A SEMANTIC ANALYSIS ON THE ENGLISH TRANSLATION OF SURAH AL RA'D BY: MARMADUKE PICKTHALL

THESIS

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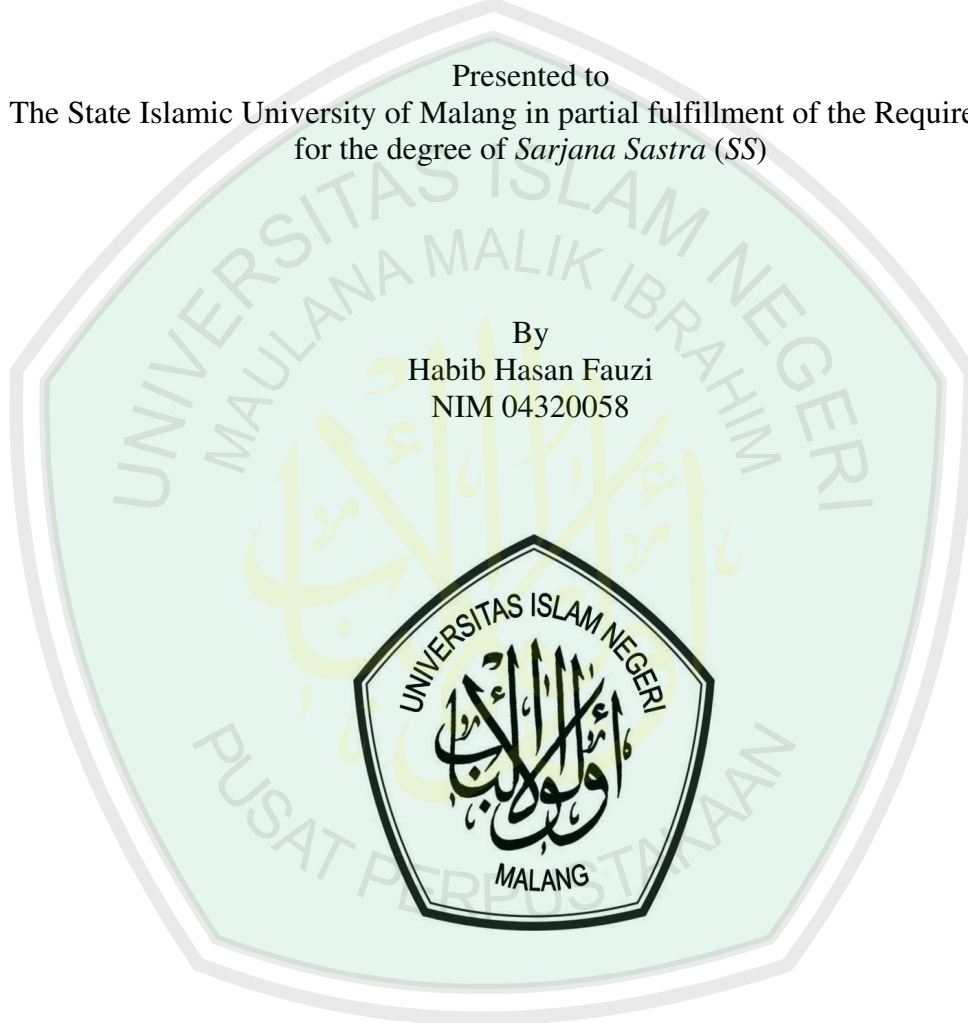**ENGLISH LETTERS AND LANGUAGE DEPARTMENT**
FACULTY OF HUMANITIES AND CULTURE
THE STATE ISLAMIC UNIVERSITY OF MALANG

A SEMANTIC ANALYSIS ON THE ENGLISH TRANSLATION OF SURAH AL RA'D BY MARMADUKE PICKTHALL

THESIS

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MOTTO

(Yusuf, verse 111)

In their histories there is certainly a lesson for men of understanding.

It is not a narrative which could be forged, but a verification of what

is before it and a distinct explanation of all things and a guide and a

mercy to a people who believe.

DEDICATION

This thesis is proudly dedicated to:

My beloved Father and Mother,

Masduki and Fatonah

Thanks for their endless great love, solemn prayers, and sacrifices

My Little Sisters,

Khanin Khofifah

"I am happy to be her brother"

My Sweetest Love,

Khoiro Ilma (Ilmazie)

Thanks for loving and supporting me in all of my decisions

Also thanks for inspiring and coloring my life

All of My Beloved friends in "Sumbersari Gg. 01" boarding house

Bahrin, Ama, Hasan, Huda, Nurur, Piyan (The Spartan's Boys)

Especially my roommate Pengky (who always support and help)

All of my friends in English Letters and Language Department 2004

My PMII Rayon Ibnu Aqiel for showing me another side of studying

in college by Dzikir, Fikir, dan Amal Sholeh!

Especially for My comrade fighter "Wong 4"

As'ad (Kaji), Anas, Habib, Izza

And for everyone who loves me.

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sweetest love Khoiro ilma (Ilmazie), Thanks for loving and supporting me in all of my decisions, also thanks for inspiring and coloring my life.

I also wish to express my thanks to my friends in "sumbersari gg. 01" boarding house bahrin, ama, hasan, huda, nurur, piyan (the spartan's boys) especially my roommate pengky, thanks for your support, help and pray.

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

Malang, 23 October 2008

Habib Hasan Fauzi

ABSTRACT

Semantics is one branches of linguistics studying about meaning. This research is focused on analyzing the English translation of surah Al Ra'd by Marmaduke Picktall by using semantic theory. Al Ra'd is one surah in the Holy Qur'an which consists of forty three verses and discusses generally about Tauhid, resurrection, and Prophet hood.

Related on the background, the study aims to answer two following questions. The first is what kinds of meaning are used in the English translation of "Surah Al Ra'd" by Marmaduke Pickthall and the second is what messages are involved in this surah.

This research was conducted using descriptive qualitative method, because the data of this study are in the form of sentences or words of surah Al Ra'd. The steps of data collection are reading and understanding the translation of "Surah Al Ra'd " by Marmaduke Pickthall. Then, he selected the data that are related to the problems of the study. At last, the data were arranged systematically in accordance to the problems of the study. To analyze the data, he presented the data, interpreted the data and drew the conclusion.

Based on the result and discussion of the data, it can be concluded that there are three kinds of meaning involved in this surah, namely lexical, sentential and discoursal meanings. Lexical meaning is concerned with the meanings of words and the meaning relationships among words, that contains with denotation, connotation, synonymy, antonymy, ambiguity, polisemy, hyponymy, homophony, and homonymy. Sentential meaning can be defined as a group of words that forms a statement, command, exclamation or question, and usually contains a subject and predicates, and in writing begins with a capital letter and ends of the mark (.,!?). While, discoursal meaning is a term used in linguistics to refer to a continuous stretch of language larger than a sentence dealt with discussion. Furthermore, message is something that the author wants to convey to the readers. In many works, the message can be concluded as moral, religious and social message. In this study, the messages found are dominated by moral and religious messages.

The researcher hopes that this study can give a contribution for the readers, especially the students who are interested in semantic study. Furthermore, it is hoped for further researchers to conduct similar topic of this study, which not only focuses on kinds of meaning but also on the other aspect of semantic.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Language is the most important means of communication. It is needed by all people in the world. Human being as social creature cannot live alone in this world. They live in society in which the group of them who are drawn together for certain purpose or purposes; therefore, they need a tool to communicate each other using a language. That is why language is very important. The power of the language exists in its meaning and its function as a means of communication and interaction with other people around us. In the process of interaction and communication, there are extended possibilities of misunderstanding and misinterpretation of meaning in the language we use. That is why, meaning is necessary to be understood deeply. Language as a means of communication is used to transfer the idea from one person to others.

Because of the importance of meaning, we can enhance our knowledge about meaning on linguistics, especially about semantics. 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 (Crystal: 310). According to what has long been the most widely accepted as theory of semantics, meanings are ideas or concepts that can be transferred from the mind of the speaker to the mind of the hearer by embodying them, as it were, in the forms of one language or another. (Lyons, 1984: 136). Semantics is a crucial

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subject at least if it is seen from two aspects, they are language teaching and

communication. Dealing with language teaching, Wahab (1977: 20) states:

> Students, teachers and scholars interested in linguistic studies realize that semantics is one of the significant aspects of the study of language as its two siblings – phonology and syntax. Logically, semantics should not be neglected in the study of language. Despite its important status in linguistic study, in addition to the two others, semantics as a subject has no place in the current curriculum of TEFL (Teaching English Foreign Language) on a level of the Indonesian higher educational systems. Consequently, negligence of semantics may result in inappropriateness in teaching lexical and sentence meanings. On the level of lexical meaning, ignorance of semantics in TEFL may create false concepts of synonymy, antonymy and ambiguity. On the level of sentence meaning, problems of grammaticality and acceptability may appear.

The study of meaning is much needed for those who want to be good

speaker or writer to communicate better in their daily life activities. Leech (1997:

ix) 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 pressing". Chaer

(1995: 2) described that semantics is from the Greek"*sema*" (nouns) means "sign

or signal" and the verb is "*semaino*" means signal or mean.

Meaning is also found in language of the translation of Holy Qur'an. The

Holy Qur'an as a revelation of Allah consists of the guidance for all human

beings. Allah says:

Means that: Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spent it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you, he does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify him in that he has guided you; and perchance ye shall be grateful. (al - Baqarah: 185).

Al–Qur'an that has a great grammatical is always amazed by everyone who reads it even the non-Moslem. It is one of the peculiarities of Al–Qur'an. Al–Qur'an is a revelation from God to Muhammad that consists of 77.439 words and 323.015 letters (Shihab, 1997: 4). Al–Qur'an has a beautiful language, carefulness, balance with the deep meaning and the riches of the truth from many kinds of al–Qur'an's peculiarities. The researcher is interested in analyzing one of al–Qur'an's surah. Here the researcher chooses Surah Al Ra'd as his research object. Surah Al Ra'd is the thirteenth surah of the Qur'an that has 43 verses. It contains the Tauhid, Resurrection and Prophet hood.

This surah takes its name from the word (al-Ra'ad) (thunder) that occurs in 13 verses. It is merely the symbolic name of the surah and does not in any way mean that the surah deals with the scientific problems connected with thunder. From those miracles covered this surah make the researcher interested in analyzing it. He will not research it in Arabic language but he will analyze the English translation of Surah Al Ra'd. There are many English translations, but he chooses the English translation of Surah Al Ra'd by Marmaduke Pickthall. Marmaduke Pickthall is chosen because his explanatory translation of the Holy Qur'an is the only English translation that has received the approval from the Supreme Islamic Authority of al–Azhar in Cairo. His English translation of the Holy Qur'an is the first English translation of the Qur'an by an Englishman who

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is a Moslem. Pickthall (1982: xxvii) stated that the glorious Qur'an was there rendered almost literary and every attempt had been to select befitting language. But the result is not the glorious Qur'an that inimitable symphony, the very sound of which moves men to tears and ecstasy. It is only an attempt to present the meaning of the Qur'an and peradventure something of the charm – in English. It can never take the place of the Qur'an in Arabic, nor is it meant to do so. Marmaduke Pickthall is not only a translator but also a novelist, journalist, political and religious leader.

Actually, the previous researchers have already conducted the research in the same field. Such as Laily (2002), in her reserach entitled "Semantic Analysis on the Lyrics of Jon Bon Jovi's Songs". She researched kinds of meanings used on the language of Jon Bon Jovi's songs and she did not analyze the language used on the Holy Qur'an. Ahmadin (2002), in his research entitled Semantic Analysis on the Meaning of the Glorious Qur'an. He discussed about kinds of meanings, the translation methods and the way Pickthall followed the criteria used by MCIS in Pickthall's book "The Meaning of the Glorious Qur'an". But here the researcher specifies on analyzing kinds of meanings and the intended messages on one of surah of Holy Qur'an.

Based on the previous explanation, the researcher finds other area that is not researched yet by the previous study namely A Semantic Analysis of the English Translation of "Surah Al Ra'd" By Marmaduke Pickthall.

