

**A SEMANTIC ANALYSIS OF THE ENGLISH TRANSLATION OF
SURAH “AL-MULK” BY A. YUSUF ALI**

Advisor :

Drs. H. Dimjati Ahmadin, M. Pd.



Written by :

Mariyah Zulfah (03320053)

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

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APPROVAL SHEET

This is to certify that Sarjana thesis of Mariyah Zulfah entitled “A Semantic Analysis of The English Translation of surah “Al-Mulk” by A. Yusuf ali” has been approved by the advisor for further approval by the board of examiners.

Malang, January 7st 2008

Approved by
The Advisor

The Head of English
Letters and Language department

Drs. H. Dimjati Ahmadin, M.Pd
NIP 150 035 072

Dra. Hj. Syafiyah, M. A
NIP 150 264 406

The Dean of the Faculty of Humanities and Culture

Drs. H. Dimjati Ahmadin, M. Pd
NIP 150 035 072

LEGITIMATION SHEET

This is to certify that Sarjana thesis of Mariyah Zulfah entitled “A Semantic Analysis of the English Translation of Surah “Al-Mulk” by A. Yusuf Ali” has been approved by the advisor for further approval by the board of examiners as the requirement for the Degree of Sarjana Humanities in English Letters and Language Department, the Faculty of Humanities and Culture.

The board of examiners

Signatures

1. Advisor

Drs. H. Dimjati Ahmadin, M. Pd
NIP 150035072

2. Main examiner

Drs. H. Dimjati Ahmadin, M. Pd
NIP 150035072

3. Chair of Examiner

Rohmani Nur Indah, M.Pd
NIP 150327258

The Dean of the Faculty of Humanities and Culture

Drs. H. Dimjati Achmadin, M. Pd
NIP 150 035 072

MOTTO

So whosoever does good equal to the weight of an atom (or a small ant)
shall see it.

And whosoever does evil equal to the weight of an atom (or a small ant)
shall see it.

(Q.S. Az-Zalzalah: 7-8)

Suit the action to the word, the word to the action

(Hamlet)



DEDICATION

This is dedicated to

My beloved father and mother

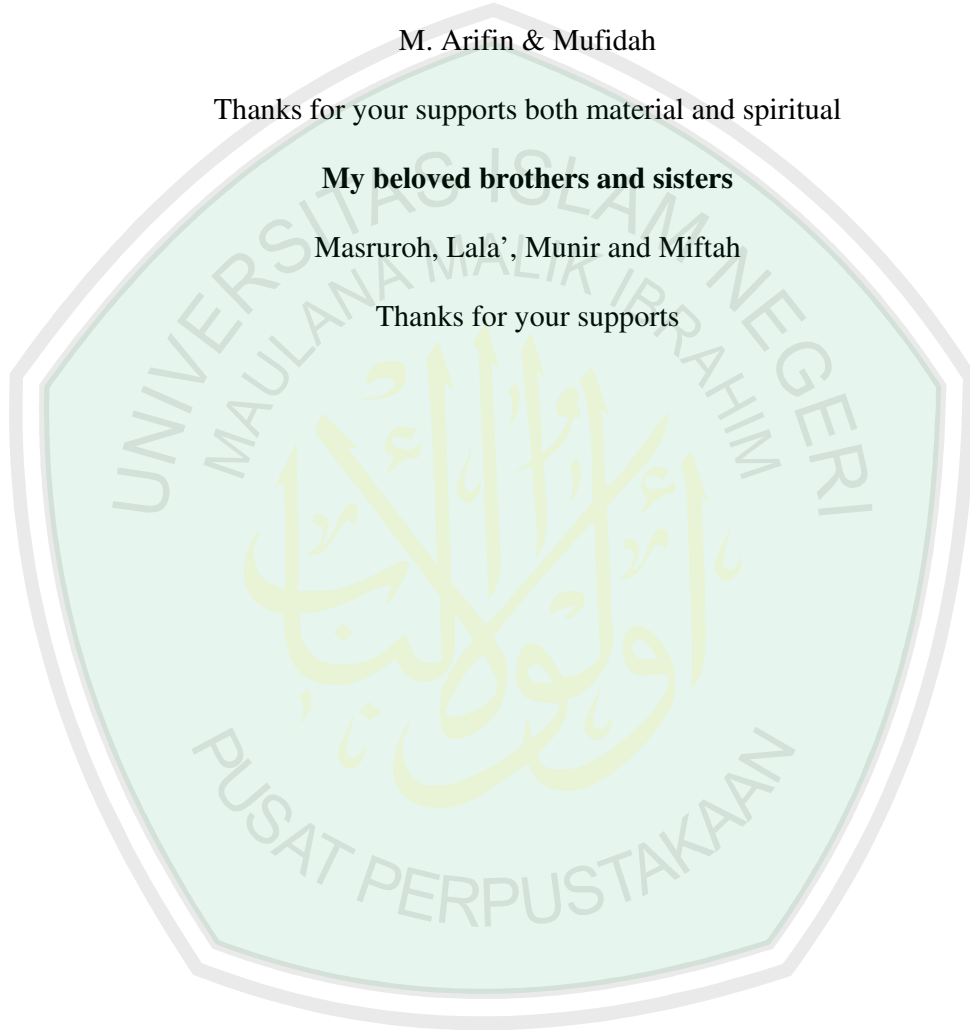
M. Arifin & Mufidah

Thanks for your supports both material and spiritual

My beloved brothers and sisters

Masruroh, Lala', Munir and Miftah

Thanks for your supports



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

At last, I pray to Alloh SWT, May this thesis would be useful and may God bless us. Amin.....

Malang, January 7st 2008

The Writer

Mariyah Zulfah

ABSTRACT

Zulfah. Mariyah. 2007. A Semantic Analysis of the English Translation of surah “Al-Mulk” by A. Yusuf Ali. Thesis. English Letters and Language Department. Faculty of Humanities and Culture. The State Islamic University of Malang

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

Key Words : Semantics, Translation, Al-Mulk, A.Yusuf Ali.

Semantic deals with the meaning of language used by people in order to convey meaning of speaking, or messages of a language used. If people do not know the real meaning or the exact meaning, they would have difficult to understand what they want. Although it may relate to the some matters of which we possess to the scientific knowledge (according to the referential or denotational theory describes that the meaning of utterance is what it shows), ideational theory and also behaviourist theory that describes that the meaning of an expression is either the stimulus that cause it or response it cause. So we have to know more about what semantics itself is and what the content of it. In addition we will know what the writer means with his writing, which theory he used and how he expresses his mind in writing.

This study is intended to investigate: what kinds of lexical meanings are found in the English translation of Surah Al-Mulk by A. Yusuf Ali?

In analyzing this surah, the writer used a descriptive qualitative research as design because the data are in the form of words, and it does not need variable and the data are analyzed qualitatively without using both numbers and statistical formula. The writer used the English translation by A. Yusuf Ali as the relevant source of data. After reading and understanding the data obtained and also getting the data from internet, she arranged the data systematically which are accordance with the problem of the study. Having arranged the data systematically, she analyzed them in detail about lexical meaning of each category.

After analyzing the data, the researcher conclude that A. Yusuf Ali elicit lexical meaning on the English translation of surah AL-Mulk dominated by denotative meaning and synonym, and then they are followed by connotation, antonymy, and on the few number they are ambiguity, homonymy, and polysemy, and the fewest is figurative meaning which are elicit by repetition, symbolic, and hyperbole.

The writer suggest the reader, other researcher and English learners who want make this study as reference or for further researcher, they can analyze another style of English translation of the meaning on the holy Qur'an with semantic study or other branch of linguistic point of view. Finally, researcher hopes that this research will be able to help the next researchers who are conduct in the same field of study.

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CHAPTER I

INTRODUCTION

This following chapter presents the background of the study, statement of the problem, objective of the study, significance of the study, scope of the study and definition of key terms.

1.1. Background of the Study

Lexical semantics is a subfield of linguistics. It is the study of how and what the words of a language denote. Words may either be taken to denote things in the world, or concepts depending on the particular approach to lexical semantics. Lexical semantics examines the relationship between word and meanings. The words are sometimes called lexical items or lexemes, the unity of lexicon. The lexemes itself means the minimal distinctive unit in semantic system of a language.

Semantic is one of the branches of linguistics studying about the meaning and it is considered as a major branch of linguistics devoted to the study of meaning in language (Crystal, 1991:310). Study of meaning is much needed for those who want to be a good speaker or writer to express their ideas.

The Qurán is message from Allah to humanity. It was transmitted to us in a chain starting from the Almighty himself to the angel Gabriel to the prophet Muhammad (May peace and blessing of Allah be upon him) is pieces over period spanning approximately 23 years (610 CE – 622 CE). The prophet (May peace

and blessing of Allah be upon him) was 40 years old when Qurán began to be revealed him, and he was 63 when the revelation was completed. As Allah says in the Holy Qurán: A book which we have revealed to you (Muhammad) so that you may lead the people out from darkness in to the light by their lords leave to the path of the Al-mighty, the praise worthy.

The language of the original message was Arabic, but it was having been translated in to many other languages. (<http://www.vsc.edu/dept/MSA/Quran/>). Allah has guaranteed that he will protect Qurán from human tempering, and today's readers can find exact copies of it all over the world. The Qurán today is the same as the Qurán revealed to Muhammad (May peace and blessing of Allah be upon him).

The language of the holy Qurán is different with the other, it has special thing. Holy Qurán has a great grammar that is always amaze by every one who reads or hear it even the non- Moslems. It is one of particularizes of holy Qurán there are 114 surah on holy Qurán, but there the writer choose Surah Al-Mulk. This Surah is one of the early Meccan revelations. 'Surah al Mulk is the protector from the torment of the grave'. A Surah which will plead for its reciter till it causes him to enter paradise.

