ANALYZING THE DEIXIS FOUND IN
SURAH AL-DUKHAN

THESIS

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Presented to:
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This is to certify that Sarjana's thesis of Anely Faizah has been approved by the board of examiners as the requirements for the degree of Sarjana in English Letters and Language Department, Humanities and Culture Faculty at the State Islamic University of Malang.

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DEDICATION

THIS THESIS IS DEDICATED TO:

ᚳᚱ   MY BELOVED FATHER AND MOTHER.

ᚳᚱ ALL OF MY BIG FAMILY, ESPECIALLY FOR MY

BROTHER, ARI, AND MY SISTER, TIKA AND LIA.

ᚳᚱ   MY BEST FRIENDS EVERYWHERE THEY ARE.

❧ MOTTO ❧

<div dir="rtl">

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

</div>

**"Cukuplah Allah menjadi
penolong kami dan Allah adalah
sebaik-baik pelindung."**

This is to certify that the Sarjana's thesis of "ANALYZING THE DEIXIS FOUND IN SURAH AL-DUKHAN" by Anely Faizah has been approved to fulfill the requirements for Degree of Sarjana in English Letters and Language Department, Faculty of Humanities and Culture at the State Islamic University of Malang. I apologize for the mistakes though intentionally or unintentionally written in this thesis.

I, hereby declare that this thesis is truly an original work of mine.

Malang, September 20, 2008

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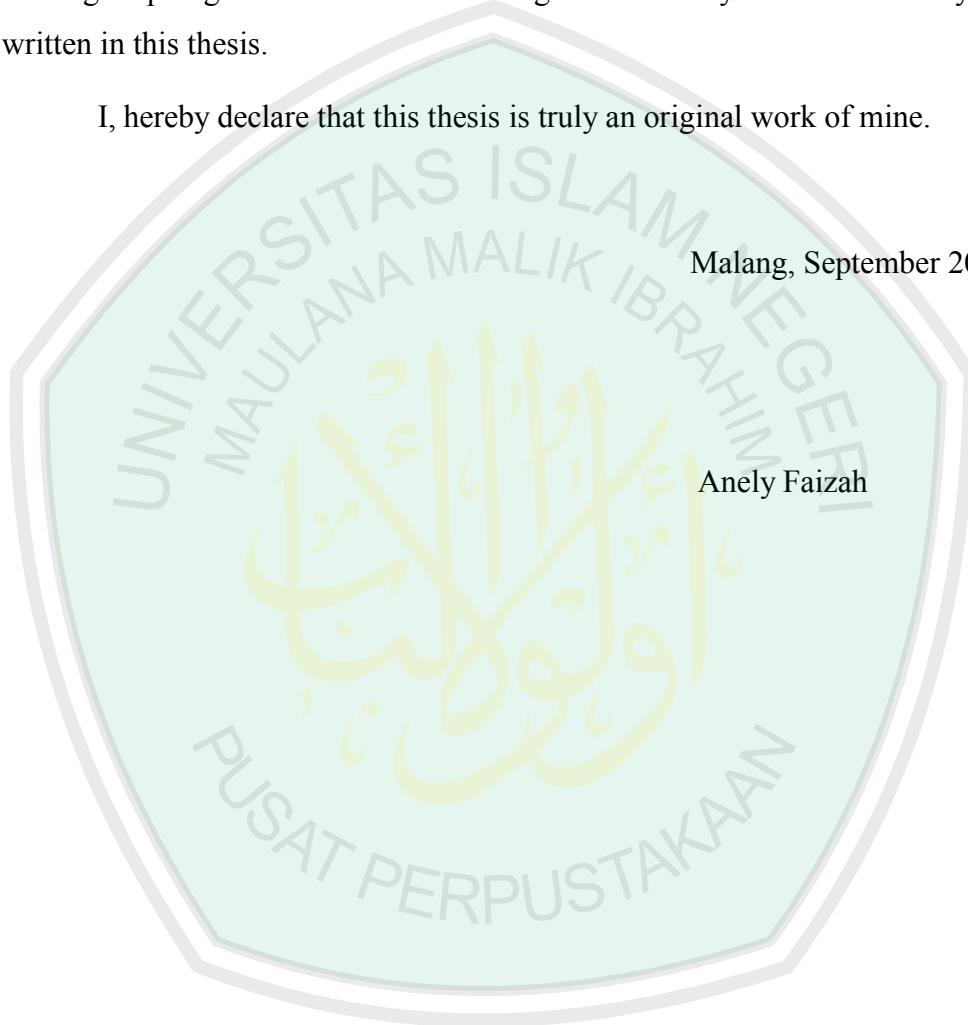
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All praise is due to Allah, the Lord of the world, the Master and the Creator of everything in the universe, the destroyer of all oppressors and the hope of the oppressed, who always blessed me so that I can finish writing this thesis. May peace and blessing of Allah be upon to our prophet Muhammad SAW who had guided us from the darkness to the lightness with Islam as the religion which makes us understand right and wrong thing.

This thesis, entitled "A Study on Deixis and Messages Found in Surah Ad-Dukhan" is intended to fulfill part of the requirements for obtaining the Degree of Sarjana in Sastra of the State Islamic University of Malang. Finishing this thesis is not a simple thing at all and I have spent my great deal of time and really give me a valuable experience. I realize that this thesis report would not have been completed without any contributions, motivations, and supports from many people.

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My thesis hopefully is useful for everyone who needs it and the constructive criticism and also the suggestions are expected from the readers.

ABSTRACT

This study focuses on analyzing deixis in surah Al-Dukhan using the theory of deixis proposed by Stephen C. Levinson. Deixis is a part of discourse analysis which is concerning to the context of utterance referring to who is speaking, the time or place of speaking, the gestures of the the speaker or the current location in the discourse. Surah Al-Dukhan is the 44th surah of Holy Qur'an that has fifty nine verses. It belongs to the group of Makkyah surah (surah which was released in Mecca). Therefore, it contains many deixis. Based on this, the research on the deixis in the translation of surah Al-Dukhan is necessary to be conducted. There are two problems in this study, they are what types of deixis are found in surah Al-Dukhan? And how the deixis are used in surah Al-Dukhan?

This research is aimed to describe the deixis using Levinson theory. The data are the utterances of surah Al-Dukhan in the forms of written text, which are then analysed using descriptive qualitative method.

The results of the research show the types of deixis that are found in surah Al-Dukhan. They are person deixis, place deixis, and time deixis. Person deixis consists of first person, second person, and third person. The first person deixis use to identify the speaker. The second person deixis to show the addressee. Furthermore, the third person deixis to show the referent not identified as the speaker or the addresssee appears in the discourse. Time deixis is used to point the certain period of time that expressed in two ways namely using explicit information of time and implicit information of time, which is in the usage of tense. Place deixis is used to describe a location of participant in speech event, as well as have been shown in the context.

Based on those findings, the researcher suggests the next researcher to make more wonderful and more complete analysis on the same field, because every literary work especially Al-Quran as the source of Moslem has its own uniqueness and contains many deixis.

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CHAPTER I

INTRODUCTION

This chapter presents background of the study, problems of the study, objectives of the study, scope and limitation on the study, significance of the study, and definition of the key terms.

1.1 Background of the Study

Language is used in written and verbal communication. Grundy (1993: 7) states that a proper understanding of 'verbal' in 'verbal communication' requires an understanding of certain characteristics of language. So, the focus of language itself is an instrument with which objectives can be achieved. This instrument can not be looked at separating from speakers and listeners, writers and readers.

In studying language, discourse analysis has an important role to know what in that interpretation. Discourse studies have become a growing interest issue. Discourse studies are the discipline devoted to the investigation of the relationship between form and function in verbal communication. It is aimed to provide and explanatory description of systematic differences in forms and functions and the relation between them (Renkema, 1993:3). Furthermore, Brown and Yule (1983:9) specify the meaning of discourse analysis as the study of human language to communicate in spoken and written form, and in particular, how addressee work in linguistic messages in order to interpret them.

Deixis deals with connection between discourse analysis and the situation in which discourse is used. Deixis is a technical term (term Greek) for one of the most basic things we do with utterances. It means "pointing" via language. Essentially, deixis concerns with the way in which language encode or grammatically feature of the context of utterance or speech event and this also concerns with ways in which the interpretation of utterances depends on the analysis of that context of utterance (Levinson, 1983: 54). In addition, deixis is a reference by means of expression of which the interpretation is relative to the usual extra linguistic context of an utterance such as who are speaking, the time or place of speaking, the gesture of speaking and the current locution in the discourse.

However, deixis is a little part of discourse analysis, which studies reference. Discourse is a discipline devoted to the investigation of the relationship between form and function in verbal communication (Renkema, 1993: 1). Thus, in studying a language, discourse analysis has an important role to identify what in the interpretation process occurred. Furthermore, Levinson (1992: 54) says that the single most obvious way in the relationship between language and context which is reflected in the structures of language themselves is through the phenomenon of deixis.

Deixis concerns the ways in which languages encode or grammatically features of the context of an utterance or a speech event. Moreover, deixis is clearly a form of referring that is tied to the speaker's context, with the most basic distinction between deictic expression being "near speaker" versus "away from

speaker" (Yule; 1996:9). Deictic expression means an expression that refers to the personal, temporal, or spatial aspect of an utterance, and whose meaning therefore depends on the context in which it is used. In addition, deictic words are words with a reference point which is speaker or writer dependent and is determined by the speaker's or writer's position in space and time (Renkema; 1983:76).

Deixis linguistically refers to words like now and then, words that have meanings "change quickly depending on the time or space in which they are uttered". Deixis has some relevance to analysis of conversation and pragmatics. It is often and best described as "verbal pointing", that is to say pointing by means of language. The linguistic forms of this pointing are called deictic expressions, deictic markers or deictic words; they are also sometimes called indexical. In addition, Brinton (2000:111) states that the word deixis, from the Greek word meaning "to point", denotes the marking of objects and events with respect to a certain reference point, which is usually the time and place of speaking (the speaker's here and now).

There are two kinds of language, namely spoken language and written language (Brown and Yule, 1983:4). Spoken language deals with the verbal communication where the speech as a form of action and words as instruments with which action can be performed (Renkema, 1993: 7). On the other hand, written language deals with the printed record which has function to permit communication overtime and space besides sifting language from the oral to the visual domain as found in such notices, text book, holy book, newspaper, magazine, novel, etc (Brown and Yule,1983: 6).

In this study, Holy Qur'an is chosen as the object of this research because Al-Qur'an is a Moslem holy Book and the basic source of Moslem. The Qur'an is sent down by Allah to Prophet Muhammad in a Blessed Night. We are as Moslem must know the content and the messages in the Al-Qur'an. Moreover, the Qur'an is rich treasure of wisdom, enlightenment, and goodness. In this study, the researcher will analyze English translation of surah Al-Dukhan by A.Yusuf Ali. The interpretation of this translation is easy to understand, clearly, and purely in real form and it not deviates from the original interpretation.

Actually, there are 114 surahs of Al-Qur'an which are can be divided into two kinds. There are Makky and Madani surahs for instance; Al-Baqara, Al-Isra, Ash-Shams, Al-Dukhan, An-Nashr, etc. But in the study, the researcher chooses surah Al-Dukhan as the object of this study. Surah Al-Dukhan is the 44th surah of Holy Qur'an that has fifty nine verses (Shihab, 2002: 4). It is included into Makkyah (surah which was released in Mecca). This study is chosen because of some reasons: first, surah Al-Dukhan is a unique surah. The Surah takes its name from the word Dukhan or 'smoke' which is occurs in verse 10. The verse refers to could be some yet unknown natural phenomenon, on the scale of the hole in the ozone layer that would befall our planet with such catastrophic effects, as the result of human corruption and wrong doing. Second, the language that is used in surah Al-Dukhan is beautiful and powerful language than any other language in the world. Third, there was found certain phenomena which are related to analysis in deixis that formulating in the English translation of surah Al-Dukhan.