In analyzing the translation of Surah Al Ra'd, the researcher will analyze kinds of meaning used on it and the messages behind it.

1.2 Research Problems

Based on the background of the study in the preceding discussion the following research problems are formulated as follows.

1. What kinds of meaning are used in the English translation of "Surah Al Ra'd" by Marmaduke Pickthall?

2. What messages are involved in the English translation of "Surah Al Ra'd" by Marmaduke Pickthall?

1.3 Objectives of the Research

This research is intended to describe:

1. the kinds of meaning used in the English translation of "Surah Al Ra'd" by Marmaduke Pickthall.

2. the messages involved in the English translation of "Surah Al Ra'd" by Marmaduke Pickthall.

1.4 Significance of the Research

In the process of interaction and communication, there are extended possibilities of misunderstanding and misinterpretation of meaning in the language we use. Practically, by reading this research, we can enlarge our knowledge about meaning in linguistics.

Theoretically, this research hopefully can make the students are interested in linguistics especially study about Semantics. Linguistics is not only concerned with theory but also makes the students learn about human being lives, interaction, and the problem solving of the misunderstanding of communication. The researcher also hopes that it has many functions as guidance for other researchers especially the students of English Letters and Language Department

who are doing a research in the same field. In addition, it is hoped for further researchers to conduct similar theme of this study, which not only focuses on kinds of meaning but also on the other aspect of semantic.

1.5 Scope and Limitation

The researcher focuses his research on analyzing the translation of "Surah Al Ra'd" by Marmaduke Pickthall. Surah Al Ra'd consists of 43 verses. The Surah is about the basic components of the message, those one: Tauhid, Resurrection and Prophet hood

Relating to the scope above, the researcher limited his research on studying about kinds of meaning used in the translation of Surah Al Ra'd by Marmaduke Pickthall and the messages involved behind it.

1.6 Definitions of the Key Terms

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

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

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

3. Surah Al Ra'd : It is thirteen the surah of the Qur'an that consist of 43 verses. It contains the Tauhid, Resurrection and Prophet hood.

4. Marmaduke Pickthall : A famous translator, novelist, journalist, political and religious leader.

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

6 Message A spoken or written communication sent from one person to another.

CHAPTER II

REVIEW OF RELATED LITERATURE

Review of the related literature below covers the discussion of Al-Qur'an as the revelation of Allah, Surah Ar Ra'd, semantics, lexical meanings, sentence and utterance meanings, discourse meanings, translation, messages, the biography of Marmaduke Pickthall and the previous study.

2.1 Al-Qur'an as the Revelation of Allah

Al-Qur'an is the sacred scripture of Islam. The Arabic word, Qur'an means *reading* or *recitation.* Al-Qur'an is always read by human beings although they do not know the meaning of Al-Qur'an in Arabic, but they still read it. Al-Qur'an is not only studied from editorial composition and the election of words but also the extended and intended messages. Al-Qur'an as a guide for humankind (2: 185) that is revealed to Muhammad consists of 114 chapter of 6.000 verses.

Al-Qur'an as the greatest book cannot be matched with other books. It is sent down to Muhammad in Arabian community that is very clever in arranging poems or sermon and religious advice. By the skill they have, they cannot compile the greatness of Al-Qur'an. People who do not believe in the purity of Al-Qur'an are challenged to make one surah or be like it as Allah says*:*

[Arabic text rendered in symbol font]
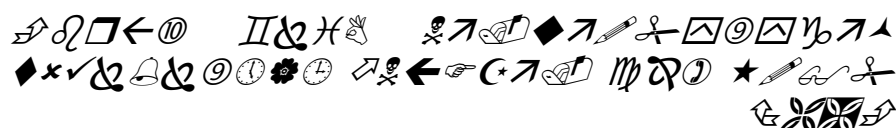
Means : *or do they say, "he forget it ?" say : "bring then a sura like unto it, and call (to your aid) anyone you can, besides Allah, if it be ye speak the truth!.*(2: 23)

Al-Qur'an's miracle is a proof of the truth coming from Allah SWT. The purpose of Al-Qur'an's miracle is explaining the truth of Muhammad SAW. Usman (2001: 43) states that there are three aspects that can be used to prove Al-Qur'an's truth, they are:

1. The beauty and the carefulness of language used. Al-Qur'an contains the beauty of language that is able to be understood by everyone who reads it. The more we read or hear it, the more enthusiastic we will be.

2. The mysterious news, which is explained by Al-Qur'an such as the story of Fir'aun in surah Yunus. The 92nd verse tells that:

[Arabic text rendered in symbol font]

Means: this *day shall we save thee in the body, that thou mayest be a sign to those who come after thee! But verily, many among mankind are heedless of our signs!*
No one knows that verse because it happened in 1200 before century. In the beginning of 19th century, exactly in 1896, Loret, an archaeologist, found the whole body of Fir'aun's mummy. It's one of the examples of the mysterious news in Al-Qur'an.

3. Scientific science. There are many scientific science signs found in Al-Qur'an such as what Allah says in surah Yunus 5th verse:
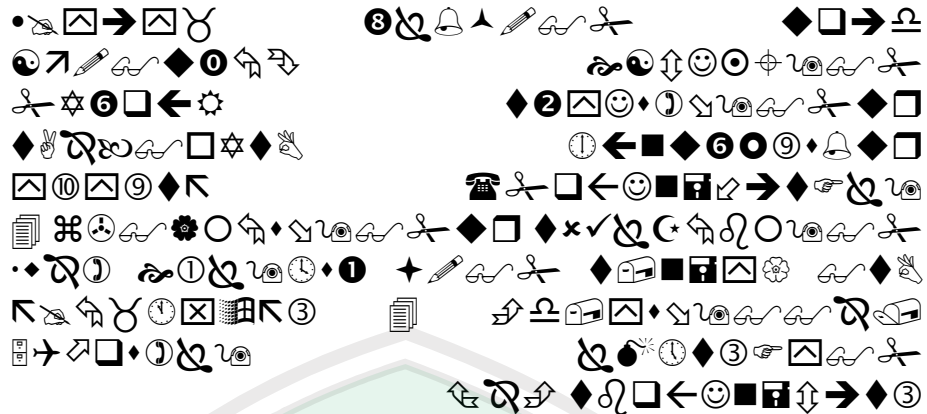
Means: It is he who made the sun to be a shining glory and the moon to be a light (of beauty) and measure out stages for it, that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth he explain his signs in detail, for those who know?

All aspects above make Al-Qur'an becomes the first model of literary artistic. The uniqueness and specialty of Al-Qur'an from language side is the first and the main miracle that is showed to Arab community 15 years ago (Shihab: 2001: 113). The specialty of Al-Qur'an's language style is consist of the harmony of structure, the unity of sentences and the greatness of eloquence of elements (balaghoh), (al-Maliki, 2001: 13).

Finally, why the researcher choose Al-Qur'an for his object in this study, because AL-Qur'an has the beautiful language and carefulness of editorial. It proved from the balance of the words used, they are include with the antonym, synonym, word's used, word's result and the single form.

2.2 Surah Al Ra'd

Surah Al Ra'd is the thirteen surah of the Qur'an. It consist of 43 verses. The internal evidence (vv 27-31 and vv. 34-48) shows that this surah was revealed in the last stage of the mission of the Holy Propet at Makkah and during the same period in which surahs Yunus, Hud, and Al-A'raf were sent down. The manner of

speech indicates that a long time had passed since the Holy Propet had been conveying the message. On the one hand, his opponents had been contriving different devices to defeat him and his mission, and, on the other, his followers had been expressing a desire that by showing a miracle the disbelievers might be brought to the right way.

The first verse enunciates the main theme of this surah, that is, "The message of Muhammad (Allah's be upon him) is the very truth, but it is the fault of the people that they are rejecting it". This is the pivot on which the whole surah turns. This is why it has been shown over and over again in different ways that the basic components of the message Tauhid, Resurrection and Prophet hood are a reality: therefore they should believe sincerely in these for their own moral and spiritual good. They have been warned that they shall incur their own ruin if they reject them, for kufr by itself is sheer folly and ignorance. Moreover, the aim of the surah is not merely to satisfy the minds but also to appeal to the hearts to accept the faith.

Besides this, the objections of the opponents have been answered without mention of them, and those doubts, which are proving a hindrance in the way of the message or were being created by the opponents have been removed. At the same time, the believers: who had been passing through long and hard ordeal and were feeling tired, and waiting anxiously for Allah's succour, have been comforted and filled with hope and courage.

2.3 Semantics

The term "Semantics" is a recent addition to the English language. Semantics is the philosophical scientific study of meaning. It is group of English words formed from the various derivatives of the Greek verb "*Semaino* (to mean or to signify)". The word Semantics has ultimately prevailed as a name for the doctrine of meaning, in particular, of linguistic meaning. Semantics is still used, however, to denote a broader field, the study of sign-using behavior in general (Fromkin, 1999: 157).

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 (Crystal, 1991: 310). From this definition, we have to know what is meant by meaning. For thousands years, philosophers have been pondering the meaning of meaning, speakers of a language can understand what is said to them and can produce strings of words that are meaningful to other speakers. According to the theory of semantics, meanings are ideas or concepts that are able to be transferred from the speaker's mind to the hearer's mind by embodying them, as it were, in the forms of one language or another (Fromkin, 1999: 151).

There are three main ways in which linguists 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 construct 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).

In addition, philosophically, there are several meaning theories that can be used to answer the meaning of meaning, as Lyons (1995: 40) states, they are: 1. The referential or denotational theory. It means the meaning of an expression is what it refers to or stands, for example "Fido" means "Fido", "dog" means either the general class of dogs or the essential property which they all share; 2. The ideational or mentalist theory, it describes the meaning of an expression is the idea or concept, associated with it in the mind of anyone who knows and understand the expression; 3. The behaviorist theory describes that the meaning of an expression is either the stimulus that evokes it or the response that it evokes, or a combination of both, on particular occasions of utterance; 4. The meaning –is- use theory describes the meaning of an expression is determined by, if not identical with, its use in the language; 5. The verificationist theory describes that the meaning of an expression, if it has one, is determined by the verifiability of the sentences or propositions, containing it; 6. The truth-conditional theory describes that the meaning of an expression is its contribution to the truth-conditions of the sentences containing it.

Leech (1977: IX) 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 not only the center of communication study but also the center of the study of the human mind-thought processes, cognition,

conceptualization-all these are intricately bound up with the way in which we classify and covey our experience of the world through language.

Furthermore, meaning can be categorized into three levels, they are lexical meaning, sentence meaning or utterance meaning and discourse meaning.

Finally, semantics the study of meaning stands at the very center of the linguistics quest to understand the nature of language and human language abilities. It is caused by the expressing meanings. Expressing meaning is what language are all about. So everything in language-words, grammatical constructions, intonation patterns-conspires to realize this goal in the fullest, richest, subtlest way. In understanding how any particular language works, we need to understand how its individual design works to fulfill its function as an intricate device for communicating meanings.

2.3.1 Lexical Meaning

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

Therefore, meaning can be categorized into three levels, they are: lexical meaning, sentential meaning and discourse 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. The technical term that is called

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dictionary-words is "lexeme". 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'. Identifying lexical meaning is not easy because it is not only dealing with the obvious or literal meaning but also with denotation, denotation, synonymy, antonymy, ambiguity, polisemy, hyponymy, homonymy, and homophony.

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 the grammar. This grammatical information is of two kinds (a) Syntactic and (b) Morphological. For instance, the English lexeme 'take' would have associated with it in its lexical entry: (a) The information that it belongs to one or more subclasses of intransitive verbs; and (b) All the information that is needed, including the stem or stems, for the selection or contraction of its forms (take, takes, taking, took, taken)

Not all words are lexemes and conversly, not all lexemes are words. For instance when we look at words and phrases as meaningful units, we also have to deal with the fact that, on the one hand, a single form may be combined with the several meanings and, on the other, the same meaning may be combined with several word-forms. This fact is recognized in traditional grammar and lexicography in terms of concepts of homonymy, polysemy and synonymy.