In this study, the researcher will not research it in Arabic language but she will analyze the English translation of Surah Al-Mulk by A. Yusuf Ali. The interpretation which is easy to understand, clearly and purely in it real form deviating 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 “Semantic Analysis on the Meaning of Glorious Qur’án” by Marmaduke Pickthall. He discussed about the kinds of meaning, the translation method and the way Pickthall followed the criteria used by MCIS in Pickthall’s book, and Lina Hanifiyah (2003), in her study entitled “Semantic Analysis in The Translation of Surah Maryam by Marmaduke Pickthall. She discussed about kinds of meaning used in the translation of “Surah Maryam ” by Marmaduke Pickthall and the message involved in that surah. And here the writer has to research at same study but more specific, and the writer have different object that is Surah Al-Mulk.

The reason of the writer chooses to discuss about Surah Al-Mulk because the message of surah Al-Mulk, which is explained about the universe in which we lives is a most well organized and fortified Kingdom in which we cannot detect any fault, any weakness or flaw, and the punishment for the people who reject Allah, the reward for anyone who believe Allah.

1.2. Statement of the Problem

Based on background of the study in the preceding discussion the following research problem is formulated as follows: what kinds of lexical meanings are found in the English translation of Surah Al-Mulk by A. Yusuf Ali?

1.3. Objective of the Study

This study is intended to describe: The kinds of lexical meanings are found in the English translation of Surah Al-Mulk by A. Yusuf Ali?

1.4. Significance of the Study

The result of this study are expected to be useful and give a new information to the semantic study especially about the kinds of lexical meaning founds on the English translation of “Surah Al-Mulk” by A. Yusuf Ali

This analysis may be valuable for those who want to deeper their knowledge in understanding of lexical meanings used in translation of Surah “Al-Mulk”.

Practically, the result of this study is hoped to give a contribution to the learners who are interested in this study and to know the lexical meanings from the Holy Qur'an.

1.5. Scope of the Study

This study is focused on investigating the lexical meanings of the translation of surah “Al-Mulk” by A. Yusuf Ali. Surah Al-Mulk consists of 30 verses, the writer limits her research on the lexical meanings found on translation of Surah “Al-Mulk”, they are synonym, antonym, denotation, and connotation.

1.6. Definition of Key Terms

To avoid ambiguity and misunderstanding, the writer would like to clarify the meaning of the words used in the title of this study and some words considered as the keywords. Those definitions are:

Semantics: Is one of the branches of linguistics studying about the meaning and it is considered as a major branch of linguistics devoted to the study of meaning in language.

Translation: Rendering the meaning of a text into another language in the way that the author intended the text.

Surah Al-Mulk: It is 67th from Quran, This Surah consists of 30 verses, and this surah is one of the early Meccan revelations. This surah explain the universe in which we lives is a most well organized and fortified Kingdom in which we cannot detect any fault, any weakness or flaw, and the punishment for the disbelievers of Allah, the reward for who believe of Allah.

A. Yusuf Ali: A famous translator, respected intellectual in India, and journalist.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter present about semantic, meaning (lexical meaning, sentence and utterance meaning, discourse meaning), surah Al-Mulk, translation, biography of A. Yusuf Ali, previous study.

2.1. Semantics

Language is a system of arbitrary vocal symbols used for human communication. Semantics is one of the branches of linguistics, which plays an important roles in studying certain language, including English. Semantics in the philosophical and scientific study of meaning, it is the study of meaning of linguistics sign. That is word, expression, and sentence. Simpler, we can say that semantics is the branches of linguistics which study about meaning. The word semantics was derived from Greek "*sema*" (noun) which means 'sign' or 'symbol'. The verb for '*sema*' is '*semano*' which means 'to sign' or 'symbolize'. The word 'sign' and 'symbol' above refers to linguistics signs. Semantics is used as the term which is used for linguistics field which is studied about relationship between linguistics signs with something pointed/signed. On the other word, semantics is one of the branches of linguistics studying about meaning of language.

Leech (1977: IX) states that semantics (as the studying 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 not only the center of communication study but also the center of the study of human mind-thought processes, cognition, and conceptualization-all these are intricately bound up with the way in which we classify and convey our experience world through language.

In addition, to understand the term semantics completely, we have to understand what is called 'meaning'. There are at least six theories which try to answer what meaning is. First, the referential or denotational theory which describes that the meaning of an utterance is what it shows to, for example the word 'tiger' means either the general class of tigers or the essential property that they all share; second, the ideational or mentalist theory describing that the meaning of an expression is the idea or concept, related with it the mind of anyone who knows and understands the expression; third, the behaviorist theory describing that the meaning of an expression is either the stimulus that causes it or response it causes, or combination both, in particular occasion or utterance; fourth, the meaning -is-use-theory describing that the meaning of expression is determined by, if not identical with, its use in the language; fifth, the verification theory describing that the meaning of a statement is determined by the verifiability of the sentences which contain it; sixth, the truth condition theory describing that the meaning of an expression is its contribution to the truth-condition of sentences which have it (Lyons, 1995: 40).

Moreover, there are three ways in which linguist and philosophers have attempted to construct explanations of meaning in natural language: a. 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; b. 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; c. 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, 1977: 11).

2.2. Kinds of Meaning

2.2.1. Lexical Meaning

Lexical meaning is the meaning of a word in isolation. The term 'lexical meaning' is to be interpreted as the meaning of lexemes depends upon the meaning of the sentences in which they occur.

Lexical meaning covers among other things the discussion about denotation, connotation, ambiguity, synonymy, antonymy, hyponymy, polysemy, homophony, and homonymy.

The meaning of words or lexical meaning is part of linguistic knowledge and it's therefore a part of the grammar. The technical term that is called dictionary-words is "lexeme" (the minimal distinctive unit in semantic system of a language).

The noun 'lexeme' is related to the words 'lexical' and 'lexicon'. A lexeme is a lexical unit or a unit of the lexicon. The lexical structure of a language is the structure of its lexicon or vocabulary and lexical meaning is equivalent to the commonly used, less technical (but ambiguous), term 'word-meaning'.

Language which always contains a vocabulary or lexicon is not only lists the lexemes of the language, but associates with each lexeme all the information that is required by the rules of grammar. There two kinds of grammatical information, they are syntactic and morphological. For instance, the English lexeme 'go' would have associated with it in its lexical entry: a. the information that it belongs to one or more subclasses of intransitive verbs; b. all information that is needed, including the stem or stems, for the selection or contraction of its forms (go, goes, going, went, gone) (Lyons , 1984).

Denotation and Connotation

The meaning of a word is primarily what it refers to the real world, its denotation; this is often the kind of definition that is given in dictionary, (Ur, in 1996).

Denotation refers to the meaning derived from the real world and there only one way to get the meaning of a word in denotation that is by looking up it in dictionary (Ahmadin in Kurniati, 2006:12). For instance, *sheep* shows grass-eating animal kept for food and for its wool.

Connotation arise as words become related with certain characteristics of items to which they refer, or the association of positive or negative feeling to which they evokes, which may or may not be indicated in a dictionary definition.

(Ahmadin, 2005). the other important thing whenever we are talking about connotation is that the involvement of affective and emotive in our mind. Below are examples of connotation. The word *pig* in moslem communities has a connotation meaning , since *pig* is one of animals have to be avoided to eat, due to religion reason. However the word of pig in konghucu communities has a denotation meaning, because they used to consume pork (pig's meat) (kurniati, 2006:11). Connotation meaning can also happened in a sentence, usually we can know the real meaning of the sentence by looking at the context. Check these two different examples below!

1. Tomorrow will be my father's birthday, I will give him a white collar shirt.
2. My mother is a teacher and my father is a white collar man.

The first sentence is consisting of denotation meaning. The words white collar refers to part of a garment that fits round the neck, which has white color. Still, the second sentence has a denotation meaning. In western white collar refers to the people that have a profession in an office. Because in western culture it is assumed that clerks who work within an office always wear a white-collar shirt before wearing their coat.

Connotation has its own function in human daily communication. Fromkin et. Al, (1900) said that:

Connotations play an important role in language of advertising, of politics, of literature. Indeed in these various connotations may be so powerful that they totally replace the denotative meanings. Words as democracy, freedom and communism, for example, often occur with emotive connotations of such a highly-charged nature that speakers may be blind to the fact that there is no agreed-upon definition underlying their use. It is their potent affective meanings that makes such words attractive to the propagandist or political fanatic who intend to arouse strong feelings without inviting critical examination of this case.

Ambiguity

It is universally recognized and demonstrable fact that many of the acceptable utterances of English and other languages are ambiguous: they can be interpreted in two or more different ways. Frequently, though not always, their ambiguity passes unnoticed in everyday language-behavior, because the context is such that all but one of the possible interpretations are irrelevant or relatively improbable (Lyons, 1977: 396-397).

According to Ahmadin (2002, 7), a word or a sentence is ambiguous if it can be understood or interpreted in more than one way. The usual case of ambiguity is happened in homophone, homonym, or polysemy. We can see that from the previous examples. Each of he listeners or the readers may feel ambiguity if they are not giving attention to the context surrounding their communication. Here are more examples of ambiguity.

She cannot bear children if they are noisy

She cannot bear children because she is infertile.

'She cannot bear children may be understood to mean, "she can not tolerate children" (the first sentence), or "she is unable to give birth to children" (the second sentence). (Fromkin in kurniati, 1990). So that the most appropriate way to avoid ambiguity is by giving attention to the context of communication.