Based on the explanation above, the researcher interests in studying on deixis found in English translation of surah Al-Dukhan. Because of studying deixis, the researcher also will know more about the function of word and how people use language in written or spoken context.

Every linguist has his or her own opinion around part of deixis, but the discussion in this study focuses on three types of deixis namely person, time, and place deixis. This study has relation to previous researches on the same field conducted by Nadhifatul Faricha (2007) focuses her study on Deixis in the National Section of the Jakarta Post. Titin Amaliyah (2006) investigates her study on Deixis in "The Miracle Worker" Play Text by William Gibson. They found the five types of deixis in a form of written language. Different from Nadhifatul, and Titin's study, this study only focuses on three types of deixis namely person deixis, time deixis, and place deixis by using Levinson theory.

Based on these previous studies, the researcher has known that there has not been yet researcher who has investigated **Analyzing the Deixis Found in Surah Al-Dukhan**.

1.2 **Problems of the Study**

Based on the background of the study above, this research focused on the following questions:

1. What types of deixis are found in surah Al-Dukhan?

2. How the deixis are used in surah Al-Dukhan?

1.3 Objectives of the Study

Based on the problems mentioned above, this study is intended to present the description of:

1. The types of deixis which are found in surah Al-Dukhan.

2. The way of deixis which are used in surah Al-Dukhan.

1.4 Scope and Limitation of the Study

This study focuses on the analysis of deixis found in English translation of surah Al-Dukhan by Yusuf Ali. This surah consists of fifty nine verses and 44th surah in the Holy Qur'an. The theory of deixis which is used to analyze is Levinson's theory. This study is done using discourse approach. It is limited to deixis namely person deixis, place deixis, time deixis. The reference, inference, presupposition, and implicature will not be analyzed in this study.

1.5 Significance of the Study

This study is expected to give both theoretical and practical contributions on the area of discourse analysis, particularly on analyzing the deixis in written language. Theoretically, the findings of this study are supposed to contribute development of the deixis study. Practically, the result of this research is expected to be useful for the students and teachers as a source of empirical data. They can find the empirical evidence about deixis used in texts. This research is also expected to give important direction and contribution for any researchers who are interested in doing similar research in field in the future.

1.6 Definition of the Key Terms

To avoid misunderstanding and misinterpretation of the key term used, the researcher defined some terms as follows:

1. *Deixis* is a reference used to denote or to indicate the elements in a language which refers to the situation or context of utterance such as, who is speaking, the time or place of speaking, the gesture of a speaker and the current location in the discourse.

2. Surah Al-Dukhan is the 44th surah of Holy Qur'an that has fifty nine verses. Surah Al-Dukhan "Smoke / Dust" is included into Makkyah because it was revealed in Mecca, Arabia on Muhammad (May peace and Blessing of Allah be upon him) the last Prophet and Messenger of God (Allah) Almighty.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

To support the analysis, the researcher presents several theories related to this study. It involves three types of deixis namely person, time and place deixis. Then, the researcher also presents the contents of surah Al-Dukhan and the previous studies.

2.1 Discourse Analysis

The term 'discourse' is one of words, which is usually used in linguistic era in recent year. But the higher a word mentioned, the meaning of it is also unclear. People say that discourse is a language unit that is bigger than a sentence. Despite in many dictionaries wrote kinds of meaning.

There are many meanings of discourse, as Eriyanto says (2001: 2), based on the linguistic experts and dictionaries. First, Collins Concise English dictionary (1988) says that discourse is a verbal communication, utterance, conversation/ units of texts which are used by linguist to analyze a number more than one sentence. Second, Foucoult (1992: 28) says that 'discourse' is sometimes used as a field of all statements, and sometimes as a group statement which individualization is.

The term 'discourse analysis' has the wide range topic of linguistics. Discourse analysis has been introduced from the consciousness that the problems in communication are not only the sentence use and the function of message,

such as conversational exchange or written text, as quoted by Syaifullah (2002:10). To analyze the larger linguistic unit of sentence, the other brunch of linguistic, such as semantic, syntax, morphology, and phonology must be considered.

Furthermore, George Yule (1983: 104) says that discourse analysis is how language users interpret what other language users interpret to convey. He also says that when this investigation were brought and asked how we make sense of what we read text, understand what speaker means despite what they say, recognize connected as opposes to jumbled or incoherent discourse. In addition, Brown and Yule (1983: 9) specify the meaning of discourse analysis as the study of human language to communicate in spoken or written form, and in particular, how addressee work in linguistics messages in order to interpret them.

It can be conclude that discourse analysis focuses on the structure of naturally occurring spoken language, as found in such 'discourse' as conversation, interviews, and speech.

2.2 Deixis

The most obvious way in the relationship between language and context is reflected in the structures of languages themselves through the phenomenon of deixis. Deixis deals with the connections between discourse and the situation in which discourse is used. Deixis also concerns the ways in which languages encode features of the context of utterance and thus also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance.

There are many meanings of deixis one of them is a technical term (from Greek) for one of the most basic things we do with utterances. It means "pointing" via language. The pointing means location and identification of person, objects, and process or action that is talking or discussion about related dimension of situation and time, it is to the speaker occurs or addressee hears. Furthermore, deixis essentially concerns with the way in which language encode or grammatically feature of the context of utterance or speech event and this also concerns with ways in which the interpretation of utterances depends on the analysis of that context of utterance (Levinson, 1983: 54).

Deixis is also a part of discourse analysis, which is studies reference. Grundy (2000: 272) says that deixis is the 'indexical' property of a closed class consisting of demonstrative which their references is determined in relation to the point of origin of the utterance in which they occur. Lyon in Levinson says that the fact of deixis should act as a consonant reminder to a theoretical linguistics of the simple but immensely important fact that natural languages are primarily designed, so to speak, for use in face to face interaction, and thus there limits to the extent to which they can be analyzed without taking this into account.

Furthermore, Renkema (1993: 76) states that the word deixis, which is derived from the Greek word meaning 'to show' or 'to indicate', is used to denote those elements in a language which refer directly to the situation. In addition, Cummings (2005: 22) asserts that the term 'deixis' which includes linguistics expression from diverse grammatical categories as pronouns and verbs, and

describes entities within the wider social, linguistic or spatial-temporal context of an utterance. It is through reference to entities of these contexts that the hearers or readers can obtain the meaning of deictic expression.

In a language, there are some words which they cannot be interpreted at all unless the physical context of the speaker/ writer is known. These are the words like *here, there, this, that, now, then, yesterday* as well as most pronouns such as *I, you, him, her, and them*. There are some sentences in English that are virtually impossible to understand if we do not know the four parts to be utterance able, namely:

1. Who is speaking or writing
2. The place or time of speaking
3. The gesture of the speaker
4. The current location in the discourse.

Brinton (2000: 111) states that the word deixis, from the Greek word meaning "to point", denotes the marking of objects and events with respect to a certain reference point, which is usually the time and place of speaking (the speaker's here and now). Deixis is clearly a form of referring to what is tied to the speaker's context, with the most basic distinction between deictic expressions being 'near speaker' versus 'away from speaker'. In English, the 'near speaker' or *proximal* terms are, this, here, now. The *distal* terms (away from speaker) are those, there, and then.

2.3 Deictic Expression

Grundy (2000: 23) says that the words which are particular referents (I, here, now) with indexical and this function of language deictic. Thus, the property of language we are studying is called by indexical, and the lexical items which encode context in which way are called deictic. In most text, the word deictic implies the latter but not necessarily the former (in philosophical logic, the former and latter are collectively called indexical).

A deictic center is a reference point which is related to a deictic expression or an expression that has a deictic usage which it has to be interpreted. Grundy (2000: 34) states that deictic center is the speaker's location at the time of utterance. Deictic expressions are words with a reference point which speaker or writer is dependent and is determined by the speaker's or writer position in space and time (Renkema, 1993: 76).

In a more consistent way, some words in the language cannot be interpreted at all unless the physical context, especially the physical context of the speaker is known. Some sentences of English are virtually impossible to understand if we don't know who is speaking about whom, where and when a large number of deictic expression like they, that, here, tomorrow, now which depend on their interpretation on the immediate physical context in which they were uttered. Such expressions are very obvious examples of bits of language which can only understand in terms of speaker's intended meaning (Yule, 1985:99).

It is common for languages to show at least a two-way referential distinction in their deictic system: *proximal*, i.e. near or closer to the speaker, and *distal*, i.e. far from the speaker and closer to the addressee. English exemplifies this with such pairs as *this,* and *that, here and there,* etc. In other languages the distinction is three-way: proximal, i.e. near the speaker, medial, i.e. near the addressee, and distal, i.e. far from both. This is the case in Romance languages and Japanese.

The linguistics forms of verbal pointing are called deictic expression, deictic markers or deictic word, which are also sometimes called indexical. Deictic expressions include such lexemes are:

1. personal or possessive pronouns (I /you/ mine/ yours)
2. demonstrative pronouns (this/ that)
3. other pro-forms (so/ do)
4. (spatial/ temporal) adverbs (here/ there/ now)
5. personal or possessive adjectives (my/ your)
6. demonstrative adjectives (this/ that)
7. article (a/ the)

In addition, Yule (1996: 9) states that a deictic expression is any linguistic form used to accomplish the 'pointing' via language. Fillmore quoted by Levinson (1983: 54) argues that the importance of deictic information for the interpretation of utterances is perhaps best illustrated by what happens when such information is lacking.

To conclude, the deictic expression explains the word that has a deictic usage which has to be interpreted. Deictic expression also shows referential distinction between near the speaker (proximal) and far away from the speaker (distal).

2.4 Types of Deixis

In this research, the discussion is focused only on three parts of deixis based on Stephen C. Levinson theory, namely person deixis, time deixis, and place deixis. Moreover, he says that deixis has a prototypical or focal exemplars the use of demonstratives, first and second person pronouns, tenses, specify time and place adverbs like *now* and *here*, and a variety of other grammatical features tied directly to the circumstances of utterance. Although, many linguist have different words to explain the same terms like Yule (1996: 17) uses the words spatial deixis for place deixis and temporal deixis for time deixis. Buhler in Grundy (2006: 26) has distinguished deixis into person deixis, place deixis, and time deixis. In addition, the words in the deicic field to signs on a footpath that direct walkers to their destination. The word *I* point out the speaker and the word *you* point out the listener. In addition, *in the heaven* indicates a specific place and *at night* shows to a specific time.

2.4.1 Person Deixis

Person deixis is deictic reference to the participant role of a referent, such as: the speaker, the addressee, and referents which are neither speaker nor

addressee. Person deixis realized with personal pronoun (Renkema, 1993: 77).

The speaker as the first person *(I)*, direct the utterance to the listener as the second

person *(you)* and could be talking about the third person *(she, he)*. In many

languages these deictic categories of speaker, addressee, and others are elaborated

with markers of relative social status (for example, addressee with higher status

versus addressee with lower status).

Levinson (1992: 62) states that person deixis concerns with the encoding

of the role of participants in the speech event in which the utterance in question is

delivered. Although person deixis is reflected directly in the grammatical

categories of person, it may be argued that we need to develop an independent

pragmatic framework of participant roles, so we can see how and to what extent

these roles are grammaticalized in different languages. In addition, Yule (1996:

10) adds that person deixis clearly operates on a basic three-parts exemplified by

the pronouns for first person (*I*), second person (*You*), and third person (*he, she,*

and *it*). Meanwhile, in many languages, these deictic categories of speaker and

addressee are elaborated with markers of relative social status such as addressee

with higher status and addressee with lower status.