Traditionally, homonyms are said as different words with the same form. It designates a situation in which different words happen accidentally have the

same form. For example "bank$_1$, (as in *she robbed the bank*) and bank$_2$ (as in *we walked along the bank*), Left$_1$ (as in *Turn left*) and left$_2$ (as in *he left*), port$_1$ (as in *the ship left port*) and port$_2$ (as in *he drank port*). Defining homonyms as different words with the same form does not take into account the fact that the term "word" can be used in several different ways.

"Polysemy (or multiple meaning)" is a property of single lexemes. It designates a situation in which a single word has a set of related meanings. (Goddard, 1998: 19). For instance, "neck$_1$ (is a part of the body)", "neck$_2$ (is part of shirt or other garment)", "neck$_3$ (is part of bottle)", and "(neck4 is narrow strip of land)". It will be difficult to distinguish clearly whether two meanings are the same or different and therefore, determine exactly how many meanings a word has. If one form has several meanings, it is not always clear whether we shall say that this is an example of polysemy (one word with several meanings) or of homonymy (several words with the same shape). For example the dictionary treats "*Flight*" as a single (polisemic) word. But it recognizes no less than five words (five homonyms) for mail – "Armour", "post", "halfpenny", "payment" and "spot". The dictionary has to decide whether a particular item is to be handled in terms of polysemy or homonymy because a polysemic item will be treated as a single entry, while a homonymous has a separate entry for each of the homonyms.

In deciding between homonymy and polysemy, Bloomfield (1998: 102-105) there are a number of possible ways of differentiate between them, they are: *First*, the dictionaries usually base their decision upon etymology. If it is known that identical forms have different origins, they are treated as homonymous and given separate entries. If it is knows that they have one origin, even if they have

different meanings, they are treated as polysemic and given a single entry in the dictionary. For example "pupil" (=student) with the "pupil" of eyes. Historically they are from the same origin as such are examples of polysemy. *Secondly*, we may ask whether we can make any general remarks about difference of meaning. Are regular types of difference found in the meaning of various words? For it is reasonable to suggest that where the differences are regular and to some degree predictable, we have polysemy rather than homonymy. One of the most familiar kinds of relationships between meanings is metaphor where a word appears to have both a 'literal' meaning and one or more 'transferred' meaning. For example the parts of the body "hand, food, face, leg, tongue, aye". It is very clear that whole set of words applies only to the body; only some of them can be transferred to the relevant object such as "the clock has no legs, the bed no hands and the chair no tongue". *Third*, looking for a central meaning or a core of meaning to establish polysemy rather than homonymy. For instance, the word "key". It is not only used for key of the door but also for a translation or a keystone.

Meaning can be descriptive, expressive and social and many lexemes combine two of these or all three. If synonymy is defined as identity of meaning, then lexemes can be said to be completely synonymous if and only if they have the same descriptive, expressive and social meaning. They may be describes as absolutely synonymous if and only if they have the same distribution and are completely synonymous in all their meaning and in all their context of occurrence for instance: father = dad = daddy = pop' and lavatory = toilet = WC = loo (Bloomfield, 1998: 104).

Ambiguity

A word or a sentence is ambiguous if it can be understood or interpreted in more than one way. Knowing a word means knowing its sounds and meaning. The same sound does not always have same word. Homonyms (different words having same forms) or homophones (different words that have same pronunciation) may have the same or different spelling. For example "to, too and two". They are homophones because all of them are pronounced /tu /. Homonyms can create ambiguity if the readers or listeners do not pay attention to the context. For example

- She cannot bear children

The sentence above means "she is unable to give birth to children" or "she cannot tolerate children". It is ambiguity because there are two words bear with two different meanings. It can be giving context to disambiguate the sentence:

- She cannot bear children if they are noisy
- She cannot bear children because she is infertile.

Fromklin (1987: 171) states that some sentences are ambiguous because they have both literal and non literal and metaphorical meaning.

Synonymy and Antonymy

Synonym is expression with the same meaning. Synonyms are two or more form with very closely related meanings, which are often, but not always, intersubstitutable in sentences. It is used to mean sameness of meaning. Two points should be noted about this definition. *First*, it does not restrict the relation of synonymy to lexemes: it allows for the possibility that lexically simple

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expressions may have the same meaning as lexically complex expressions. *Second*, it makes identity, not merely similarity of meaning the criterion of synonymy. (Lyons, 1995: 60). According to Kridaleksana in Wijaya (2007: 16) the definition of synonym is the form of language which has similar or resemble meaning with the other form; it can be in the form in words, phrases or sentences, although generally it is assumed only with word.

Many of the expressions listed as synonymous in specialized or ordinary dictionaries are called near-synonyms. It is 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 usually referred to as absolute synonymy. Typical examples of near-synonyms in English are "mist" and "fog", "stream" and "brook", and "dive" and "plunge". Two or more expressions are absolutely synonymous if, and only if, they satisfy the following three conditions, they are (1) all their meanings are identical; (2) they are synonymous in all contexts; (3) they are semantically equivalent (i.e. their meaning or meanings are identical) on all dimensions of meaning, descriptive and non-descriptive. (Lyons, 1995: 61).

There are no real synonyms and no two words have exactly the same meanings (Bloomfield, 1998: 89-91). There are five ways at least to identify the synonyms, they are: *first*, some sets of synonyms belong to different dialects of the language. For instance, the term "fall" is used in the United States and in some western countries of Britain where others would use "autumn". *Secondly*, there is a similar situation, but a more problematic one, with the words that are used in different styles for example "a nasty smell" might be, in the appropriate setting,

"an obnoxious effluvium" or "an orrible stink". *Thirdly,* some words may be said to differ only in their emotive or evaluative meanings. The remainder of their meaning, their "cognitive" meaning, remains the same. Some semanticists have made a great play with the emotive difference between politician and statesman, Liberty and freedom. *Fourthly*, some words are collocationally restricted, they occur only in conjunction with other words. For instance: the word "rancid" occurs with "bacon" or "butter", "addled" with "eggs" or "brains". *Fifthly*, many words are close in meaning or that their meanings overlap. It is the kind of synonymy that is exploited by the dictionary-maker for instance "mature", the possible synonyms are adult, ripe, perfect, due.

Antonyms are two forms with opposite meaning. For instance "beautiful" and "ugly", "tall" and "short", "male" and "female". Antonyms are divided into two kinds, they are gradable antonyms, and non-gradable antonyms which is also called complementary pairs.

Gradable antonyms such as the pair "big-small", "tall-short" can be used in comparative constructions "bigger than-smaller than", "taller than-shorter than". The meaning of adjectives in gradable pairs is related to the object they modify. The words do not provide an absolute scale, for example "a small elephant" is much bigger than "a large mouse", fast is faster when applied to an aero plane than to a car. The negative of one word is not necessarily imply the other, for instance someone who is not big is not necessary small. Grading here has strong relationship with comparison operation.

Non-gradable antonyms which is also called complementary pairs such as "alive-dead", "present-absent", "awake-asleep" is not usually used in comparative

constructions. And the negative of one number does imply to the other. For instance, the most beautiful student in this class is absent means that student is not present.

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, blue" are hyponyms of the super ordinate color; "lion, tiger, leopard and lynx" are hyponyms of the super ordinate feline.

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

Denotation and Connotation

Denotation is the meaning of a word which is primarily refers to the real world. It is the type of meaning which may be described in terms of a set of semantic properties which serves to identify the particular concept associated with the word in question. A denotation is a dictionary definition of a word, the meaning recognized by all speakers of language. For instance "cow" shows a kind of animal, "house" shows a kind of building.

Connotations arise as words become associated with certain characteristics of the items to which they refer, for instance, the burdening of woman for many

years with attributes such as frailty, inconstancy and irrationality has resulted in these becoming connotations of the word woman for many people. The words "for many people" are important here because connotation are related to the real word experience that one associates with a word and they will therefore vary (unlike denotative meanings) from individual to individual, and community to community. The word "woman" has different connotations for a misogynist than will have for a feminist (Fromkin, 1990: 205).

The technique is obviously a crude one, and can provide only an approximate account of connotative meaning (it entails, for example, a selection from indefinitely many possible scales). Nevertheless it is probably only by means of an insensitive tool such as this that connotative meanings can be studied systematically, for they do not lend themselves to the same definitive analysis involving plus-minus choices that is possible in the study of denotative meanings (Fromkin, 1990: 206).

Connotations are shifting and idiosyncratic associations which a word may have for some speakers but not for others (as opposed to the fixed and generally accepted meaning of a word). For instance the words "feminist" and "environment" tend to have very different connotations depending on a person's attitudes and experience.

Connotations play a major role in the language of advertising, of politics and of literature. For example the words "democracy, freedom and communism" 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 which makes such words

attractive to the propagandist or political fanatic who wishes to arouse strong

feelings without inviting critical examination of his case (Fromkin, 1990: 206).

Finally, 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 the grammar. This grammatical

information is of two kinds (a) Syntactic and (b) Morphological. For instance, the

English lexeme 'take' would have associated with it in its lexical entry: (a) The

information that it belongs to one or more subclasses of intransitive verbs; and (b)

All the information that is needed, including the stem or stems, for the selection or

contraction of its forms (take, takes, taking, took, taken). Not all words are

lexemes and conversely, not all lexemes are words. For instance when we look at

words and phrases as meaningful units, we also have to deal with the fact that, on

the one hand, a single form may be combined with the several meanings and, on

the other, the same meaning may be combined with several word-forms. This fact

is recognized in traditional grammar and lexicography in terms of concepts of

homonymy, polysemy and synonymy (Lyons, 1995: 63).

2.3.2 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, usually contains a subject and a verb and (in

writing) begins with a capital letter and ends of the mark (., !, ?) (Procter, 1982).

The sentence is essentially a grammatical unit; indeed, it is the function of syntax

to describe the structure of the sentence and thereby to define it. Lyons (1995: 33)

states that the meaning of sentence is determined, at least partly, by the meanings

of the words of which it is composed. The meaning of a sentence depends on both

the meaning of its words and how those words are combined structurally for

instance:

1. "It was raining yesterday"

2. "Was it raining yesterday?"

Two sentences above are composed of exactly the same (each word being

interpreted in the same way) but they are different in meaning. One is a

declarative sentence and the other is the corresponding interrogative sentence.

The meaning of sentence depends upon the meaning if it's constituent

lexemes including its phrasal lexemes if it contains and the meaning of an

utterance including the meaning of the sentence that is 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. In

addition, Lyons (1984: 163-164) states that:

> Many linguist and logicians, who operate with a narrower interpretation of
> "semantic" than is traditional in linguistics and has been adopted in this book,
> would say that, whereas sentence meaning falls within the scope of semantic,
> the investigation of utterance meaning is part of pragmatics. Chomskyan
> generativist tends to identify the sentence/ utterance distinction and the
> semantics/ pragmatics distinction with competence/ performance.
> It is usually agreed by those who differentiate sentences and utterances

that the former, unlike the latter, are abstract entities which are context

independent, in the sense that they are not tied to any particular time and place;

they are units of the language-system to which they belong. Utterances of

everyday conversation or not full sentences, but are in one way or another

elliptical, for instance.

1. Next Friday, if I can manage it

2. How about Peter's?

3. You'll just have to, won't you?

The sentences above are typical of what most linguist, like the traditional grammarian, would describe as incomplete, or elliptical sentence and their meaning is the same as that of the full sentence from which they can be said to be derived on particular occasions of utterance.

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 of this relationship was explained by invoking the notion of characteristic use. It was acknowledged that on any given occasion a speaker may use a sentence, uncharacteristically, to mean something different from, or in addition to, what it is characteristically used to mean. However, there is an intrinsic connection between the meaning of a sentence and its characteristic use. For instance to ask a question, to issue commands, to make promise and so on, the declarative sentences may be used such as the sentence (a) "I don't have any money" has the grammatical form of declarative sentence but might well be used, in the appropriate circumstances, uncharacteristically and indirectly, instead of the sentence (b) lend me some money (please)! The sentence (a) is characteristically used to make a statement, which the addressee can interpret and from which, in the light of the relevant contextual factors, he can draw conclusions, that it can also be used, on occasion, uncharacteristically and indirectly.

