

**Thesis**

**A SEMANTICS ANALYSIS ON THE MEANINGS AND MESSAGES IN THE  
ENGLISH TRANSLATION OF SURAH AL-RAHMAN BY M.  
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## APPROVAL SHEET

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## **MOTTO**

***‘Masa depan adalah milik orang yang percaya betapa indahny  
mimpi mereka’***

***(Eleanor Roosevelt)***

***“Dijadikan indah pada (pandangan) manusia kecintaan kepada  
apa-apa yang diingini, yaitu: wanita-wanita, anak-anak,  
harta yang banyak dari jenis emas, perak, kuda pilihan,  
dan binatang-binatang ternak dan sawah ladang”***

***(Q.S. Ali Imran [3]: 14)***

## DEDICATION

This study is the best presentation of the researcher. It is deeply dedicated for;

*The Religion which always supports all the time and makes the researcher feels confidence to face his future through this study (**Islamic Religion**)*

*The University that has been the best choice on studying the Strata-1 degree of Language and Letters Department (**UIN Malang**)*

*The Faculty which supports the researcher to finish his best presentation in academics successfully (**Humanities and Culture Faculty**)*

*The Persons who are always beside at the time he is in the hot water and in the gold moment and says that your future is on your own hand (**my beloved parents**)*

*The persons who always give their times for the learning process and in order to finish the study successfully (**my great lecturers**)*

*The persons who always pray for me and say that you can finish it well and successfully (**my lovely friends**)*

*Something that always be in his mind to reach and struggle (**Future and Ambition**)*

## **Acknowledgement**

Assalamu'alaikum Warahmatullahi Wabarakaatuhu

Bismillahi al-rahmaani al-rahiimi

Firstly, praise be upon to Allah S.W.T who has been giving us a time to breath the fresh air in the morning, to enjoy the beauty of sunset in the west, to feel the favours of Ramadhan month at 1428 H, and especially to finish the best presentation of the academic assignment of studying at Strata-1 of Humanities and Culture Faculty of UIN Malang. Secondly, shalawat and salam always belongs to our prophet Muhammad S.A.W who has guided us from the stupidity era into the intellectual era. Therefore, we can be a part of the science that always increases and develops our knowledge and science.

Then, with a great expectation, this study becomes the beginning of the learning process and becomes a sign that there are still a large number of strange sciences in the world. Moreover, through the study below, the researcher expects that there are still much more new generations of the students analyzing about the Islamic holy book.

Wassalaamu 'alaikum Warahmat Allaahi Wabarakaatuhu

## ABSTRACT

ZAINUL, AHMAD A. 2007. A Semantics Analysis on The Meanings and Messages in The English Translation of Surah Al-Rahman by M. Marmaduke Pickthall. Thesis. Humanities and Culture Faculty. The State Islamic University of Malang.

Advisor : Drs. H. Dimjati Achmadin, M.Pd.

Key Words : Semantics, Meanings, Surah Al-Rahman.

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All things all over the words have meanings, either the smallest thing or the biggest one. Meaning brings the important role of its existence in the world. Meanings are needed for the oral language or written language. Specifically, it is the important thing to have on learning and teaching process of linguistics. By understanding the meanings, we are able to communicate and to interact with other easily and fluently. Moreover, studying and analyzing the holy Qur'an needs to understand the meanings that are contained first. By the reasons, the researcher tries to give his best presentation on the relation with semantics analysis on the Translation of surah Al-Rahman of the holy Qur'an by Pickthall.

The holy Qur'an, which is the greatest miracle of Prophet Muhammad S.A.W has been the guidance for the people all over the world not only for the Moslems but also for another religions people. It becomes the guidance for them in their daily lives. Related with the resercher's study, there are several level of meanings found on translation of the surah Al-Rahman of the holy Qur'an by Pickthall, they are; lexical meanings, sentence meanings, and discourse meanings. Besides, there are several messages involved in the translation of surah Ar-Rahman of the holy Qur'an, those are; the threaten of Allah S.W.T. for the unbeliever, several favours of Allah S.W.T., that could be got for the human being, and the rewards are for everyone who believe in Allah

This study uses qualitative research. The researcher chooses the qualitative research design to analyze the data because it does not need the numbers on analyzing it and deeply understanding it. This research design deals with the descriptive analysis which analyzes how and why the phenomena ocured. The researcher begins with dividing the whole surah into three parts based on the messages, then classifies the data into lexical meaning, sentence meaning, and discourse meaning. The writer expects to get a clearer answer and understands the translation of the surah Al-Rahman of the holy Qur'an by M. Marmaduke Pickthall.

The results of this study are; first, there are three kinds of meanings used in the English translation of surah Al-Rahman by Pickthall, those are; lexical meanings, sentence meanings, and discourse meanings. Second, there is a main message of the translation of surah Al-Rahman by Pickthall, that is the human being who is the one of perfect creature of Allah S.W.T should not deny all of the favours of Allah S.W.T.

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# CHAPTER I

## INTRTODUCTION

This chapter discusses about several points, those are; background of study, problems of study, objectives of study, significances of study, scope and limitation, and definition of key terms.

### 1.1 Background of Study

Linguistics, which has the significant role for the existence of human language, has many branches of study. Semantics is one of the branches of language studying about the meaning. It is considered the major branch of linguistics devoted to the study of meaning in language (Crystal; 1991). Through semantics, we can describe the meaning either of the word or the sentences accurately and more widely whether from the lexical meaning or the other meanings. Referring to the meaning, there are many philosophers have debated about the meaning, with particular reference to language, for well over 2000 years and no more has yet produced a satisfactory answer to it (Lyon;1984) quoted from Dimjati.

Semantics is one aspect that is needed for the people who want to be good speakers and also researchers. In this case, of course as the researcher, I couldn't avoid this aspect of study. It will bring a crucial impact while we don't know at all about this aspect. Leech (1977) states that semantics as the study of meaning, is

central to the study of communication and as communication become more and more a crucial factor in social organization, the need to understand it becomes more pressing.

Moreover, Meaning is needed for the teaching and learning process of linguistics. As the linguistics student, the researcher admits that the meaning brings the crucial impact on his study. The study will go successfully at the time the student understand the meaning well. Merely, related with the studying of the holy Qur'an, needs the deeply comprehend and understand the meaning of the holy Qur'an.

On the other hand, Al-Qur'an, which is the most greatest holy book in this universe, has the important role for the Moslems people either for the guidance book or another function as the existence of the semantics in the language. Al-Qur'an consists of many surahs. There are more than a hundred surahs in the holy Qur'an. Al-Rahman is one of the important surah in Al-Qur'an. There are 78 surahs. Al-Rahman itself means that Allah is the most gracious one. In this surah, there are many prohibitions, information and guidance that we need to understand and to do.

Besides, it becomes a strong motivation for the writer to analyze and study about it because it is a special holy book that contains special terms, language, and proposition. The language of Qur'an is special, different from others. Every effort had been made whose belifiting language to translate the holy qur'an but the result is not the glorious qur'an that is inimitable symphony, the very sounds of which move men to tears and ecstasy (Pickthall, 1982).

## 1.2 Problems of Study

According to the background of the study above, the researcher intends to state questions as follows:

1. What level of meanings do we find in the translation of surah al-rahman by Pickthall?
2. What messages do we find in pickthall's translation on surah Al-Rahman?

## 1.3 Objectives of Study

Through this study the researcher expects to present the description of:

1. Level of meanings that we found in the translation of surah Al-Rahman by Pickthall
2. The messages that we found in Pickthall's translation of surah Al-Rahman of the holy Qur'an

## 1.4 Significances of Study

There are some significances of this study, these are;

- a. As the media for us to enrich our knowledge not only about English but also deeper about the contains and the meaning of the surah Al-Rahman especially by Pickthall
- b. As the knowledge for us to know how could we research the Translation of Holy Qur'an especially on surah Al-Rahman by Pickthall.

