإن تطيعوا يؤتكم الله أجرا حسنا وإن تتولو اكما توليتم من قبل يعذبكم عذابا أليما</p>	<p>16. Tell those desert Arabs who have held back: “You will called upon to fight against a folk who are extremely violent; you will fight them unless they surrender. If you obey, God will pay you a handsome fee, while if you turn away just as you turned away before, He will punish you with painful torment.</p>	√	√	√
<p>ليس على الأعمى حرج</p>	<p>17. There is no objection for the blind nor</p>			

ولا على الأعرج حرج ولا على المريض حرج ومن يطع الله ورسوله يدخله جنت تجري من تحتها الأنهار ومن يتول يعذبه عذابا أليما	<u>is there any objection for the lame, nor any objection for the sick (if they do not fight). He will show anyone who obeys God and His messenger into gardens through which rivers flow, while he will punish anyone who turns away with painful torment.</u>	√	√	√
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The table presented is the second part of surah Al-Fath. This is about Political Difficulties.

Lexical meaning

Lexical meaning such as synonymy, antonymy and ambiguity can be found in this second part. Related to synonymy we can find the word “cause” = “offer” (verse 11), “the desert Arabs” (verse 11, 16) = “the ones who held back” (verse 15) and “handsome fee” = “gardens” (verse 17).

In addition, we can also find antonymy in this part, such as: the word “harm” X “advantage” (verse 11), “believers” X “disbelievers” (verse 13), “heaven” X “earth” (verse 14), “forgives” X “punishes” (verse 14), “obey” X “turn away” (verse 16, 17), “handsome fee” X “painful torment” (verse 16), and “gardens” X “painful torment” (verse 17).

Sentential meaning

All of the words in this part are categorized into sentential meaning. They are words which started by capital letter and ended by fullstop, question mark or exclamation mark.

In addition entailment can be found in this part. The sentence of verse 13 'We have reserved a Blaze for disbelievers, (such as) anyone who will not believe in God and His messengers' entailed by the sentence in verse 14 'God holds control over Heaven and Earth. He forgives anyone He wishes and punishes anyone He wishes; God is forgiving, Merciful'.

Discoursal meaning

In this part, it can be found sentences which are categorized into anaphora (back referential pronoun). The words 'He (verse 11, 14, 16), and 'His' (verse 13) refer to the word 'God'. In addition, the words 'our, they, their, us, them' (verse 11, 16) refer to the word 'desert arabs' (verse 11). Moreover, cataphora (forward referential pronoun) also found in in verse 15, 16 and 17; the word 'desert arab' (verse 16) refer to the word 'the ones' (verse 15), and the word 'He' refers to the word 'God' (verse 17).

Furthermore, in this part we found conjunction; relationship which indicates how the subsequent sentence or clause should be linked to the preceding or the following parts of the sentence. The word 'that, while and if' in verses 11, 12, 16 and 17 indicate subordinating conjunction. While the word 'and' dominates conjunction type in this part. Those reflect the addition conjunction type

Message Involvement

The grand messages can be found from the second part of this surah are:

Firstly the deserts Arab (Badwi) were just like the hypocritical men and women because they say something with their tongues not in their hearts. They incline to the poverty and families, and their faiths were very weak because they did not trust the power of God who holds control over heaven and earth.

Secondly, everyone who disbelieve unto God and His messengers will have a blaze.

Next, from those verses we know that the power of God is absolute or unconditional. He may punish anyone He wishes and forgives anyone he wishes.

In addition, God allow the blind, the lame and sick to not follow fighting.

Mob Scene

Semantics Involvement

Table 3

VERSES SURAH AL-FATH		SEMANTIC INVOLVEMENT		
The Original Text	The English translation of T. B. Irving	Lexical Meaning	Sentential Meaning	Discoursal Meaning
لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة فعلم ما في قلوبهم فأنزل السكينة عليهم وأثابهم فتحا قريبا	18. God was pleased with believers as they swore allegiance to you under the tree. He recognized what was in their hearts and sent down serenity upon them, and compensated them with a nearby victory	√		√
ومغانم كثيرة بأخذونها وكان الله عزيزا حكيما	19. as well as many prizes they still may take. God is Powerful, Wise.	√		
وعدكم الله مغانم كثيرة تأخذونها فعجل لكم هذه وكف أيدي الناس عنكم ولتكون آية للمؤمنين ويهديكم صراطا مستقيما	20. God has promised you will take many prizes; he furnished these promptly for you and fended men's hands off from you so it might serve as a sign for believers and guide you along a Straight Road;	√		√
وأخرى لم تقدروا عليها قد أحاط الله بها	21. God has already <u>included other things you do not yet have in your</u>	√	√	