Formal Semantic

Even though the term "formal semantics" 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 now days 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. Formal semantics is generally taken to be complementary with pragmatics-variously defined as the study of actual utterances; the study of use rather than meaning; the study of that part of meaning which is not purely truth-conditional; the study of performance rather than competence (Lyons, 1984: 170).

Furthermore, he also states that propositions can be asserted or denied; can be known, doubted or believed; can be held constant under paraphrase and translation; and each proposition is either true or false. The truth or falsity of a proposition is its truth-value and this is invariable. We may change our mind about the truth of a proposition, for instance at one time believing that the earth is flat and later, whether rightly or wrongly, coming to believe that it is not. But this does not imply that a once-true proposition has become false. It is important to grasp this point.

The study of truth condition falls into two basic categories: the studies of different types included in individual sentences: analytic and synthetic; and the

study of different types of truth connections that hold between sentences: entailment and presupposition.

Analytic Sentences

Analytic sentence is one that is necessarily true as a result of the word in it. For instance, "A spinster is an unmarried woman" and "a bachelor is unmarried man". Based on our English knowledge, the word "spinster" means "an unmarried woman" and the word "bachelor" means "an unmarried man". So it does not need to check on the out side world to prove whether it is true or not.

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

Synthetic Sentences

It is the sentence which might be true or false depending upon how the world is. 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 "my best friend, Masduqi, is the best English student in Islamic State University" is a synthetic sentence. We cannot judge it is true or not by inspecting the words in the sentence. We have to investigate the truth or falsity of this sentence empirically such as by checking its grade transcript in the college office.

Entailment

Entailment is a relationship that applies between two sentences, where the truth of one implies the truth of the other because of the meanings of the words involved. It is a relation between sentences such that the truth of the second sentence necessarily follows from the truth of the first. The test 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) Laura is a spinster (b) Laura has been unmarried. In this case, sentence (a) entails sentence (b) because the truth of (a) insures the truth of (b) (if Laura is a spinster, she is automatically unmarried), and the falsity of (b) insures the falsity of (a) (if Laura is married, she is not a spinster). However, the relation of entailment is undirectional. For example, (b) Laura has been unmarried and (a) Laura is a spinster. In this case, sentence (b) does not entail sentence (a). (if Laura has been unmarried, she is not necessary a spinster, she may be a widow, a widower or a bachelor). (Kempson, 1977: 142).

Presupposition

The first sentence presupposes the second sentence if the falsity of the second sentence renders the first sentence without true value. Sentence (a) presupposes sentence (b), the truth of sentence (b) must follow from the truth of sentence (a), but if sentence (b) is false, then sentence (a) will have no truth value. For instance (a) Andik has 15 wifes (b) The number of Andik's wife is 15. In this case, the truth of sentence (a) presupposes sentence (b), the truth of sentence (b) must follow from the truth of sentence (a), but if sentence (b) is false (the number of Andik's wife is not 15), then sentence (a) will have no truth-value.

Kempson (1977: 143) stated that presupposition differs from entailment in only two ways: the consequence of S_1 being false and the consequence of S_2 being false.

Finally, Lyons (1995: 33) states that the meaning of sentence is determined, at least partly, by the meanings of the words of which it is composed. The meaning of a sentence depends on both the meaning of its words and how those words are combined structurally. In addition, Lyons (1984: 163-164) states that: many linguist and logicians, who operate with a narrower interpretation of "semantic" than is traditional in linguistics and has been adopted in this book, would say that, whereas sentence meaning falls within the scope of semantic, the investigation of utterance meaning is part of pragmatics.

2. 3.3 Discourse Meaning

The term "*discourse*" has been interpreted differently. The term has been derived from French *discourse* whose basic meaning is "talk". In linguistics, it is often used in the sense of "a sequence of utterances" (http :// www. ncl. ac. uk/ sml/ staff/ west/ sml 112_week 10 b. htm). Crystal (1991: 30) states that discourse is a term used in linguistics to refer to a continuous stretch of language larger than a sentence. Deals with this situation, Fromkin (1990: 30) states that 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.

Furthermore, Tarigan (1994: 5) said that discourse is the organization of language above the sentence or above the clause with the continual coherence and cohesive, has the real beginning and the end and conveyed either in spoken or written. 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 text.

Text is a sequence of sentence. There are some texts that would satisfy the definition, notably text of more formal character. But the infinite majority of every day colloquial text is 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 deficiency ; its unsuccessful to make explicit the fact that the units to which a text is composed, whether they are sentences or not, are not merely strung together in sequence but must be related in some contextually appropriate way. The text as a whole must show the connected but distinguishable, properties of cohesion and coherence.

The difference between cohesion and coherence has to do with the distinction between form and context; and some such distinction, nevertheless it is drawn by different school of linguists, is both intuitively interesting and theoretically justifiable. Ellipses and the use of pronouns and also the use of particular relating particles and conjunctions (however, yet, etc) generally serve to make and maintain that kind of connectness to which the term cohesion is used. 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 indications of cohesion.

The other kind of connectedness is coherence. It is a matter of content rather than form. In failure of any contextual indication to the contrary, what is being stated in any one text-unit is predicted to be relevant to what has just been stated in the immediate preceding text-units. It must be emphasized that the account about speech acts in the preceding discussion is intended to cover in principle whole aspects of production of text.

Cook (Sobur, 2001: 56) stated that the text is all of the linguistic form, not only the printed words but also all of the communicative expression, such as: speech, music, picture and so on, while context is all of the situation from out of the text which influence the language use such as language users and situation where the language is produced. That's why the meaning of the text depends on the context which carries it.

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 sentence 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 sort of illocutionary force rather than another. In all of those aspects, context is relevant to the determination of what is said (Lyons, 1995: 266).

Finally, there are two main divisions of concepts on discoursal meaning, they are cohesion and coherence. Cohesion is the connection resulted when the interpretation of a textual element is dependent on another element in the text.

There are several types of cohesion they are: substitution, ellipsis, reference (anaphora and cataphora), conjunction (addition, causality, and temporality), and lexical cohesion (repetition, synonymy, hyponym, metonym, antonym). Moreover, coherence is connection, which is brought about by something outside the text.

2.4 Translation

Translation is rendering the meaning of a text into another language in the way that the author intended the text. Translation cannot reproduce simply, or be the original because a translation has to be seen as a collaborative process between translators, revisers, and terminologists. Literary works have to be checked by a second native target language (TL) reviser and desirably a native source language (SL) speaker where one works towards a general agreement. Nevertheless, only one person can be responsible for one piece or section of translation. A translation must have the stamp of one style.

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 learning and a source of personal pleasure.

A translation as a means of communication is used for multilingual notices which have appeared increasingly conspicuously in public places for example for instructions issued by exporting companies, for tourist publicity where it is too often produced from the native into the foreign language by native as a matter of national pride, for official documents such as treaties and contracts, for reports,

papers, articles, correspondences, textbooks to convey information, advice and recommendations for every branch of knowledge.

As a technique of language, translation is a two-edged instrument. It has the special purpose of demonstrating the learner's knowledge of the foreign language either as a form of control or to exercise his intelligence in order to develop his competence.

Translation as a transmitter of culture sometimes under unequal conditions responsible for distorted and biased translations ever since countries and languages have been in contact with each other. It can be proved when the Romans "pillaged" Greek culture, the Toledo school transferred Arabic and Greek learning to Europe and up to the nineteenth century European culture was drawing heavily on Latin and Greek translation.

The central problem of translating has always been whether to translate literary or freely. The argument has been going on since at least the first century BC. Up to the beginning of the nineteenth century, many writers favored some kind of "free" translation: the spirit, not the letter, the sense not the words, the message than the form, the matter not the manner (Newmark, 1988: 45-47). He also states that there are eight methods of translation that can be described as the following:

1. Word –for– word translation

    This is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word –for– word

translation is either to understand the mechanics of the source language or to construct a difficult text as a pre-translation process.

For example : *I like that clever student.*

Saya menyukai itu anak pintar (Rudolf Nababan, 1999: 30)

2. Literal translation

The SL grammatical contractions are converted to their nearest TL equivalents but the lexical words are again translated singly, out context. As a pre-translation process. This indicates the problems to be solved.

For example :*It's raining cats and dogs.*

Hujan kucing dan anjing (Rochayah Machali, 2000: 51)

3. Faithful translation

A faithful translation attempts to produce the precise contextual meaning of the original within the constraints of TL grammatical structures. It "transfers" cultural words and preserves the degree of grammatical and lexical "abnormality" (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the SL writer.

For example : *Ben is to well aware that he is naughty*

Ben menyadari terlalu baik bahwa ia nakal (Rochayah Machali, 2000: 51-

52)

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 culturally neutral third or functional terms but not by cultural equivalents. The distinction between "faithful" and "semantic" translation is that first is uncompromising and dogmatic while the second is more flexible, admits the creative empathy with the original.

For example *: He is a book worm*

Dia (laki-laki) adalah seorang yang suka sekali membaca   (Rochayah

Machali, 2000: 52)

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 adaptations but adaptations have "rescued" period plays.

For example : *The translation of Shakespeare's drama entitle "Macbeth"*

which was adapted by the famous poet WS Rendra and

performed in Taman Ismail Marzuki, Jakarta, 1994. Rendra

preserved the characters and plots but the dialogues have

been adapted into the Indonesia culture.

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, a so-called "intralingual translation", often prolix and pretentious and not translation at all.

For example : *Killing two birds with one stone.*

Menyelam sambil minum air (Rudolf Nababan, 1999: 2)

7. Idiomatic translation

It reproduces the "message" of the original but fields to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

For example : *Mari minum bir sama-sama; saya yang bayar.*

I'll shout you a beer (Rochayah Machali, 2000: 55)

8. Communicative translation

Communicative translation attempts to render 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 example : *I would admit that I am wrong.*

Saya mau mengakui bahwa saya salah (Rudolf Nababan, 1999: 4)

From 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. A semantic translation is more likely to be economical than a 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 text and communicative is for informative and vocative texts.

Finally, It can be seen that the result of translation is different from other. The result of the translation depends on the translators themselves, translation which is done by someone who expert in source language and target language will be different from someone who does not master them well. Furthermore, translation cannot be exactly like the original text but it can only close to the original text.

2. 5 Message

Message is something that the author wants to convey to the reader. In Longman dictionary of English literature in Musrifah (2002: 28) says that message is a communication in writing, in speech, or by signals or it was an important theme or idea intended to inspire, urge, warn, enlighten, advice and so on. In addition, AS Macmillan in Komariyah (2002: 20) states that the word *message* refers to two things, theme and meaning. Furthermore, Nurgiyantoro (2002: 320-334) states that there are some kinds of message, they are moral message, religious message and social message.

a. Moral message

The type and form of moral message in literary work will depend on the author's conviction, desire and interest. The type of moral message were included the unlimited problem. It can include all live and life conflict-all conflicts, which include the human value and status. Commonly, human life conflict can be differentiated into the conflict of the relation between man and himself, the relation between man and man in society including the relation with his world and the relation between

man and his God. Therefore, the moral message can be convey by suggestion, advice or idea of the author to the reader.

b. Religious Message

Mangunwijaya in Nurgiyantoro (2002: 326) states that the coming of religious element and religious in literature is as old as the existence of literature it self. At the first time, all of the literature is religious. The term "*religious*" brings the connotation of "*religion*". These two terms are likely the same but exactly they are different. Religion resembles to the dedication, religious service to God with the formal law, while religious resembles to inner feeling aspects. Religious message is the suggestion from the author to the readers about the religion as human conviction and not only religion as law.

c. Social Message

There are many great literary works consist of social critic message. But exactly the value of those great literary works do not given by that message but it's more determined by the coherence of it's entire intrinsic element (Nurgiyantoro, 2002: 330). The form of social life can be more interesting, actual and relevant to be applied in the modern life. Social life aspects are authentic, eternal and universal and they are unlimited by the time and place.

The conclusion, message is a spoken or written communication sent from one person to another or something that the author wants to convey to the reader. There are three kinds of messages; they are moral message, religious message and social message.