Synonymy

Two word are synonymous if they have the same sense (meaning); that is, if they have the same value for all their semantic features, or expression with the same meaning are synonymous. Two points should be paid attention about this definition. First, it does not limit the relation of synonymy to lexemes; it allow for the possibility that lexical simple expression may have the same meaning as lexical complex expressions. Second, it make identity, not only similarity, of meaning the criterion synonymy. (Lyons, 1995:60).

According to state that synonyms are two forms, with very closely related meaning, which are often, but not always, intersubstitutable in sentence. Examples of synonyms are the pairs *broad – wide*, *hide – conceal*, *almost – nearly*, *cab – taxi*, *liberty – freedom*, *answer – reply*, (Yule, 1985:95).

According to Palmer (1989: 98) synonymy is used to mean sameness of meaning. Moreover English is language which rich enough with synonym, it is

based on the history of English itself, that the vocabularies of English come from two different sources, Anglo-Saxon in one side and France, Latin, and Greek in the other side.

Antonymy

The term 'antonymy', for the first time appeared in Ancient Greek, '*onoma*' which means 'name' and '*anti*' means 'against'. So the meaning of antonym is words which are in the same sense opposite in meaning. Easy and difficult are example of one type of antonym, and this is the familiar relationship of contradiction (Verhaar, 1985: 133).

The relationship that we called antonymy, perhaps it can be explained by giving example like 'big' and 'small'. However, it becomes special because antonymy 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 become two types, they are: (1) 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". (2) 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". Moreover, every antonym always have implicit comparative or explicit comparative (Lyons, 1995: 454-456).

Hyponymy

When the meaning of one form is included in the meaning of another, the relationship is described as hyponymy, and some typical example pairs are *daffodil – flower, dog – animal, poodle – dog, carrot – vegetable, banyan – tree* (Yule, 1985:95).

Hyponymy, which is known as the super ordinate is the meaning of one form included in the meaning of another. For instance, 'red', 'white', 'black', etc. are hyponyms of the super ordinate 'color'. Hyponymous relations can be seen from the meaning of word in some type of hierarchical relationship, (Yule in Hanifiyah, 2003:23)

Homonymy and Polysemy

Discussing about the similarity of meaning is not that simple, but it is not so difficult to discuss about the difference of meaning. A form of linguistic may involve different of meanings. According to Lyons (1977: 550) there are two kinds of lexical ambiguity, one of which depends on homonymy and the other on polysemy. A word or utterance can be defined as polysemy if it has more than one meaning. For instance, the word 'mail' can be meant as 'armor', 'post', payment', and 'spot'.

The term homonymy is used when one form (written and spoken) has two or more unrelated meaning. Examples of homonyms are the pairs bank (for river) – bank (financial institution), pupil (student) – pupil (in the eye). The temptation is to think that the two types of bank must be related in meaning. Homonyms are

words which have quite separate meaning, but which have accidentally come to have exactly the same meaning, (Yule, 1985:96)

Ambiguity not only occurs in the case of homophone, but also in the case of polisemy (multiple meaning). Related with polisemy Lyon in Ahmadin (1984: 8) states that polisemy is a property of single lexemes; and this is what different it, in principle, from homonymy. We can see that from the examples of word 'bank' 1 and 'bank' 2 in the previous explanation. It is categorized as homonyms, but the noun 'neck' is treated in standard dictionaries of English as a single lexeme with several different meaning : here are the meaning containing the word of 'neck' 1= part of the body, 2= part of the shirt or other garment, 3= part of the bottle 4= narrow strip of land. So that we can conclude that the distinction between polysemy and homonym is not always clear cut. Both of them are described as one form, which has different meaning. Furthermore Yule (1985:97) explains that one indication of the distinction can be found in the typical dictionary entry for words. If a word has multiple meaning (polysemy), then there will be a single entry, with a numbered list of different meaning of different meaning of the word. And if two words are treated as homonyms, they will typically have two separate entries. As the following examples:

Polysemy —→ the word head is not only used to refers to *the top of human*

body. There still another meaning of it. For instance, 1.

Head of bottle, 2. Head of company or institution

Homonym → the word bear is only has two meaning, 1. *Pregnant*, and

2. *Tolerate*

Figurative language

There still another discussion of lexical meaning in semantics. That is about figurative language, because figurative language is included in the scope of lexical meaning. Reaske (1966: 33) describes figurative language as language, which employs various figures of speech on kind of language, which departs from the language employed in the traditional, literal ways of describing person or objects. There are so many kinds of figurative language. Below are the lists of them:

Simile is a direct comparison between things. The thing that is compared has some feature in common. Usually this kind of figurative language use connected words: *like*, *as*, *than* and etc. here is the example: *Mike Tyson's neck is like a concrete*

Metaphor is a direct comparison of one thing to another, the comparison tends to the speaker's feeling self. At glance, it is the same with simile, still it has not a connective words, because the things are directly be compared. Here is the example: *human love is light to the world*. The word love directly is compared with the word light.

Personification is one of figurative language which refers to the process of assigning human characteristics to non human, object, and abstraction or ideas. For example; *even the trees knee to God*

Symbolic is related with the deeper meaning of an object, place, person, or experience. To give the meaning of one symbol should be based on the agreement in the environment where the symbol is used. For example, to give the meaning of the symbol stated in poem the poets has their own confession and all of the poets agree with that. Here are the examples;” flower” is the symbol if womanhood, “white flag” is the symbol of give up, and “diamond” is the symbol of immortality.

Hyperbole is a kind of figurative language, which contain with exaggeration or overstatement. According to Leech (1983: 145) hyperbole refers to a case where the speaker’s description is stronger than is warranted by the state of affairs described. For example; *his speech makes my blood boil*.

Repetition refers to the words which are repeated more than one, I could be twice, three times, and so on. Related with the data of this thesis, it will be many repetitions. As we know that cranberries is famous with the repetition their songs. Here are the examples;

I want more impossible to ignore,

Impossible to ignore

And they’ll come true, impossible not to do,

Impossible not to do

The words impossible to ignore are repeated twice and also the words impossible not to do.

Irony is also a kind of figurative language. According to Isnawati (1995: 17) irony is a result from the contrast between the actual meanings of a word or statement and the suggestion of another meaning. For example; *it is wonderful! You have a colorful mark, study hard for next semester and no playing out side.*

Synecdoche is the use of a part of a thing to refer to the whole of it or vice versa. Usually in a poem the poet uses this kind of figurative language by choosing a part of object which is the important one to represent the whole of the object. For instance; 'my father buys a canary and a pigeon'. Isnawati (2005: 18)

2.2.2. Sentence and Utterance Meaning

A sentence is a set of words expressing a statement, a question, or a command. Sentence can be defined as a group of words that forms a statement, command, exclamation or question, it usually contains a subject and a verb and (in writing begins with a capital letter and ends of the mark (.,!?,) (Procter in Ahmadin, 1998: 12)

According to Chaer (2003: 240) sentence is syntactic unit which is 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. The final intonation here 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 (!).

The meaning of sentence depends upon the meaning of its constituent lexemes including its phrasal lexemes if it contains and the meaning of an utterance including the meaning of the sentence that uttered. Utterance meaning is the product of sentence meaning and context. Generally, the meaning of utterance is richer than the meaning of the sentence from which it is derived.

We have already known that particular kinds of sentences are related to particular kinds of utterances: declarative sentences to statements, interrogative sentences to questions. The nature relationship was explained by invoking the notion of characteristic use.

Grammaticality, acceptability, meaningfulness

Some sentences or utterance, actual or potential, are both grammatical and meaningful; other are ungrammatical and meaningless; however, others though fully grammatical and may be also, are, for various reason, unacceptable. (Lyons in Ahmadin, 2002: 19).

To consider that a sentence or an utterance is acceptable is to imply that it is unutterable because one of its token is unutterable in all normal contexts other than those involving metalinguistic reference to them. Many of such utterance are unacceptable for socio-cultural reasons. The utterance 'my father 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 conditions are often more complex than what is indicated here) in many cultures (Lyons in Ahmadin, 2002: 20).

If utterance is divided into grammatical and ungrammatical, sentence divided into meaningful (semantically well formed) and meaningless (semantically ill-formed). There are many utterances whose unacceptability is quite definitely a matter of grammar, rather than of semantics.

Sentence or utterance can be ungrammatical but acceptable, for instance, 'I'm 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, the case of it is more often found in the form of utterance in conversation. On the contrary, sentence can be grammatical but unacceptable, for instance, 'the table eats the chair', that sentence grammatically is correct but unacceptable since it is meaningless.

Formal semantics

Although the term of 'formal semantic' might be used in a very general sense to refer to a whole set of different approaches to the study of meaning, it is usually employed nowadays with particular reference to a certain version of truth conditional semantics which originated in the investigation of specially

constructed formal languages by logicians and has recently been applied to the investigation of natural languages.

According to Tarski to know the meaning of certain sentence, it means to understand in what condition the sentence is true. For instance, the sentence 'snow is white', to know the meaning of that sentence we have to understand what condition existed that supports that sentence is true. There is a formula concerning this discussion:

S is true if and if only P

S refers to the sentence, and P refers to the condition which supports the S. from the preceding example we can say that snow is white is true and if only snow is white.

In addition, the study of truth condition falls into two basic categories: the study of different types included in individual sentences: analytic and syntactic; and the study of different types of truth connections that hold between sentences; entailment and presupposition.