Person deixis is commonly expressed by the following kinds of

constituents such as: pronouns, possessive affixes of nouns, agreement affixes of

verbs. Moreover, Levinson states that person deixis involves the speaker (I), and

the addressee (you). To learn these deictic expressions, we should have in mind

that each person in conversation constantly changes from being you. This kind of

deixis operates on three-part division, exemplified by the pronouns for first person (*I*), second person (*you*), and the third person (*she, he*).

To conclude, person deixis is realized with personal pronouns that indicate as the speaker, addressee, and referents which are neither speaker nor addressee. Person deixis has three types; they are first person deixis, second person deixis and third person deixis.

2.4.1.1 First Person Deixis

The first person deixis is deictic reference that refers to the speaker, or both the speaker and referents grouped with the speaker. For examples, the following singular pronouns: *I, me, myself, my* and *mine,* or the following plural pronouns: *me, us*, *ourselves, our,* and *our.* In addition, first person deixis is grammatical of the speaker's reference to himself, (Levinson, 1992: 62). While Grundy (2000: 27) says that the first person pronouns *I* and *we* and the possessive *my, mine, our and ours* are typically deictic.

2.4.1.2 Second Person Deixis

Second person deixis is deictic reference to a person identified as addressee. For example: *you, your, yours, yourself,* and *yourselves*. Renkema (1993: 78), the manner in which the second person deixis is addressed in some languages, also provides an insight into relationship between the first and second person.

The word *you* can be used both deictically (when the context is required to

determine the reference) and non-deictically (when the reference is general rather than to particular identifiable persons). You is also used in English in a much wider range of social contexts than would be represented by a single second person reference term in a most other languages (Grundy, 2000: 26). For example, most languages have at least two forms, an informal one use when talking to friends and a more formal one used for showing respect to the person addressed, typically because they are older or more important that the speaker.

For examples:

a. I invite you to go to my party. (Informal situation)

b. Can I help you, Mrs. Elliot? (Formal situation)

Furthermore, Grundy (2000: 27) says that English although appears to have only one deictic address word, you, the use of you all (for example, by teachers when talking to groups of students) suggests that speakers do indeed want to make distinction that are impossible when there is only a single from available to them.

2.4.1.3 Third Person Deixis

Levinson (1992: 62) states that third person deixis is the encoding of reference to person and entities which are neither speaker nor addressee of the utterance in question. In the other word, third person deixis is deictic reference to a reference (s) which is not identified as the speaker or addressee. For examples: *he, she, they*, and *third* person singular verb suffix -*s*, for example: *He sometimes flies*.

It is supported by Gasser who claims that the third person pronouns fall into the singular group of there; *she, he,* and *it*, and the single plural pronoun '*they*'. Gasser adds hat among the third person singular pronoun, the remaining difference has to do with gender; whether the reference is being viewed a male, female, or neither. Renkema (1992: 78) states that in many languages, person deixis could also contain other meaning elements, for example, the gender of the third person. Meanwhile Grundy (2000:78) states the third person pronouns (*he, she, it* and *they*) are not usually used deictically but rather refer anaphoric to objects or persons already mentioned in the discourse.

In Indonesian language, the first person deixis and the second person deixis only represent person, while the personal pronoun of the third deixis represents person and thing or animal. In addition, the third person deixis cannot be used as the form of pronominal for noun-human being. For some nominal lexemes, the third person deixis can be used to show the second person deixis or first person deixis. The third person can also be in the form of demonstrative pronoun, such as: engkau ini, dia itu, saya ini, aku ini, kita ini, etc.

2.4.2 Place Deixis

Place deixis is a deictic reference to a location relative to the location of a participant in the speech event, typically the speaker. For examples: "*here, above, over there,* and *left*". Based on Lyons in Brown and Yule (1983: 79) stated that place deixis concerns with the specification of locations relative to anchorage points in the speech event. The importance of locations and specifications in

general can be measured from the fact that there seem to be two basic ways of referring the objects by describing or naming them on the one hand, and by locating them on the other. In addition, Renkema (1993: 78) argues that place deixis can be realized not only by the use of demonstrative pronouns, but also by the use of adverbs of place: *here* and *there*.

In place deixis, a speaker can refer to something that is in the vicinity or further away: *this, these* as "*proximal demonstrative*" as opposed to *that, those* as "*distal demonstrative*". Place deixis can be realized not only by the use of demonstrative pronouns, but also by the use of adverbs of place: here and there (Renkema, 1993:78).

In addition, Levinson (1992: 62) argues that place deixis concerns with the encoding of spatial locations relative to the location of the participants in the speech event, there are *proximal* (close to speaker) and *distal* (non-proximal, sometimes close to addressee). Such distinctions are commonly encoded in demonstrative (as in English *this* vs. *that*) and in deictic adverbs of place (as in English *here* vs. *there*). Moreover, proximal is typically interpreted in terms of the speaker's location or the deictic center so that it is generally understood as referring to some point or period in time that has the time of the speaker's utterance at its center. While, distal can simply indicate away from the speaker.

Place deixis have proximal demonstrative (this and these) and distal demonstrative (that and those), (Grundy, 2000: 28). Each may be used either as a pronoun or in a combination with a noun. Other place deixis include:

here (proximal), there (distal), where (and the archaic hither, hence, thither,

thence, wither, whence).

left, right

up, down, above, below, in front, behind

come, go, bring, take

Place deixis can be described along many of the same parameters to apply to time deixis.

Furthermore, Edward Finegan (2004: 203) states that spatial deixis is the marking of the orientation or position in space of the referent of a linguistic expression. The categories of words most commonly used to express spatial deixis are demonstratives (this, that) and adverbs (here, there). Demonstrative and adverbs of place are by no means the only categories that have spatial deictic meaning; the directional verbs *go* and *come* also carry deictic information, as do *bring* and *take*. Languages differ in terms of the number and meaning of demonstratives and adverbs of place. The demonstrative system of English distinguishes only between this (proximate-close to the speaker) and that (remote relatively distant from the speaker). It is one of the simplest systems found. Many spatial-deixis systems have three terms. Three-term systems fall into two categories. In one category, the meanings of the terms are 'near speaker', 'a little distant from the speaker', and 'far from the speaker'. In another type of three term demonstrative system, the terms have the meanings 'near speaker' and 'away from both speaker and hearer'.

In considering place deixis, however, it is important to remember that location from the speaker's perspective can be fixed mentally as well as physically. Speaker temporarily a way from his home location will often continue to use 'here' to mean (the physical distant) home location. Speaker also seems to be able to project his self into other locations prior to actually being in those locations, as when he says 'I will come later' (movement to addressee's location).

It can be conclude that place deixis shows deictic references to the location of a participant in the speech event. Place deixis also can categorized into *proximal* (close to speaker) and *distal* (non-proximal, sometimes close to addressee).

2.4.3 Time Deixis

Time deixis is reference to time relative to a temporal reference point. Typically, this point is the moment of utterance. It is most often encoded in English in adverbs such as "*now* and *then*", and terms based around the calendar like *"yesterday, today, tomorrow"*, and *the distinctions in tense*. Time deixis makes ultimate reference to participant role. Thus as first approximation, *now* can be glossed as 'time at which the speaker is producing the utterance containing *now*'. Furthermore, the speaker and addressee use elaborate system of non-deictic temporal reference such as calendar time and clock time (Yule, 1996: 14).

Edward Finegan (2004: 204) says that a third type of deixis is temporal deixis- the orientation or position of the referent of actions and events in time. All languages may have words and phrases that are inherently marked for temporal deixis, such as the English terms *before, last week, now or soon, tomorrow and*

this afternoon. In many languages temporal deixis can be marked trough tenses, encoded on the verb with affixes, or expressed in an independent morpheme.

Furthermore, Levinson (1992: 62) says that time deixis concern with the encoding of temporal points and spans relative to the time in which an utterance was spoken. In addition, time deixis is a reference to time relative to a temporal reference point. Typically this point is the moment of an utterance. It is most often encoded in English in adverb such as "*now* and *then*", and terms based around the calendar like "yesterday, today, tomorrow", and the distinctions in tense (http://www.silorg/Linguistic/Glossaryof Linguistic term/what is time deixis.html). Here is a list of some of the deictic items whose reference can only be determined in relation to the time of the utterance in which they occur:

> *This/last/next Monday/week/month/year*
>
> *Now, then, ago, later, soon, before*
>
> *Yesterday/today/tomorrow* (Grundy, 2000: 31)

Grundy (2000: 32) states that another important time deictic is tense system. In fact, almost every sentence makes reference to an event time. Often this event time can only be determined in relation to the time of the utterance. Moreover, Yule (1996: 14-15) says that the basic type of temporal deixis in English is in the choice of verb tense. In addition, time deixis which included an utterance or a text always explains about two terms, proximal, and distal. The proximal deictic forms in direct speech communication are sense of being in the same context which occurs. While distal in indirect speech makes the original speech event seems more remote. In English one basic type of time deixis is in the

choice of the verb tense. Thus other languages have many different forms of the verb as different tenses; basically English has only two basic forms, the present and the past. The present tense is proximal form and the past tense is the distal form. For example:

>   i. *I live here now*

>   ii. *I live there then*

The present tense is the proximal form as in (i) and the past tense is distal form as in (ii).

Primary terms are now and then. 'Now' is very much a temporal version of 'here', generally referring to the time of the utterance, though its scope can be just as extended as here's. "The tectonic plates are going through a period of relative calm now. 'Then' points away from the present, either to the future or to the past. Other deictic terms are yesterday, today, tomorrow, next (month) and last (month).

It can concluded that time deixis is related to a temporal structures, which included two kinds, proximal and distal which are also related time in the past and in the present. Besides, interpreting the deictic expression can be seen from the context of what the speaker says in expressing the utterance in which it occurs. Furthermore, in time deixis, the remote or distal form can be used to communicate not only about the distance from current time but also the distance from current reality or facts.

2.5 Surah Al-Dukhan

The surah opened with God testifying that the Qur'an is "the clear Book" (2), "sent down on a Blessed Night" (3), which is certainly the night in the month of Ramadan, the ninth month in the Islamic calendar, known as the 'Night of Power' (*Laylah al-Qadr*). Commentators, who maintain that this night could fall in the middle of Sya'ban, the month preceding Ramadan, are definitely mistaken.

The night was blessed with the revelation of the Qur'an, this rich treasure of wisdom, enlightenment, and goodness. Elsewhere in the Qur'an we read that it was: "A blessed book revealed to you (Muhammad) from your Lord, so that they may reflect on its Signs…" (Sad: 29) and: "This is a Blessed Book We revealed, so obey it…" (Al-An'am:155).

The honor and grace of the Book come from the fact that it purifies and improves human beings, as it managed to transform the nomadic Arab hordes into a nation with a civilization and an empire on which, at one time, the sun would never set.

The Book was revealed "*to warn humankind*" (3), against tyranny and injustice as a prelude to establishing a new order in the shape of Islam based on *tawhid,* submission to the One and only God, which humanity desperately needs.

We know that initially the Arabs resisted the call of Islam and harassed its followers and drove them out of their homes. Prophet Muhammad is reported to have asked God: "help me against them (the Arabs) with seven (lean years) like those of the Prophet Joseph." Subsequently, Makkah was hit by a severe drought and was covered in a cloud of dry dust. A number of Makkan citizens went to the

prophet and pleaded with him to ask God to alleviate their people's situation, but when that happened, the unbelievers reneged. The surah refers to this in saying: "We shall indeed ease the punishment somewhat but you shall revert (to your old ways), and on that day We shall deal you a supreme blow and exact retribution" (15-16).