- c. As the contribution for our academics and religion in order to be the reference thesis for the other Moslems students
- d. As the motivation to another Moslem students to research and analyze another Islamic sources for their object of study and research.

## 1.5 Scope and Limitation

On analyzing the translation of surah Al-rahman here, the researcher focuses on several kinds of meanings. Although there are much more aspects of semantics, however, kinds of meanings becomes the major priority for the researcher; either lexical meanings, sentence meaning or discourse meaning. The researcher expects to be able to analyze the translation of surah al-rahman of the holy qur'an by Pickthall deeply and accurately. In contrast with studying and analyzing it in general, it will make the result of the analyzing it becomes inaccurate and difficult to understand.

## 1.6 Definition of Key Terms

These are the key terms and the definitions that are used in this thesis;

**The Holy Qur'an** is the holy book that comes from Allah through malaikat Jibril that is presented for our prophet Muhammad as his greatest Mu'jizat for the guidance holy book for Moslems.

**Al-Rahman** is one of the surahs in the holy Qur'an that means that Allah is the most gracious one



## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

The researcher discusses about several items in this chapter, those are; semantics, the important of semantics, kinds of meanings, the surah Al-Rahman, the biography of M. Marmaduke Pickthall, and the previous study.

#### **2.1 Semantics**

Semantics refers to the study of meaning. Related with this discussion, Manis (1987) stated that semantics, roughly defined, is the study of meaning. It involves the word meaning, phrase meaning, sentence and text meaning. Related with the discussion, Sari (1988) states that semantics is the study of linguistics meaning; that is the meaning of words, phrase, and sentences.

Many people may have the impression that a word's meaning is simply its dictionary definition. It is true that when someone wants to find out what a word means, an easy and practical way to do it is to look the word up in a dictionary. Most people in our culture accept dictionaries as providing unquestionably authoritative accounts of the meanings of the words they define. However, we must face that the fact that a word means what people use it to mean. As sari (1988) states that a word meaning is determined by the people who use that word, not, ultimately by a dictionary.



Moreover, semantics does not only concerns with the word and sentence meaning but also the meaning of all signs and symbol systems. Related with this discussion, Robins (1980) stated that meaning is an attribute not only of language but also all of sign and symbol systems, and the study of meaning is called semantics, which, therefore, embraces a wider range than language alone. And, Longman dictionary (1983) states that semantics is the study of words meaning and other parts of language, the general study of signs or symbols and what they stand for.

## 2.2 The Importance of Semantics

Semantics includes in one of the important study of the linguistics. It is related with the two important aspects of language, those are; language teaching and communication. As Wahab, 1997 states that semantics (as the study of meaning) is central to the study of communication, and as communication becomes more and more a crucial factor in social organization, the need to understand it becomes more and more pressing. Semantics is also the centre of the study of human thought process, cognition, and conceptualization all these are intricately bound up with the way which we classify and convey our experience of the world through language. Because it is, in this two ways, a focal point in mans study of thinking, and various disciplines of study. Philosophy, psychology, and linguistics all claim a deep interest in the subject.

As a means of communication, semantics brings a wider role rather than the other. By having no discrimination to other aspect, semantics is more needed

by the people to understand each others. As the existence of semantics, the people can understand the meaning what do they communicate. So, the best way to get easier on communication is by understanding semantics itself first.

Besides, semantics is also needed for the existence of language teaching. On teaching process, either for teaching language or another, the aspect that is needed is how the student could understand what are the materials explained by the teacher or merely by the lecturer. For understanding the material easily, of course the first aspect that is needed is semantics study. By having known semantics, the student could easily understand what are the materials explained by the teacher.

### 2.3 Semantics Features

Related with semantics features, Lyon (1987) states that digging the words out, classifying them, and showing their relationships is termed componential analysis or feature analysis, and traits themselves are semantics features, which supposedly do the same for meaning that distinctive features do for phonology. The word boy is a sample of how the semantics atoms of a word can be spelled out.

The abstract features (+human +young +male) have to be used to analyzed a great many words and accordingly have a claim to being the kind of irreducible component that one hopes to find. Other words incorporating (+young) are child, cub, litter, calf sapling. Others with (+male) are boar, gander, stamen,

testosterone, tenor. And others with (+human) are corpse (as against carcass), tresses (as against mane), tell, talk (as against bray, cackle, trumpet).

For example *smith is bigger quack than jones*. If we note that this sentence can mean that *smith* is more of a quack, while *smith* is a bigger head shrinker than *jones* can refer only to *smith's* size or importance, we can say that *quack* belongs to the class of intensifiable words or has the feature (+ intensifiable) and *head shrinker* has the feature (-intensifiable). Some examples will show the great variety of features that we build into the words that segment nature in all its variety:

1. Some such feature as *entity* in its own right is needed to distinguish *disease* from *illness* and *ailment*. Diseases are classified and labeled, and a disease can be caught; we do not ordinarily say *catch an illness* or *catch an ailment*.
2. A feature of *belongingness* distinguishes *to return*, when it takes an object, from *to take back*. *We took junior back to the zoo* might refer to letting him the place again, but *we returned junior to the zoo* calls him an inmate.
3. A feature *enemy* distinguished *U-boat* from the neutral submarine in the first world-war.
4. The verbs *to warp* and *to bend*, *to kneel* and *to genuflect* show a contrast in which the first member of each pair emphasizes the retaining of a condition or a position. Something that is warped stays that way till it is repaired; one who kneels stays in that position till the purpose of kneeling (to pay, to receive the crown) is fulfilled. But bending a spring can be followed by automatic springing back, genuflecting normally includes straightening up again. Some

are such feature as goal or completion is involved in warp and kneel. (Lyon, 1987).

## 2.4 Kinds of Meaning

The writer explains about several meanings that are discussed in semantics, they are; lexical meaning, sentence meaning, and discourse meaning.

### 2.4.1 Lexical Meaning

Lexical meaning refers to the meaning of words. As Dinneen in Nasr, 1987 states that lexical meanings are usually considered to be the meaning of words. There are several meanings concern with the lexical meaning, these are; denotative meaning, connotative meaning, ambiguity, antonymy, synonymy, and hyponymy.

#### 2.4.1.1 Denotative and Connotative Meaning

##### Denotative Meaning

Denotative meaning refers to the meaning of the words or sentences based on the real meaning of the words. Related with the discussion, Dinneen in Nasr, 1978 states that denotative meaning is often discussed as though it were a function of words by themselves. It is usually considered to the meaning we found in a dictionary. For example is the word bee. Bee means a kind of animals that has several characteristics, those are; it has a stingy tail, it produces honey, and it lives in group. This meaning is relevant with the meaning itself in the dictionary and the real world meaning.

## Connotative Meaning

Besides a denotative meaning, there is other kinds of meaning, namely connotative meaning. In contrast with denotative meaning, connotative meaning refers to the meaning of the word which is not based on the dictionary meaning or real world meaning. As Reaske, (1966) states that connotative is one of the various implications or association that a word carries. For example is the word 'Islam'. In western people, it is familiar with the terrorism. In contrast with the eastern people, it is well-known as the religion with peacefulness and admits for the plurality condition. Another is the word 'man'. It is related with the wisdom, strength, and power.

This connotative meaning is commonly used to describe the expressions or ideas by using the relevant words. The advertisement is expressed by only a few words for recharging several ideas or thought. It is simple and understandable. That's why it is commonly used for advertising. Besides, connotative meaning is also commonly used in politics field. In order to discriminate the challenge candidate, the politician uses several words that includes in connotative meaning. There are so much more other fields of life.