2.6 Biography of Marmaduke Pickthall

Marmaduke Pickthall was born in 1875 in London to Marry O'Brien and the reverend Charles Grayson Pickthall, is remembered as a translator of the Qur'an. The fact that a practicing English Christian would convert to Islam and become a renowned translator of the holiest of Muslim text during ears of volatile relations between Britain and the Ottoman Empire is itself exceptional. Pickthall was not only a gifted translator, but also a novelist, journalist, political and religious leader. He also worked another six set in England and his start stories were published in three collections. He was acting Imam of the Muslim community in London, he was editor of *Islamic Culture*, a journal published under the patronage of the Nisam of Hiderabad, he worked for the London-based Islamic information bureau, which published the weekly *Muslim Outlook* and he wrote regularly for *The New Age,* including eloquent pro-Turkish pieces contributed right through the Great War.

In 1881, after the death of his father, his family, which one included a brother Rudolph known to the family as Bob, moved several times. At eight years old, he suffered from bronchitis and a fever. He seems to have affected his burgeoning interest in arithmetic. Painfully shy, the young Pickthall left Harrow School, after only six terms and then traveled throughout Europe with his mother, discovering and perfecting a talent for language. In 1894, he returned to England and sat for exams to enter the Levant Consular Service. Pickthall was convinced

that the acquisition of eastern language would help him find a way into the foreign service, so he left early for Cairo, spending weeks wandering the city, developing an empathy for poorer inhabitants and learning Arabic. Taking mouths to visit Jaffa, Ramleh, Gaza, Carmel and Judea arrived in Jerusalem nearly fluent in Arabic and completely taken with the east. Traveling and lingering in various cities made him increasingly enraptured with his surroundings. His first attempt to convert to Islam, however, was rejected and it was not until later that Pickthall himself recognized that his initial desire had been a result of only romance and pageant of the east.

The two years away changed Pickthall forever, but it would be years before he acted on his respect and passion for the Muslim world. In the interim he married and traveled to Switzerland, where he also published his first tale 1898. His near Eastern story, the intense "the word of an Englishman" was published in the same year. By 1899, the financially strapped young couple took a small cottage in Suffolk where Pickthall could write on a regular basis. "*All Fools*, his first novel was rejected by two publishers before it was published in 1900. In 1902 his second novel "*Said the Fisherman"* was published and for next few years, he published a novel a year including *Enid, Brendle*, and *the House of Islam.* By 1907, Pickthall returned to the New East, arriving in Cairo as a guest of Britain official.

In 1912, he back again to England and began an association with *The New Age* that would continue until he left for India in 1920. His first articles were on Egypt but in 1912 the Balkans were at war with Turkey and Pickthall began to concentrate his energies on defending the later. He wrote a series of articles under

the title "*The Black Crusade*" which the New Age Press later published as a
pamphlet. In these pieces, Pickthall condemns Christians for comparing Turks to
Saban and for the approval of Bulgarian's Christian slaughter of Muslims. Turkish
reform, he claimed, was a treat to Christians and attacks on Turkish Muslims were
attacks on the entire Muslim world. By the end of 1912, Pickthall went to Turkey
to see for himself the events he had been covering in his writings.

Pickthall's background assumed on adherence to the rule of the church of
England. His father and his grandfather were clergymen, two step-sisters were
Anglican nuns. It was through church is contacts that Pickthall first went east.
Little by little, however, the actions of the Christian community, especially
missionaries, disappointed Pickthall. Before the war, Pickthall was still a
practicing Anglican, but with loyalties split between the British and Turkish
empires, Pickthall had a crisis of faith and nerves, evident in his writing for *The
New Age*. Finally, in November 1917, at the last of a series of talks to the Muslim
literary society or "Islam and Progress", Pickthall openly declared his acceptance
of Islam. He took the name Mohammed and almost immediately became a pillar
of the British Islamic Community.

By 1919, Pickthall was working for the Islamic Information Bureau. In
1920, he left for India to serve as the editor of Islamic Culture. He gave eight
lectures on Islam in the series "*Madras Lectures on Islam*" in Madras, India. Later
published as "*the Cultural Side of Islam*". In 1930, he published "*The Meaning of
the Glorious Koran*". In 1935, he returned to England and died a year later. His
remains, one of the two most popular translations of the Qur'an. They have been
translated into Turkish, Portuguese, Urdu and Tagalog. The elegy in *Islamic*

Culture summed up the life of this British Christian Muslim journalist and novelist as follows: Pickthall was "a soldier of faith! True servant of Islam!" (http: // www. Wponline. Org/ vil/ article/ scholars/ marmaduke-pickthall-a-servant-of-islam. htm).

Finally, Marmaduke Pickthall is not only a translator but also a novelist, journalist, political and religious leader. Marmaduke Pickthall is the English translator that has received the approval from the Supreme Islamic Authority of al–Azhar in Cairo. His English translation of the Holy Qur'an is the first English translation of the Qur'an by an Englishman who is a Moslem. Pickthall (1982: xxvii) stated that the glorious Qur'an was there rendered almost literary and every attempt had been to select befitting language.

2.7 Previous Studies

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

Laily (2002), in her study entitled on Semantic Analysis the Lyrics of Bon Jovi's Songs, investigated the kinds and types of meaning used in each line of the lyrics of Jon Bon Jovi's song. She found that Jon Bon Jovi frequently used lexical meaning, sentence and discourse meaning to communicate his ideas, emotion feeling and thoughts in his songs. The lexemes he used were obtained from the phenomena occurred in his surrounding. Besides used lexical meaning, Jon's songs contain social values which described his own feeling.

Another, Ahmadin (2002), on the title on Semantic Analysis on "The Meaning of the Glorious Qur'an" by Marmaduke Pickthall, investigated the

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meanings Pickthall involved in interpreting the verses of the glorious Qur'an from Arabic in English in his book entitled "The Meaning of the Glorious Koran", the translation methods applied by Pickthall in translating the glorious Qur'an from Arabic into English and the way Pickthall followed the criteria used by MCIS () in interpreting the verses of the glorious Qur'an from Arabic into English. He found that there are three kinds of meaning involved in Pickthall's interpretation of the glorious Qur'an from Arabic into English, they are lexical meaning, sentence meaning and discourse meaning. 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. He also found that Pickthall followed the criteria used by MCIS in interpreting the glorious Qur'an insufficiently.

By studying the previous study mentioned above, this research has similar object and the way in analyzing, but the discussion absolutely different. Both theses above use semantic analysis in kinds of meaning, about lexical meaning, sentence meaning, and discourse meaning. It has the same method with this research. This research only focuses on kinds of meanings used on the English translation of "Surah Al Ra'd" by Marmaduke Pickthall and message behind it.

CHAPTER III

RESEARCH METHOD

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

3.1 Research Design

In this thesis, the researcher uses descriptive qualitative research one. The purpose of descriptive qualitative method of this study is to find out, describe the data obtained as they are found in the fields and to analyze data.

Wiersman (1991: 14) stated that quantitative research relies heavily on statistical result represent with number; qualitative research relies heavily on narrative description. It means that the researcher only intends 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 meaning used in the English translation of "Surah Al Ra'd" by Marmaduke Pickthall and the messages involved behind it.

The main data of the research is the English translation of "Surah Al Ra'd" by Marmaduke Pickthall.

3.2 Research Instruments

The researcher is the key or the main instrument of this research as he spends a great deal of his time reading and trying to analyze the kinds of meaning

used in the English translation of "Surah Al Ra'd" by Marmaduke Pickthall and the messages involved behind it. He also tries to describe the categories of data's stories inside the surah. To get the data, the researcher reads some English translation of Qur'an, and chooses one that appropriate to this study.

In this research, the proponent instruments are the informants and textual media. The researcher asks the informants to give an idea about kinds of meaning English translation of surah Qur'an, and than the researcher comparing with himself. For textual media, the researcher uses the text English translation of Qur'an by Marmaduke Pickthall. The researcher tries to understand, and comparing with other English translator of Qur'an in order to get the valid data and describe it accordance with the problems of the study.

3.3 Data Sources

The data sources in this research are the English translation texts of "Surah Al Ra'd." by Marmaduke Pickthall and software Al Qur'an digital.

3.4 Data Collection.

The data of this research are the English translation of Surah Al Ra'd by Marmaduke Pickthall that has 43 verses. To get the data, the researcher used the following steps. First of all, the researcher reads and understands the translation of "Surah Ar Ra'd " by Marmaduke Pickthall. Then he selected the data that were related to the problems of the study. At last, the data were arranged systematically in accordance to the problems of the study.

3.5 Triangulation

One process that involved in corroboration effort has become known as triangulation. Miles and Huberman (1994: 234) states that triangulation is supposed to support the finding by showing that independent measures of it, agree with it or, at least, do not contradict it.

In addition, Denzim in (Berg, 1989: 5) outlines triangulation into four categories: [1] Data triangulation has three subtypes: (a) time (b) space and (c) person. Person analysis, in turn, has three levels; (a) aggregate (b) interactive and (c) collectivity. [2] Investigator triangulation consists of using multiple rather than single observers of the same object. [3] Theory triangulation consists of using multiple rather than single perspectives in relation to the same set of objects. [4] Methodological triangulation can entail within method triangulation and between method triangulation.

The researcher decided to use a combination of interdisciplinary triangulation, triangulation of data sources and methodological triangulation. Dealing with triangulation of data sources, another sources of data are also used, they are three informants who are expert in Arabic and interpretation of the Holy Qur'an. They were asked to check and recheck whether the messages involved in the translation of Surah Ar Ra'd done by Marmaduke Pickthall were correct or not. Related to methodological triangulation, the researcher applies multiple data collecting procedures, namely, besides the writer obtained the data by reading the

English translation of Surah Ar Ra'd by Marmaduke Pickthall, he also used an interview to get the data from the informants.

3.6 Data Analysis

After obtaining the data, the researcher continued to analyze the data by doing some steps. First of all, the researcher categorized the data into 3 categories which are in accordance with the divisions of Surah Al Ra'd, it contains the Tauhid, Resurrection and Prophet hood.. The data of each category are presented, analyzed and concluded.

The next steps were presenting, analyzing and concluding of each category. Finally, after the data of the whole categories are presented, analyzed and concluded, the researcher made tentative conclusion. Finally consulting with the informants, the researcher made final conclusion.

CHAPTER IV

RESULT AND DISCUSSIONS

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

4.1 Data Presentation

The researcher categorizing the data presentation into three categories, they are; Tauhid, Resurrection and Prophet hood.

Semantic Involvement

The data about semantic involvement in this study is presented in the table which consists of two main divisions. The first column is for the English translation of Surah Ar Ra'd by Marmaduke Pickthall. Furthermore, the second column is semantic involvements which consists of three parts of columns, they are: lexical meaning, sentential meaning, and discourse meaning.