Retribution came upon the unbelieving Arabs at the battle of Badr (634AC) when, in a confrontation with the Muslims, they were soundly defeated and lost a number of their most prominent leaders.

This interpretation is the most widely held by commentators, but there is another one which I find more convincing. Surah Ad-Dukhan means smoke that taken from tenth verse. The '*smoke*' the verse refers to could be some yet unknown natural phenomenon, on the scale of the hole in the ozone layer that would befall our planet with such catastrophic effects, as a result of human corruption and wrong doing. It would come in response to world-wide hostility to Islam and to the person of Prophet Muhammad. When that happens, many people would be shaken and come to realize the consequences of their betrayal of God's trust, and would seek His mercy and forgiveness.

In any case, a full and final decision shall be made on the Day of Judgment, when every soul shall receive its just recompense.

The surah also points out those earlier recipients of divine revelation had undergone trials and tribulations. Moses pleaded with Pharaoh to release the Israelites and allow them to leave Egypt with him, but the Pharaoh insisted on keeping them under his control and on subjecting them to persecution. Eventually,

the Pharaoh and his entourage perished. They left behind numerous "gardens and springs, cornfields and noble palaces, and abundant wealth and affluence in which they took great delight. Nevertheless, We passed it all to another people" (25-28).

The cycle of civilization is ever turning; history often repeats itself. In the fullness of time, wrong-doers of every generation shall have their comeuppance, while believers are expected to rise to their ideals and support their words with action and be role models for fairness and honesty.

Unfortunately, as time goes on, most religious communities tend to drift away fro the original teaching of their prophets. God says of the Israelites: "We chose them knowingly above al nations and we sent them signs which rigorously tested them" (32-33).

But how did the Israelites fare after their deliverance and liberation? They reneged and became corrupt, and so they were punished.

Then it was the Arabs turn that inherited the Qur'an and led the spread of Islam for several centuries. However, most of them were later to desert the teachings of Islam and have since lost their place in the world, having become divided and fragmented, and having fallen prey to the domination and exploitation of other nations.

God has promised true believers who uphold his revelations faithfully and sincerely that they shall be generously rewarded with power and influence, and happiness in this world and in the here after.

Modern societies are highly developed and intelligent although they assign no importance to the hereafter and are totally oblivious to the fact that they shall

one day account for their actions to god. Their position is not very much different from that of pre-Islamic Arabian society who scoffed at life after death and thought it was a myth. This explanation is taken from verse 34-36.

God will indeed bring all people to life for judgment, and everyone shall account for their deeds. Without this fact, life would be meaningless and a total waste effort (38-40).

The universal and ultimate truth in which the heavens and the earth were created is manifested in the intricate physical laws that govern atoms and galaxies, ants and elephants, plains and forests, the land and the sea. Science and scientific research have uncovered many astonishing facts that testify to the power of the Creator. This veritable truth shall also be revealed at the time of the final reckoning in which conscientious and sincere believers are set apart from the intransigent unscrupulous people.

The Qur'an warnings relating to the Day of Judgment and its ramifications are clear and incisive. Its accounts of the hereafter and life after death leave no room for arrogance or infatuation with the transient pleasures of this life.

The surah closes with such a scene, saying: "The Day of Judgment is a time appointed for them all; the day when no ally shall be able to help another ally and none shall be saved except those whom god shows mercy" (40-42). And what awaits the believers? "The believers will find themselves in a secure state amid gardens and springs, wearing (garments) of silk and brocade, facing one another" (51-53). The Day of Judgment is a time appointed for them all.

The Qur'an has been revealed to Muhammad in order to awaken the heedless from their torpor and to establish a great community and civilization with a momentous mission to carry to the rest of humankind (58-59).

2.6 Previous Studies

Some University students have done the study of discourse analysis from different perspectives. Umdatul Khoirot (2005) focused on deixis on Romeo and Juliet novel by William Shakespeare and found that there were three types of deixis namely, person deixis, time deixis, and place deixis in the conversations between Romeo and Juliet in the novel based on Karl Buhler's theory. Similarly, the researcher also focuses on three types on deixis, they are person deixis, time deixis, and place deixis in surah Al-Dukhan. Differently, the researcher use the types of deixis based on the Levinson theory.

Binti Choirul Hana (2006) studied on the deixis used in *Garfield* in "the Jakarta Post", she found that there were five kinds of deixis, namely person, place, time, discourse, and social deixis based on Levinson theory. Similarly, the researcher here use same theory based on Levinson. And differently, the researcher only focuses on three types on deixis, they are person deixis, time deixis, and place deixis in surah Al-Dukhan.

Moreover, Kurnia Fatmawati (2006) found that deixis used in 'Opinion Sections' published by "Tempo Magazines" could be classified into person, place, time, discourse, and social deixis based on Levinson theory. In addition, Puji Lestari (2006) discussed about deixis used in 'Express in English' broadcasted by

Mass FM. She also found the five kinds of deixis in a form of oral language.

In accordance with the previous discussion, there are many researchers who have conducted the research on a similar field, yet they have different subjects and theories. Some of them conducted the research in a form of written text. However, in this research she takes Qur'an as the subject and analyzes the translation of "Surah Al-Dukhan" and those previous studies are used as sources or comparison of this study.
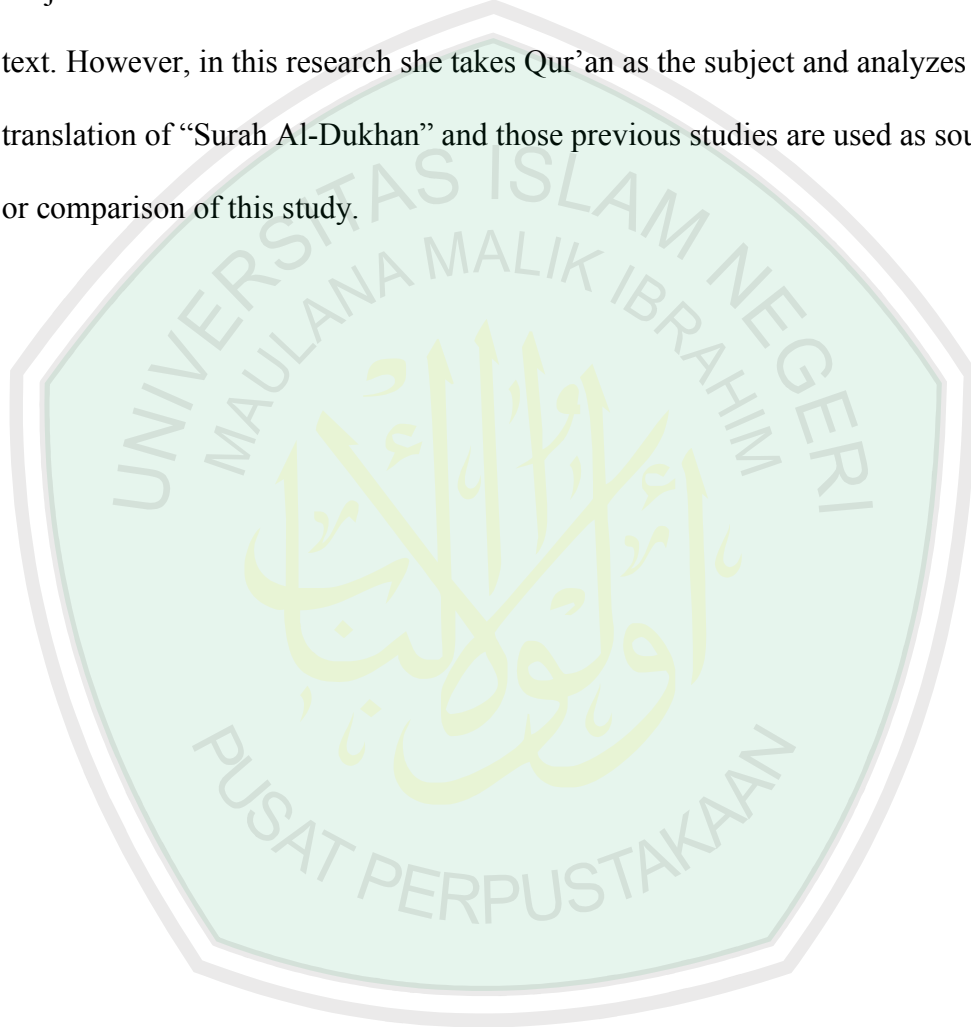
CHAPTER III

RESEARCH METHOD

This chapter discusses about the research method used in the study. They are research design, research subject, data source, research instrument, data collection, data analysis, and triangulation.

3.1 Research Design

This study uses descriptive qualitative method, it is descriptive, because the researcher attempts to arrive at a rich description of words, phrases or sentences in the surah Al-Dukhan that needs to find the answer based on the research problems. It is descriptive, Saville and Troike (1986) states that for the study is to give some description on the problems of research. And it is qualitative, because it does not consist of number or cannot be quantified.

This study describes the deixis and the messages in surah Al-Dukhan. It is analyzed in connection with the use of words in surah Al-Dukhan. In addition, this study attempts to obtain information communicated through writings (translation text) in surah Al-Dukhan and this study is expected to examine the words to identify the types of deixis in surah Al-Dukhan.

3.2 Research Subject

The subject of this research is text English Translation of surah Al-Dukhan by Yusuf Ali which contains the types of deixis, particularly three types of deixis they are: person deixis, place deixis, time deixis.

3.3 Data Sources

The data sources of this study are taken from Al-Qur'an. The English translation used is the Noble Qur'an published by Yusuf Ali because the interpretation of this translation is easy to understand, clearly, and purely in real form and it not deviates from the original interpretation. The data of these studies are in the form of words or sentences in English translation of surah Al-Dukhan contains deixis.

3.4 Research Instrument

In this study, instrument is very important to obtain the data of study, for it is a set of method, which is used to collect the data. In this study, the main instrument of the study is the researcher herself in finding the data. Other instruments, however, are still utilized for the perfect data; they are the surah Al-Dukhan that has fifty nine verses. After that, the researcher searched the words or the sentences that involved deixis.

3.5 Data Collection

The data of this study are collected in the following steps. Firstly, the researcher reads the whole texts of English translation in surah Al-Dukhan. Secondly, the researcher selects the words or sentences in surah which has deixis.

3.6 Data Analysis

After obtaining the data, the researcher comes to the analysis steps. The data are analyzed in following steps. First of all, after having the complete data of deixis that are found in surah Al-Dukhan, the researcher identified them into three types of deixis (person deixis, time deixis, and place deixis) that is in the form of words or sentences.

After finishing identifying those types of deixis (person deixis, time deixis, and place deixis) based on the theories, the researcher interprets the data obtained from each category based on deixis theory. Finally, the researcher makes conclusion on the result of analysis.

3.7 Triangulation

Triangulation is important to get the validity of the data. In this research, triangulation should be conducted in order to obtain the reliability and validity of the data as well as to increase the researchers' understanding. Concerning to the function above, the researcher chooses her thesis advisor as the corroborating researcher because he has been well known of this investigate area.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

In this chapter, the analysis of the data is done in line with the formulated research question. The presentation of the data is taken from the text of English Translation of surah Ad-Dukhan by Yusuf Ali. The analysis of the data is based on three types of deixis namely person deixis, time deixis and place deixis.

4.1 Research Findings

This section presents the analysis of English Translation of surah Ad-Dukhan. The data were analyzed descriptively based on the types of deixis.

DATUM I

(3). We sent it down during a Blessed Night: for We (ever) wish to warn (against Evil).