### 2.4.1.2 Ambiguity

Ambiguity is a sentence, word, phone, or phrase that can be interpreted and understood by more than one way. Related with this discussion, Sari (1988) states that a word is lexically ambiguous if it has more than one sense or meaning

#### Phone Ambiguity

It is the sound of more than one word or phrase that have different meaning that are same. It is based on the way how we pronounce them. For example are the words 'read' and 'red'. These words have different meaning and form but have similarity on pronouncing both. The word read means the past participle (V2 & V3) of the verb read. In contrast with the second word, it means one of many colors available. However, those words have the same pronunciations. It will be so difficult for us to interpret and understand while there is someone saying those words, whether the speaker says read or red. Besides, the phrases 'I scream' and 'ice cream' are involve. These phrases have similarity on how the speaker pronounce it but those phrase absolutely have different meaning

#### Word Ambiguity

It is the word that can be interpreted or understood by more than one way or a word that has more than one meaning. As Sari, 1988 states that a word is lexically ambiguous if it has more than one sense or meaning. For example is the word "fly". The word "fly" is ambiguous because it has more than one sense. Firstly, it means a name of insect. It belongs to one of insects that usually fly over and fly down to the something waste. Secondly, it means the verb of going up to the air. Thirdly, it means a zipper on a pair of pants.

#### Phrase Ambiguity

Phrase ambiguity refers to the phrase that can be understood more than one way. Phrase ambiguity consider to the phrase which can be understood more than one way (Sari, 1988). For example is "American history teacher". This phrase can be understood into several ways. It means that a teacher of American

history on one side. In other hand it means a history teacher who is American. This is one of the examples of phrase ambiguity.

It is so difficult to understand and interpret because this phrase has more than one interpretation. Although the words American, history, and meaning have only one sense, however, we can understand this phrase into more than one way. It is based on the grammatical construction/syntactical construction; we can understand this phrase into more than one way. Where in that we can assign two different structures or bracketing to the phrase; for example (American (history teacher)) that means a history teacher who is American; or ((American history teacher) that means a teacher who teaches a history of American.

#### Sentence Ambiguity

Sentence ambiguity refers to the sentence that can be interpret and understand into more than a way. For example is 'Lita said to Dian that Andy would marry her'. This sentence is ambiguous because the sentence could be understood and interpreted into more than one way. The ambiguous part of the sentence is on the word 'her'. The word 'her' in the sentence can refer to Lita. Another is it also can refer to Dian. Those two interpretations make the hearer and the reader becomes more difficult to decide whether 'her' refers to Lita or Dian.

#### 2.4.1.3 Synonymy and Antonymy

##### Synonymy

Synonymy refers to the several words that have the same meaning. Synonymy deals with sameness of meaning, more than one word having the same meaning, or alternatively the same meaning being expressed by more than one

word (Jackson, 1988). There must be more than one word or more that have the same meaning. However, while there is only a word or merely more than one word but have different meanings, those are not synonymous. There are two points that should be paid attention about this definition. First, it does not limit the relation of synonym to lexemes. It allows for the possibility that lexically simple expressions may have the same meaning as lexically complex expressions. The other, it makes identity, not only similarity of meaning the criterion synonymy (Lyon, 1995).

Moreover, there is a term called near-synonym. It refers to the expressions that are more or less similar, but not identical in meaning while partial synonymy which meet the criterion of identity of meaning but which for various reasons fail to meet the conditions of what is commonly referred to as absolute synonymy. The word “stream” and “brook” are for examples. The word stream and brook means small-river.

### Antonymy

Antonymy refers to the two or more words that are in the opposites of meaning. Antonymy deals with the oppositeness of meaning, words with oppositeness of various kinds (Jackson, 1988). These are some examples; hot and cold, dead and alive, east and west etc. The meanings of dead and alive, for instance, are identical except that dead is marked (-living) and alive is marked (+living)

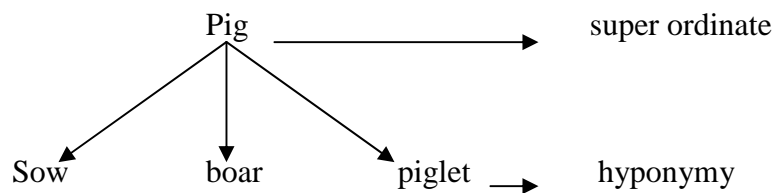
Antonymy falls into two groups; binary antonymy and gradable antonymy. Binary antonymy are pairs that exhaust all possibilities along some scale. Dead



and alive are examples of binary antonymy. Dead and alive constitute a contradiction, because dead means not alive. On the other hand, gradable antonymy are pairs that describe opposite ends of continuous scale. Hot and cold are examples of gradable antonyms. Not everything that can be hot or cold is in fact either hot or cold.

#### 2.4.1.4 Hyponymy

Hyponymy refers to the meaning of the word that involves the meaning of another word. Hyponymy is a word whose meaning contains the entire meaning of another word, known as the super ordinate (Sari, 1988). It is the meaning of the word that includes the other word's meaning. For example, a whale and a dolphin are the hyponym of the super ordinate fish; fear and wonder are the hyponym of the super ordinate emotion; and sow is the entire meaning of the word pig. In general, there are a number of hyponyms of the super ordinate pig. That is the meaning of each of the three words sow, boar and piglet, contains the meaning of the word pig.



#### 2.4.2 Sentence Meaning

Sentence is a group of many words that are arranged correctly which consist of at least a subject and a verb. Sentence has several types; statement, command, question, or exclamation. Sentence can be defined as a group of words

that forms of statement, command, exclamation, or question, usually contains a subject and verb, and begins with a capital letter and ends of the marks.!? (Procter, 1982).It has already been known that particular kinds of sentences are related to particular kinds of utterances: declarative sentences to statements, interrogative sentences to questions, etc.

Dealing with this discussion, Austin in Martinich A. P(2001) suggested that in uttering a sentence, a speaker is usually involved in three different acts. First, there the locutionary act: the act of uttering the sentence with a certain meaning. In addition, the speaker, may have intended his utterance to show an act of praise, criticism, agreement, etc: this is the so called illocutionary act. The last he may have uttered the sentence to achieve a certain consequent response from his hearer-for instance to frighten her, to amuse her, to get her to do something: this is the perlocutionary act. For instance my child is rejecting to lie down and go to bed and say to her, "I'll turn your light off". Now the locutionary act is the utterance of the sentence I'll turn your light off. But perhaps I'm intending that utterance to be interpreted as a treat, and this is my perlocutionary act. Quite separate from either of these is consequent behavior by my child that I intend to follow from my utterance, namely that he be frightened into silence and sleep. The difference between the illocutionary act and the perlocutionary act is the consequent effect on the hearer that the speaker intends the hearer must follow his utterance (Austin 1962:101) in Kempson, 1977.

#### 2.4.2.1 Analytical Sentences

Analytical sentences refer to sentences that are true because of the word in it. Related the discussion, An analytical sentence is one that necessarily true as the result of the words in it (Sari, 1988). Another linguist state that analytical statement is one that is necessarily true and its truth is made certain by (i) the sense of its constituent elements and (ii) the syntactical rules of the language (Lyons in Nasr, 1978). For example, the sentence a grandfather is a father of father. This sentence is true because of its own definition and the word in it. In this case, while we want to verify the truth we needn't to the on the real world because before we check it we have known first whether it is true or not. As Sari (1988) states that analytic sentences are sometimes referred to as linguistics truth, because they are true by the virtue of the language itself.

#### 2.4.2.2 Synthetical Sentences

Synthetical sentences refer to sentences that are true because of what the real world is. As Sari (1988) states that synthetic sentence is a sentence that may be true or false depending upon how the real world is. And Lyons (in Nasr, 1978) states that a synthetical statement is one which is true depending upon....as a matter of practical fact which might have been otherwise. The synthetical sentence is true or false depending on the real world not because of the word comprises the sentence. For example, the sentence Rudi Kuswoyo is my classmate. This sentence is true or false depending on the fact and reality. It is true while the real world or fact is the same as what it says. However, it is false while the fact or real world is different or in contrast with the word in sentence. In

synthetical sentence, we can't judge the truth or the falsity by having known the words in the sentence.