وكان الله على كل شيء قديرًا	<u>possession. God is Capable of everything.</u>			
ولوقاتكم الذين كفروا لولوا الأدبار ثم لا يجدون وليا ولانصيرا	22. If those who disbelieve should ever fight you, they will still turn their backs (and run away); then they will not find any patron nor supporter ,	√		√
سنة الله التي قد خلت من قبل ولن تجد لسنة الله تبديلا	23. according to God's practice which has occurred before. You will never find any change in God's practice!	√		
وهو الذي كف أيديهم عنكم وأيديكم عنهم بيبطن مكة من بعد أن أظفركم عليهم وكان الله بما تعملون بصيرا	24. He is the One Who fended off their hands from you and your hands from them in the centre of Mecca after He let you vanquish them. God is observant of anything you do.	√	√	√
هم الذين كفروا وصدوكم عن المسجد الحرام والهدي معكوفًا أن يبلغ محلة ولولارجال مؤمنون ونساء مؤمنت لم	25. <u>They are the ones who disbelieved and blocked you from (reaching) the Hallowed Mosque so the offerings were hindered from reaching their destination. If it had not been for some men who believes and some</u>	√	√	√

<p>تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فَتَصِيَّبِكُمْ مِنْهُمْ مَعْرَةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزِيلُوا الْعَذَابَ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا</p>	<p><u>women who believed whom you did not recognize and would have trampled down, an outrage would have afflicted you because of them without (your) even knowing it, so that God will show anyone He wishes into His mercy.</u> <u>If they had dispersed, We would still have punished those of them who disbelieved with painful torment.</u></p>			
<p>إِنْجَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلُهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا</p>	<p>26. <u>While those who disbelieved were setting up fanaticism of Ignorance in their own hearts, God sent His serenity down upon His messenger and on believers, and obliged them to respect the formula of heedfulness. They were truer to it and much more entitled to it. God is Aware of everything!</u></p>		√	√

The table presented is the third part of surah Al-Fath which discussed about Mob Scene.

Lexical meaning

Mostly in each verse lexical meaning can be found. Synonymy can be found on the word “patron” = “supporter” (verse 22), “God” (verse 18, 19, 20, 21, 22, 23) = “the One” (verse 24), “blocked” = “hindered” (verse 25).

In the contrary of synonymy we also find antonymy, such as: “the ones who disbelieved” X “some men who believes and some women who believes” (verse 25), “some men who believes” X “some women who believes” (verse 25), “mercy” X “painful torment” (25).

Sentential meaning

Sentential meaning can be found in verses 21, 24, 25 and 26 because those sentences started by capital letter and ended by fullstop and exclamation mark. In addition, synthetic sentence is found in verse 23 ‘according to God’s practice which has occurred before. You will never find any change in God’s practice!’. We cannot judge its truth or falsity by examining the words in the sentence but we must investigate the truth or falsity of this sentence empirically.

Discoursal meaning

In this part, anaphora dominates the discoursal meaning. It can be found in the words ‘God’ refers to the words ‘He, We, His’ in (verses 18, 20, 25, 26). Moreover, the word ‘who disbelieve’ refers to the word ‘they, them’ in (verses 22 and 26). In the contrary of anaphora, cataphora also found in two verses. The

word 'He' refers to the word 'the One' (verse 24) and the word 'they' refers to the word 'the ones' (verse 25).

In addition, conjunction type also found. They are dominated by 'and' which indicate the addition conjunction type. While the words 'that, while and if' indicate subordinating conjunction.

Message Involvement

The grand messages of this part are:

Firstly, everyone who has strong beliefs unto God will hold his allegiance swear to Him by doing something appropriate to the law and God will pleased this beliefs by sent down prize and serenity upon him.

Secondly, by giving the victory and the other things included to the believers we know that God is Powerful, Wise and Capable of everything. We may not doubt about it.

Next, in this surah has been discussed that God's practice will never change. And the last, we have to trust unto God that He is Aware of everything.

Ultimate victory promised to the Prophet and believers

Semantics Involvement

Table 4

VERSES SURAH AL-FATH		SEMANTIC INVOLVEMENT		
The Original Text	The English translation of T. B. Irving	Lexical Meaning	Sentential Meaning	Discoursal Meaning
لقد صدق الله رسوله الرءيا بالحق لتدخلن المسجد الحرام إن شاء الله آمنين محلقين رعوسكم ومقصرين لاتخافون فعلم ما لم تعلموا فجعل من دون ذلك فتحا قريبا	27. God has indeed <u>verified the vision for his messenger, so you may enter the Hallowed Mosque safely, if God wishes, with your heads shaven and clipped. Do not fear: He knows what you do not know and grants besides that, a victory nearby.</u>	√	√	√
هو الذي أرسل رسوله بالبهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا	28. He is the One Who has sent His messenger with guidance and the True Religion so He may have it prevail over all (other) religion. God suffices as a Witness!		√	√
محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم ترهم ركعا سجدا	29. Muhammad is <u>God's messenger while those who are with him should be strict with disbelievers, merciful among themselves. You will see them</u>		√	√