The word *We* can be categorized into the first person deixis identified as the speaker. The next utterance *sent down* is categorized into time deixis since it refers to the time in the past. Furthermore, the word *it* refers to the preceding utterance that is 'the Book' which is non-deictically used. It indicates a referent not identified as a speaker or an addressee. It is a third person singular which is used deictically. It refers to the referent not identified as speaker or addressee. Meanwhile, *during a Blessed Night* is noun phrase indicates into time deixis. The time clearly shows the time that *Laylah al-Qadr* who god sent down Al-Qur'an. Moreover, *for* is a preposition. It cannot be categorized into the three types of deixis. Furthermore, the word *We* as the speaker, is classified into the first person

deixis identified as the speaker. The last word *wish to warn* is a verb phrase which is not a part of deixis since it does not include person, time and place deixis. In the last word *Evil* can be categorized into third person deixis since it indicates to the name of person and referent not identified as a speaker or an addressee.

DATUM 2

(4). In the (Night) is made distinct every affair of wisdom,

The word *in the (Night)* is prepositional phrase. It can be classified into time deixis because it refers to a certain time when the utterance happens. The next utterance *is made* which forming the passive in the present time. It can be classified into time deixis since it shows the action in the present time. Furthermore *distinct* is adverb of manner that it cannot be classified into three types of deixis. The last word *affair of wisdom* is a noun phrase that cannot be classified into the three types of deixis since it does not include person, time and place deixis.

DATUM 3

(5). By command from Our Presence. For We (ever) send (revelations),

The phrase *by command from* is phrasal verbs. It refers to a verb and preposition which together have a special meaning. Therefore, this utterance cannot be classified into the three types of deixis because it does not show person deixis since this word does not represent the name of person. It also can not be categorized into place deixis since this word does not indicate a certain place. Moreover, it does not include time deixis since it does not refer to the time. The next word *Our Presence* can be categorized into first person deixis since it is possessive adjective refers to Our God. Moreover, *for* is a preposition. It cannot be

categorized into the three types of deixis. Furthermore, the word *send* can be classified into the time deixis since this word is in the form of past tense which shows the action that done in the past. The last word *revelations* indicate to referent not identified as the speaker or addressee. So, this word becomes third person deixis.

DATUM 4

(6). As Mercy from thy Lord: for He hears and knows (all things);

The word *thy Lord* can be included into second person deixis. It is deictic reference to person identified as addressee. Moreover, *for* is a preposition. It cannot be categorized into the three types of deixis. The next word *He* is proximal deixis who indicates to third person deixis which is not identified as the speaker or addressee. Furthermore, the word *hears and knows* is parallel structure. It can be classified into the time deixis since these words show present time.

DATUM 5

(7). The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith.

The word *The Lord* which can be categorized into the first person deixis identified as the speaker. Moreover, the next words *the heavens and the earth and all between them* are parallel structure which can be categorized into place deixis since they indicate to current location. Furthermore, the word *if* does not include person, time and place deixis. In addition, the next word *ye* can be included into second person deixis. It refers to *you* which is a deictic reference to person identified as addressee.

Moreover, the utterances have *an assured faith* can be classified into the time deixis since these words show present time. In addition, the last words *an assured faith* is an adjectival past participle. It indicates to third person deixis which is not identified as the speaker or addressee.

DATUM 6

(8). *There is no God but He: It is He Who gives life and gives death, The Lord and Cherisher to you and your earliest ancestors.*

The word *God* refers to Allah which can be categorized into the first person deixis identified as the speaker. Furthermore, the word *He* is proximal deixis who indicates to third person deixis which is not identified as the speaker or addressee. Moreover, the utterance *gives life and gives death* is verb parallel structure. It can be included into time deixis since it shows the action in present time. Moreover, the suffix-s of the verb *gives* is classified into third person deixis since it involves agreement affixes of verb. In addition, the word *the Lord and Cherisher* indicates to third person deixis which is not identified as the speaker or addressee. The next word *you* as the second person deixis identified as the addressee. The last phrase *your earliest ancestors* is noun phrase that shows possessive adjective. It can be included into second person deixis.

DATUM 7

(9). *Yet they play about in doubt.*

The word *yet* is cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. It is coordinating conjunctions to express unexpected / contrast. Furthermore, the word *they* indicate to third person deixis which is not identified as the

speaker or addressee. Moreover, the phrases *play about in doubt* is phrasal verb refers to a verb and preposition which together have a special meaning. It can be classified into the time deixis since these words show present time.

DATUM 8

(10). Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,

This verse above meant that the title of surah Ad-Dukhan is taken from this verse, especially the word Dukhan / *smoke*. It told when the Arabs resisted the call of Islam and harassed its followers and drove them out of their homes. Prophet Muhammad is reported to have asked God: "help me against them (the Arabs) with lean years like those of the prophet Joseph." Subsequently, Makkah was hit by a severe drought and was covered in a cloud of dry dust. This will be the day when misfortune and miseries will spread all around and nothing will be visible.

The word *thou* can be included into second person deixis. It refers to the word *you* which it is a deictic reference to person identified as addressee. Moreover, *for* is a preposition. It cannot be categorized into the three types of deixis. Furthermore, the words *the Day* is deictic, since it has specific reference. It can be classified into time deixis because it refers to a certain time when the utterance happens. In addition, the words *the sky* can be categorized into place deixis since this word indicates a certain place. The next *will bring* is modal auxiliary *will* which is combined with the verb *bring* can be included into time deixis because this word is expressing what will happen in the future.

DATUM 9

(12). (They will say:) "Our Lord! remove the Penalty from us, for we do really believe!"

The word *Our Lord* can be categorized into first person deixis since it is possessive adjective refers to Our God. The next utterances *remove the Penalty from us!* is imperative sentence. The doer of an imperative is '*you*' we can use reflective pronoun, so it can included into second person deixis identified as addressee. This sentence also can be classified into time deixis because it refers to a certain time. It shows present future tense, we can use Question Tag to prove that. Moreover, the word *us* is the first person plural pronoun. It can be included into the inclusive first person deixis since it is a deictic usage which points to the group identified as the speaker and addressee. Furthermore, *for* is a preposition. It cannot be categorized into the three types of deixis. In addition the word *we* can be categorized into the first person deixis identified as the speaker. The last phrases do *really believe* is verb phrase cannot be classified into the three types of deixis because it does not show person deixis, time deixis, place deixis.

DATUM 10

(13). How shall the message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them,

The sentence *how shall the message be* is modal auxiliary *shall* which is combined with the verb bare infinitive *be* can be included into time deixis because this word is expressing what will happen in the future. Furthermore, *for* is a preposition. It cannot be categorized into the three types of deixis. In addition, the

word *them* is a deictic expression which refers to unbelievers. It is a single plural pronoun that refers to the referent not identified as speaker or addressee. Therefore, it can be classified into third person deixis. Moreover, the words *an Messenger* refers to Prophet Muhammad. It can be indicates to third person deixis which is not identified as the speaker or addressee. The next phrase *explaining things* is noun phrase cannot be classified into the three types of deixis because it does not show person deixis, time deixis, place deixis. Furthermore, the word *clearly* is adverb of manner which it cannot be classified into the three types of deixis The last word *has (already) came* can be classified into time deixis because it refers to a certain time. It shows present perfect tense.

DATUM 11

(14). Yet they turn away from him and say: "Tutored (by others), a man possessed!"

The word *yet* is cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. It is coordinating conjunctions to express unexpected / contrast. Furthermore, the word *they* indicate to third person deixis which is not identified as the speaker or addressee. Moreover, the phrases *turn away from* is phrasal verbs. It refers to a verb and preposition which together have a special meaning. It can be categorized into time deixis since it refers to the time in the present. The next word *him* is classified into third person deixis. In addition, the sentence *tutored (by others)* is passive form. It can be categorized into time deixis since it refers to the time in the present. And can be included into second person deixis. It refers to the word *you* which it is a deictic reference to person identified as addressee. The next word *a* is an article

that cannot be classified into types of deixis. In addition, the last phrase *a man possessed* is adjective phrase. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, place deixis.

DATUM 12

(15). We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).

The word *We* can be categorized into the first person deixis identified as the speaker. Furthermore, the utterances *shall indeed remove* is modal auxiliary *shall* which is combined with the verb *remove* can be included into time deixis because this word is expressing what will happen in the future. Moreover, the word *the Penalty* is noun phrase. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, place deixis. Furthermore, *for* is a preposition. It cannot be categorized into the three types of deixis. Next, the word *ye* can be included into second person deixis. It refers to '*you*' which it is a deictic reference to person identified as addressee. In addition, the last words *will revert* is modal auxiliary *will* which is combined with the verb *revert* can be included into time deixis because this word is expressing what will happen in the future.

DATUM 13

(16). One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!

The words *One day* are deictic, since it has specific reference. It can be classified into time deixis because it refers to a certain time when the utterance

happens. Moreover, the word *We* can be categorized into the first person deixis identified as the speaker. The next utterances *shall seize* is modal auxiliary *shall* which is combined with the verb *seize* can be included into time deixis because this word is expressing what will happen in the future. Next word *you* can be included into second person deixis since it is a deictic reference to person identified as addressee. Moreover, the phrase *a mighty onslaught* is noun phrase. It cannot be categorized into the three types of deixis. The next utterance *will* is modal auxiliary. The last phrase *exact Retribution* is adjective phrase. It cannot be categorized into the three types of deixis because it does not show person deixis, time deixis, place deixis.

DATUM 14

(17). We did, before them, try the people of Pharaoh: there came to them an apostle most honorable,

The word *We* can be categorized into the first person deixis identified as the speaker. Moreover, the word *did* is past verb which is distal deixis, it can be categorized into time deixis. Furthermore, the word *them* is a deictic expression which refers to the people of Pharaoh. It is a single plural pronoun that refers to the referent not identified as speaker or addressee. Next word *try* is verb which is distal deixis. It can be categorized into time deixis since it refers to the time in the present. Moreover, the people of Pharaoh are plural noun. It indicates to third person deixis which is not identified as the speaker or addressee. Furthermore, the word *came* can be categorized into place deixis since *came* is the directional verb that carry deictic information. In addition, *an apostle most honorable* is adjective

phrase. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, place deixis.

DATUM 15

(18). Saying: "Restore to me the Servants of Allah. I am to you an apostle worthy of all trust;

The utterances *Restore to me the Servants of Allah* is imperative sentence. The doer of an imperative is '*you*' we can use reflexive pronoun to prove that, so it can included into second person deixis identified as addressee. This sentence also can be classified into time deixis because it refers to a certain time. It shows present future tense, we can use Question Tag to prove that. Moreover, the phrase *the Servants of Allah* is noun phrase. It indicates to third person deixis which is not identified as the speaker or addressee. Furthermore, the word *I am* can be included into the first person deixis since this word refers to the speaker as the center of the utterance. Next, the word *you* can be included into second person deixis. It is a deictic reference to person identified as addressee. In addition, the last phrase *an apostle worthy of all trust* is adjective phrase. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, place deixis.

DATUM 16

(20). "For me, I have sought safety with my Lord and your Lord, against your injuring me.

The word *for* is a preposition. It cannot be categorized into the three types of deixis. Next, the word *me* can be categorized into the first person deixis identified as the speaker. Furthermore, the word *I* can be included into the first

person deixis since this word refers to the speaker as the center of the utterance. Moreover, the phrase *have sought* is a verb phrase which is distal deixis. It can be classified into the time deixis since this phrase is in the form of present perfect which shows the action that started in the past and still continue at present. The next, the word *safety* is an adjective. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, place deixis. Furthermore, *my Lord* is noun phrase shows possessive adjective. It can be included into first person deixis this word refers to the speaker as the center of the utterance. Moreover, *your Lord* is noun phrase also that it shows possessive adjective. But it can be included into second person deixis since identified as an addressee. Next, the word *your* is the second person deixis identified as an addressee. Moreover, the word *injuring* is a noun. This cannot be classified into the three types of deixis. In addition the word *me* in the last word can be included into the first person deixis since this word refers to the speaker as the center of the utterance.