#### 2.4.2.3 Entailment

Entailment refers to more than a sentence that the first sentence meaning includes the second sentence meaning. Related the discussion, Sari states that one sentence entails another if the meaning of the first sentence includes the meaning of the second sentence (Sari, 1988). It is nearly same with the hyponymy, however, while describes inclusive relation between two words, entailment describes an inclusive relation between two sentences. So, the difference is in its form (words and sentences). For example, the sentences John killed Mary. She died. The first sentence entails the second sentence. And the meaning of the first sentence includes the meaning of the second one.

#### 2.4.3 Discourse Meaning

Discourse meaning refers to the meaning that is related with the term of language larger than a sentence. Discourse is a term used in linguistics to refer to a continuous stretch of language larger than a sentence (Crystal, 1991). It consists of more than a sentence. It makes the receiver or the hearer can understand what the writers or speakers express. The combining several sentences are involved. The purpose is to make the ideas or thoughts in it clear to interpret. So, a good communication will be held. "Discourse... is a term which specifies the way that sentences form a consecutive order, take part in a whole which is homogeneous as

well as heterogeneous". Therefore, discourse is a level of language use which is super ordinate to sentences and texts.

### Text-Sentence

Text is a sequence of sentences. The important characteristic of text is the connection between sentences. The term connection is somewhat vague. There is a criteria is given from textuality, that is, criteria that are sequence of sentences must meet in order to qualify as a text, they are cohesion is the connection which relates when the interpretation of a textual element is dependent on another element in the text connection which is brought about by something is usually knowledge which are listener or reader is assumed to process (Renkema, 1993).

The term text-sentence for this more concrete sense of sentence-the sense in which sentences are a subclass of utterance-inscriptions and, as such, may happen(in some languages at least) as entire texts or segments of text. This will let us say that the utterance of a particular system-sentence, such as 'I have not seen Ani', will result, in some contexts, in the production of a text-sentence, such as 'I have not seen Ani' (with or without the contraction of have not to haven't).

### The Utterance and Context Meaning

Utterance meaning is the sentence meaning that is uttered by someone. As Lyon, 1981 states that the meaning of the utterance includes, but is not exhausted by, the meaning of the sentence that is uttered. The rest of the meaning in contributed by a variety of factors may be referred to loosely as contextual. Many scholars would say that utterance meaning falls outside the province of linguistics semantic, as such, and within that of what has come to be called pragmatic.

This term of utterance (as like many other grammatically comparable words of English) is ambiguous; to a bit of language behavior or to the interpretable signal that is produced by the bit of behavior in question and passes from sender to receiver along some channel of communication.

Besides, there is a context meaning. Context decides utterances meaning at three distinguishable grades in the analyses of text of discourse. First, it will be generally, if not always, makes clear what sentence has been stated if a sentence has really been uttered. Second, it will make clear that the proposition has been stated with one sort of illocutionary force rather than another. In all of aspects, context is relevant to the determination of what is said (Lyon, 1995).

Sobur states that there are four kinds of context in communication on language use, they are: Physical context, epistemic context, linguistics context, and social context. Physical context refers to the place where the conversation happens, the objects presented in communication and the action of language users in communication. Epistemistic context refers to the background of knowledge shared by both speaker and hearer. Linguistics context consists of utterances previous to the utterances under consideration in communication; the last is social context that means the social and setting of speaker and hearer. Understanding the context of the situation will make the reader easy in catching the intended message.

Cohesion

Renkema(1993:35) describes cohesion as the connection which results when the interpretation of a textual element in the text. Cohesion is divided into five types as follows:

- 1 Substitution is the replacement of a word(group) or sentence segment by a dummy word. The reader or listener can fill in the correct element based on the preceding.
- 2 Ellipses is described as the omission of the word or part of a sentence, and closely related to substitution
- 3 Reference, the act of referring to preceding or following deals with a semantic relation. In the case of reference, the meaning of a dummy word can be determined by what is imparted before or after the occurrence of dummy word. In general, the word is in the form of pronoun. Moreover, reference is divided into two categories, they are anaphora (back referential pronoun) and cataphora(forward referential pronoun).
- 4 Conjunction is a relationship which indicates how the subsequent sentence or clause should be linked to the preceding or the following (parts of the sentence). There are at least three relationships frequently occur, they are, addition, causality, temporality.
- 5 Lexical cohesion, it doesn't deal with grammatical and semantic connection but with connections based on the words used. In addition, generally lexical cohesion divided into the following types; a repetition, e.g., a conference will be held on national environment policy. At this conference, the issue of salivation will play an important role; b. synonymy e.g., a conference will be

held on national environment policy. This environmental symposium will be primarily a conference dealing with water; c. hyponymy e.g., we were in town today shopping for furniture. We saw a lovely table; d. metonymy e.g., at it sixth month check up, the brakes had to be repaired. In general, however the car was in a good condition; e. antonym e.g., the old movies just don't do it anymore. The new ones are more appealing

### Coherence

Renkema (1993:35) describes coherence as a connection, which is brought about by something outside the text. This something is usually knowledge which a listener or reader is assumed to possess. Or in other words, coherence is described as understanding the text by using our knowledge of the world.

## 2.5 Surah Al-Rahman

Al-rahman is one of the important surah in the holy Qur'an. The word 'al-rahman' means the most gracious. Allah makes this surah easier to remember because in this surah, there are several repetition of one surah; 'Fabiayyi Aalaa Rabbikumaa Tukadzibaan'. This sentence is repeated for about 31 times. Al-rahman consists of 78 verses. It talks about the creations of the creatures either for the human being in this earth or the others. Besides, Allah S.W.T gives many threatens and instruction to the human being in order to say thanks for all of the facility, the kindness, and all of the things that have been created for the human being in order to live in the earth easily, peacefully and quietly.



## 2.6 The Biography of M. Marmaduke Pickthall

Pickthall was born in London on May, 19 1875. Muhammad Marmaduke William Pickthall is his complete name. He was a Western Islamic scholar, noted as a poetic translator of the Qur'an into English, a convert from Christianity to Islam. Pickthall was a novelist, esteemed by D.H. Lawrence, H.G. Wells, and E.M. Forster, as well as a journalist, headmaster, and political and religious leader.

He educated at Harrow. He was born into a comfortable middle class English family, whose roots trace back to a knight of William the Conqueror, Pickthall travelled across many Eastern countries, gaining reputation as Middle-Eastern scholar. A strong advocate of the Ottoman Empire, Pickthall studied the Orient, published articles and novels on the subject, e.g. *The meaning of the Holy Qur'an*. While under the service of the Nizam of Hyderabad. Pickthall published his translation of the Qur'an, authorized by the Al-Azhar University and referred to by the Times Literary Supplement as "a great literary achievement."

## 2.7 The Previous Study

This thesis covers about kinds of meanings that we found in the translation of surah al-rahman by M. Pickthall. It is relevant with the several theses that discusses about several kinds of meanings too, those are;

1. The thesis of Sunarsih inawati as the student of UIN Malang, is published on 2005 entitled "Semantic study on the lyrics of Britney Spears' songs. The researcher discusses about several kinds of meanings and the messages she

found in the lyrics of Britney spears' songs. She thinks that the meanings and the messages she found are concerned with the human life.

2. The thesis of Yulianti as the student of UIN Malang, is published on 2005 entitled "Semantic analysis on the translation of surah yasin by DR. Muh. Taqiuddin Al-Hilali and DR. Muh. Muhsin khan. The researcher here discusses about the meanings that are contain in the translation of surah yasin which is translated by two translators, they are; DR. Muhammad Taqiuddin Al-Hilali and DR. Muhammad Muhsin Khan.

## **CHAPTER III**

### **RESEARCH METHOD**

The researcher discusses about the research methods that are used in analyzing and researching this study. It consists of several items; research design, data sources, data collection, data analyses, and triangulation.