يبتغون فضلا من الله ورضوانا سيماهم في وجوههم من أثر السجود ذلك مثلهم في التوراة ومثلهم في الإنجيل كزرع أخرج شطأه فأزره فاستغلظ فاستوى على سوقه يعجب الزراع ليغيظ بهم الكفار وعد الله الذين آمنوا وعملوا الصالحات منهم مغفرة وأجر عظيمًا	<u>bowing down, kneeling, craving bounty and approval from God. Their sign (shows) on their faces from the trace of bowing down on their knees (I worship).</u> <u>Such is their description in the Torah, while their description in the Gospel is like a field crop which puts forth its shoots so it swells up, till it grows thick enough to stand straight on its stalk in the way farmers admire, so that disbelievers are exasperated by them. God has promised forgiveness and a splendid fee to any of those who believe and perform honorable deeds.</u>			
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The table presented above is the last part of this surah which discussed about Ultimate victory promised to the Prophet and believers.

Lexical meaning

Lexical meaning such as synonymy, antonymy and ambiguity can be found in this part. Related to synonymy we can find the word ‘the One’ = ‘God’ (verse 27), the word ‘prevail’ = ‘vanquish’ (verse 24) and the word ‘forgiveness’ =

'splendid fee' (verse 29). Antonym also found in the last verse of this surah that is the word 'strict' X 'merciful' (verse 29).

Another type of lexical meaning found in this part is ambiguity. For instance the word "vision" (verse 27), the ambiguity appears since the word "vision" can be meant two different things; it can be meant "dream and point of view", but generally the second meaning (point of view) is the common one. However, the word "vision" in this verse tends to be meant as "dream" in which it is based on the context covers it. The sentence is: "God has indeed verified the vision for his messenger, so you may enter the Hallowed Mosque safely, if God wishes, with your heads shaven and clipped. Do not fear: He knows what you do not know and grants besides that, a victory nearby."

Sentential meaning

All of the words in this part are categorized into sentential meaning. They are words which started by capital letter and ended by fullstop, question mark or exclamation mark.

Moreover, synthetic sentence found in this part because we cannot judge the truth or falsity by examining the words in the sentence but we must investigate it empirically. It can be found in the sentence "Muhammad is God's messenger while those who are with him should be strict with disbelievers, merciful among themselves. You will see them bowing down, kneeling, craving bounty and approval from God. Their sign (shows) on their faces from the trace of bowing down on their knees (I worship).

Such is their description in the Torah, while their description in the Gospel is like a field crop which puts forth its shoots so it swells up, till it grows thick enough to stand straight on its stalk in the way farmers admire, so that disbelievers are exasperated by them. God has promised forgiveness and a splendid fee to any of those who believe and perform honorable deeds.”

In addition, entailment also happens in the verse 27 and 28. The sentence “God has indeed verified the vision for his messenger, so you may enter the Hallowed Mosque safely, if God wishes, with your heads shaven and clipped. Do not fear: He knows what you do not know and grants besides that, a victory nearby.” That sentence entailed by the following sentence “He is the One Who has sent His messenger with guidance and the True Religion so He may have it prevail over all (other) religion. God suffices as a Witness!”.

Discoursal meaning

Discoursal meaning can be found in this part. It called anaphora (back referential pronoun). For instance the word ‘He’ (verse 27) refers to the word ‘God’, the word ‘him’ (verse 29) refers to the word ‘Muhammad’ and the word ‘their, themselves’ (verse 29) refer to the word ‘disbelievers’. Moreover, cataphora (forward referential pronoun) also found in the word ‘He’ (verse 28) which refers to the word ‘the One’.

In addition several types of conjunction also present in this part such as ‘so’ which reflect the causality conjunction, the word ‘and’ reflects addition conjunction and the words ‘if, while and that’ reflect the subordinating conjunction.

Message Involvement

The grand messages of this part are:

Firstly, the vision of the messenger about the victory is true. From this we know that God knows what we do not know.

Next, we as believers should trust that God is the One Who sent His messenger with guidance and the True Religion.

The last, Muhammad is God's messenger while those are with him should be strict with disbelievers, merciful among themselves. Those have been described in the Tora and Gospel.

4. 2 Discussion

This part discussed about the whole materials which have been explained in the previous part. This discussion is conducted to answer the research problem of this study: "What kinds of meaning involved in the English translation of Surah Al-Fath by T. B. Irving? And what messages found in the English translation of Surah al-Fath by T. B. Irving?"