Analytic Sentence

An analytic sentence is one that is necessarily true as a result of the words in it. For instance "bachelor is unmarried man" is true not because the world is the way it is, but because of the English is the way it is. Based on our English knowledge, the word 'bachelor' means 'unmarried man'. It is not necessary for us

to check on the outside world to prove the truth of this sentence. In the other word, the sentence is obligatory true, it is not bounded the condition that follows, based on the relationships between words formed the sentence (Kempson, 1977: 26). In addition, it can be defined that analytic sentence are "true by definition". Analytic truth may be considered as linguistic truth since they are true in virtue of the language itself. Parker in Ahmadin (1998: 17).

Synthetic Sentence

Sentence which might be true or false depend on the world which they refer. In contrast to analytic sentences, synthetic sentences are not true or false because of the words which comprise them; they, however, do or do not accurately describe some state of affairs in the world. For instance, the sentence, 'Adi's home is burning.' is a synthetic sentence. We cannot judge its truth or falsity by examining the words in the sentence. We must investigate the truth or falsity of this sentence empirically.

In addition, there are certain sentences which make us confuse to determine whether it is included in analytic or synthetic sentence. For instance the sentence 'oxygen is not blue', the problem appears concerning the color of the oxygen, because we do not know the color of oxygen since we can not see it just feel it, in this case the sentence tend to be included into synthetic sentence since the definition of the two categories them selves, analytic is true by definition and synthetic is true as the result of investigating, verifying, and falsifying empirically.

Entailment

Entailment is a relationship that applies between two sentences, where the truth of one implies the truth of the other because the meanings of the words involved. It is relation between sentences such that the truth of the second sentence necessarily follows from the truth of the first. 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) Adi is a bachelor (b) Adi has been unmarried. In this case, sentence (a) entails sentence (b) because the truth of sentence (a) insures the truth sentence (b) (if Adi is a bachelor, he is automatically unmarried), and the falsity of sentence (b) insures the falsity of sentence (a) (if Adi is married, he is not bachelor). However, the relation of entailment is unidirectional, it means the position between sentence (a) and (b) are irreplaceable. For instance, let us take the previous example and try to replace them, (b) Adi has been unmarried (a) Adi is a bachelor. In this case, sentence (b) does not entail sentence (a) because if Adi has been unmarried, it does not mean that he a bachelor, it is very possible that he is a widower or etc. (Kempson, 1977: 142).

Presupposition

Presupposition is first assumption that appears in speaker's mind in conversation that the hearer can understand what the speaker is talking about. Aminudin (1985: 144) states that presupposition is assumption that the addressee is able to understand what the speaker means because the speaker's utterance has certain sign, context, and reference that is understood by interlocutor.

In addition, Palmer (1989: 181) tries to explain this by giving an example "the king of France is bald", Palmer tries to compare the notion of Russell (1905) and Strawson in which according to Russell, considered by Palmer as the first notion appeared, the sentence "the king of France is bald" indicates two things, first, the existence of king of France and the king is bald. If essentially the king of France does not exist, the sentence is judged as fake or false sentence, and conversely. The second notion comes from Strawson, he states that in sentence "the king of France is bald", the speaker supposes that the hearer is able to recognize exactly the man or thing in the sentence uttered by him exists. So that the speaker is not necessary to confirm whether the man or thing is really exist, however the speaker only makes presupposition about the existence of it. If the man or thing does not exist, so it will appear what is called 'the failure of presupposition', and the sentence is not true or false. Simpler we can say that, if sentence (a) presuppose sentence (b), the truth of the sentence (b) must follow from the truth of sentence (a), but if sentence (b) is false, then the sentence (a) will has no truth value.

In addition presupposition is divided into two categories, they are: logic presupposition and pragmatic presupposition. Logic presupposition is

presupposition which deals with the arrangement and understanding of message in which as the part of semantics has logic relationship with form of expression, both in coding and structuring of relationship. In addition, pragmatic presupposition is presupposition which deals with context, both in the relation between the users and social-situational surrounded it.

2.2.3. Discourse Meaning

According to Fromkin in Ahmadin (2002) gives his explanation:

Linguistic knowledge accounts for speakers' ability to combine phonemes into morphemes, morphemes into words, and words into sentences. Knowing a language also permits combining sentences together to express complex thought and ideas. This linguistic ability makes language an excellent medium for communication. These larger linguistic units are called *discourse*.

From the description given we can conclude that discourse relates with a larger unit of linguistic the super ordinate to sentences and text. It also follows that discourse is concerned with language in use in social context, and in particular with interaction or dialogue between speakers. Yule (1983: 1). There will be some terms related with discourse meaning: text-sentences, context, cohesion, and coherence.

Text-sentences

Text refers to a sequence of sentence, still there are so many problems relates with this granted definition. According to Ahmadin (2002):

There are some texts that would satisfy the definition, notably texts of more formal character. But the infinite majority of everyday colloquial texts are made up of combination of sentences, sentence fragments, and ready-made locutions. Nevertheless, this defect in the definition of 'text' that has just been given is merely one aspect of a more serious defiance: its unsuccess to make explicit the fact that the units to which texts is composed, whether they are sentences or not, are not merely languages differ much with respect to the grade to which they allow or oblige their users to relate text-units in sequence by means of explicit indication of cohesion.

Context

Lexically we may give the meaning to the term context as circumstances in which a conversation happens. In discourse context has a crucial roles. it help us to get the identification of a speech event. Moreover Lyon (1995) states that context decides utterance meaning at three distinguishable grades in the analysis of text of discourse. First, it will generally, if not always, make clear what sentences has been stated – if a sentence has really been uttered. Second, it will generally make clear what proposition has been stated- if proposition has been stated. Third, it will generally make clear that the proposition has been stated with

one short of illocutionary force rather than another. In all three aspects, context is relevant to the determination of what is said.

Relates with context, Sobur (2001: 57) states that there are four kinds of context in communication:

1. Physical context: it refers to the place where the conversation happens, the objects presented in communication and the action of language users in communication.
2. Epistemic context: it refers to the background of knowledge shared by both the speaker and the hearer.
3. Linguistic context: it consists of utterances previous to the utterances under consideration in communication.
4. Social context: it refers to the social relationship and setting of the speaker and the hearer.

Understanding the context of communication will help us to get the meaning and the message of communication, because as we know that a good communication can be identified from the connectedness between the speaker and the listener in the side of the understanding.

Cohesion

Yule in Syarifah (2003: 26) states that cohesion is described as the ties and connections, which exist within texts. Pay attention to the example below:

“My father once bought a Lincoln convertible. He did by saving, every penny he could. That car would be worth a fortune nowadays...”

It can clearly be seen that the cohesion is used in the sentences, the use of pronoun as the sign of it. We have assume that the use of pronoun to maintain reference to the same people and things throughout. The use of pronoun cannot be separated from the previous reference. In the example above, the interpretation of ‘he’ is dependent on the word father, as it dependent of that of Lincoln, and the more general connection created by a number of terms, which share a common element of meaning. For instance, the word ‘money’-saving-penny-worth of feature.

There are several types of cohesion. According to Halliday & Hasan in Renkema (1993: 37) cohesion can be distinguished into five types; substitution, ellipsis, reference, conjunction and lexical cohesion.

1. Substitution: it refers to the replacement of a word (group) or sentence segment by a ‘dummy’ word. The reader or listener can fill the correct element based on the preceding. This kind of cohesion is have three types, as consisted in the three following examples:

- These biscuits are stale. Get some fresh *ones*.

(The word *ones* refers to the noun biscuits)

- A: have you called the doctor?

B: I haven't *done* it yet, but I will *do* it.

C: though actually, I think you should *do* it.

(The words *done* and *do* refer to the verb called)

- A: are they still arguing in there?

B: no, *it* just seems so.

(The word *it* refers to the previous clause)

2. Ellipsis: it refers to the omission of a word or part of a sentence and closely related to substitution. Ellipsis can be described as 'substitution by zero'. In the case of ellipsis, the division that is normally used is the same as that applied to the substitution. Here are the example:

- These biscuits are stale. Those are fresh.

(Derived from the complete sentence 'those biscuits are fresh')

- He participated in the debate, but you didn't.

(Derived from the sentence 'but you didn't participate in the debate')

- Who wants to go to shopping? You?

(Derived from the complete sentence 'you want to go to shopping?')

3. Reference: it refers to the act of referring to a preceding or following element, deals with a semantic relationship. Here are the example:

- I see John is here. He hasn't changed a bit.

(The word 'he' refers to the word 'John')

4. Conjunction: it refers to a relationship, which indicates how the subsequent sentence or clause should be linked to the preceding or the following (part of the) sentence. This is usually achieved by the use of conjunctions. The following are the examples of three frequently occurring relationship; addition, causality, and temporality.

- He no longer goes to school *and* is planning to look for a job.

(Addition)

- He is not going to school today *because* he is sick.

(Causality)

- *After* the car had been repaired, we were able to continue our journey.

(Temporality)

5. Lexical cohesion: it relates with the connection based on the words used.

There are five types of lexical relation. Repetition, synonymy, hyponymy, metonymy, and antonymy (each of the definition has been given in the previous explanation). Below are the examples:

- A *conference* will be held on national environmental policy. At this *conference* the issue of salination will play an important role.

(Repetition)

- A *conference* will be held on national environmental policy. The *Environmental symposium* will be primarily a conference dealing with water.

(Synonymy)

- We were in town today shopping for *furniture*. We saw the lovely *table*.

(Hyponymy)

- At its six-month check-up, the *brakes* had to be repaired. In general, however, the *car* was in good condition.

(Metonymy)

- The *old* movies just don't do it any more. The *new* ones are more appealing.

(Antonymy)

The important thing whenever we talk about the five types of cohesion, is that the interpretation of a discourse element that can be pointed out in discourse.