DATUM 17

(21). "If ye believe me not, at least keep yourselves away from me."

The word *ye* can be included into second person deixis. It refers to *'you'* which is a deictic reference to person identified as addressee. Furthermore, the negative word *believe me not* can be categorized into time deixis since it refers to the time in the present. In addition, the word *me* in the last word can be included into the first person deixis since this word refers to the speaker as the center of the utterance. It can be classified into the time deixis since it is in the form of present.

Moreover, the phrase *keep yourselves away from* is phrasal verbs. It refers to a verb and preposition which are together have a special meaning. It can be categorized into time deixis since it refers to the time in the present. In addition, the word *yourselves* show possessive adjective. But it can be included into second person deixis since identified as an addressee. Besides, the word *ye* can be included into second person deixis. It refers to *you* which it is a deictic reference to person identified as addressee.

DATUM 18

(22). (But they were aggressive:) then he cried to his Lord: "These are indeed a people given to sin."

The word *he* is proximal deixis who indicates to third person deixis which is not identified as the speaker or addressee. Next, the word *cried* is preterit which is distal deixis, it can be categorized into time deixis since it points to the even completed point to the moment of utterance. Furthermore, the words *his Lord* is possessive adjective who indicates to third person deixis which is not identified as the speaker or addressee. Moreover, the sentence *these are indeed a people given to sin* is passive form. It can be classified into the time deixis since it is in the form of simple present.

DATUM 19

(23). (The reply came:) "March forth with My Servants by night: for ye are sure to be pursued.

The utterance *march forth with My Servants* is imperative sentence. The doer of an imperative is '*you*' we can use reflexive pronoun to prove it, so it can included into second person deixis identified as addressee. This sentence also can

be classified into time deixis because it refers to a certain time. It shows present future tense, we can use Question Tag to prove that. Furthermore, *My Servants* refers to the Bani-Israel. It can be included into the first person deixis since this word refers to the speaker as the center of the utterance. Moreover, the words *by night* are deictic, since it has specific reference. It can be classified into time deixis because it refers to a certain time when the utterance happens. Next, the word *ye* can be included into second person deixis. It refers to *you* which it is a deictic reference to person identified as addressee. In addition, *are sure to be pursued* is passive form. It can be classified into the time deixis since it is in the form of simple present.

DATUM 20

(24). "And leave the sea as a furrow (divided): for they are a host (destined) to be drowned."

The utterance *leave the sea as a furrow* is imperative sentence. The doer of an imperative is '*you*' we can use reflexive pronoun to prove that, so it can included into second person deixis identified as addressee. This sentence also can be classified into time deixis because it refers to a certain time. It shows present future tense, we can use Question Tag to prove that. Next, the words *the sea* can be categorized into place deixis since this word indicates a certain place. Moreover, the word *for* is a preposition. It cannot be categorized into the three types of deixis. Furthermore, the word *they* indicate to third person deixis which is not identified as the speaker or addressee. In addition, the utterance *they are a host (destined) to be drowned* is passive form. It can be classified into the time deixis since it is in the form of simple present. Next, the words *a host* is noun

phrase. It cannot be classified into the three types of deixis because it does not show person deixis, place deixis, and time deixis.

DATUM 21

(25). How many were the gardens and springs they left behind,

Furthermore, the phrase of *the gardens and springs* is parallel structure since it use conjunction *and*. Moreover, *the gardens and springs* can be categorized into place deixis since this word indicates a certain place. Next, the word *they* indicate to third person deixis which is not identified as the speaker or addressee. In addition, the last phrase *left behind* is phrasal verbs. It refers to a verb and preposition which together have a special meaning. It can be categorized into time deixis since it refers to the time in the past.

DATUM 22

(27). And wealth (and conveniences of life), wherein they had taken such delight!

The word *and* is conjunction. It cannot be categorized into the three types of deixis because it does not show person deixis, place deixis, and time deixis. Furthermore, the word *wealth* is noncount noun which included in abstractions noun. It cannot be categorized into the three types of deixis. Moreover, the word *they* indicate to third person deixis which is not identified as the speaker or addressee. Next, *had taken* is a verb phrase which is distal deixis. It can be classified into the time deixis since this phrase is in the form of past perfect which expresses an activity that was completed before another activity or time in the past.

DATUM 23

(28). Thus (was their end)! And We made other people inherit (those things)!

The word *thus* is an adverb. It cannot be categorized into the three types of deixis. Furthermore, the word *We* can be categorized into the first person deixis identified as the speaker. The next word *made* is preterit which it is distal deixis. It can be categorized into time deixis since it refers to the time in the past. Beside, the word *other people* indicate to third person deixis which is not identified as the speaker or addressee. The last word *inherit* is transitive verb. It can be categorized into time deixis since it refers to the time in the present.

DATUM 24

(29). And neither heaven nor earth shed a tear over them: nor were they given a respite (again).

Furthermore, *neither heaven nor earth* is paired conjunction. It also cannot be categorized into the three types of deixis. The subject's *heaven and earth* can be categorized into place deixis since this word indicates a certain place. Moreover, the phrase *shed a tear over* is phrasal verbs. It refers to a verb and preposition which together have a special meaning. It can be categorized into time deixis since it refers to the time in the present. Next, the word *them* is a deictic expression. It is a single plural pronoun that refers to the referent not identified as speaker or addressee. Therefore, it can be classified into third person deixis. Furthermore, the word *they* indicate to third person deixis which is not identified as the speaker or addressee. The next, the word *given* is preterit which is distal deixis. It can be categorized into time deixis since it points to the even completed

point to the moment of utterance. In addition, the last words *a respite* is noun phrase. It cannot be categorized into the three types of deixis because it does not show person deixis, place deixis, and time deixis.

DATUM 25

(30). We did deliver aforetime the Children of Israel from humiliating Punishment,

The word *We* can be categorized into the first person deixis identified as the speaker. Moreover, the word *did deliver* is past verb which is distal deixis, it can be categorized into time deixis. Furthermore, the phrase *the Children of Israel* is noun phrase. It cannot be categorized into the three types of deixis because it does not show person deixis, place deixis, and time deixis. In addition, the last phrase *humiliating Punishment* is noun phrase. It cannot be categorized into the three types of deixis because it does not show person deixis, place deixis, and time deixis. In addition, the phrase *corn-fields and noble buildings* can be categorized into place deixis since this word indicates a certain place.

DATUM 26

(31). Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.

The word *Inflicted by Pharaoh* is passive form. It can be classified into the time deixis since it is in the form of simple past. The next utterance *he was arrogant* can be classified into the time deixis since it is in the form of simple past. Furthermore, the word *he* is proximal deixis. It refers to Pharaoh who indicates to third person deixis which is not identified as the speaker or addressee. In addition, the word *arrogant* is an adjective. It cannot be categorized into the

three types of deixis. And the last phrase *inordinate transgressor* is noun phrase. It cannot be categorized into the three types of deixis because it does not show person deixis, place deixis, and time deixis.

DATUM 27

(32). And We chose them aforetime above the nations, knowingly,

The word *We* can be categorized into the first person deixis identified as the speaker. Moreover, the word *chose* is past verb which is distal deixis, it can be categorized into time deixis since It points to the even completed point to the moment of utterance. Furthermore, the word *them* is a deictic expression which refers to the people of Pharaoh. It is a single plural pronoun that refers to the referent not identified as speaker or addressee. Next, the phrase *above the nations* prepositional phrase. The word *above* is preposition which is combined with the noun *the nations* can be included into place deixis since this word indicates a certain place.

DATUM 28

(33). And granted them Signs in which there was a manifest trial

The word *and* is conjunction. It cannot be categorized into the three types of deixis because it does not show person deixis, place deixis, and time deixis. Moreover, the word *granted* is preterit which is distal deixis, it can be categorized into time deixis since It points to the even completed point to the moment of utterance. Furthermore, the word *them* is a deictic expression. It is a single plural pronoun that refers to the referent not identified as speaker or addressee. The next

word *Signs* is noun. It cannot be categorized into the three types of deixis because it does not show person deixis, place deixis, and time deixis. Furthermore, the word *was* is preterit or past verb which it points singular form in the past time. It can be classified into time deixis since it expresses the past time. In addition, the last phrase *a manifest trial* is noun phrase. It cannot be classified into the three types of deixis because it does not show person deixis since this word does not represent the name of person. It also can not be categorized into place deixis since this word does not indicate a certain place. Moreover, it does not include time deixis since it does not refer to the time.

DATUM 29

(34). As to these (Quraish), they say forsooth:

The word *these (Quraish)* is noun phrase. It is a deictic expression. It is a single plural pronoun that refers to the referent not identified as speaker or addressee. Furthermore, the word *they* indicate to third person deixis which is not identified as the speaker or addressee. In addition, the word *say* is infinitive which is proximal deixis. It can be categorized into time deixis since it points to the even completed point to the moment of utterance.

DATUM 30

(35). "There is nothing beyond our first death, and we shall not be raised again.

The word *is* infinite verb which is proximal deixis. It can be categorized into time deixis since it points to the even completed point to the moment of utterance. Next, the word *beyond* is noun. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place

deixis. Furthermore, the phrase *our first death* is plural pronoun. It can be categorized into the first person deixis identified as the speaker. Moreover, the word *and* is conjunction. It cannot be categorized into the three types of deixis because it does not show person deixis, place deixis, and time deixis. Furthermore, the word *We* can be categorized into the first person deixis identified as the speaker. In addition, modal auxiliary *shall not* in negative form which it is combined with the verb *be raised* can be included into time deixis because this word is expressing what will happen in the future.

DATUM 31

(36). "Then bring (back) our forefathers, if what ye say is true!"

The word *bring* is infinitive which it is proximal deixis. It can be categorized into time deixis since it points to the even completed point to the moment of utterance. Moreover, the phrase *our forefathers* is noun phrase. It is plural pronoun. It can be categorized into the first person deixis identified as the speaker. Furthermore, the word *if* shows adverb clause. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. In addition, the clause *what ye say is true* shows noun clause. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. Next, the word *ye* can be included into second person deixis. It refers to '*you*' which it is a deictic reference to person identified as addressee. In addition, the word *say* is bare infinitive which is proximal deixis. It can be categorized into time deixis since it points to the even completed point to the moment of utterance. The last word true is an adjective. It

cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. Furthermore, the word *We* can be categorized into the first person deixis identified as the speaker.

DATUM 32

(37). What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.

The word *they* indicate to third person deixis which is not identified as the speaker or addressee. Moreover, the words *better than* shows comparative degree of comparison. The next phrase *the people of Tubba* is noun phrase. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. Furthermore, the clause *who were before them* is noun clause. It cannot be classified into the three types of deixis. Next, the word *We* can be categorized into the first person deixis identified as the speaker. Moreover, the word *destroyed* is preterit which is distal deixis, it can be categorized into time deixis since it points to the even completed point to the moment of utterance. Furthermore, the word *them* is a deictic expression. It is a single plural pronoun that refers to the referent not identified as speaker or addressee. Furthermore, the word *they* indicate to third person deixis which is not identified as the speaker or addressee. In addition, the phrase in the last sentence *guilty of sin* is noun phrase. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis.