Tauhid

Table 1

VERSES SURAH Al RA'D	SEMANTIC INVOLVEMENT		
The English translation of Surah Al Ra'd by Marmaduke Pickthall	LEXICAL MEANING	SENTENTIAL MEANING	DISCOURSE MEANING
1. Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto thee from thy **Lord** is the Truth, **but** most of mankind believe not.	ν	ν	
2. Allah it is Who raised up the **heavens** without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth	ν	ν	ν

unto an appointed term; **He** ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your **Lord**.			
3. And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses **(male and female).** He covereth the **night with the day**. Lo! herein verily are portents for people who take thought.	ν	ν	ν
4. And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms**, like and unlike**, which are watered with one water. **And** we have	ν	ν	ν

made some of them to excel others in fruit. **Lo!** herein verily are portents for people who have sense.	62		
5. **And if** thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation ? Such are they who disbelieve in their **Lord**; such have carcans on their necks; such are rightful owners of the **Fire**, they will abide therein.		ν	ν
6. **And** they bid thee hasten on the **evil** rather than the **good**, when exemplary punishments have indeed occurred before them. **But** lo! thy Lord is rich in pardon for	ν	ν	ν

mankind despite their wrong, and lo! thy **Lord** is strong in punishment.	63		
7. Those who disbelieve say: **If** only some **portent** were sent down upon him from **his Lord!** Thou art a warner only, and for every folk a guide.	ν	ν	ν
8. Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with **Him** is measured.		ν	ν
9. He is the **Knower** of the **Invisible** and the **Visible**, the **Great**, the **High Exalted.**	ν	ν	
10. Alike of you is he who hideth the saying and he who noiseth it	ν	ν	

abroad, he who lurketh in the **night** and he who goeth freely in the **daytime.**	64		
11. For him are angels ranged **before** him and **behind** him, who guard him by **Allah**'s command. Lo! Allah changeth not the condition of a **folk** until **they** (first) change that which is in their hearts; **and if** Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him**.**	ν	ν	ν
12. He it is Who showeth you the lightning, a fear and a hope, **and** raiseth the heavy clouds.		ν	
13. The thunder hymneth His praise and (so do) the		ν	ν

angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning **Allah**, **and He** is **mighty in wrath.**	65		
14. Unto Him is the real prayer. Those unto whom they pray beside **Allah** respond to them not at all, save as (is the response to) one who stretcheth forth his hands toward water (asking) **that** it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray.		ν	ν
15. And unto Allah falleth prostrate whosoever is in the	ν	ν	

heavens and the **earth**, **willingly** or **unwillingly**, as do their shadows in the **morning** and the **evening hours**.			
16. Say (O Muhammad): Who is **Lord** of the **heavens** and the **earth** ? Say: Allah. Say: Take ye then (others) beside Him for protectors, **which**, even for themselves, have neither **benefit** nor **hurt** ? Say: Is the **blind** man equal to the **seer**, or is **darkness** equal to **light** ? Or assign they unto **Allah** partners who created the like of **His** creation so that the creation (which they made and His creation) seemed alike to them ? Say: Allah is the Creator	ν	ν	ν

of all things, and He is **the One**, the **Almighty**.			
17. He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that **which** they smelt in the fire in order to make **ornaments** and **tools** riseth a foam like unto it - thus **Allah** coineth (the similitude of) the **true** and the **false**. **Then**, as for the foam, it passeth away as scum upon the banks, **while**, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.	ν	ν	ν

The table presented is the first part of surah Ar Ra'd. as mentioned above that surah Ar Ra'd is divided into three main divisions. The first is about the tauhid.

Lexical meaning

Related to lexical meaning, synonymy can be found in Marmaduke Picktall's translation of this surah such as in the word "The Lord" (verse 1, 2, 5, 6, 7, 16) = Allah (verse 1, 8, 11, 13, 14, 17), "knower" = "great" = "high exalted" (verse 9) = "mighty in wrath" (verse 13), "the one" = "almighty" (verse 15).

The opposite of synonymy is antonymy; words which have opposite in meaning. It can be found in the words: "male" x "female", "night" x "the day" (verse 3), "like" x "unlike" (verse 4), "invisible" x "visible" (verse 9), "night" x "the daytime" (verse 10), "willingly" x "unwillingly" (verse 15), "heavens" x "earth", "benefit" x "hurt", "blind" x "seer", "darkness" x "light" (verse 16), "ornament" x "tools", "true" x "false" (verse 17).

Moreover, in this part we can found a word which is categorized into ambiguity, for instance the word "heaven" (verse 2 and 15), the ambiguity appears since the word "heaven" can be meant two different things; it can be meant "paradise and sky", but generally the first meaning (paradise) is the common one. However, the word "heaven" in this verse tends to be meant as "sky" in which it is based on the context covers it. The sentence is, "Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term;" and the second sentence is "And unto Allah falleth prostrate whosoever is in the heavens

and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours".

Sentential meaning

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

In addition entailment can be found in this part. The sentence of verse 2 "Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord" entailed by sentence in verse 3 "And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought" and "For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him" (verse 11) entailed by "**.** He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds" (verse 12).

Discourse meaning

In this part, it can be found sentences which are categorized into anaphora (back referential pronoun). In the sentence "**Allah** it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; **He** detaileth the revelations, that haply ye may be certain of the meeting with your Lord" (verse 2), the word 'He' refer to "Allah"**.** In sentence **"Allah** knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with **Him** is measured" (verses 8), the word 'Him' refer to Allah. In sentence "For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a **folk** until **they** (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him", the word 'they' refer to 'folk'. In addition, in the following verse 13: "The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning **Allah**, and **He** is mighty in wrath", the word 'He' refer to 'Allah'. Moreover, in verse 16: "Say (O Muhammad): Who is Lord of the heavens and the earth ? Say: Allah. Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt ? Say: Is the blind man equal to the seer, or is darkness equal to light ? Or assign they unto **Allah** partners who created the like of **His** creation so that the creation (which they made and His creation) seemed alike to them ? Say: Allah is the Creator of all things, and He is the One, the Almighty", the word 'His' refer to 'Allah'.

Moreover, cataphora (forward referential pronoun) also found in verse 17; the word 'he' refers to Allah.

Furthermore, in this part we found conjunction; relationship which indicates how the subsequent sentence or clause should be linked to the preceding of the following parts of the sentence. The word "and" in verse 3, 4, 5, 6, 15 indicate the addition conjunction type. Moreover, the word "that, while and if in verses 7, 11, 14, 17 indicate subordinating conjunction.

Messages involvement

From the first part of this surah (verse 1-17) we get some messages related religious messages. The first is that we have to always thank to God for all of His favor toward us, His guidance along a straight road and His forgiveness of our sins. Moreover in this part God shows His Power and also we know that He is the One who commands the armies of heaven and earth.

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

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

Resurrection

Semantics Involvement

Table 2

VERSES SURAH Al RA'D	SEMANTIC INVOLVEMENT		
The English translation of Surah Al Ra'd by Marmaduke Pickthall	LEXICAL MEANING	SENTENTIAL MEANING	DISCOURSE MEANING
18. <u>For those who answered Allah's call is bliss</u>; <u>and for those who answered not **His** call, **if** they had all that is in the earth, **and** therewith the like thereof, **they** would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode.</u>	ν	ν	ν
19. <u>Is he who knoweth **that** what is revealed unto thee from thy **Lord** is the truth like him who</u>		ν	ν

is blind ? But only men of understanding heed;			
20. Such as keep the pact of **Allah**, **and** break not the covenant;		ν	ν
21. Such as unite that which Allah hath commandeth should be joined, **and** fear their **Lord**, **and dread** a woeful reckoning;	ν	ν	ν
22. Such as persevere in seeking their **Lord**'s Countenance and are regular in prayer and spend of that which **We** bestow upon them **secretly** and **openly**, **and** overcome **evil** with **good**. Theirs will be the sequel of the **(heavenly)** Home,	ν	ν	ν
23. Gardens of Eden which they enter, along with all who do right of		ν	

their fathers and their helpmeets and their seed. The angels enter unto them from every gate,			
24. (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the **(heavenly)** Home.	ν	ν	
25. And those who break the covenant of **Allah** after ratifying it, **and** sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.		ν	ν
26. Allah enlargeth livelihood for whom **He** will, and **straiteneth** (it for whom He will); and they rejoice in the life of the **world**, whereas the	ν	ν	ν

life of the world is but brief comfort as compared with the **Hereafter**.			
27. Those who disbelieve say: **If** only a portent were sent down upon him from his **Lord**! Say: Lo! **Allah sendeth** whom **He** will astray, **and guideth** unto Himself all who turn (unto **Him**),	ν	ν	ν
28. Who have believed **and** whose hearts have rest in the remembrance of Allah. Verily in the remembrance of **Allah** do hearts find rest!		ν	ν
29. Those **who believe and do right**: Joy is for **them**, and bliss (**their**) journey's end.		ν	ν

The table presented is the second part of surah Ar Ra'd. This is about Resurrection.

Lexical meaning

Lexical meaning such as synonymy, antonymy and ambiguity can be found in this second part. Related to synonymy we can find the word "Lord" (verse 19, 21, 22) = "Allah" (verse 18, 20, 25, 26, 27, 28), "lord" = "dread" (verse 21)

And addition, we can also find antonymy in this part, such as: the word "secretly" x "openly", "evil" x "good" (verse 22), "enlargeth" x "straitenenth", "world" x "hereafter" (verse 26), "sendeth" x "guideth" (verse 27).

Moreover, in this part we can found a word which is categorized into ambiguity, for instance the word "heavenly" (verse 22 and 24), the ambiguity appears since the word "heavenly" can be meant two different things; it can be meant "paradise and sky", but generally the first meaning (paradise) is the common one. However, the word "heavenly" in this verse tends to be meant as "paradise" in which it is based on the context covers it. The sentence is, "Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home," and the second sentence is "(Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.

Sentential meaning

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

In addition entailment can be found in this part. The sentence of verse 19 "Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind ? But only men of understanding heed;" entailed by sentence in verse 20 and 21 "Such as keep the pact of Allah, and break not the covenant;", and "Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;". And the sentence of verse 22 "Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home," entailed by verse 23 and 24 "Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate," and ". (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home". Moreover, verse 27 "Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him)" entailed by verse 28 "Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!".

Discourse meaning

In this part, it can be found sentences which are categorized into anaphora (back referential pronoun). In the sentence "For those who answered **Allah's** call is bliss; and for those who answered not **His** call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode" (verse 18), the word 'His' refer to 'Allah'. And the sentence "Such as persevere in seeking their **Lord**'s Countenance and are regular in prayer and spend of that which **We** bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home," (verse 22), the word 'we' refer to 'Lord'. In addition, the sentence "**Allah enlargeth** livelihood for whom **He** will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter." (verse 26), the word 'He' refer to 'Allah'. Moreover, the sentence "Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! **Allah** sendeth whom **He** will astray, and guideth unto Himself all who turn (unto **Him**)," (verse 27), the word 'He' and 'Him' refer to 'Allah'. Also the sentence "Those **who believe and do right**: Joy is for **them**, and bliss (**their**) journey's end." (verse 29), the word 'them' and 'their' were refer to 'who believe and do right'.

Furthermore, in this part we found conjunction; relationship which indicates how the subsequent sentence or clause should be linked to the preceding of the following parts of the sentence. The word "and" reflects addition type. In addition the word in verse 20, 21, 22, 25, 28 indicate the coordinating conjunction

type. Moreover, the word "that and if in verses 18, 27 indicate subordinating conjunction.

Messages involvement

The grand messages can be found from the second part of this surah are about moral messages: every men or women will receive fringe benefit from each their good deed. Forbid to everyone bed pray for them selves, and about the responsibility to avoid bed deed in the daily life. Secondly, everyone who disbelieve unto God and His messengers will have a blaze.

Next, from those verses we know that the power of God is absolute or uconditional. He may punish anyone He wishes and forgives anyone he wishes.in addition, God allow the blind, the lame and sick to not follow fighting.

Prophet Hood

Semantics Involvement

Table 3

VERSES SURAH Al RA'D	SEMANTIC INVOLVEMENT		
The English translation of Surah Al Ra'd by Marmaduke Pickthall	**LEXICAL MEANING**	**SENTENTIAL MEANING**	**DISCOURSE MEANING**
30. Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou	ν	ν	ν

mayst recite unto them that which We have inspired in thee, **while** they are disbelievers in the Beneficent. Say: He is my **Lord**; there is no **God** save Him. In **Him** do I put my trust and unto Him is my recourse.			
31. Had it been possible for a Lecture to cause the mountains to move, **or** the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so). Nay, but Allah's is the whole command. Do not those who **believe** know that, had **Allah** willed, **He** could have guided all mankind ? As for those who **disbelieve**, disaster ceaseth not to strike **them** because of what **they** do, **or** it dwelleth near their home	ν	ν	ν

until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.			
32. And verily messengers (of **Allah**) were mocked before thee, but long I bore with those who **disbelieved.** At length I seized **them**, **and** how (awful) was **My** punishment!		ν	ν
33. Is **He** Who is aware of the deserts of every soul (as he who is aware of nothing) ? Yet they ascribe unto **Allah** partners. Say: Name them. Is it that ye would inform **Him** of something which He knoweth not in the earth ? Or is it but a way of speaking ? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah **sendeth** astray,	ν	ν	ν

for him there is no **guide**.		82	
34. For them is torment in the life of the **world**, **and** verily the doom of the **Hereafter** is more painful, **and** they have no defender from Allah.	ν	ν	ν
35. A similitude of the **Garden** which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, **and** its shade; this is the reward of those who keep their duty, **while** the reward of disbelievers is the Fire.	ν	ν	ν
36. Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it. Say: I am commanded only that I **serve Allah** and	ν	ν	ν

ascribe unto **Him** no partner. Unto **Him** I cry, and unto **Him** is my return.			
37. Thus have **We** revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from **Allah** no **protecting** friend nor **defender.**	ν	ν	ν
38. And verily **We** sent **messengers** (to mankind) before thee, and We appointed for **them** wives and offspring, and it was not (given) to any messenger that he should bring a portent save by **Allah**'s leave. For everything there is a time prescribed.		ν	ν
39. Allah effaceth what **He** will, and **establisheth** (what	ν	ν	ν

He will), and with **Him** is the source of ordinance.	84		
40. Whether **We** let thee see something of that which We have promised them, **or** make thee die (before its happening), thine is but conveyance (of the message). Ours the reckoning.		ν	ν
41. See they not how we aim to the land, reducing it of its outlying parts ? (When) **Allah** doometh there is none that can postpone **His** doom, and He is swift at reckoning.		ν	ν
42. Those who were before **them** plotted; but all plotting is **Allah**'s. **He** knoweth that which each soul earneth. The **disbelievers** will come to know for whom will be the sequel of the (heavenly) Home.		ν	ν

43. **They** who **disbelieve** say: Thou art no **messenger** (of Allah). Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between **me** and **you.**	ν	ν	

The table presented is the third part of surah Ar Ra'd which discussed about Prophet Hood.