Coherence

According to Renkema (1993: 35) coherence is the connection, which brought about by something outside the context. This 'something' is usually knowledge which a listener or reader is assumed to possess. We may conclude that we can not find the connection within the text as in cohesion, still it is an abstract form of human ability in understanding on texts based on their knowledge.

In addition, Yule in Syarifah (2003: 29) states that the concept of coherence is not something, which exists in the language, but something, which exist in people. He states that people, who make sense of what they read and hear for instance:

Nancy: that's the telephone

Ron : I'm in the bath

Nancy: ok

It clearly be seen that there is not cohesion in the conversation above, still how do these people manage to make sense of what the other says. It really depends on their knowledge. Relates with the brief conversation above, Yule explain and characterize it as in the following:

Nancy request Ron to perform action

Ron states reason why he cannot comply with request

Nancy undertakes to perform action

From the cooperation between cohesion and coherence we can conclude that both cohesion and coherence are talking about connection, still they have a strict distinction. In cohesion, we can easily find the connection evidence, because it is stated within the text. In contrast with cohesion, we cannot find the connection evidence in coherence, because it relates with human knowledge.

2.3. Surah Al-Mulk

Surah Al-Mulk is one of the surahs in The Holy Qur'an which was revealed in Mecca before Prophet Muhammad departure to Medina. All of the verses are categorized into *makkiyah* (verses which were revealed in Mecca). The name of this Surah takes from the very first sentence of this surah.

And the content of this surah are explain about death and life are test for people. The universe in which people lives is a most well organized and fortified Kingdom in which people cannot detect any fault, any weakness or flaw. Punishment for them who disbelief with will appear in the Hereafter which have been mentioned, and the people told that Allah, by sending His Prophets, has warned them of these consequences in this very world. The promise of Allah for people who belief of God and they will get reward in the Hereafter. The last is allusions or warn of Allah for disbelievers.(Al-Maroghi: 1993)

2.4. Translation

Translation is rendering of text into another language in the way that the author intended the text. Translation has its own excitement and interest. It has many functions such as translation as a means of communication, a transmitter of culture, a technique of language and a source of personal pleasure. New Mark in Hanifiyah (1988:45-46) states that there eight method of translation. They are can be described as the following:

1. Word for Word Translation.

Interlinear translation, with the TL immediately below the SL words. The TL word order is preserved and the word translated singly by their most common meanings out of context. Cultural words are translated literally. The used of word for word translation is either to understand the mechanics of the sources language or to construct a difficult text as pre-translation process.

2. Literal Translation

The source language (SL) grammatical contractions are converted to their nearest target (TL) language equivalents but the lexical words are again translated singly, out context.

3. Faithful translation

A faithful translation attempts to produce the precise contextual meaning of the original within the constraints of target language grammatical and lexical "abnormality" (deviation from Source language norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the source language writer.

4. Semantic translation.

Semantic translation differs from faithful translation only in as far as it must take more account of the aesthetic value that is the beautiful and natural sound of the SL text, compromising on meaning where appropriate so that no assonance, word-play or repetition jars in the finished version further, it may translate less important cultural word by cultural neutral third or functional terms but not by cultural equivalents.

5. Adaptation

It is freest form of translation. It is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture

converted to the TL culture and the text rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptation but adaptation have “rescued” period plays.

6. Free Translation

Free translation reproduces the matter without the manner or the content without the form of the original. Usually it is a paraphrase much longer than the original, so, it is called “intralingual translation”, often prolix and pretentious and not translation at all.

7. Idiomatic Translation

It reproduce the “message” of the original but field to distort nuances of meaning by preferring colloquialism and idiom where these do not exist in the original.

8. Communicative Translation

Translating the text by rendering the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

For eight methods above, the methods that are able to fulfill two main aims of translation, which are accuracy and economy, are semantic and communicative translation unless for the later, the text is poorly written

generally, a semantic translation is written at the author's linguistic level while a communicative at the readership's. Semantic translation is used for expressive and vocative text.

2.5. Biography of A Yusuf Ali

Abdullah Yusuf Ali (14 April 1872 - 10 December 1953) was an Dawoodi Bohra Indian Islamic scholar who translated the Qur'an into English. His translation of the Qur'an ranks alongside the translation of Marmaduke Pickthall as the most widely-known and used in the world.

Ali was born in Bombay, India to a wealthy merchant family. As a child, Ali received a religious education and, eventually, could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities, including the University of Leeds. He concentrated his efforts on the Qur'an and studied the Qur'anic commentaries beginning with those written in the early days of Islamic history. Yusuf Ali's best-known work is his book *The Holy Qur'an: Text, Translation and Commentary*, begun in 1934 and published in 1938. While on tour to promote his translation, Ali helped to open the Al-Rashid Mosque, the first mosque in North America, in Edmonton, Alberta, Canada, in December 1938.

Ali was an outspoken supporter of the Indian contribution to the Allied effort in World War I. He was a respected intellectual in India and Sir Muhammad Iqbal

recruited him to be the principal of Islamic College in Lahore, Pakistan. Later in life, he again went to England where he died in London.

He is buried in England at the Muslim cemetery at Brookwood, Surrey, near Woking, not far from the burial place of Pickthall.

(http://en.wikipedia.org/wiki/Abdullah_Yusuf_Ali).

2.6. Previous Study

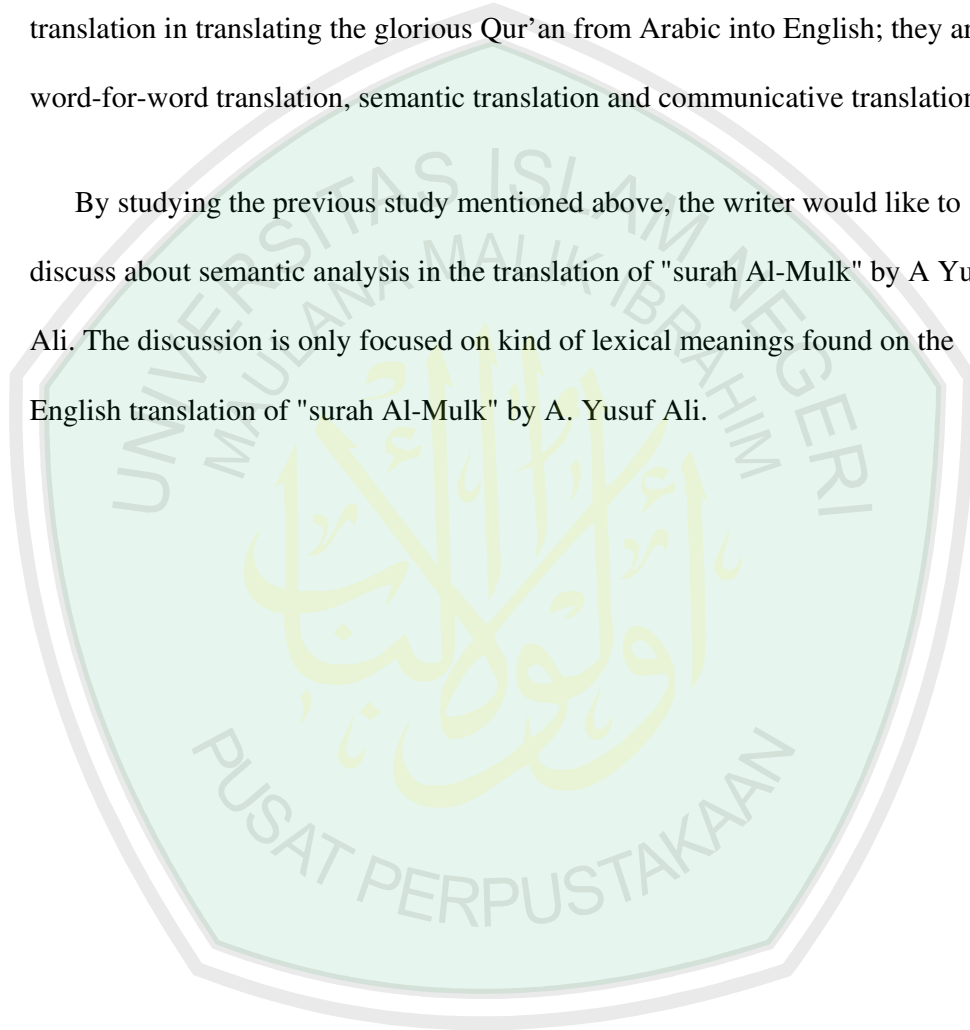
The following are the result of previous studies that are relevant to this semantics study.

The first is Lina Hanifiyah (2003) who focused her study on Semantic Analysis in The Translation of "Surah Maryam" by Marmaduke Pickthall. In her study she investigated the kinds and types of meaning used in each verses of the English translation of surah Maryam. She found that there are three kinds of meaning found in this translation, they are: lexical, sentential meaning, and discourse meaning found. She also discussed about the messages involvement involve in this surah. In addition, there are three methods of translation that found in translating the surah Maryam from Arabic into English, they are word-for-word translation, semantic translation and communicative translation.

Another, Dimjati Ahmadin (2002), under title Semantic Analysis on "The Meaning of The Glorious Qur'an" by Marmaduke Pickthall, investigated the meanings Pickthall involved in interpreting the verses of the glorious Qur'an from

Arabic into English in his book entitled "The Meaning of The Glorious Koran". He found that there are three kinds of meaning found in this translation, they are: lexical, sentential, and discourse meaning. In addition, there are three methods of translation in translating the glorious Qur'an from Arabic into English; they are word-for-word translation, semantic translation and communicative translation.

By studying the previous study mentioned above, the writer would like to discuss about semantic analysis in the translation of "surah Al-Mulk" by A Yusuf Ali. The discussion is only focused on kind of lexical meanings found on the English translation of "surah Al-Mulk" by A. Yusuf Ali.