DATUM 33

(38). We created not the heavens, the earth, and all between them, merely in (idle) sport:

The word *We* can be categorized into the first person deixis identified as the speaker. Moreover, the word *created not* is past verb in negative form which is distal deixis, it can be categorized into time deixis since it points to the even completed point to the moment of utterance. Furthermore, the words *the heavens, the earth, and all between them* is parallel structure. They can be categorized into place deixis since these words indicate a certain place. The last word *merely in (idle) sport* is adjective phrase. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis.

DATUM 34

(39). We created them not except for just ends: but most of them do not understand.

The word *We* can be categorized into the first person deixis identified as the speaker. Moreover, the word *created not* is past verb in negative form which is distal deixis, it can be categorized into time deixis since it points to the even completed point to the moment of utterance. Next, the word *them* refers to the heavens, the earth, and all between them. It can be categorized into place deixis since these words indicate a certain place. Furthermore, the word *except for* is preposition. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. The next word *but* is conjunction. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. Moreover, the words *most*

of them is an expressing of quantity that used with plural pronoun. The word *them* is a deictic expression which refers the people of Arabs. It is a single plural pronoun that refers to the referent not identified as speaker or addressee. Therefore, it can be classified into third person deixis. In addition, the last words *do not understand* is present verb in negative form which is distal deixis, it can be categorized into time deixis since it points to the even completed point to the moment of utterance.

DATUM 35

(40). Verily the Day of sorting out is the time appointed for all of them,

The word *verily* is an adverb. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. Furthermore, *the Day of sorting out* refers to Qiyamah's Day. It is deictic, since it has specific reference. It can be classified into time deixis because it refers to a certain time when the utterance happens. Moreover, *the time appointed for all of them* also refers to Qiyamah's Day. It can be classified into time deixis because it refers to a certain time when the utterance happens. Next, the word *for* is preposition. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. The last word *all of them* refers to all mankind. It is a single plural pronoun that refers to the referent not identified as speaker or addressee.

DATUM 36

(41). The Day when no protector can avail his client in aught, and no help can they receive,

The word *the Day* refers to Qiyamah's Day. It is deictic, since it has specific reference. It can be classified into time deixis because it refers to a certain time when the utterance happens. Furthermore, the word *when* in this utterance is adverb clause. It cannot be classified into the three types of deixis. Moreover, the word *protector* is noun. It also cannot be classified into the three types of deixis. In addition, the next words *can avail* expresses ability. It can be classified into time deixis because it refers to a certain time when the utterance happens. The next, the words *his client* is noun phrase. It can be determined into third person deixis identified as referent. Moreover, the word *help* is noun. It cannot be classified into the three types of deixis. Furthermore, the word *they* indicate to third person deixis which is not identified as the speaker or addressee. The last word *receive* is bare infinitive which shows present verb that is proximal deixis. It can be classified into time deixis because it refers to a certain time when the utterance happens.

DATUM 37

(42). *Except such as receive Allah's Mercy: for He is Exalted in Might, Most Merciful.*

The utterance *except such as receive Allah's Mercy*, the word *except* is preposition. It also cannot be classified into the three types of deixis. Furthermore, the word Allah's Mercy is possessive adjective. The word *Mercy* is superlative degree; because only God has Mercy. It also cannot be classified into the three types of deixis. Moreover, the word *for* is a preposition. It cannot be categorized into the three types of deixis. Furthermore, the word *He* is proximal deixis. It refers to the Lord who indicates to third person deixis which it is not identified as

the speaker or addressee. In addition, the words *He is Exalted in Might, Most Merciful* are kinds attribute of God. It refers to the Lord who is indicated to third person deixis which is not identified as the speaker or addressee.

DATUM 38

(45). Like molten brass; it will boil in their insides.

The phrase *molten brass* is noun phrase. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. Furthermore, next word modal auxiliary *will* which is combined with the verb *boil* can be included into time deixis because this word is expressing what will happen in the future. In addition, in the last utterance *in their insides* refers to in their stomach. It can be categorized into place deixis since these words indicate a certain place.

DATUM 39

(47). (A voice will cry: "Seize ye him and drag him into the midst of the Blazing Fire!

The utterance *seize ye him and drag him into the midst of the blazing fire* is imperative sentence. The doer of an imperative is '*you*' we can use reflextive pronoun to prove that, so it can included into second person deixis identified as addressee. This sentence also can be classified into time deixis because it refers to a certain time. It shows present future tense, we can use Question Tag to prove that. In addition, the phrase *into the midst of the blazing fire* can be categorized into place deixis since these words indicate a certain place.

DATUM 40

(*48). "Then pour over his head the Penalty of Boiling Water,*

The words *over his head* can be categorized into place deixis since these words indicate a certain place. In addition, the phrase in the last *utterance the Penalty of Boiling Water* cannot be classified into the three types of deixis because it does not show person deixis since this word does not represent the name of person. It also can not be categorized into place deixis since this word does not indicate a certain place. Moreover, it does not include time deixis since it does not refer to the time.

DATUM 41

(51). As to the Righteous (they will be) in a position of Security,

The word *the Righteous* is the people who lead their lives according to the Divine Laws. It indicates to third person deixis which is not identified as the speaker or addressee. Furthermore, the word *they* indicate to third person deixis which is not identified as the speaker or addressee. Moreover, *will* is modal auxiliary combines with the verb *be*. It is used for talking about or predicting the future. So, this can be included as a time deixis because this word refers to future time of an event. In addition, in the last phrase *in a position of Security* can be categorized into place deixis because this word refers to the current location where the action will happen.

DATUM 42

(53). Dressed in fine silk and in rich brocade, they will face each other;

The word *dressed* is preterit which is distal deixis, it can be categorized into time deixis since It points to the even completed point to the moment of utterance. Moreover the phrase *in fine silk and in rich brocade* is parallel structure that shows noun phrase. It cannot be classified into the three types of deixis because it does not show person deixis since this word does not represent the name of person. It also can not be categorized into place deixis since this word does not indicate a certain place. Moreover, it does not include time deixis since it does not refer to the time. Furthermore, the word *they* indicate to third person deixis which is not identified as the speaker or addressee. Moreover, *will* is modal auxiliary combines with the verb *face.* This word also can be classified into time deixis because It is used for talking about or predicting the future.

DATUM 43

(54). So; and We shall join them to Companions with beautiful, big, and lustrous eyes.

The word *We* can be categorized into the first person deixis identified as the speaker. Moreover, *shall* is modal auxiliary combines with the verb *join*. It is used for talking about or predicting the future. So, this can be included as a time deixis because this word refers to future time of an event. In addition, the last sentence *Companions with beautiful, big, and lustrous eyes,* this word refers to beautiful woman in heaven. The word indicates to third person deixis which is not identified as the speaker or addressee.

DATUM 44

(55). There can they call for every kind of fruit in peace and security;

The word *there* refers to the heaven. So, it can be categorized into place deixis because this word refers to the current location where the action happens. Furthermore, the word *can call* expresses ability. It can be classified into time deixis because it refers to a certain time when the utterance happens. Moreover, the words *every kind of fruit* is singular expressions of quantity. It cannot be classified into the three types of deixis. In addition, the last prepositional *in peace and security* can be categorized into place deixis because this word refers to the current location where the action will happen that in heaven.

DATUM 45

(56). Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,-

The word *they* indicate to third person deixis which is not identified as the speaker or addressee. Moreover, *will* is modal auxiliary combines with the non progressive verbs *taste* that includes sense perception. It is used for talking about or predicting the future. So, it can be included as a time deixis because this word refers to future time of an event. Next, the word *there* refers to the heaven. It can be categorized into place deixis because this word refers to the current location where the action happens. Furthermore, the word *death* is noun. It cannot be classified into the three types of deixis. Next word *and* is conjunction. It also cannot be classified into the three types of deixis. Furthermore, the word *He* is proximal deixis who is indicated to third person deixis which is not identified as the speaker or addressee. Moreover, *will* is modal auxiliary combines with the verbs *preserve*. It indicates into time deixis used for talking about or predicting the future. Furthermore, the word *them* is a deictic expression which refers to the

believers. It is a single plural pronoun refers to the referent not identified as speaker or addressee. In addition, the last phrase *from the Penalty of the Blazing Fire* is prepositional phrase. It can be categorized into place deixis because this word refers to the current location where the action will happen in heaven.

DATUM 46

(57). As a Bounty from thy Lord! that will be the supreme achievement!

The word *a Bounty* is noun phrase. It cannot be classified into the three types of deixis. Next word from is preposition. It also cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. Moreover, the word *thy Lord* can be included into second person deixis. It is deictic reference to person identified as addressee. Furthermore, *will* is modal auxiliary combines with the bare infinitive *be*. It indicates into time deixis used for talking about or predicting the future. The last words *the supreme achievement* is noun phrase. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis.

DATUM 47

(58). Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.

The word We can be categorized into the first person deixis identified as the speaker. The phrase have made is a verb phrase which is distal deixis. It can be classified into the time deixis since this phrase is in the form of present perfect shows the action that started in the past and still continue at present. Moreover, the prepositional phrase *in thy tongue* can be categorized into place deixis because

this word refers to the current location where the action will happen. In addition, the word *in order that* uses to express purpose. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis. The next word *they* indicate to third person deixis which is not identified as the speaker or addressee. Furthermore, *may* is modal auxiliary combines with the verb *give*. It indicates into time deixis since it shows the action in present time. The last word *heed* is a noun. It cannot be classified into the three types of deixis because it does not show person deixis, time deixis, and place deixis.

DATUM 48

(59). So wait thou and watch; for they (too) are waiting.

The doer of an imperative is '*you*' we can use reflexive pronoun to prove that, so it can included into second person deixis identified as addressee. This sentence also can be classified into time deixis because it refers to a certain time. It shows present future tense, we can use Question Tag to prove that. The next word *they* indicate to third person deixis which is not identified as the speaker or addressee. The last words *are waiting* can be classified into time deixis because it refers to a certain time that shows present progressive which an action is in progress during a particular time.

4.3 Discussion

After obtaining the data and analyzing them, the researcher wants to continue the next part is the discussion of the whole data to answer the problem proposed in previous chapter.

In accordance with the data above, the information obtained from the data shows that deixis used in Surah Al-Dukhan Translation expressed can be divided into three types, namely: person deixis, time deixis, and place deixis. Person deixis is dominant part in this study because it is used in every utterance either as subject or object. Person deixis most commonly used deictically which means the referents are mentioned more specific rather than general. Person deixis is commonly expressed by the following kinds of constituents such as: pronouns, possessive affixes of nouns, agreement affixes of verbs. Besides, there are type of person deixis namely first person deixis, second person deixis, and third person deixis.

From the finding above, there are some words that are found in surah that identified as first person deixis such as: *We, our Presence, the Lord, I, My Servant, our Lord, and etc.* Moreover, there are also some words that are found in surah that include into second person deixis such as: *thy Lord, you, ye, thou, your Lord, and yourselves.* In addition, there are some words which are found in this study that can be categorized into third person deixis, they are *He, they, Revelations, Evil, and people of Quraish.* Those words can be included into person deixis since those are refer to the speaker, identified as addressee, and

which is not identified as the speaker or addressee based on the text of translation of surah Al-Dukhan.

Based on the analysis, the time deixis in this surah can be categorized in the forms of time of event which are influenced by tenses, for examples, *hears, knows, remove, destroyed, cried, created, have sought, has already came, had taken, will bring, shall seize, and so on.* There also the word can be identified as time deixis, they are *a Blessed Night, and the Day*. Most of them indicate certain period of time when the events are used in the utterances.