There are three categories of meaning can be found in this discussion, they are lexical meaning, sentential meaning and discoursal meaning. As it has been mentioned in the previous chapter that there are 4 divisions of this surah. The first is about The interval after the truce made at the tree of hudaibiyya in the sixth year following the hijra, the second is about Political Difficulties, next is the Mob Scene and the last is Ultimate victory promised to the Prophet and believers.

Lexical meaning

From the data analysis above we found that lexical meaning and sentential meaning are involved mostly in each verse of this surah. Related to lexical meaning, synonymy can be found in T. B. Irving's translation of this surah such as in the words: "God" (verse 3, 5, 7, 9, 18, 19, 20, 21, 22, 23) = "the Ones" (verse 4, 10, 24, 27), mean 'the maker and ruler of the universe'. The word "swear" = "word" = "pledge" (verse 10), mean 'say or promise solemnly or definitely'. The word "believers" (verse 4) = "believing men and believing women" (verse 5) mean 'person who have religious faith'. The word "cause" = "offer" (verse 11) mean 'something that produce an effect'. The word "the desert Arabs" (verse 11, 16) = "the ones who held back" (verse 15). The word "handsome fee" = "gardens" mean 'place or state of perfect happiness' (verse 17). The word "patron" = "supporter" mean 'person that supports something or an activity' (verse 22). The word "blocked" = "hindered" mean 'prevent from moving' (verse 25). The word "prevail" = "vanquish" mean 'defeat completely' (verse 24) and the word "forgiveness" = "splendid fee" mean 'something paid after examination' (verse 29).

The opposite of synonymy is antonymy; words which have opposite in meaning. It can be found in the words: "previously" mean 'coming before' X "later on" mean 'next time' (verse 2), the word "heaven" mean 'the space above the earth' X "earth" mean 'the surface of the world' (verse 4, 7, 14), the word "believing men" X "believing women" (verse 5), the word "believing men and believing women" mean 'person who have religious faith' X "hypocritical men and women" mean 'person who makes himself seem better than he really

is'(verse 6), the word "garden" mean 'place or state of perfect happiness'(verse 5) X "hell" mean 'place or state of great suffering or wickedness'(verse 6), the word "morning" mean 'time of the day between sunrise and noon' X "evening" mean 'part of the day between the afternoon and bedtime'(verse 9), and the word "break" X "fulfill" (verse 10), the word "harm" mean 'damage' X "advantage" mean 'something usefull' (verse 11), "believers" X "disbelievers" (verse 13), "forgives" mean 'stop being angry' X "punishes" mean 'cause somebody to suffer in some way for doing wrong' (verse 14), "obey" X "turn away" (verse 16, 17), "handsome fee" X "painful torment" (verse 16, 17, 25), the word "the ones who disbelieved" X "some men who believes and some women who believes" (verse 25), the word "some men who believes" X "some women who believes" (verse 25), the word 'strict' mean 'demanding obedience to rules' X 'merciful' mean 'kindness or forgiveness shown' (verse 29).

Moreover, in this surah we can find some words which are categorized into ambiguity, for instance the word "heaven" (verse 4), the ambiguity appears since the word "heaven" can be meant two different things; it can be meant "paradise and sky", but generally the first meaning (paradise) is the common one. However, the word "heaven" in this verse tends to be meant as "sky" in which it is based on the context covers it. The sentence is: God (commands) the armies of heaven and earth; God is Aware, Wise.

Ambiguity also happen in the word "vision" (verse 27), it appears since the word "vision" can be meant two different things; it can be meant "dream and point of view", but generally the second meaning (point of view) is the common one. However, the word "vision" in this verse tends to be meant as "dream" in

which it is based on the context covers it. The sentence is: “God has indeed verified the vision for his messenger, so you may enter the Hallowed Mosque safely, if God wishes, with your heads shaven and clipped. Do not fear: He knows what you do not know and grants besides that, a victory nearby.”

Sentential meaning

In this surah we can find sentential meaning mostly in each verse; the words which started by capital letter and ended by full stop, question mark or exclamation mark in verse 1, 2, 3, 4, 7, 10, 11, 12, 13, 14, 15, 16, 17, 21, 24, 25, 26, 27, 28, and 29.

Moreover, entailment; a relationship applied between two sentences in which the truth of one sentence implies the truth of the other because the meanings of the words involved are also found in this surah. For instance, verse 1 “We have opened up a clear victory for you” entailed by verse 2 and 3 “so God may forgive you for any offence of yours you have committed previously or whatever you may do later on, complete His favor toward you and guide you along a straight road,” and “and so God may support you in a mighty success!”. Then, “He is the One Who sends down Serenity on believer’s hearts so they may add faith to the faith they already have.