CHAPTER III

RESEARCH METHOD

This chapter presents the research design, research instrument, data sources, data collection, triangulation and data analysis.

3.1. Research Design

In conducting this research, the researcher uses a descriptive qualitative research, because the researcher does not deal with the number at all. Wiersman (1991: 14) stated that quantitative research relies heavily on narrative description. It means that the researcher only intend to describe the data obtained as they are found in the fields. In this study, the researcher uses descriptive method to analyze the kinds of lexical meanings used on the English translation of Surah Al-Mulk by A. Yusuf Ali.

3.2. Research Instrument

The researcher as the main instrument of this study spends her time for reading and understanding the translation of surah Al-Mulk by A. Yusuf Ali to analyze the kinds of lexical meaning used on it.

3.3. Data Source

In this research the data of this study are the 30 verses of English translation of “surah Al-Mulk” by A Yusuf Ali. And the writer also gets the data from informants and internet.

3.4. Data Collection

To get the data, the writer used the following steps first, the writer read and understand the translation of surah Al-Mulk by A Yusuf Ali and she selects the data that are related to the problems of the studies, at last the data are arranged systematically in accordance with problem.

3.5. Triangulation

One of process that involved in corroboration effort has become known as triangulation, Janesick in Ahmadin (2005) state that there is interdisciplinary triangulation in which various disciplines are used to study one phenomenon.

Denzin in Staiback (1988) identified the several types of triangulation, below well be given the three types of triangulation:

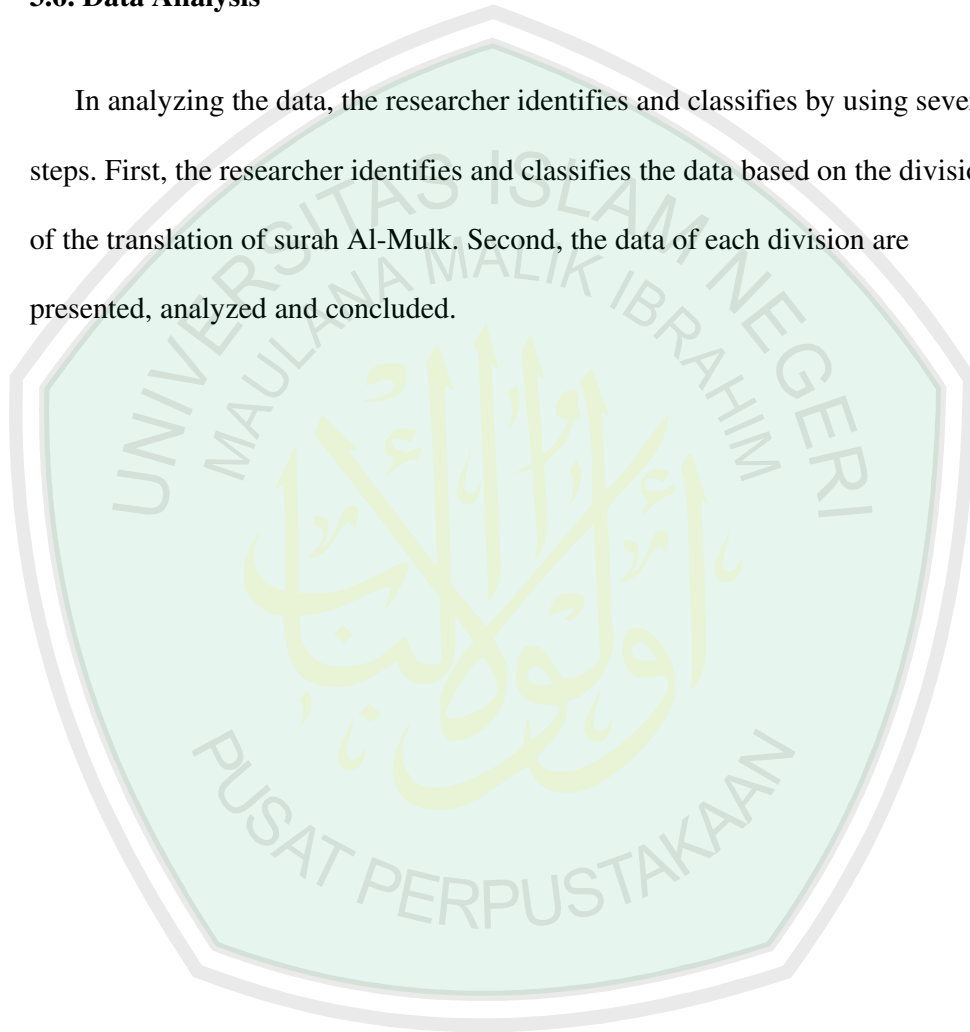
1. Data sources triangulation: it involves the convergence of the data from multiple data sources.
2. Methodological triangulation: it involves the convergence of multiple data collection procedures
3. Investigator triangulation: it involves multiple researchers in an investigation.

In this study the researcher decide to use data sources triangulation, because the convergence of data was taken from multiple data sources. Related to methodological triangulation, the writer applies multiple data collecting procedure, beside the writer obtained the data by reading the translation of surah

Al-Mulk by A. Yusuf Ali, she also used interview to get the data from the informant.

3.6. Data Analysis

In analyzing the data, the researcher identifies and classifies by using several steps. First, the researcher identifies and classifies the data based on the division of the translation of surah Al-Mulk. Second, the data of each division are presented, analyzed and concluded.



CHAPTER IV

RESULT AND DISCUSSION

This part presents the data obtained from the data sources. The data presentation is categorized into three categories which are in accordance with the division of the story exists in surah Al-Mulk, they are *first* explained about the sovereignty of Allah as well as it's evidence, *second* the dreadful consequences for disbelievers of the sovereignty of Allah, and the promises of Allah for the believers of the sovereignty of Allah, *third* the allusion of Allah for the disbelievers. Each of the data presentation is followed by discussion and conclusion.

5.1. Data from the first category on the English translation of surah al-Mulk by A. Yusuf Ali.

This part presents the data from the first category on the English translation of surah al-Mulk. The first, the data are presented, analyzed and the last is concluded.

4.1.1. Data Presentation (The sovereignty of Allah as well as it's evidence)

- (1) Blessed be He in Whose hands is Dominion; and He over all things Has Power;-
- (2) He Who created Death and Life, that He may test which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;-

- (3) He Who created the seven heavens one above another: No want of proportion will you see in the Creation of (Allah) Most Gracious. So turn your vision again: Do you see any flaw?
- (4) Again turn your vision a second time: (your) vision will come back to you dull and discomfited, in a state worn out.
- (5) And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away satans, and have prepared for them the Chastisement of the Blazing Fire.

Lexical Meaning Elicitation.

Denotation : Creation (verse: 3)

Satans (verse: 5)

Connotation : Blessed (verse: 1)

Dominion (verse: 1)

Test (verse: 2)

Heavens (verse: 3)

Ambiguity : Heavens (verse: 3)

Lamps (verse: 5)

Synonym : Created (verses: 2, 3) = Made (verse: 5)

Antonym : Death (verse: 2) X Life (verse: 2)

Proportion (verse: 3) X Flaw (verse: 3)

Homonym : See (verse: 3)

Second (verse: 4)

Figurative language

Repetition : So turn your vision again (verse: 3)

Again turn your vision a second time (verse: 4)

4.1.2. Discussion.

The first division of surah AL-Mulk explains about the sovereignty of Allah as well as its evidence. Based on the research problem, the writer limits her discussion in lexical meaning only. And on the first division, the meaning of a word which is primarily refers to the real world, and most of the words on the first part are categorized as denotation. Some of the words which are considered into denotative meaning are the words “Creation” (verse: 3), based on the text “No want of proportion will you see in the creation Of (God) most Gracious” the word creation it refers to the world or universe as created by God. And the word “Satans” (verse: 5) it is categorize into denotative meaning because it refers to the real world, it has meaning the evil one, or the devil.

Related to denotation, the opposite, we can also find connotation, words become associated with certain characteristics of the items to which they refer, in

this part. As we know that connotation is divided into three categories, they are neutral connotation meaning, positive, and negative. The division is based on the taste value of the word or words. We can find the word which is categorized into one of the three categories has been mentioned. The word "Blessed" (verse: 1) or holy, sacred it has positive connotative meaning, it's meaning has religious value and it is our recognition of our God (Allah). Also the word "Dominion" (verse: 1) is considered into positive connotative meaning, the word *Dominion* or *Lordship*, *Sovereignty*, *Power* they have meaning the capacity to carry out His Will." Test" (verse: 2), has connotative meaning because it's has meaning the spiritual level of people which related to the religion, it's something abstract but we have to believe it. The other word include into positive connotative is "heavens" (verse: 3) it's word considered into connotative meaning because it has meaning a place which is full with enjoyment promised by God for those who perform good deeds.

In addition, in this part we can learn about a word which is categorized into ambiguity, for instance the word "heavens" (verse3), the ambiguity appears since the word "heavens" can be meant two different things, the first it can be meant "paradise" and "sky", and generally the first meaning 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 cover it, like it is shown in this sentence," He Who created the seven heavens one above another". And the word "lamps" (verse: 5) in this verse also considered into ambiguity because it can be meant two different thing the first it can be meant lamp or the apparatus for giving light and it can be meant

star or anyone of the bodies seen in the sky at night as distant point of light based on the text”Adorned the lowest heaven with lamps” (verse: 5).