#### 3.1 Research Design

There are several kinds of research design that are possible for the researcher to use, those are; quantitative research and qualitative research. Quantitative research refers to the statistical data represent with the number. However, qualitative research refers to the description. Qualitative researchers study things in natural setting, attempting to make sense of, or interpreting the meaning (Denzin and Lincoln, 1994). In this thesis, the researcher uses the qualitative research. This research design deals with the descriptive analyzes which analyzes the phenomena and the study how is it done and why is it happened.

#### 3.2 Data Sources

Actually there are a lot of data sources that are probably to have by the researcher. However, the data source of this research is the translation of surah Al-rahman of the holy Qur'an by M. Marmaduke Pickthall. The researcher take prefer the translation from Pickthall to another because the researcher thinks that

Pickthall is one of the native English translator with several creations, especially on translating the holy Qur'an.

### 3.3 Data Collection

On collecting the data, there are several methods or ways that are possible to do by the researcher. Observation, interview, and document analyses are some of them. There is usually one method that is used. However, it is quite possible for the researcher to have more than one method. In this study, the researcher uses the document analyses on collecting the data. Those are; The researcher finds out the data that are relevant with the data needed. The next, the researcher chooses the data that are relevant with the study. After that, the researcher collects all of the data he gets. The last is the researcher begins to analyze the data that they have been analyzed.

### 3.4 Data Analyses

The researcher uses some steps on analyzing the data he gets. The researcher begins with dividing the whole translation of surah al-rahman by Pickthall into three parts based on the messages include in it. Then, the researcher find out the meaning involve. The next step is the researcher classifies the data that he translates, whether it involves in the lexical meaning, sentence meaning or discourse meaning. And then the last is the researcher decides for the lexical meaning, sentence meaning and discourse meaning.

### 3.5 Triangulation

This study comes from the translation of the Holy Qur'an, precisely that is translated by M. Pickthall. The holy qur'an is the main source of data of this study. However, the researcher have additional source of data. The additional source of this study is the information that the researcher get from the informant. The researcher get so many informations related with the study from the informants that expert to the relevant study and have ever analyze the same object of study before. So it could increase a lot of knowledge about the relevant study.

## CHAPTER IV

### RESULT AND DISCUSSION

This chapter covers about the data obtained in the data sources. Based on the research problem, it discusses about two topics. Firstly, it talks about the semantic involvement that concerns with lexical meaning, sentence meaning, and discourse meaning in the translation of surah Al-Rahman by M. Marmaduke Pickthall. The other is about the message involvement found in the translation of surah Al-Rahman by M. Marmaduke Pickthall.

#### 4.1. Several Favours of Allah S.W.T., That Could Be Got For The Human Being

It is the first part of the surah Al-Rahman. It explains messages related to the favours of Allah S.W.T., that we could get in the world.

##### 4.1.1 Semantic involvement

It discusses about the translation of surah Al-Rahman in related with the semantics involvement. The data of semantic involved in this study is presented in table 1.

No.	The verses	Translation	Kinds of Meaning		
			LM	SM	DM
1.	Al-rahmaan	The Beneficent	V		

2.	'Allama al-qur'aan	Hath made known the Qur'an.	V	V	
3.	Khalaqa al-insaana	He hath created man.	V	V	

No	The verses	Translation	Kinds of Meaning		
			LM	SM	DM
4.	'Allamahu al-bayaan	He hath taught him utterance.	V	V	
5.	Ashsyamsu wa alqomaru bihusbaani	The sun and the moon are made punctual.	V	V	
6.	Wa al-najmu wa al-syamsu yasjudaani	The stars and the trees adore.	V	V	
7.	Wa al-samaaa rafa'aha wa wadhaa al-miizaan	And the sky He hath uplifted; and He hath set the measure.	V	V	
8.	Allaa tathghau fi almiizaani	That ye exceed not the measure.	V	V	
9.	Wa aqiimu alwazna bi alqisthi wa laa tukhsiru al-mizaani	But observe the measure strictly nor fall short thereof.	V	V	
10.	Wa al-ardha wadha'aha li al-anaami	And the earth hath He appointed for (His) creatures.	V	V	

11.	Fiihaa faakihatunn wa al-nahlu dzaatu al- akmaami	Wherein are fruit and sheathed palm- trees.	V	V	
12.	Wa al-habbu dzuu al- 'ashfi wa al-raihaan	Husked grain and scented herb	V		

No	The verses	Translation	Kinds of Meaning		
			LM	SM	DM
13.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favors of your lord, that ye deny?	V	V	
14.	Khalaqa al-insaana min shalshaalin ka al- fahhaari	He created man of clay like the potters.	V	V	
15.	Wa khalaqa al-jaanna min maarijin minnaari	And the jinn did he create of smokeless fire.	V	V	
16.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
17.	Rabbu almasyriqaini warabbu al- maghribaini	Lord of the two easts, and lord of the two wests!	V		



18.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
19.	Maraja al-bahraini yaltaqiyaani	He hath loosed the two seas. They meet.	V	V	

No	The verses	Translation	Kinds of Meaning		
			LM	SM	DM
20.	Bainahumaa barzakhullaa yabghiyaani	There is a barrier between them.	V	V	
21.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
22.	Yakhruju minhumaa al-lu'luu wa- almarjaani	There cometh forth from both of them, the pearl and coral-stone.	V	V	
23.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	

24.	Walahu aljawaari almunshaatu fi al- bakhri ka al-aa'laami	His are the ships displayed upon the sea, like banners.	V	V	
25.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
26.	Kullu man 'alaihaa faaninWayabqa ajhu rabbika dzuu al-jalaali wa al-ikraami	Everyone that is thereon will pass away.	V	V	

No.	The verses	Translation	Kinds of Meaning		
			LM	SM	DM
27.	Wayabqa ajhu rabbika dzuu al-jalaali wa al- ikraami	There remaineth but the countenance of thy lord of Might and Glory.	V		
28.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
29.	Yasaluhuu man fi al- samaawaati wa al-ardhi kulla yaumin huwa fii sha'nin	All that are in the heavens and the earth entreat Him. Everyday He exerciseth (universal) power.	V	V	V

30.	Fabiayyi rabbikumaa tukadzdzibaani	aalaai Which is it, of the favours of your lord, that ye deny?	V	V	
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This is the first part of the semantic involvement discussion that consists of thirty verses of the translation of surah Al-Rahman by M. Marmaduke Pickthall. This discussion is put on the form of table. This table consists of five columns. The first column is for the verses of surah Al-Rahman that are written in alphabetic form. The second one is for the meaning of each verse that is translated by M. Marmaduke Pickthall. The third is the lexical meaning involved in the translation of surah Al-Rahman. The fourth is the sentence meaning involved in the translation of surah Al-Rahman. And the last is the discourse meaning found in the translation of surah Al-Rahman.

### 1. Lexical Meaning

In this first part of the translation of surah Al-Rahman by Pickthall, there are several lexical meanings found, they are; denotative meaning, connotative meaning, ambiguity (word, phone, phrase, and sentence), synonymy, antonymy, and hyponymy.

Most of the words in the data presentation are involve denotative meanings, they are; the word 'man' (verse 3), 'sun' (verse 5), 'moon' (verse 5). Those are three of the denotative meanings found. The word 'man' in the verse 3

means one of the creatures that has brain and desire. It is relevant with its real meaning (in the real world/dictionary). As the word 'man', the word 'sun' is also include in the denotative meanings because in the data presentation, it refers to its real meaning that is one of the creatures which shines in the day and sets in the night. It is the real meaning of itself. And so does the word 'moon' (verse 5).

Besides, there are several connotative meanings found here, they are; 'east' (verse 17), 'west' (verse 17). The word 'east' brings another meaning. In the data presentation above, it means the place of the sunrise. Sun always rises in the east but it does not refer to its own real meaning. The word east refers to the one way of the directions beside north, south, and east. The following word is 'west' (verse 17). In contrast with the word east, it brings a new other meaning. It refers to the place of sunset. Those both words refer to the positive connotative because it represents to the positive meaning.