Lexical meaning

Mostly in each verse lexical meaning can be found. Related to synonymy we can find the word "Lord" = "God" (verse 30) = "Allah" (verse 31, 32, 33, 36, 37, 38, 39, 41, 42), the word "protecting" = "defender" (verse 37).

In contrary of synonymy, we can also find antonymy in this part, such as: the word "believe" x "disbelieve" (verse 31), "sendeth" x "guide." (verse 33), "world" x "Hereafter" (verse 34), "serve" x "ascribe" (verse 36), "effaceth" x "establisheth" (verse 39), "me" x "you" (verse 43).

Another types of lexical meaning found in this part is categorized into ambiguity. For instance the word "Garden" (verse 35), the ambiguity appears since the word "Garden" can be meant two different things; it can be meant "paradise and Garden itself", but generally the second meaning (garden itself) is the common one. However, the word "Garden" in this verse tends to be meant as "paradise" in which it is based on the context covers it. The sentence is, "A

similitude of the **Garden** which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire".

Sentential meaning

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

Therefore, synthetic sentence can found also in this part, because we can not judge the thruth or falsity by examining the words in the sentence but we must investigate it empirically. It can be found the sentence "Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance" (verse 39).

In addition, entailment also happens in the verse 33 and 34. The sentence "Is He Who is aware of the deserts of every soul (as he who is aware of nothing) ? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth ? Or is it but a way of speaking ? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide". That entailed by the following sentence "For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah".

Discourse meaning

In this part, anaphora dominates the discoursal meaning. it can be found in the words "Allah" refers to the words 'He, My, Him, We, His' in (verse 31, 32, 33, 36, 37, 39, 41, 42). Moreover, the word "disbelieve" refers to the word "they, them, you" in verse "31, 32, 42, 43", and the word "him" refers to the word "God, Lord" (verse 31), the word "me" refers to the word "messenger" (verse 43). Moreover, cataphora (forward referential pronoun) also found in verse 33, 37, 38, 40, 42, 43; the word 'he' in verse 33 is refers to Allah, in verse 37, 38 and 40, the word 'we' refers to Allah, the word 'them and they' in verse 42 and 43 is refers to 'disbelievers'.

In addition several types of conjunction type also present in this part such as "or" in verses (31, 40) reflects coordinating conjunction type, "and" in verses (32, 34, 45) reflects to addition conjunctions type, "while" in verse (35) reflects to subordinating conjunction.

Messages involvement

From the third part of this surah (verse 30-43) we get some messages related moral and religious messages. The first is that we has strong beliefs unto God will hold his allegiance swear to Him by doing something appropriate to the law and God pleased this beliefs by sent down prize and serenity upon him.

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

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

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

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

4.2 Discussion

This part discussed about the whole materials which have been explained in the previous part. This discussion is conducted to answer the research problem of this study: "what kinds of meaning involved in the English translation of surah Ar Ra'd by Marmaduke Picktall? And what messages found in the English translation of surah Ar Ra'd by Marmaduk Picktall?".

There are three kinds of meaning can be found in this discussion, they are lexical meaning, sentential meaning and discoursal meaning. As it has been mentioned above in the previous chapter that there are 3 divisions in this surah. The first is about the Tauhid, the second is about Resurrection, next is the Prophet Hood.

Lexical meaning

From the data analysis above we found that lexical meaning and sentential meaning are involved mostly in each verse in this surah. Related to lexical meaning, synonymy can be found in Marmaduke Picktall's translation of this surah such as in the words: "The Lord" (verse 1, 2, 5, 6, 7, 16, 19, 21, 22) = Allah (verse 8, 11, 13, 14, 17, 18, 20, 25, 26, 27, 28, 31, 32, 33, 36, 37, 38, 39, 41, 42) =

"God" (verse 30) = "dread" (verse 21), mean "the maker and ruler of the universe". The word "the one" = "almighty" (verse 15) mean "very great and only who have the authority". The word "knower" = "great" = "high exalted" (verse 9), mean that "only the one knows of everything". And the word "mighty in wrath" (verse 13) mean "powerful" and the word "protecting" = "defender" (verse 37) mean "the only who defend and nguard".

The opposite of synonymy is antonymy; words which have opposite in meaning. It can be found in the words: "male" mean 'man' x "female" mean 'woman', "night" mean 'time of darkness between sunset and sunrise' x "the day" mean 'time between sunrise and sunset' (verse 3, 10), "like" mean 'pleasant' x "unlike" mean 'prep not like' (verse 4), "invisible" mean 'cannot be seen' x "visible" 'can be seen' (verse 9), "willingly" mean 'ready to do' x "unwillingly" mean 'not prepared' (verse 15), "heavens" mean 'the space above the earth' x "earth" mean 'surface of the world', "benefit" mean 'advantage' x "hurt" mean 'cause injury or pain to', "blind" mean 'unable to see' x "seer" mean 'have the power of sight', "darkness" mean 'absence of light' x "light" mean 'brightness' (verse 16), "ornament" mean 'object that is beautiful rather than useful' x "tools" mean 'instrument held in the hand and used for working on', "true" mean 'agreement with facts or reality' x "false" mean 'incorrect' (verse 17), "secretly" mean 'not declared or admitted' x "openly" mean 'not closed', "evil" mean 'wicked, harmful' x "good" mean 'better' (verse 22), "enlargeth" mean 'become or make larger' x "straitenenth" mean 'narrow', "world" mean 'planet; life on other' x "hereafter" mean 'the day after life on this world' (verse 26, 34), "sendeth" 'lead astray' x "guideth" mean 'who shows others the way' (verse 27,

33), "believe" mean 'suppose' x "disbelieve" mean 'not sure of the truth' (verse 31), "serve" mean 'work for servant' x "ascribe" mean 'consider to be causedby or belonging' (verse 36), "effaceth" mean 'erase' x "establisheth" mean 'decided' (verse 39), "me" mean 'person who is the speaker or writer' x "you" mean 'person or people addressed' (verse 43).

Moreover, in this Surah we can find some words which are categorized into ambiguity, for instance the word "heaven" (verse 2 and 15), the ambiguity appears since the word "heaven" can be meant two different things; it can be meant "paradise and sky", but generally the first meaning (paradise) is the common one. However, the word "heaven" in this verse tends to be meant as "sky" in which it is based on the context covers it. The sentence is, "Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term;" and the second sentence is "And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours".

In other hand, the word "heavenly" (verse 22 and 24) in this verse tends to be meant as "paradise" in which it is based on the context covers it. The sentence is, "Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home", and the second sentence is "(Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home. Also the word "Garden" (verse 35), the ambiguity appears since the word "Garden" can be meant two

different things; it can be meant "paradise and Garden itself", but generally the second meaning (garden itself) is the common one. However, the word "Garden" in this verse tends to be meant as "paradise" in which it is based on the context covers it. The sentence is, "A similitude of the **Garden** which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire".

Sentential meaning

In this surah we can find sentential meaning all of in each verse; the are words which started by capital letter and ended by full stop, question mark or exclamation mark.

Moreover, entailment; relationship applied two sentences in which the truth of one sentence implies the truth of the other because the meanings of the words involved are also found in this surah. For instance, verse 2 "Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord" entailed by sentence in verse 3 "And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought". Then, "For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first)

change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him" (verse 11) entailed by ". He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds" (verse 12).

The sentence of verse 19 "Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind ? But only men of understanding heed;" entailed by sentence in verse 20 and 21 "Such as keep the pact of Allah, and break not the covenant;", and "Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;". And the sentence of verse 22 "Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home," entailed by verse 23 and 24 "Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate," and ". (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home". Moreover, verse 27 "Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him)" entailed by verse 28 "Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!".

In addition, entailment also happens in the verse 33 and 34. The sentence "Is He Who is aware of the deserts of every soul (as he who is aware of nothing) ? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform

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Him of something which He knoweth not in the earth ? Or is it but a way of speaking ? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide". That entailed by the following sentence "For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah".

Another kind of sentential meaning is synthetic sentence; because we can not judge the thruth or falsity by examining the words in the sentence but we must investigate it empirically. It can be found the sentence "Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance" (verse 39).

Discoursal meaning

In this surah, we also find sentences which are categorized into anaphora (back referential pronoun) in verses 2, 8, 13, 16, 18, 22, 26, 27, 29. In the sentence "**Allah** it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; **He** detaileth the revelations, that haply ye may be certain of the meeting with your Lord" (verse 2), the word 'He' refer to "Allah"**.** In sentence **"Allah** knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with **Him** is measured" (verses 8), the word 'Him' refer to Allah. In sentence "For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a **folk** until **they** (first) change that which

is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him", the word 'they' refer to 'folk'. In addition, in the following verse 13: "The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning **Allah**, and **He** is mighty in wrath", the word 'He' refer to 'Allah'. Moreover, in verse 16: "Say (O Muhammad): Who is Lord of the heavens and the earth ? Say: Allah. Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt ? Say: Is the blind man equal to the seer, or is darkness equal to light ? Or assign they unto **Allah** partners who created the like of **His** creation so that the creation (which they made and His creation) seemed alike to them ? Say: Allah is the Creator of all things, and He is the One, the Almighty", the word 'His' refer to 'Allah'. In the sentence "For those who answered **Allah's** call is bliss; and for those who answered not **His** call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode" (verse 18), the word 'His' refer to 'Allah'. And the sentence "Such as persevere in seeking their **Lord**'s Countenance and are regular in prayer and spend of that which **We** bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home," (verse 22), the word 'we' refer to 'Lord'. In addition, the sentence "**Allah** enlargeth livelihood for whom **He** will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter." (verse 26), the word 'He' refer to 'Allah'. Moreover, the sentence "Those who

disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! **Allah** sendeth whom **He** will astray, and guideth unto Himself all who turn (unto **Him**)," (verse 27), the word 'He' and 'Him' refer to 'Allah'. Also the sentence "Those **who believe and do right**: Joy is for **them**, and bliss (**their**) journey's end." (verse 29), the word 'them' and 'their' were refer to 'who believe and do right'. The words "Allah" refers to the words 'He, My, Him, We, His' in (verse 31, 32, 33, 36, 37, 39, 41, 42). Moreover, the word "disbelieve" refers to the word "they, them, you" in verse "31, 32, 42, 43", and the word "him" refers to the word "God, Lord" (verse 31), the word "me" refers to the word "messenger" (verse 43).

In the contrary of anaphora is cataphora; (forward referential pronoun). We can find it in verses 17, 33, 37, 38, 40, 42, 43; the word 'he' in verse 17 is refers to Allah, the word 'he' in verse 33 is refers to Allah, in verse 37, 38 and 40, the word 'we' refers to Allah, the word 'them and they' in verse 42 and 43 is refers to 'disbelievers'.