The other form of lexical meaning is synonyms, the form of language which has similar or resembles meaning with the other form; it can be in the form of words, phrases or sentences although generally it is assumed only with word. The synonym word is” Made” (verse: 5) = “Created” (verse: 2, 3) it is synonym because its meaning are identical. Antonym is also found in the division of surah AL-Mulk, it is” Death” (verse: 2) X “life” (verse: 2) it is antonyms because it is opposite in meaning.

There are also different word but they have same form and it is called homonym and the word contain homonym are:” see” (verse: 3), the word see in this verse it can be in the position either verb or noun. If the word see in the position verb like in the (verse: 3) it’s meant is perceive with the eyes or observe. While the word sees in the position of noun it has meaning district under a bishop, bishop’s position. Another word contains homonyms is the word “second” in (verse: 4) “Again turn your vision a second time” based on the text it has meaning next after the first and in the position of verb it has meaning support or side with another person.

Related to figurative language the researcher found repetition, based on the theory, repetition repeats phrase or words to clarify the meaning. “So turn your vision again” (verse: 3), “Again turn your vision a second time” (verse: 4) this phrase repeat because it is importance to do.

4.1.3. Conclusion.

In lexical meaning there is dominated by denotative meaning which refers to the real word like (creation, satans), while another are (blessed, heavens, test, dominion) it also connotative meaning which refer to the certain characteristics. And the other are in a few kind of lexical meaning are Ambiguity, Lamps, Synonym, Antonym, Homonym.

And the writer found one kind of figurative language only in first division of surah Al-Mulk that is repetition.

5.2. Data from the second category on the English translation of surah Al-Mulk by A. Yusuf Ali.

This part presents the data from the second category on the English translation of surah al-Mulk. The first, the data are presented, analyzed and the last is concluded.

4.2.1. Data Presentation (The dreadful consequences for disbelievers of the sovereignty of Allah, and the promises of Allah for the believers of the sovereignty of Allah)

- (6) For those who reject their Lord (and Cherisher) is the Chastisement of Hell: and evil is (such), Destination.
- (7) When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth,

- (8) Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"
- (9) They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'God never sent down any (Message): ye are nothing but an egregious delusion!'"
- (10) They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!"
- (11) They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!
- (12) As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.
- (13) And whether you hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.
- (14) Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them).
- (15) It is He Who has made the earth manageable for you, so traverse through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.

Lexical Meaning Elicitation.

Denotation : Lord (verse: 6)

Chastisement (verse: 6)

Sins (verse: 11)

Hearts (verse: 13)

Connotation : Hell (verse: 6)

Keepers (verse: 8)

Warner (verse: 8)

Synonyms : Lord (verse: 6) = God (verse: 9)

Hell (verse: 6) = Blazing Fire (verse: 10, 11)

Group (verse: 8) = Companion (verse: 10, 11)

Hide (verse: 13) = Secrets (verse: 13)

Knowledge (verse: 13) = Understands (verse: 14)

Created (verse: 13) = Made (verse: 15)

Antonyms : Chastisement (verse: 6) X Reward (verse: 12)

Hide (verse: 13) X Publish (verse:

13)

4.2.2. Discussion

The second division of surah AL-Mulk explains about the dreadful consequences for disbelievers of the sovereignty of Allah, and the promises of Allah for the believers of the sovereignty of Allah. In this part, the elements of lexical meaning can be found not only limited in synonymy and antonymy but also denotation and connotation. There are many denotations on the second division of English translation on surah Al-Mulk by A. Yusuf Ali some of them will be discussed in this paragraph. They are the word "Lord" (verse: 6), it refers to the real world which has meaning supreme male ruler or God. Another is the word "chastisement" (verse: 6) it has meaning punishment or penalty inflicted for wrong doing. "Sins" (verse: 11) it also refers to the real world and its meaning is breaking of god's laws, behavior that is against the principle of morality. And the other is "hearts" (verse: 13) the use of the word heart show that it is really the organ in one's chest that pump blood through the body.

If denotation can be found almost in words used in this part, connotation can be found limited into certain words, for instance, the word "Hell" (verse: 6), it has negative connotative meaning as we know hell is place for people who reject Allah, place of punishment and torture where the wicked are sent after their death, although it is abstract; we only believe the presence of it, although we never see it. And the other word is "Keepers" (verse: 8), it has positive connotative meaning which has meaning as angels; angel is the symbol of patient, kindness. "Warner" (verse: 8), this word also has positive connotative meaning, it refers to messenger or prophet, people who teaches religion and claims that his teaching comes to him directly from God.

Synonyms they are reflected mostly in all of verses of this part. In “Lord” (verse: 6) = “God” (verse: 9), “Hell”(verse: 6) = “Blazing Fire” (verse: 10, 11), those phrase has similar meaning because it’s refers to hell, they have similar meaning that both are place for punishment for who perform bad deeds, “Group” (verse: 8) = “Companion” (verse: 10, 11), “Hide” (verse: 13) = “Secrets”(verse: 13), “Knowledge” (verse: 13) = “Understands” (verse: 14), “Created” (verse: 13) = “Made” (verse: 15) they are synonyms meaning because they have identical meaning.

Furthermore, there are some words which are categorized into antonymy. “Chastisement” (verse: 6) X “Reward”(verse: 12), both are what we will get after doing something or the consequence of what we have done, chastisement give for anyone who had bad deed or it inflected for wrong doing and the opposite reward give for anyone who had good deed. Another word which has opposite in meaning is “Hide” (verse: 13) X “Publish” (verse: 13), they are antonyms because they are opposite in meaning.

4.2.3. Conclusion

Based on the data presentation and discussion above, it can be concluded that A. Yusuf Ali elicit lexical meaning on the English translation of verses of surah Al-Mulk dominated by denotative meaning (lord, sins, hearts etc), then it is followed by connotative (hell, keeper, warner), synonym (Lord = God, Hell = Blazing Fire) and the fewest number of verses has antonym (Chastisement X Publish, Hide X Reward).

The second division of surah Al-Mulk the researcher has no found kinds of figurative language. Or there are no kinds of figurative language.

5.3. Data from the third category on the English translation of surah al-Mulk by A. Yusuf Ali.

This part presents the data from the third category on the English translation of surah al-Mulk. The first, the data are presented, analyzed and the last is concluded.

4.3.1. Data Presentation (The allusion of Allah for the disbelievers)

- (16) Do you feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?
- (17) Or do you feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that you shall know how (terrible) was My warning?
- (18) But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?
- (19) Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (God) Most Gracious: Truly it is He that watches over all things.
- (20) No, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers.

- (21) Or who is there that can provide you with Sustenance if He were to withhold His provision? No, they obstinately persist in insolent impiety and flight (from the Truth).
- (22) Is then one who walks headlong, with his face groveling, better guided,- or one who walks evenly on a Straight Way?
- (23) Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is you give.
- (24) Say: "It is He Who has multiplied you through the earth, and to Him shall you be gathered together."
- (25) They ask: When will this promise be (fulfilled)? - If you are telling the truth.
- (26) Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public."
- (27) At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which you were calling for!"
- (28) Say: "Do you see?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Chastisement?"
- (29) Say: "He is (Allah) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error."

(30) Say: "Do you see?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"

Lexical Meaning Elicitation:

Denotation : Earth (verse: 16)

Tornado (verse: 17)

Faces (verse: 27)

Stream (verse: 30)

Connotation: Heaven (verse: 16, 17)

Army (verse: 20)

Ambiguity : Heaven (verse: 16, 17)

Flight (verse: 21)

Synonyms : Uphold (verse:19) = Withhold (verse:21)

Provide (verse:21) = Bestow (verse:28) = Give (verse:23)

Believed (verse: 29) = Put our trust (verse: 29)

Antonyms : Earth (verse: 16) X Heaven (verse: 17)

Spreading (verse: 19) X Folding (verse: 19)

Provide (verse: 21) X Withhold (verse: 21)

Headlong (verse: 22)X Evenly (verse: 22)

Together (verse: 24) X Alone (verse: 26)

Ask (verse: 25) X Telling (verse: 25)

I (verse: 26) X You (verse: 16, 17, 21, 23, 24, 25, 27, 28, 30)

Us (verse: 29) X Them (verse: 18, 19, 27)

Polysemy : Flight (verse: 21)

Figurative Language:

Hyperbole : Walks headlong, with his face groveling (verse: 22)

Symbolic : Birds (verse: 19)

Water (verse: 30)

4.3.2. Discussion

The third part of surah AL-Mulk explains about the allusion of Allah for the disbelievers there are many denotation found on third division on the English translation of surah Al-Mulk by A. Yusuf Ali, denotation are dominant in every division of surah Al-Mulk. The word which have denotative meaning are the word

“earth” (verse: 16) it refers to the real world and its meaning is the planet which we live on or this world. Another is “tornado” it has meaning violent and destructive whirl wind, “faces” (verse: 27) its meaning is the front part of head and the other word considered into denotative meaning is the word “stream” (verse: 30) its meaning refers to the real world it has meaning river or brook.

The opposite of denotation is connotation meaning it also found on the third division of surah Al-Mulk it is limited into two words. The writer found word which has connotation meaning is the word “heaven” (verse: 16) it is considered into positive connotative meaning, because it has meaning a place which is full with enjoyment promised by God for those who perform good deeds. And the second word which also considered into positive connotative meaning is the word “army” (verse: 20) it has meaning someone who can give help or someone who can save us from dangers.

After explaining and analyzing about denotation and connotation the researcher continues to explain about word which is categorized into ambiguity, it can be called ambiguity if a word or sentence can be understood or interpreted in more than one way. As in the first division of this surah, for instance the word “heaven” (verse: 16, 17), the ambiguity appears since the word “heaven” can be meant two different things, the first it can be meant “paradise” and “sky”, and generally the first meaning 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. Another word is “flight” (verse: 21) it also has two different meanings it can be meant flying

through the air and it can be meant running away, based on the text “ No, they obstinately persist in insolent impiety and flight (from the truth)” the word flight has meaning running away.