Ambiguities are also found in this first part discussion of the translation of surah Al-Rahman by Pickthall, either for word ambiguity or the others. The phone ambiguities are; 'appointed' (verse 10), 'forth' (verse 22). The word is ambiguous while there are more than one way to interpret it. Related with the phone ambiguity, the word include in phone ambiguity if the word can be interpreted into more than one way by the hearer. The word 'appointed' above can be interpreted into more than one. It can refer to the word 'appointed' or merely it also can refer to the phrase 'appoint it'.

For the word ambiguities are; 'heaven' (verse 29), 'that' (verse 13). The word is ambiguous if it refers to more than one way to interpret it. As the word 'heaven' above means two different meanings, those are; a reward of Allah S.W.T. for whoever believe in Allah and the second is a synonymy of the word sky.

The phrase ambiguities are; 'man of clay like potters' (verse 14). The phrase above refers to the two different meaning on interpreting it. The first means that man who is of clay like potters and the second means that man of clay which is like potters. And the sentence ambiguity is; 'All that are in the heavens and the earth entreat him' (verse 29). The sentence above is ambiguous because of the word 'him' in it. The word 'him' above could refers to the jinn, man, or merely Allah S.W.T.

The synonymy found are; 'thy' (verse 27) and 'your' (verse 25), 'sky' (verse 7) and 'heavens' (verse 29), 'created' (verse 3) and 'made known' (verse 2). The antonymy found are; 'sky' (verse 7) x 'earth' (verse 10), 'east' (verse 17) x 'west' (verse 17), The hyponymy is also found as follows; 'man', 'jinn', 'earth', 'heavens', 'hell', 'sky', 'measure', 'seas', 'fruits', as the hyponymy of the super-ordinate 'creatures'.

## 2. Sentence Meaning and Utterance Meaning

Synthetic sentence

synthetic sentences that can be found in the data presentation, they are; 'The sun and the moon are made punctual' (verse 5), 'Wherein are fruit and sheathed palm-trees' (verse 11), 'that ye exceed not the measure' (verse 8). The sentences above are involved in the synthetic sentence because the sentences are true or false depend on the real world

### 3. Discourse Meaning

The data presentation on the table above, tells that there are several discourse analyses that are found in the translation of surah Al-Rahman by M. Marmaduke Pickthall verse 1 up-to 30. The discourse analyses found in this table, those are; 'He hath loosed the two seas. They meet.' The verses on the table above are in relation with other verses and sentences. Besides, there are the unity and the cohesion between sentences that are marked with the conjunction at the preceding of the sentences. It involves in cohesion because it has the pronoun 'they' as the reference of the phrase 'two seas' in the preceding sentence. So it is categorized as the anaphoric relation.

### Figurative Meaning

The data presentation above shows us several figurative meanings used. One of the figurative meanings used is the verse 'The stars and the trees adore.'(verse 6). The translator uses the metaphor of this sentence. He uses the word adore to support the words stars and trees there as verb. Adore is specialized for the person. He makes the stars and the trees as a person

## Locutionary Act

Almost the verses in the data presentation are included in locutionary act. The sentence 'Hath made known the Qur'an' is involved. It is one of the sentences in locutionary act. As the meaning of locutionary act itself that locutionary act is the act of uttering a sentence with a certain meaning.

## Illocutionary Act

Several verses are involves in illocutionary act. For example is the verse 'But observe the measure strictly nor fall short thereof' (verse 9). This verse involves in the illocutionary act because it shows an instruction and it has purpose to make the people to do something, exactly on observing the measure strictly and never make the measure falls. Another illocutionary found is the verse 'which is it, of the favour of your lord, that ye deny?' (verse 13). It is the only one sentence that is repeated in more than fifteen times. It includes in the illocutionary act because it means to criticize the people in the world for what they have done in the world and to thanks for the favours of Allah S.W.T for them.

## Grammaticality, Acceptability, and Meaningfulness

The first data presentation above shows us several incorrect construction; grammatically, acceptability, and meaningfulness. The sentence 'Hath made known the Qur'an (verse 2)' represents to the sentence with its incorrect grammatically. The sentence above hasn't one of the element needed for the existence of the sentence, that is subject. A sentence must have at least one

subject and one verb. While there is only a verb with object, it can't be categorized as a sentence. However, while there is no one of them is called incorrect grammatically but it still involves in meaningful sentence.

### Presupposition

In the data presentation above, there is a verse included in the presupposition, that is; 'He hath loosed the two seas. They meet.' (verse 19). The existence of the sentence 'they meet' is to presuppose the preceding sentence, that is; 'He hath loosed the two seas'. One judges for truth or falsity of the statement by assuming the existence of the two seas and by assessing on the basis of this assumption whether or not the seas actually meet.

#### 4.1.2. The Messages Involve in This Part

This first part contains several verses, begins with the verse 1 up-to verse 30. This part of surah Al-Rahman discusses about the favours of Allah S.W.T that are created and made for the human being in dealing with their existence of live either in the world or in the hereafter. It explains about what a most beneficent Allah is. Al-Rahman itself comes from the Arabic. It means that Allah is the most beneficent god. Allah is explained more detail in dealing with his creatures, favours, and another thing.4.2. The Threatened of Allah S.W.T. For The Unbeliever

#### 4.2.1 Semantic involveme



No.	The verses	Translation	Kinds of Meaning		
			LM	SM	DM
31.	Sanafughu lakum ayyuha attsaqalaani	We shall dispose of you, O ye two dependents (man and jinn).	V	V	
32.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
33.	Yaa ma'shara al-jinni wa al-insi in istatha'tum an tanfudzuu min aqthaari al-samaawaati wa al- ardhi fanfudzuu laa tanfudzuuna illaa bisulthaani	O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.	V	V	V
34.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
35.	Yursalu 'alaikumaa shuwaadhun minnaarin wanukhaasun falaa tantashiraani	There will be sent, against you both, heat of fire and flash of brash and ye will not escape.	V	V	

36.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
37.	Faidzan shaqqati al- samaau fakaanat wardatan ka al-dihaani	And when the heaven splitteth asunder and becometh rosy like red hide-	V	V	
38.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
39.	Fayaumaidzin laa yusalu ‘an dzan bihii insun walaa jaannun	On that day neither man nor jinni will be questioned of his sin.	V	V	
40.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
41.	Yu’rafu al-mujrimuuna bi siimaahum fayu’khadzu bi al- nawaasii wa al- aqdaami	The guilty will be known by their marks, and will be taken by the forelocks and the feet.	V	V	
42.	Fabiayyi aalaai rabbikumaa	Which is it, of the favours of your lord, that ye deny?	V	V	

	tukadzdzibaani				
43.	Haadzihi jahannamu allatii yukadzdzibu biha almujrimuuna	This is hell which the guilty deny.	V	V	
44.	Yathuufuuna bainahaa wa baina hamiimin aanin	They go circling round between it and fierce, boiling water.	V	V	
45.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	

This table of semantic involvement of the translation of surah Al-Rahman by M. Marmaduke Pickthall, consists of five columns. The first column is for the verses of surah Al-Rahman that are written in alphabetic form. The second one is for the meaning of each verses that is translated by M. Marmaduke Pickthall. The third is the lexical meaning involved in the translation of surah Al-Rahman. The fourth is the sentence meaning involved in the translation of surah Al-Rahman. And the last is the discourse meaning found in the translation of surah Al-Rahman.

### 1. Lexical Meaning

In this second part of the translation of surah Al-Rahman by Pickthall, there are several discussions on the part of lexical meaning, they are; denotative meaning, connotative meaning, ambiguity (word, phone, phrase, and sentence), synonymy, antonymy, and hyponymy.