God (commands) the armies of Heaven and Earth; God is Aware, Wise,” (verse 4) entailed by “so that He may admit believing men and believing women into gardens through which rivers flow, to live there for ever, and to cancel out their evil deeds for them. That will be a supreme Achievement with God,” (verse 5) and “so He may punish hypocritical men and women as well as associating men

and women who conjecture such evil about God; on them will fall an evil turn of fortune. God has become angry with them, and has cursed them and prepared Hell for them. How evil is such a goal! (verse 6). Next “We have sent you as witness, herald and warner,” (verse 8) entailed by “so you may (all) believe in God and His messenger, and revere and honor Him, and glorify Him morning and evening.” (verse 9).

The sentence of verse 13 ‘We have reserved a Blaze for disbelievers, (such as) anyone who will not believe in God and His messengers’ entailed by the sentence in verse 14 ‘God holds control over Heaven and Earth. He forgives anyone He wishes and punishes anyone He wishes; God is forgiving, Merciful’.

In addition, entailment also happens in the verse 27 and 28. The sentence “God has indeed verified the vision for his messenger, so you may enter the Hallowed Mosque safely, if God wishes, with your heads shaven and clipped. Do not fear: He knows what you do not know and grants besides that, a victory nearby.” That sentence entailed by the following sentence “He is the One Who has sent His messenger with guidance and the True Religion so He may have it prevail over all (other) religion. God suffices as a Witness!”.

Another kind of sentential meaning is synthetic sentence; the true or false of sentence because of the world around it, are found in verse 23 and 29. the sentence ‘according to God’s practice which has occurred before. You will never find any change in God’s practice!’ (verse 23) and the sentence “Muhammad is God’s messenger while those who are with him should be strict with disbelievers, merciful among themselves. You will see them bowing down, kneeling, craving

bounty and approval from God. Their sign (shows) on their faces from the trace of bowing down on their knees (I worship).

Such is their description in the Torah, while their description in the Gospel is like a field crop which puts forth its shoots so it swells up, till it grows thick enough to stand straight on its stalk in the way farmers admire, so that disbelievers are exasperated by them. God has promised forgiveness and a splendid fee to any of those who believe and perform honorable deeds.” (verse 29). We cannot judge its truth or falsity by examining those words in the sentences but we must investigate the truth or falsity of those sentences empirically.

Discoursal meaning

In this surah, we also find sentences which are categorized into anaphora (back referential pronoun) in verses 2, 10, 18, 20, 22, 25, 26, 27 and 29. In the sentence “so God may forgive you for any offence of yours you have committed previously or whatever you may do later on, complete His favor toward you and guide you along a straight road,” (verse 2), the word ‘His’ refer to ‘God’. In addition, in the following verse “so you may (all) believe in God and His messenger, and revere and honor Him, and glorify Him morning and evening”. The word ‘His and Him’ refer to the word ‘God’. Moreover, in verse 10: “The ones who swear allegiance to you merely swear allegiance to God. God’s hand rests above their hands, so anyone who breaks his word, only breaks it at his own peril, while we will pay a splendid fee to anyone who fulfils what he has pledged (to do) before God”. In that sentence, the word ‘their’ refers to ‘the ones’, and the

word 'his' refers to 'anyone'. Then, the words 'He (verse 11, 14, 16), and 'His' (verse 13) refer to the word 'God'. In addition, the words 'our, they, their, us, them' (verse 11, 16) refer to the word 'desert arabs' (verse 11), the words 'God' refers to the words 'He, We, His' in (verses 18, 20, 25, 26). The word 'who disbelieve' refers to the word 'they, them' in (verses 22 and 26). Moreover, the word 'He' (verse 27) refers to the word 'God', the word 'him' (verse 29) refers to the word 'Muhammad' and the word 'their, themselves' (verse 29) refer to the word 'disbelievers'

In the contrary of anaphora is cataphora; forward referential pronoun. We can find it in verses 15, 16, 17 24, 25 and 28; the word 'desert arab' (verse 16) refer to the word 'the ones' (verse 15), and the word 'He' refers to the word 'God' (verse 17). The word 'He' refers to the word 'the One' (verse 24) and the word 'they' refers to the word 'the ones' (verse 25), and the last, the word 'He' (verse 28) which refers to the word 'the One'.

Furthermore, in this surah we find conjunction; relationship which indicates how the subsequent sentence or clause should be linked to the preceding or the following parts of the sentence. The word 'so' in verse 2, 3, 4, 5, 6, 9 and 10 indicate causality conjunction type. Other conjunction with different type can also be found in verse 3 "and so God may support you in a mighty success!". The word 'and' reflects addition conjunction type. In addition the word "and, or" in verses 2, 4, 5, 6, 7, 8 and 9 reflect co-ordinating conjunction type.