The word which have similar in meaning also found on the third division of surah Al-Mulk it is called synonym in this division we can find some words they are “Uphold” (verse: 19) = “Withhold” (verse: 21), according to dictionary both are have similar meaning.” Provide” (verse: 21) = “Bestow” (verse: 28) = “Give” (verse: 23), they are also synonyms according to dictionary because they are have similar meaning.

The opposite of synonym is antonyms, in this division antonyms are also dominant as denotation they are “Earth” (verse: 16) X” Heaven” (verse: 17), in this verse the word heaven is refers to” sky” and it is the opposite of word”earth”. “Spreading”(verse: 19) X “Folding”(verse: 19), “Provide”(verse: 21) X “Withhold”(verse: 21), “Headlong”(verse: 22) X “Evenly”(verse: 22), they are have opposite meaning and found in same verse and in same form. “Together”(verse: 24) X “Alone”(verse: 26), “Ask”(verse: 25) X “Telling”(verse: 25), “I” (verse: 26) X “You”(verse:16, 17, 21, 23, 24, 25, 27, 28,30), they are antonyms because they have opposite meaning.

The word which has more than one meaning also found on third division on the English translation of surah Al-Mulk by A. Yusuf Ali, it is called polysemy for instance the word “Flight” (verse: 21) it has more than one meaning for the

first it can be meant as flying through the air and it's also can be meant running away. Based on the text on the verse 21 it refers to the second meaning.

The last explanation on this surah is about figurative meaning. Hyperbole is a figure of speech which employs exaggeration and in the last division of surah Al-Mulk the writer found hyperbole “walks headlong, with his face groveling” (verse: 22) from this sentence, walks headlong with his face groveling as an exaggeration, because human being cannot walks headlong.

And the other figurative meaning found is the word which can be meant a figure of speech in which an object, place, person, or experience means more than what it is and its calls symbolic. As word “birds” (verse: 19) it is a symbol of the most beautiful and wonderful things in nature. The other word which considered into symbolic meaning is the word “water” (verse: 30) it's categorized into symbolic meaning since it's become a symbols of life because without water we cannot live.

4.3.3. Conclusion

The third division of surah Al-Mulk, A. Yusuf Ali elicit lexical meaning as the two divisions before, on the third division of surah Al-Mulk also dominated by denotation (earth, tornado, faces etc.), and antonym (Earth X Folding, Spreading X Heaven, etc), and some of word are categorize as connotation (heaven, army), ambiguity (heaven, flight), while another are synonym (Uphold = Bestow, Provide = Withhold), and the fewest is categorize as polysemy (flight).

Actually there are a few kind of figurative meaning on the English translation of verses of surah Al-Mulk by A. Yusuf Ali. They are symbolic meaning (water) and hyperbole (Walks headlong, with his face groveling).



CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents conclusion and suggestions. The conclusion explains about kind of lexical meanings used on the English translation of surah Al-Mulk by A. Yusuf Ali. Suggestions which are based on the research findings will accomplish the discussion of this chapter.

5.1. Conclusion

Based on the research problem and discussion of the data presentation from division 1 until division 3, the following conclusion can be drawn.

Some kinds of lexical meaning are used by A. Yusuf Ali to elicit lexical meaning on the English translation of Surah Al-Mulk. Lexical meaning is used to get the meaning of word; lexical meaning might be lexical relation and figurative meaning. The elements of lexical meaning found on English translation of surah Al-Mulk by A. Yusuf Ali are denotation, connotation, ambiguity, homonymy, polysemy, synonymy, and antonymy.

In addition, from all of lexical meaning found on surah Al-Mulk, they are dominated by denotation and synonymy, then they are followed by connotation, antonymy, and on the few number they are ambiguity, homonymy, and polysemy

Actually there are a few kind of figurative found on the English translation of surah Al-Mulk by A. Yusuf Ali they are repetition, hyperbole and the last is

symbolic meaning. And from the third divisions of surah Al-Mulk they are only found on the two divisions of its surah. They are found on the first and third divisions on the English translation of surah Al-Mulk by A. Yusuf Ali.

5.2. Suggestion

This part consists of suggestions of the writer especially to who wants to conduct the same research, semantics. The writer has big expectation to the next researcher to be able to explore the elements of semantics deeply. The writer realizes there are many weaknesses in her study, especially in the occurrence of connotation and figurative language because the words use in Holy Qur'an are not always considered into figurative language. Still the researcher suggests to the next researcher in order to be able to make more wonderful and more complete analysis.

APPENDIX

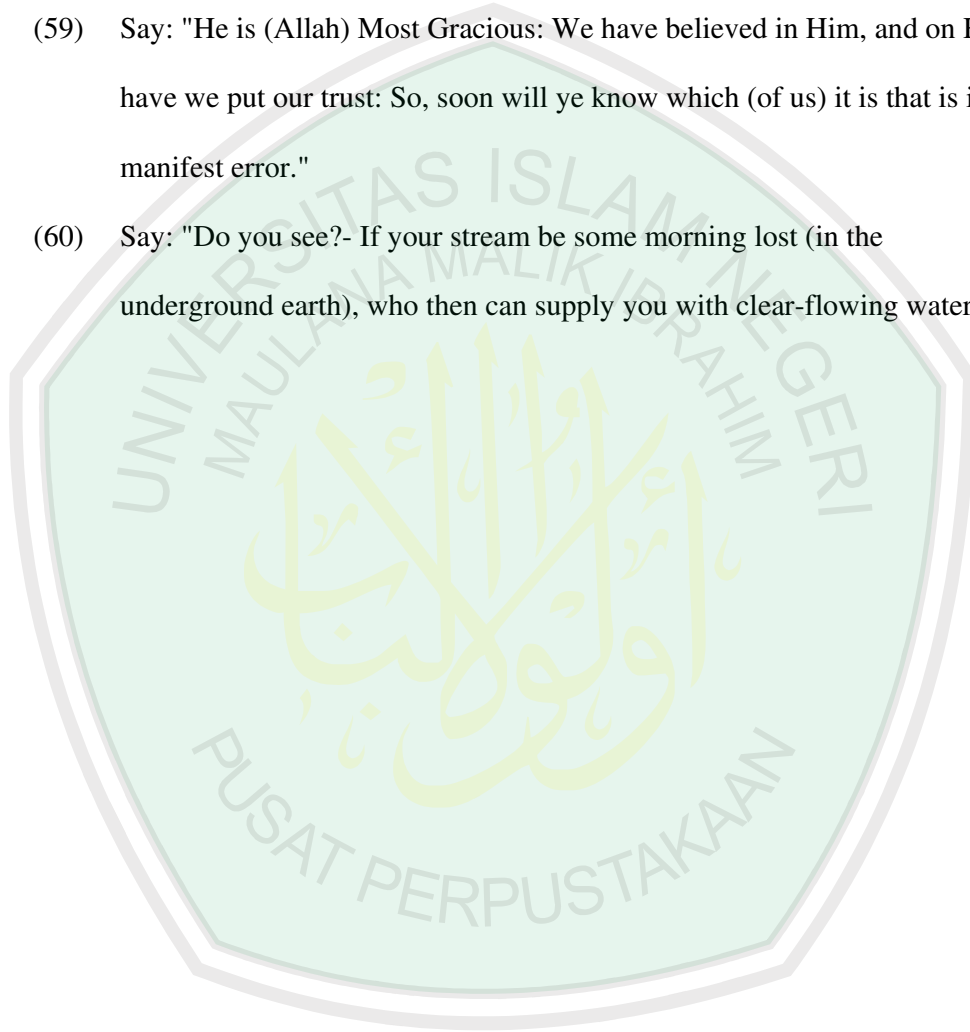
The English Translation of Surah AL-Mulk by A. Yusuf Ali

- (31) Blessed be He in Whose hands is Dominion; and He over all things Has Power;-
- (32) He Who created Death and Life, that He may test which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;-
- (33) He Who created the seven heavens one above another: No want of proportion will you see in the Creation of (Allah) Most Gracious. So turn your vision again: Do you see any flaw?
- (34) Again turn your vision a second time: (your) vision will come back to you dull and discomfited, in a state worn out.
- (35) And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away satans, and have prepared for them the Chastisement of the Blazing Fire.
- (36) For those who reject their Lord (and Cherisher) is the Chastisement of Hell: and evil is (such), Destination.
- (37) When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth,
- (38) Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"

- (39) They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'God never sent down any (Message): ye are nothing but an egregious delusion!'"
- (40) They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!"
- (41) They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!
- (42) As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.
- (43) And whether you hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.
- (44) Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them).
- (45) It is He Who has made the earth manageable for you, so traverse through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.
- (46) Do you feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?
- (47) Or do you feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that you shall know how (terrible) was My warning?
- (48) But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?

- (49) Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (God) Most Gracious: Truly it is He that watches over all things.
- (50) No, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers.
- (51) Or who is there that can provide you with Sustenance if He were to withhold His provision? No, they obstinately persist in insolent impiety and flight (from the Truth).
- (52) Is then one who walks headlong, with his face groveling, better guided,- or one who walks evenly on a Straight Way?
- (53) Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is you give.
- (54) Say: "It is He Who has multiplied you through the earth, and to Him shall you be gathered together."
- (55) They ask: When will this promise be (fulfilled)? - If you are telling the truth.
- (56) Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public."
- (57) At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which you were calling for!"

- (58) Say: "Do you see?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Chastisement?"
- (59) Say: "He is (Allah) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error."
- (60) Say: "Do you see?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"



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