In the data presentation above, every verses has denotative meanings, there are several denotative meanings found in this second part of discussion, they are; 'jinn' (verse 33), 'earth' (verse 33), 'sin' (verse 39), 'hell' (verse 43). The words above have the meanings as their own real meanings. For example is the word 'jinn'. It refers to one of the creatures that is made of fire and the human cannot see it by their eyes. However, there is no connotative meaning found in this data presentation.

Ambiguities are also found in this first part discussion of the translation of surah Al-Rahman by Pickthall, either for word ambiguity or the others. The phone ambiguities are; 'two' (verse 33) & 'to' (verse 31), 'forelocks' (verse 41) & 'four locks'. The words mentioned above are included in the phrase ambiguity because they could be interpreted into more than one way by the hearer. The word 'two' in the verse 33 could be interpreted into the word 'to' in the verse 31 by the hearer if he does not pay attention to the whole meaning of the verses.

Besides, there are also found several word ambiguities, they are; 'company' (verse 33), 'heavens' (verse 33, 37). The word 'company' in the data presentation means 'a group'. However, besides there is another meaning of the word company, that is 'a place of having a business in a great number of

employer. The phrase ambiguities are; 'regions (all) of the heavens and the earth' (verse 33). The phrase above can be interpreted into more than one way, those are; first, the regions all of the heaven and the earth only, second, the regions all of the heavens and also the regions all of the earth. And the sentence ambiguity is; 'They go circling round between it and fierce, boiling water' (verse 44). The verse above is ambiguous because of the word fierce in it. Whether it refers to the it or refers to the condition of the people going circling around it.

The synonymy found are; 'you' (verse 31) & 'ye' (verse 31), 'jinn' (verse 33) & 'jinni' (verse 39), 'heat' (verse 35) & 'fierce' (verse 44). The words above are synonymy because they have the similar meanings. As the word 'you' and 'ye', they refers to the second degree of promoun. The antonymy found are; 'earth' (verse 33) & 'heavens/heaven' (verse 33, 37). The words above are involved in the binary antonymy because they don't have other degrees between those words. In contrast with the word cold x hot, they have another degree of word between it. That is the word warm.

## 2. Sentence Meaning and Utterance Meaning

### Synthetic sentence

This second data presentation, synthetic sentence is the only one of several kinds of sentence that can be found, they are; 'we shall dispose of you, O ye two dependents (man and jinn)' (verse 31), 'There will be sent, against you both, heat of fire and flash of brash and ye will not escape' (verse 35). The sentence above

are called synthetic sentence because they can be true or not based on the real world in it. In contrast with analytic sentence, it is true because of the word in the sentence.

### 3. Discourse Meaning

The data presentation on the second table above, shows that there are several verses involved in the discourse meaning, those are; ‘O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.’ (verse 33). The verses on the table above are in relation with other verses and sentences. Besides, there are the unity and the cohesion between sentences and phrase of them that are marked with the conjunction at the preceding of the sentences.

#### Locutionary Act

The data presentation above tells us that there are almost verses are included in locutionary act. For example is the verse ‘On that day neither man nor jinni will be questioned of his sin.’(verse 39). The sentence above has a certain meaning that is to remind the people that one day they will be asked about what they have been done.

#### Illocutionary Act

Several verses are involves in illocutionary act. For example is the verse ‘Which is it, of the favours of your lord, that ye deny?’(verse 45). The sentence above means to criticize the people to thank to Allah S.W.T who has been giving the people several favours either in the world or in the hereafter.

#### Figurative Meanings

The verse ‘And when the heaven splitteth asunder and becometh rosy like red-hide (verse 37) is the one of the figurative meanings in this data presentation. The sentence above shows that it is in a great thing with the language content. The translator uses some words to overstate the condition of the heaven. As if it is a very big terrible thing. It includes in the personification.

#### 4.2.2 The Messages Involve in This Part

This second table of the translation of surah Al-Rahman consists of fifteen verses. It begins with the verse 31 up-to the verse 45. This part discusses about the threatened of Allah S.W.T for whoever break the Islamic regulation. Here, Allah created hell wherein are the heat of fire, flash of brass, and the fierce of boiling water. Allah will dispose of man and jinn in their live. They could not escape from Allah S.W.T. Basically, Allah gives the freedom for the man and jinn to do whatever they want, however they must responsible for all of their behavior, believeth, and words. Allah will punish for whoever breaking the Islamic regulation. There will be sent for who disobeys the Islamic regulation heat of fire and the flash of brass that they could not escape. Someday, at the day comes, they

will not be questioned of their sin and guilty they have done in the world. However, the guilty and sin will be known by their marks, and will be taken by their forelocks and feet.

#### 4.3 The Reward is for Everyone who believe in Allah

##### 4.3.1 Semantic involvement

It discusses about the translation of surah Al-Rahman in related with the semantics involvement. The data of semantic involved in this study is presented in table 2.

No.	The verses	Translation	Kinds of Meaning		
			LM	SM	DM
46.	Waliman khaafa maqaama rabbihi jannataani	But for him who feareth the standing before his lord there are two gardens.	V	V	
47.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
48.	Dzawaataa afnaanin	Of spradling branches	V		
49.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
50.	Fiihimaa 'ainaani tajriyaani	Wherein are two fountains flowing.	V	V	



51.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
52.	Fiihimaa min kulli faakihatın zaujaani	Wherein is very kind of fruit in pairs.	V	V	
53.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
54.	Muttakiina ‘alaa furushin bathaainuhaa min istabraqin wajana al-jannataini daanin	Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand.	V	V	
55.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
56.	Fiihinna qaasiraathu al- tharfi lam yatmishunna insun qablahum walaa jaanun	Therein are those of modest gaze, whom neither man nor jinni will have touched before them.	V	V	
57.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	

58.	Kaannahunna yaaquuthu almarjaanu	al- wa	(In beauty) like the jacynth and the coral-stone.	V		
59.	Fabiayyi rabbikumaa tukadzdzibaani	aalaai	Which is it, of the favours of your lord, that ye deny?	V	V	
60.	Hal jazaau illaa al-ihsaanu	al-ihsaani	Is the reward of goodness aught save goodness?	V	V	
61.	Fabiayyi rabbikumaa tukadzdzibaani	aalaai	Which is it, of the favours of your lord, that ye deny?	V	V	
62.	Wamin jannataani	duunihimaa	And beside them are two other gardens.	V	V	
63.	Fabiayyi rabbikumaa tukadzdzibaani	aalaai	Which is it, of the favours of your lord, that ye deny?	V	V	
64.	Mudhaammataani		Dark green with foliage	V		
65.	Fabiayyi rabbikumaa tukadzdzibaani	aalaai	Which is it, of the favours of your lord, that ye deny?	V	V	
66.	Fiihimaa nadhhaakhataani	'ainaani	Wherein are two abundant springs.	V	V	

67.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
68.	Fiihimaa faakihatun wanakhlun warummaanun	Wherein is fruit, the date-palm and pomegranate	V	V	
69.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
70.	Fiihinna khairaatun khisaanun	Wherein (are found) the good and beautiful.	V	V	
71.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
72.	Khuurun maqshuuraatun fi al- khiyaami	Fair ones, close-guarded in pavilions-	V		
73.	Fabiyyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
74.	Lam yathmitshunna insun qablahum walaa	Whom neither man nor jinni will have touched before them.	V	V	

	jaannun				
75.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
76.	Muttakiina 'alaa rafrain khudhrin wa'abqariyyin hisaanin	Reclining on green cushions and fair carpets.	V	V	
77.	Fabiayyi aalaai rabbikumaa tukadzdzibaani	Which is it, of the favours of your lord, that ye deny?	V	V	
78.	Tabaarakasmu rabbika dzi al-jalaali wa al- ikraami	Blessed be the name of thy lord, Mighty and glorious!	V	V	

This table of semantic involvement of the translation of surah Al-Rahman by M. Marmaduke Pickthall, consists of five columns. The first column is for the verses of surah Al-Rahman that are written in alphabetic form. The second one is for the meaning of each verse that is translated by M. Marmaduke Pickthall. The third is the lexical meaning involved in the translation of surah Al-Rahman. The fourth is the sentence meaning involved in the translation of surah Al-Rahman. And the last is the discourse meaning found in the translation of surah Al-Rahman.