Another type of conjunction we can find is the words " Those desert Arabs who have held back will tell you: "Our property and our families have kept us busy. Seek forgiveness for us!" They say something with their tongues that is not

in their hearts. SAY: “Who controls anything for you against God, if He should want to cause you any harm, or wants to offer you some advantage? Rather God is Informed about whatever you are doing! (verse 11), the words “Instead you (all) thought that the Messenger and believers would never come home to their families. That (conduct) seemed attractive to your hearts while you thought such evil thoughts and were a worthless folk.” (verse 12), the words “Tell those desert Arabs who have held back: “You will called upon to fight against a folk who are extremely violent; you will fight them unless they surrender. If you obey, God will pay you a handsome fee, while if you turn away just as you turned away before, He will punish you with painful torment.” (verse 16) and the words “There is no objection for the blind nor is there any objection for the lame, nor any objection for the sick (if they do not fight). He will show anyone who obeys God and His messenger into gardens through which rivers flow, while he will punish anyone who turns away with painful torment.” (verse 17). Those words ‘that, while and if’ in verses 11, 12, 16 and 17 indicate subordinating conjunction.

However all of the sentences in this surah fulfill the requirement of grammaticality, acceptability and meaningfulness in which the readers or listeners can understand what is meant by those sentences. Grammaticality appears since the sentences of this surah are correct in grammar, while the sentences are acceptable for socio-cultural reason. The sentences are also meaningfulness since the words are logic and easily understood by the readers.

Furthermore, messages can be found in each verse and mostly the messages are categorized into moral and religious messages.

From the first part of this surah we get some messages related to moral and religious message. The first is that we have to always thank to God for all of His favor toward us, His guidance along a straight road and His forgiveness of our sins. Moreover in this part God shows His Power (by giving the victory to the muslimun) and also we know that He is the One who commands the armies of heaven and earth.

Furthermore, Allah promises to give gardens for the believers who always do all of His commands, and in contrast, He will punish all of the hypocritical men and women who conjecture such evil about God.

Next, from those verses we can imply that every believer (Muslim) has to believe unto God and His messenger (Mohammad), revere and honor Him, and also glorify him in everytime.

Other messages are that the deserts Arab (Badwi) were just like the hypocritical men and women because they say something with their tongues not in their hearts. They incline to the poverty and families, and their faiths were very weak because they did not trust the power of God who holds control over heaven and earth.

In addition, the power of God is absolute or unconditional. He may punish anyone He wishes and forgives anyone he wishes. From this message we know that everyone who disbelieve unto God and His messengers will have a blaze.

Another messages we can find are that everyone who has strong beliefs unto God will hold his allegiance swear to Him by doing something appropriate to the law and God will pleased this beliefs by sent down prize and serenity upon him.

We also know that God's practice will never change. And the last, we have to trust unto God that He is Aware of everything.

Later, by giving the victory and the other things included to the believers we know that God is Powerful, Wise and Capable of everything. We may not doubt about it. God also allow the blind, the lame and sick to not follow fighting

In this surah we also know that the vision of the messenger about the victory is true. From this we have to believe that God knows what we do not know.

Next, we as believers should trust that God is the One Who sent His messenger with guidance and the True Religion.

The last, Muhammad is God's messenger while those are with him should be strict with disbelievers, merciful among themselves. Those have been described in the Tora and Gospel.

CHAPTER V

CONCLUSION AND SUGGESTION

After analyzing and interpreting the obtained data in the previous chapter, the conclusion and suggestion as the last part of this study are done. The conclusion is drawn based on the formulated research question while suggestion is given to give information to the future researchers who are interested in doing further research to improve the quality of researches on similar field.

5.1 Conclusion

In line with the previous chapter, the conclusion of this study can be formulated based on the research problem.

The kinds of meaning found in the English translation of surah Al-Fath consists of lexical meaning, sentential meaning and discoursal meaning. Lexical meaning is concerned with the meanings of words and the meaning relationships among words. In this surah the kind of lexical meaning can be found are synonymy, antonymy, and ambiguity. They appear mostly in each verse.

Sentential meaning can be defined as a group of words that forms a statement, command, exclamation or question, and usually contains a subject and predicates, and in writing begins with a capital letter and ends of the mark (., !, ?). Mostly all of verses in this surah are categorized into sentential meaning, for instance verses 1, 2, 3, 4, 7, 10, 11, 12, 13, 14, 15, 16, 17, 21, 24, 25, 26, 27, 28 and 29. They include entailment and synthetic sentence.

In addition, discorsal meaning also include in this surah, they are anaphora (back referential pronoun), cataphora (forward referential pronoun) and also conjunction. The types of those conjunctions indicate causality, addition, coordinating and subordinating.

Among those three kinds of meanings, two of them are mostly used, namely lexical and sentential meaning.

Furthermore, message is something that the author wants to convey to the readers. In this surah messages also are found in each part. Mostly the messages are categorized into moral and religious messages. The grand message of this surah is that God knows everything. He is Powerful, Wise and Capable of everything. We may not doubt about it. Moreover we have to always thank to God for all of His favor toward us, His guidance along a straight road and His forgiveness of our sins.