Furthermore, in this surah we find conjunction; relationship which indicates how the subsequent sentence or clause should be linked to the preceding of the following parts of the sentence. The word "and" in verse 3, 4, 5, 6, 15 32, 34, 45 indicate the addition conjunction type. Moreover, the word "that, while and if" in verses 7, 11, 14, 17 18, 27 35 indicate subordinating conjunction. In addition the word in verse 20, 21, 22, 25, 28 indicate the coordinating conjunction type.

However all of the sentences in this surah fulfill the requirement of grammaticality, acceptability and meaningfulness in which the readers or listeners

can understand what is meant by those sentences. Grammaticality appears since the sentences of this surah are correct in grammar, while the sentences are also meaningfulness since the words are logic and easily understood by the readers.

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

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

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

Next, from those verses we can imply that every believers (Moslems) has to believe unto God and his messenger (Mohammad), revere and honor him, and also glory him in every time.

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

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

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

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

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

The last, Muhammad is God's messenger while those are with him should be strict with disbelievers, merciful among themselves.

CHAPTER V

CONCLUSION AND SUGGESTION

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

5.1 Conclusion

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

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

Sentential meaning can be defined as a group of words that forms a statement, command, exclamation or question, and usually contains a subject and predicates, and in writing begins with capital letter and ends of the mark (.,!?). Mostly all of verses in this surah are categorized into sentential meaning, for instance verses 1, 2, 5, 6, 7, 8, 9, 11, 13, 14, 15, 16, 19, 20, 21, 22, , 25, 26, 27, 28,

30, 31, 32, 33, 36, 37, 38, 39, 41, and 42. They include entailment and syntactic sentence.

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

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

Furthermore, message is something that the author wants to convey to the readers. In this surah messages also are found in each part. Mostly the messages are categorized into moral and religious messages. The grand message of this surah is that the God knows everything. The guidance's Allah to His creature related to cause effect law, Allah does not discriminate pass a law and revenge or a law is cause and effect or refuse to Allah. He is Powerful, Wise and capable of everything. We may not doubt about it. Moreover, we have to always thank to God for all of his favor toward us, His guidance along a straight road and His forgiveness of our sins.

5.2 Suggestion

The researcher hopes that this study can give a contribution for the readers, especially the students who are interested in semantic study. Furthermore, it is hoped for further researchers to conduct similar theme of this study, which not only focuses on kinds of meaning but also on the other aspect of semantic.

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Biography of Marmaduke Pickthall

Marmaduke Pickthall was born in 1875 London to marry O'Brien and the reverend Charles Grayson Pickthall, is remembered as a translator of the Qur'an. The fact that a practicing English Christian would convert to Islam and become a renowned translator of the holiest of Muslim text during ears of volatile relations between Britain and the Ottoman Empire is itself exceptional. Pickthall was not only a gifted translator, but also a novelist, journalist, political and religious leader. He also work another six set in England and his start stories were published in three collections. He was acting Imam of the Muslim community in London, he was editor of *Islamic Culture*, a journal published under the patronage of the Nisam of Hiderabad, he worked for the London-based Islamic information bureau, which published the weekly *Muslim Outlook* and he wrote regularly for *The New Age,* including eloquent pro-Turkish pieces contributed right through the Great War.

In 1881, after the death of his father, his family, which one included a brother Rudolph known to the family as Bob, moved several times. At eight years old, he suffered from bronchitis and a fever. He seems to have affected his burgeoning interest in arithmetic. Painfully shy, the young Pickthall left Harrow School, after only six terms and then traveled throughout Europe with his mother, discovering and perfecting a talent for language. In 1894, he returned to England and sat for exams to enter the Levant Consular Service. Pickthall was convinced that the acquisition of eastern language would help him find a way into the foreign service, so he left early for Cairo, spending weeks wandering the city, developing a empathy for poorer inhabitants and learning Arabic. Taking mouths to visit Jaffa, Ramleh, Gaza, Carmel and Judea arrived in Jerusalem nearly fluent in Arabic and completely taken with the east. Traveling and lingering in various cities made him increasingly enraptured with his surroundings. His first attempt to convert to Islam, however, was rejected and it was not until later that Pickthall himself recognized that his initial desire had been a result of only romance and pageant of the east.

The two years away changed Pickthall forever, but it would be years before he acted on his respect and passion for the Muslim world. In the interim he

married and traveled to Switzerland, where he was also published his first tale 1898. His near Eastern story, the intense "the word of an Englishman" was published in the same year. By 1899, the financially strapped young couple took a small cottage in Suffolk where Pickthall could write on a regular basis. "*All Fools*, his first novel was rejected by two publishers before it was published in 1900. In 1902 his second novels "*Said the Fisherman"* was published and for next few years, he published a novel a year including *Enid, Brendle*, and *the House of Islam.* By 1907, Pickthall returned to the New East, arriving in Cairo as a guest of Britain official.

In 1912, he back again to England and began an association with *The New Age* that would continue until he left for India in 1920. His first articles were on Egypt but in 1912 the Balkans were at war with Turkey and Pickthall began to concentrate his energies on defending the later. He wrote a series of articles under the title "*The Black Crusade*" which the New Age Press later published as a pamphlet. In these pieces, Pickthall condemns Christians for comparing Turks to Saban and for the approval of Bulgarian's Christian slaughter of Muslims. Turkish reform, he claimed, was a treat to Christians and attacks on Turkish Muslims were attacks on the entire Muslim world. By the end of 1912, Pickthall went to Turkey to see for himself the events he had been covering in his writings.

Pickthall's background assumed on adherence to the rule of the church of England. His father and his father's father were clergymen, two step-sisters were Anglican nuns. It was through church contacts that Pickthall first went east. Little by little, however, the actions of the Christian community especially missionaries, disappointed Pickthall. Before the war, Pickthall was still a practicing Anglican, but with loyalties split between the British and Turkish empires, Pickthall had a crisis of faith and nerves, evident in his writing for *The New Age*. Finally, in November 1917, at the last of a series of talks to the Muslim literary society or "Islam and Progress", Pickthall openly declared his acceptance of Islam. He took the name Mohammed and almost immediately became a pillar of the British Islamic Community.

By 1919, Pickthall was working for the Islamic Information Bureau. In 1920, he left for India to serve as the editor of Islamic Culture. He gave eight

lectures on Islam in the series "*Madras Lectures on Islam*" in Madras, India. Later published as "*the Cultural Side of Islam*". In 1930, he published "*The Meaning of the Glorious Koran"*. In 1935, he returned to England and died a year later. His remains one of the two most popular translations of the Qur'an. It has been translated into Turkish, Portuguese, Urdu and Tagalog. The elegy in *Islamic Culture* summed up the life of this British Christian Muslim journalist and novelist as follows: Pickthall was "a soldier of faith! True servant of Islam!" (http: // www. Wponline. Org/ vil/ article/ scholars/ marmaduke-pickthall-a-servant-of-islam. htm).
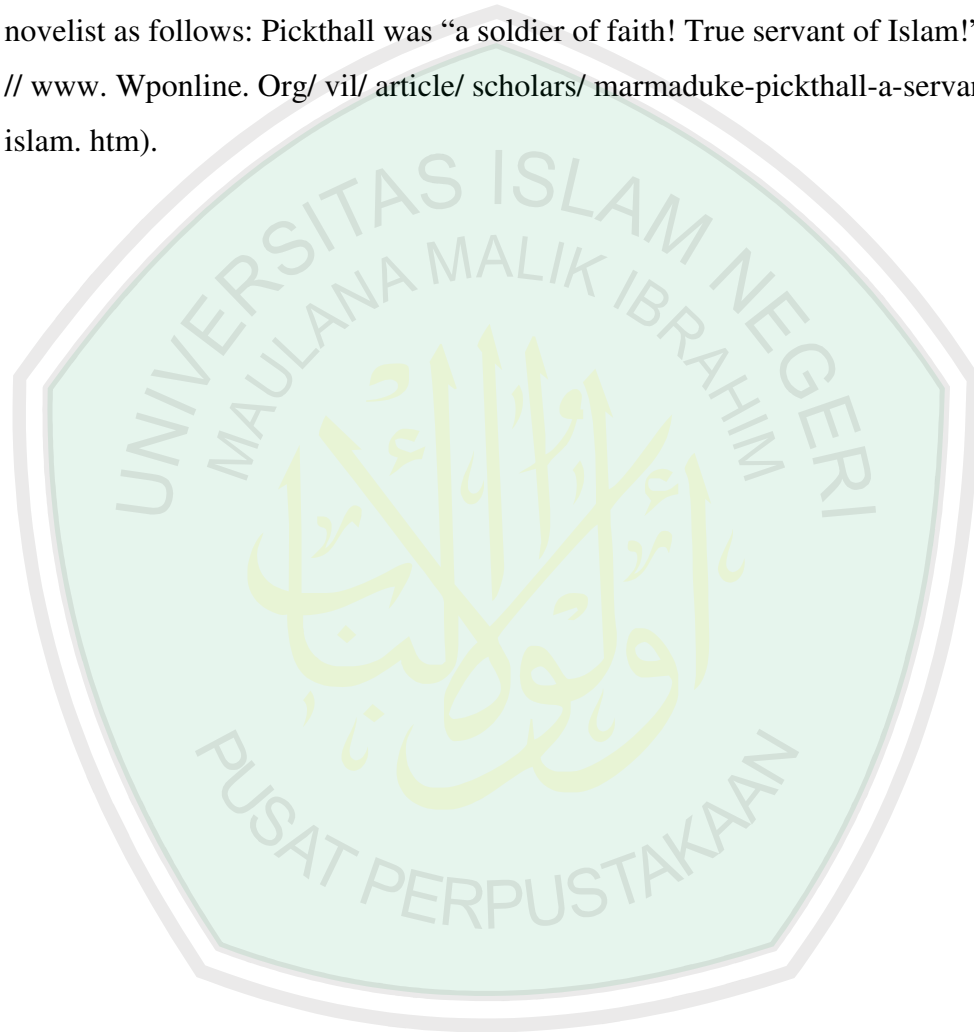
The English translation of surah Al Ra'd by Marmaduke Picktall

(Thunder) The Thirteenth Surah of the Qur'aan

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

(i)

1. Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not.

2. Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.

3. And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.

4. And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.

5. And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation ? Such are they who disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.

6. And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment.

7. Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide.

8. Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured.

9. He is the Knower of the Invisible and the Visible, the Great, the High Exalted.

10. Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime.

11. For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.

12. He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds.

13. The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath.

14. Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretcheth forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray.

15. And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.

16. Say (O Muhammad): Who is Lord of the heavens and the earth ? Say: Allah. Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt ? Say: Is the blind man equal to the seer, or is darkness equal to light ? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them ? Say: Allah is the Creator of all things, and He is the One, the Almighty.

17. He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it - thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.

(ii)

18. For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode.

19. Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind ? But only men of understanding heed;

20. Such as keep the pact of Allah, and break not the covenant;

21. Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;

22. Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home,

23. Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate,

24. (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.

25. And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.

26. Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.

27. Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him),

28. Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!

29. Those who believe and do right: Joy is for them, and bliss (their) journey's end.

(iii)

30. Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no God save Him. In Him do I put my trust and unto Him is my recourse.

31. Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so). Nay, but Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have guided all mankind ? As for those who disbelieve, disaster

ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.

32. And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment!

33. Is He Who is aware of the deserts of every soul (as he who is aware of nothing) ? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth ? Or is it but a way of speaking ? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide.

34. For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.

35. A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.

36. Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it. Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.

37. Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend nor defender.

38. And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.

39. Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance.

40. Whether We let thee see something of that which We have promised them, or make thee die (before its happening), thine is but conveyance (of the message). Ours the reckoning.

41. See they not how we aim to the land, reducing it of its outlying parts ? (When) Allah doometh there is none that can postpone His doom, and He is swift at reckoning.

42. Those who were before them plotted; but all plotting is Allah's. He knoweth that which each soul earneth. The disbelievers will come to know for whom will be the sequel of the (heavenly) Home.

43. They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.

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