## 1. Lexical Meaning

In this third table of the translation of surah Al-Rahman by Pickthall, there are several discussions on the part of lexical meaning, they are; denotative meaning, connotative meaning, ambiguity (word, phone, phrase, and sentence), synonymy, antonymy, and hyponymy.

In the data presentation above, every verses has denotative meanings, there are several denotative meanings found in this second part of discussion, they are; 'fountains' (verse 50), 'silk' (verse 54), 'man' (verses 56, 74), 'jinni' (verses 56, 74). All the words above have the meanings same with their real meaning in the dictionary. For example is the word fountains. In the data presentation above, It refers to the powerful jet of water which sprays out. It means the same meaning to its own meaning. Besides, there are several connotative meanings found here, they are; 'springs' (verse 66). In the data presentation, the word 'springs' above means the water which sprays a lot. It is in contrast with its real meaning that means one of the weather.

Ambiguity meanings are also found in this first part discussion of the translation of surah Al-Rahman by Pickthall, either for word ambiguities or the others. The phrase ambiguity meanings are; 'to' (verse 54) & 'two' (verse 46). The words mentioned above are included in the phrase ambiguity because they could be interpreted into more than one way by the hearer. The word 'two' in the verse 46 could be interpreted into the word 'to' in the verse 54 by the hearer if he does not pay attention to the whole meaning of the verses.

Besides, there are also found several word ambiguities, they are; 'gardens' (verses 46, 54), 'fair' (verses 72, 76). The word gardens above has several meanings. It can be interpreted differently by the hearer. Firstly, it refers to the one of the rewards in the hereafter for who believe in Allah S.W.T. Secondly, it refers to one of the creatures in the world where we see the cloud, sun and stars.

The phrase ambiguities are; 'Dark green with foliage' (verse 64). The verse above is involved in the phrase ambiguity because it can be interpreted into more than one way, those are; first, dark green which is with the foliage, and second, the dark which is green with foliage.

And the sentence ambiguities are; 'Therein are those of modest gaze, whom neither man nor jinni will have touched before them.' (verse 56).

The synonymy found is; 'your' (verse 61) & 'thy' (verse 78). The words above are synonymy because they have the similar meanings. As the word 'your'

and 'thy', they refers to the dependent possessive pronoun of the second degree of person.

## 2. Sentence Meaning

Besides lexical meaning, there is also found sentence meaning in this third part of the surah Al-Rahman translation by M. Marmaduke Pickthall, that is ; synthetic sentence.

### Synthetic sentence

Synthetic meanings are found in the data presentation above, they are; 'Wherein are two fountains flowing.' (verse 50), 'Wherein is very kind of fruit in pairs' (verse 52). The sentences above can be true or wrong based on the reality. It is true while there is a consequent statement to the things in the reality. And it is wrong while there is no consequent event with the statement.

### Locutionary Act

Almost the verses in the data presentation are included in locutionary act. The verse 'Wherein are two fountains flowing.' (verse 20). The verse above means to inform the people that there are two fountains that flows the water continuously for the people who believe in Allah S.W.T.

## Illocutionary Act

There are several illocutionary found in the data presentation above, they are; the verse 'which is it, of the favour of your lord, that ye deny?' (verse 57). It is the only one sentence that is repeated in more than fifteen times. It includes in the illocutionary act because it means to criticize the people in the world for what they have done in the world and to thanks for the favours of Allah S.W.T for them. 'Is the reward of goodness aught save goodness?' The verse above criticize the people who unbelieve in god, whether there is a goodness for whoever doing the a good thing.

## Grammaticality, Acceptability, and Meaningfulness

In the third data presentation above, there is a sentence that grammatically incorrect, that is the verse 58 '(In beauty) like the jacynth and the coral-stone.'. The verse above does not show the correct sentence because one of the main element of the sentence is not shown, that is the subject. A sentence at least consists of a subject and a verb. The translator means to omit the subject of the verse however it influences to the correctness of the sentence. At least, there is a pronoun of recharging the subject that is mentioned before.

## Presupposition



In the data presentation above, there is a verse included in the presupposition, that is; 'But for him who feareth the standing before his lord there are two gardens.'(verse 46). 'Wherein are two fountains flowing.' The existence of the sentence 'wherein are two fountains flowing.' is to presuppose the preceding sentence, that is; 'But for him who feareth the standing before his lord there are two gardens.'. One judges for truth or falsity of the statement by assuming the existence of the two gardens and by assessing on the basis of this assumption whether or not the gardens actually is.

#### 4.3.2 The Messages Involve in This Part

This part of the translation of surah Al-Rahman consists of 33 verses. It begins with the verse 46 up-to the verse 78. It discusses about the reward for who believes in Allah S.W.T. Allah will give favours for them, that is the heavens. It explains that there are four heavens, wherein are several favours we get. There will be trees within fruits. All kinds of fruit are available in pairs. They are put in every side of hand. Furthermore, Allah created two fountains flowing beside. There will be several angels in modest-gaze will serve us. They are available for us.

## CHAPTER V

### CONCLUSION AND SUGGESTIONS

This chapter discusses about the conclusion and the suggestions. Based on the data presentation in the preceding chapter, the following conclusion and suggestions are formulated;

#### **5.1 Conclusion**

The translation of surah Al-Rahman that is translated by Pickthall include three kinds of meaning, they are; lexical meaning, sentential meaning, and discoursal meaning.

Related to lexical meanings, the translator involve denotative meaning (e.g., ‘man’ in verse 3), connotative meaning (e.g., ‘east’ in verse 17), ambiguity (e.g., ‘heavens’ in verse 33), synonymy (e.g., ‘thy & your’ in verse 27 & 25), antonymy (e.g., ‘earth & heavens’ in verse 33 & 37), and hyponymy (e.g., earth, sky, heaven, man, jinn, and seas as the hyponymy of the super-ordinate creatures).

Besides, there are also sentence meanings. Related to sentence meanings, the translator includes synthetic sentence (e.g., ‘Hath made known the Qur’an’ (verse 2), illocutionary act (e.g., ‘Which is it, of the favors of your lord, that ye deny?’ in verse 13), and perlocutionary act (e.g., ‘But observe the measure strictly nor fall short thereof.’ in verse 9), figurative (e.g., ‘The stars and the trees adore.

(verse 6)'. ), presupposition (e.g., 'Is the reward of goodness aught save goodness?' (verse 60).

Beside lexical and sentence meaning, there is also discursal meaning. It includes cohesion and coherence. Related with cohesion, here are two kinds of cohesion, they are; anaphoric and exophoric.

## **B. Message**

Messages are the idea and the opinions that are shown in the whole paragraph or surah that are related with a certain discussion. For example is the first data presentation of the translation of surah Al-Rahman by Pickthall which a main message is there are several favours of god for the human being in the world but why the people still deny and do not want to thanks about it. As the content of the verse that is repeated in several times (Which is it, of the favours of your lord, that ye deny?).

## **5.1 Suggestions**

There are several suggestions that are expected by the writers in relevant with the thesis above, as follows;

1. The researcher suggests that the students do the analysis of the similar area with a complete result of study.
2. The researcher suggests that the following researcher complete similar theme of study with the more up-to date data and the relevant study data.

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3. The researcher also suggests that the future researcher conduct similar theme of study with the complete data and discussion.

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1.	March, 17 <sup>th</sup> 2007	Pengajuan Judul	
2.	April, 11 <sup>th</sup> 2007	Seminar Proposal	
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5.	August, 13 <sup>th</sup> 2007	Pengajuan bab 3	
6.	August, 20 <sup>th</sup> 2007	Acc bab 3	
7.	September, 3 <sup>rd</sup> 2007	Pengajuan bab 4 & 5	
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