5.2. Suggestion

Based on the findings of this study described previously, the researcher also suggests that the future researchers conduct similar theme of study with more complete data and discussion.

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**BIOGRAPHY OF
THOMAS BALLANTYN IRVING (T. B. IRVING)**

Thomas Ballantyne Irving (1914-2002) was an American Muslim author, professor, and scholar.

T.B. Irving later became one of these "obdurate" people, choosing the name Al Hajj Ta'lim Ali Abu Nasr.

T. B. Irving (Thomas Ballantyn Irving) born in Preston, Ontario in 1914, this professor, writer, translator and activist is best known for his translation of the Quran entitled, *The Quran: First American Version* (1985). The work is an attempt to make the English translation of the Quran more readable to an audience not used to the old style of English common in most translations.

Irving was particularly concerned about making the Quran accessible to Muslim youth in North America.

"A new generation of English-speaking Muslims has grown up in North America which must use our scripture differently than their fathers would have done. Their thinking roots have become distinct on a new continent without the familiar use of our holy tongue, and a great difference has developed between their customs and their ancestral faith," he wrote in the introduction of his translation, entitled, *The Qur'an: The Noble Reading*.

Irving was considered a leading expert on the Arab-Islamic period in Spanish history, especially with his book *Falcon of Spain*. This was a study of Spain under Muslim rule, with a special emphasis on the Umayyad ruler AbdurRahman I, who Irving considered a "great statesman".

Irving's other books in English include: *Growing Up In Islam*; *The Quran: Basic Teachings*, which he co-authored with Dr. Khurshid Ahmad and Muhammad Manazir Ahsan; *Had You Been Born a Muslim*; *Religion and Social Responsibility*; *Tide of Islam*; *Islam Resurgent*; *Islam in its Essence*; *Polished Jade*; *Stories of Kalil and Dimna*; *The Mayas Own Words*, as well as various articles on Central American Literature.

In Spanish, Irving wrote *Cautiverio Babilónico en Andalucía*, *Nacido como Musulmán*, and *El Poema de José*. In addition, he wrote a number of other articles and essays published in various journals.

Irving learned and taught at a diverse list of universities from across the continent, including McGill University in Montreal, Canada, Princeton University in New Jersey, University of San Carlos in Guatemala, University of Minneapolis, and the University of Tennessee, from which he retired as a professor of Spanish and Arabic in 1980.

Following retirement, he served as the dean of the American Islamic College in Chicago between 1981-1986. It was during his time there that he published his translation of the Quran. His service to Islam as a writer was noticed by the Pakistani government, who rewarded him the Sitara-e-Imtiaz award (Star of Excellence) for service to Islam in 1983.

An accomplished scholar of linguistics and a writer, Dr. Irving was responsible for the first American English translation of the Qur'an, "The Qur'an: First American Version", published in 1985. As a scholar, Irving taught and studied at a number of leading universities in the U.S. and Canada, including McGill, Princeton, the University of Minnesota, and the University of Tennessee.

As an author, Dr. Irving wrote numerous books on Islam, including "Had You Been Born A Muslim", "Islam and Its Essence", "Islam Resurgent", and "Growing up in Islam". He also penned a small number of books in Spanish, including "Nacido Commo Musulman" and " Cautiverio Babilonicoen Andalusia".

From 1981 to 1986, Dr. Irving served as the dean of the American Islamic College in Chicago. He was recognized for his service to Islam by the government of Pakistan in 1983 when he was awarded the Star of Excellence. He passed away on September 24, 2002, after a long struggle with Alzheimer's disease.

Inna lillahi wa inna ilayhi rajiun. To Allah we belong and to Him we return.

The English translation of surah Al-Fath by T. B. Irving.

In the name of God, the Mercy-giving, the Merciful!

(1)

1. *We have opened up a clear victory for you*
2. *so God may forgive you for any offence of yours you have committed previously or whatever you may do later on, complete His favor toward you and guide you along a straight road,*
3. *and so God may support you in a mighty success!*
4. *He is the One Who sends down Serenity on believer's hearts so they may add faith to the faith they already have.*
God (commands) the armies of Heaven and Earth; God is Aware, Wise,
5. *so that He may admit believing men and believing women into gardens through which rivers flow, to live there for ever, and to cancel out their evil deeds for them. That will be a supreme Achievement with God,*
6. *so He may punish hypocritical men and women as well as associating men and women who conjecture such evil about God; on them will fall an evil turn of fortune. God has become angry with them, and has cursed them and prepared Hell for them. How evil is such a goal!*
7. *God (commands) the armies of Heaven and Earth. God is Powerful, Wise!*
8. *We have sent you as witness, herald and warner,*
9. *so you may (all) believe in God and His messenger, and revere and honor Him, and glorify Him morning and evening.*
10. *The ones who swear allegiance to you merely swear allegiance to God. God's hand rests above their hands, so anyone who breaks his word, only breaks it at his own peril, while we will pay a splendid fee to anyone who fulfils what he has pledged (to do) before God.*