Based on the researcher's analysis the place deixis is used to show the location or certain place. There are some words which are found in this study that can be categorize into place deixis such as in *the heaven, the earth, the gardens, in the Blazing Fire and etc.* Those words refer to certain locations which have been shown in the text of the surah.

CHAPTER V

CONCLUSION AND SUGGESTIONS

After analyzing the research findings and the discussion in the preceding chapter, conclusion and some suggestions are taken. The conclusion is drawn based on the formulated research question, while suggestion is intended to give information to the next researchers who are interested in doing further researches in this area.

5.1 Conclusion

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

The deixis used in surah Al-Dukhan is included into three types of deixis, namely: person deixis, time deixis, and place deixis. The first person deixis is written when the author wants to show the speakers who produce the utterance in the movie, such as: *I, me, we, and us*. The second person are used to indicate the reference to one or more addressee, like *you* and *your*. They are as listener or the hearer of the speaker. In addition, the third person deixis is expressed when the author wants to show the people who are spoken and they do not refer to the speaker or the addressee, for instances: *the people of Quraish, revelations* and so on. Furthermore, the time deixis is appeared to point the certain period of time when the utterance is produced by the speaker and when event occurs.

Meanwhile, place deixis is realized to describe a location relative to the location of a participant in the speech event, as well as the ones that have been shown in the text of translation.

However, in this research, the frequency of those three types of deixis which often appear is person deixis and time deixis because it includes person that becomes center deixis of the utterance and it shows a certain time or a temporal of time in *surah Al-Dukhan* translation.

5.2 Suggestions

In accordance with the findings of this research described previously, there are several points that could be recommended. Furthermore, for the students, to determine the types of deixis, proximal and distal, they should have good comprehension on the context and contents of the surah by reading the whole texts. It will be able to help them avoid having wrong interpretation, especially in determining proximal and distal. Meanwhile, for the teacher, in order that their students can easily comprehend the deixis theory, it is also suggested that they should take examples from available researches, not only in written but also in spoken texts.

In addition, it is also recommended for the next researchers who are interested in doing further researches in this area to use these finding as a starting point in conducting the research. Using the same theory of Levinson, the next researchers are suggested to use different data sources, in this case daily

conversation which can be formal or informal dialogue or in any literary work.

The researches should consider how a language used influences the deixis.

APPENDIXES

The translation of Surah Al-Dukhan by A. Yusuf Ali

Surah 44. Al-Dukhan (Smoke)

1. Ha-Mim.

2. By the Book that makes things clear;

3. We sent it down during a Blessed Night: for We (ever) wish to warn (against Evil).

4. In the (Night) is made distinct every affair of wisdom,

5. By command, from Our Presence. For We (ever) send (revelations),

6. As Mercy from thy Lord: for He hears and knows (all things);

7. The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith.

8. There is no god but He: It is He Who gives life and gives death, The Lord and Cherisher to you and your earliest ancestors.

9. Yet they play about in doubt.

10. Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,

11. Enveloping the people: this will be a Penalty Grievous.

12. (They will say:) "Our Lord! remove the Penalty from us, for we do really believe!"

13. How shall the message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them,

14. Yet they turn away from him and say: "Tutored (by others), a man possessed!"

15. We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).

16. One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!

17. We did, before them, try the people of Pharaoh: there came to them an apostle most honorable,

18. Saying: "Restore to me the Servants of Allah. I am to you an apostle worthy of all trust;

19. "And be not arrogant as against Allah. for I come to you with authority manifest.

20. "For me, I have sought safety with my Lord and your Lord, against your injuring me.

21. "If ye believe me not, at least keep yourselves away from me."

22. (But they were aggressive:) then he cried to his Lord: "These are indeed a people given to sin."

23. (The reply came:) "March forth with My Servants by night: for ye are sure to be pursued.

24. "And leave the sea as a furrow (divided): for they are a host (destined) to be drowned."

25. How many were the gardens and springs they left behind,

26. And corn-fields and noble buildings,

27. And wealth (and conveniences of life), wherein they had taken such delight!

28. Thus (was their end)! And We made other people inherit (those things)!

29. And neither heaven nor earth shed a tear over them: nor were they given a respite (again).

30. We did deliver aforetime the Children of Israel from humiliating Punishment,

31. Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.

32. And We chose them aforetime above the nations, knowingly,

33. And granted them Signs in which there was a manifest trial

34. As to these (Quraish), they say forsooth:

35. "There is nothing beyond our first death, and we shall not be raised again.

36. "Then bring (back) our forefathers, if what ye say is true!"

37. What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.

38. We created not the heavens, the earth, and all between them, merely in (idle) sport:

39. We created them not except for just ends: but most of them do not understand.

40. Verily the Day of sorting out is the time appointed for all of them,

41. The Day when no protector can avail his client in aught, and no help can they receive,

42. Except such as receive Allah.s Mercy: for He is Exalted in Might, Most Merciful.

43. Verily the tree of Zaqqum

44. Will be the food of the Sinful,

45. Like molten brass; it will boil in their insides.

46. Like the boiling of scalding water.

47. (A voice will cry: "Seize ye him and drag him into the midst of the Blazing Fire!

48. "Then pour over his head the Penalty of Boiling Water,

49. "Taste thou (this)! Truly wast thou mighty, full of honour!

50. "Truly this is what ye used to doubt!"

51. As to the Righteous (they will be) in a position of Security,

52. Among Gardens and Springs;

53. Dressed in fine silk and in rich brocade, they will face each other;

54. So; and We shall join them to Companions with beautiful, big, and lustrous eyes.

55. There can they call for every kind of fruit in peace and security;

56. Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,

57. As a Bounty from thy Lord! That will be the supreme achievement!

58. Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.

59. So wait thou and watch; for they (too) are waiting.
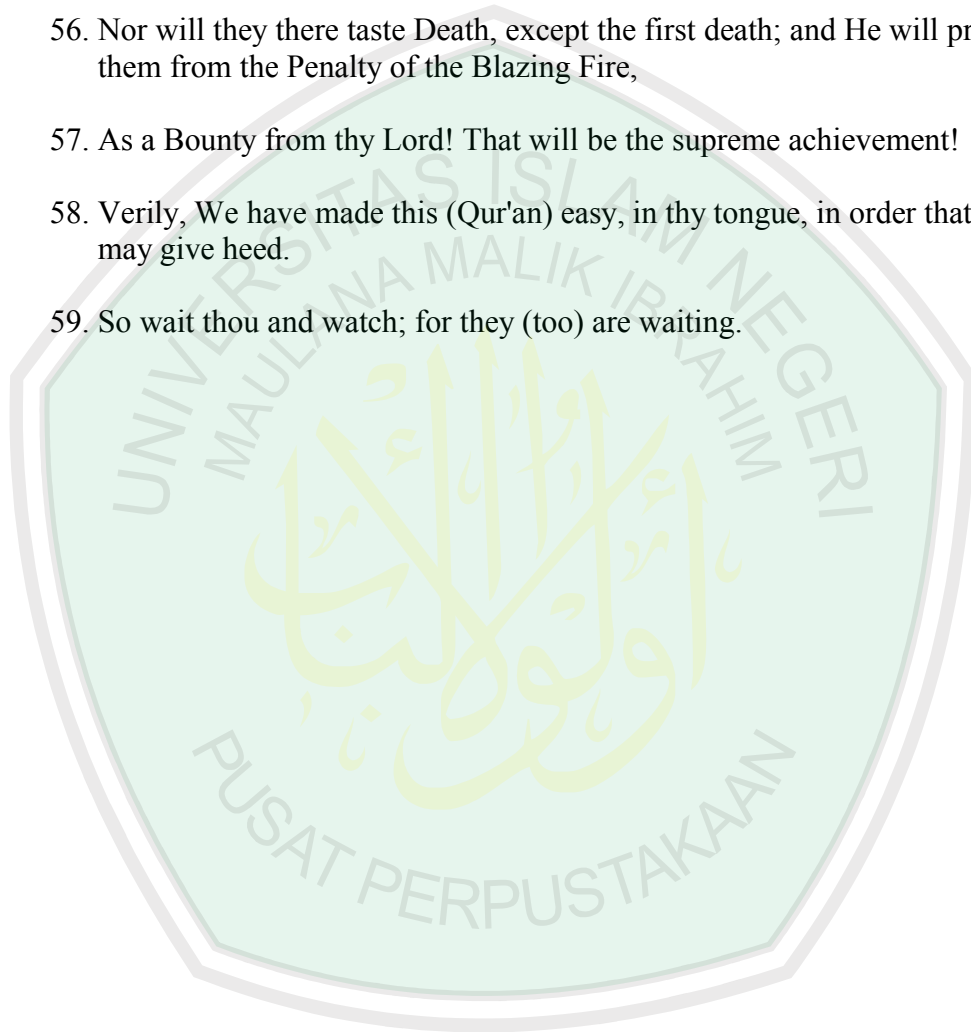
BIOGRAPHY OF ABDULLAH YUSUF ALI

Hafiz Abdullah Yusuf Ali (14 April 1872 - 10 December 1953) was a South Asian Islamic scholar who translated the Qur'an into English. He was born in Bombay, India to a wealthy merchant family with a Dawoodi Bohra father. As a child, he received a religious education and, eventually, could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities, including the University of Leeds. He is best known to English-speaking Muslims as the man who produced a translation and commentary of the noble *Qur'an*. He concentrated his efforts on the Qur'an and studied the Qur'anic commentaries beginning with those written in the early days of Islamic history. Yusuf Ali's best-known work is his book The Holy Qur'an: Text, Translation and Commentary, begun in 1934 and published in 1938 by Sh. Muhammad Ashraf Publishers Lahore in India (later Pakistan). While on tour to promote his translation, Ali helped to open the Al-Rashid Mosque, the first mosque in North America, in Edmonton, Alberta, Canada, in December 1938.

Furthermore, His education at the best British institutions, admission to the bar as well as selection in the ICS all reinforced his loyalty to Britain. He was an unabashed spokesman and ambassador for the crown all his life. Yet the wily British used him and then discarded him. Yusuf Ali ultimately saw failure both in his personal as well as public life. Ali was an outspoken supporter of the Indian contribution to the Allied effort in World War I. He was a respected intellectual in

India and Sir Muhammad Iqbal recruited him to be the principal of Islamia College in Lahore, Pakistan. Later in life, he again went to England where he died in London. He is buried in England at the Muslim cemetery at Brookwood, Surrey, near Woking, not far from the burial place of Pickthall.

He officially opened the first mosque in Canada in Edmonton in December 1938. It was Yusuf Ali who named it Al-Rashid Mosque, perhaps after his son. He left a very favorable impression with all that he came in contact with yet his private life was a total failure. He was a loner in private life. The face of public charm appeared to be an attempt to hide the deeper failure at the personal level.

When he died in London on December 10, 1953, he was a pathetic wreck. Disoriented and confused, he was found by the police lying outside the steps of a house. Taken to hospital, he died unsung and unmourned. He was buried in Brookwood Cemetery in Surrey.

That a man of such intellect and promise should end up in so sad a state is tragic indeed. Muslims owe a det of gratitude to Sherif for bringing the truth, some of it quite unpalatable, about the life of a man who is known to the Muslims only as the translator of the *Qur'an*. The translation is no mean achievement but it is clear that despite his efforts, ultimately Yusuf Ali had learned nothing from the *Qur'an* itself. That is the greatest tragedy of his life. Modern editions of his work remain in print, but with modifications such as "God" altered to "Allah" and with controversial modifications of the opinions that Ali expressed in footnotes and of short historical articles that were included with the original text. For instance,

Ali's liberal views on credit and interest do not appear in some editions, as they are considered to run contrary to some schools of Islamic economic thought.

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