II)

11. *Those desert Arabs who have held back will tell you: "Our property and our families have kept us busy. Seek forgiveness for us!" They say something with their tongues that is not in their hearts.
SAY: "Who controls anything for you against God, if He should want to cause you any harm, or wants to offer you some advantage? Rather God is Informed about whatever you are doing!"*
12. *Instead you (all) thought that the Messenger and believers would never come home to their families. That (conduct) seemed attractive to your hearts while you thought such evil thoughts and were a worthless folk."*
13. *We have reserved a Blaze for disbelievers, (such as) anyone who will not believe in God and His messengers.*
14. *God holds control over Heaven and Earth. He forgives anyone He wishes and punishes anyone He wishes; God is forgiving, Merciful.*
15. *The ones who held back will say, once you have set out to take some prizes: "Allow us to follow you!" They want to change God's word. SAY: "You will never follow us! God has already told you so." Not they will say: "Rather you envy us." Instead they only understand a little.*
16. *Tell those desert Arabs who have held back: "You will called upon to fight against a folk who are extremely violent; you will fight them unless they surrender. If you obey, God will pay you a handsome fee, while if you turn away just as you turned away before, He will punish you with painful torment. "*
17. *There is no objection for the blind nor is there any objection for the lame, nor any objection for the sick (if they do not fight). He will show anyone who obeys God and His messenger into gardens through which rivers flow, while he will punish anyone who turns away with painful torment.*

III.)

18. *God was pleased with believers as they swore allegiance to you under the tree. He recognized what was in their hearts and sent down serenity upon them, and compensated them with a nearby victory*
19. *as well as many prizes they still may take. God is Powerful, Wise.*
20. *God has promised you will take many prizes; he furnished these promptly for you and fended men's hands off from you so it might serve as a sign for believers and guide you along a Straight Road;*
21. *God has already included other things you do not yet have in your possession. God is Capable of everything.*
22. *If those who disbelieve should ever fight you, they will still turn their backs (and run away); then they will not find any patron nor supporter,*
23. *according to God's practice which has occurred before. You will never find any change in God's practice!*
24. *He is the One Who fended off their hands from you and your hands from them in the centre of Mecca after He let you vanquish them. God is observant of anything you do.*
25. *They are the ones who disbelieved and blocked you from (reaching) the Hallowed Mosque so the offerings were hindered from reaching their destination. If it had not been for some men who believes and some women who believed whom you did not recognize and would have trampled down, an outrage would have afflicted you because of them without (your) even knowing it, so that God will show anyone He wishes into His mercy.
*If they had dispersed, We would still have punished those of them who disbelieved with painful torment.**
26. *While those who disbelieved were setting up fanaticism of Ignorance in their own hearts, God sent His serenity down upon His messenger and on believers, and obliged them to respect the formula of heedfulness. They were truer to it and much more entitled to it. God is Aware of everything!*

IV)

27. *God has indeed verified the vision for his messenger, so you may enter the Hallowed Mosque safely, if God wishes, with your heads shaven and clipped. Do not fear: He knows what you do not know and grants besides that, a victory nearby.*

28. *He is the One Who has sent His messenger with guidance and the True Religion so He may have it prevail over all (other) religion. God suffices as a Witness!*

29. *Muhammad is God's messenger while those who are with him should be strict with disbelievers, merciful among themselves. You will see them bowing down, kneeling, craving bounty and approval from God. Their sign (shows) on their faces from the trace of bowing down on their knees (I worship).*

Such is their description in the Torah, while their description in the Gospel is like a field crop which puts forth its shoots so it swells up, till it grows thick enough to stand straight on its stalk in the way farmers admire, so that disbelievers are exasperated by them. God has promised forgiveness and a splendid fee to any of those who believe and perform honorable deeds.

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01	12-03-2007	Konsultasi Proposal	
02	18-03-2007	Acc Proposal	
03	26-04-2007	Konsultasi Bab I & III	
04	10-05-2007	Revisi Bab I & III	
05	29-05-2007	Konsultasi Bab II	
06	07-06-2007	Revisi Bab II	
07	27-06-2007	Konsultasi Bab IV & V	
08	12-07-2007	Revisi Bab IV & V	
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K E T E R A N G A N

PENGESAHAN SKRIPSI

**Yang bertandatangan di bawah ini, saya pembimbing skripsi dari
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**Menyatakan bahwa skripsi mahasiswa yang bersangkutan telah selesai
dan siap diujikan oleh tim penguji skripsi.**

Demikian untuk menjadikan maklum.

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