

## CHAPTER II

### A SEMANTIC ANALYSIS ON ABDULLAH YUSUF ALI'S TRANSLATION OF SURAH AL-FATIHAH

#### A. Definition of Semantic

Semantic is the philosophical and scientific study of meaning. It is taken from the Greek noun 'sema' which means sign or signal, and from the verb 'semaino' ('to mean' or 'to signify'). The word semantics has ultimately prevailed as a name for the doctrine of meaning, in particular, of linguistics meaning<sup>11</sup>.

Semantic is studying of meaning of words, phrases, and sentences.<sup>12</sup> In semantics analysis there is always an attempt to focus on what the words conventionally mean. Anyone who has reflected on the sentence meaning or speaker's meaning distinction knows that a simple distinction is in fact insufficient.<sup>13</sup> Many theories told the meaning focus on the words or the lexem. And have to know that the words or the lexems had concret in the real world.<sup>14</sup> Semantic roughly defined is the study of meaning of words and sentences. In order for meaning to be successfully

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<sup>11</sup> Chaer , Abdul, *Linguistik Umum*, (Jakarta: PT. Rineka Cipta: 2009), p. 2

<sup>12</sup> E-Book: Yule, George, *The Study of Language*, (New York: Cambridge University Press: 1985). P. 113.

<sup>13</sup> E-Book: Recanati, Francois, *Literal Meaning*, (New York: Cambridge University Press: 2004). P.15

<sup>14</sup> Chaer , Abdul, *Linguistik Umum*, (Jakarta: PT. Rineka Cipta: 2007). P. 288.

studied. Ofcourse, it must be made clear just what meaning is. Although most people do not feel confused about the nature of meaning. Very few would find a precise explanation of it easy to give. In fact, meaning is highly complex, many faceted phenomenon and any complete explanation of it must account for a surprisingly wide variety of different facts. In addition, some commonly held ideas about meaning turn out, on careful examination to be false. So that, many experts said that we will found the meaning of words if we have understood about the contect of the sentences.

According to Hurford et al. (2007) Semantic is the study of meaning in a language.<sup>15</sup> The term study here means is an attempt to set up a theory of meaning, a theory applicable to all languages, dealing with semantic facts and concentrating on similarities in different languages. Crystal (1991) states that Semantic is one of the branches of linguistics studying about the meaning, and it is considered as a major branch of linguistics devoted to the study of meaning.<sup>16</sup> While Yule (2010) states that semantics is concerned with the aspect of meaning in language.

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<sup>15</sup> Hurford, James R, at al, *Semantics: A Course book*. ( Cambridge: Cham bride University Press: 2007). p. 1

<sup>16</sup> Crystal, David. *The Cambridge Encyclopedia of Language*. (2<sup>nd</sup> ed.), (Cambridge: Cambridge University Press: 1993). p. 310.

Generally, works of semantics deal with the description of word and sentence meaning.<sup>17</sup>

In learning a language, a learner needs to understand the meaning of each word in that language because without understanding the meaning of words, it is impossible for them to know and learn about the structure of that language and using the language the learners also can share their thought with other person. No complete explanation of meaning can ignore the phenomenon of reference, it clear that the meaning of an expression is not just its real world referent. Despite the problems with this idea. However, it is probably not necessary to give up the key insight it provides that meaning involves a relation between language and world. To see how the apparent problems with this characterization can be avoided, consider for a moment how a sentence relates to the world, rather than just how individual words relate to the world.

From the definitions of semantic above according to all linguists, it can be concluded that semantic is one of the branches of linguistic which is studying, discussing, and explaining about the meaning in a language especially describing meaning in word and sentence.

## **B. Kinds of Semantic**

### **1. Literal Meaning**

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<sup>17</sup> E-Book: Yule, George, *The Study of Language*. p. 112.

Literal meaning as Rahman states on his book that lexical meanings are the meaning of a word in isolation.<sup>18</sup> It means that the term of lexical meaning which is used in semantic is interpreted as the meaning of lexeme whether it is word lexeme or paraphrasal lexeme. For example “*Horse*” is the kind of animal which have four feet. And e.t.c.

Yule described that there is a kind of procedure that concern with the relationship to another words that is used in semantic description of languages, which is called lexical relation.<sup>19</sup> Lexical relation has many kinds, and in this analysis the writer explains only some of them related to the data to be researched and the types of lexical relation are synonymy, hyponymy, antonymy, denotation, connotation, homonym, homophone, polysemy, and ambiguity.<sup>20</sup>

a. Synonym

According to Yule that synonyms are two or more forms, with very closely related meanings, which are often, but not always intersubstitutable in sentences. Synonyms can be verb, nouns, adverbs or adjectives, as long as both members of the pair are the same part of

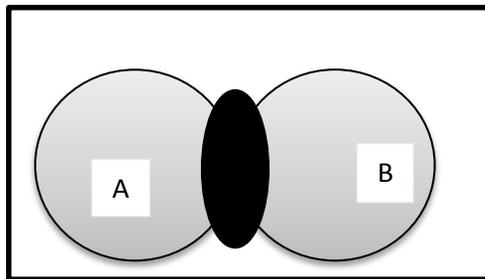
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<sup>18</sup> Rahman, Susana, *Semantics in Action*, (Yogyakarta: Deepublish press: 2013). P. 40

<sup>19</sup> E-Book: Yule, George, *The Study of Learning*. (New York: Cambridge University: 2010). p. 95.

<sup>20</sup> Rahman, Susana, *Semantics in Action*, p. 123-131

speech.<sup>21</sup> Then, Nick Reimer states that synonymy is the relation of meaning identity; an initial distinction needs to be drawn between lexical synonymy (synonymy between individual lexemes) and phrasal synonymy (synonymy between expressions consisting of more than one lexeme.<sup>22</sup> The words are synonymous if they have the same meaning, such as “sofa” and “couch”. Some people would say that no two words have exactly the same meaning in all cases, but it is clear that pairs of words like the ones above are understood the same way most of the time. We can also entertain the possibility that there are different degrees of synonymy, depending on the degrees meaning overlap between words. Thus we can say that the words A and B are synonymous to some extent in the following diagram.



**Diagram 2. 1**

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<sup>21</sup> E-Book: Yule, George, *The Study of Learning*. p.117

<sup>22</sup> Nick, Relmer, *Introducing Semantic*, (New York: Cambridge University: 2010). p.150

These are more examples of English synonyms:

EXAMPLES	
STUDENTS	PUPILS
SMART	INTELLIGENT
BABY	INFANT
PRETTY	ATTRACTIVE

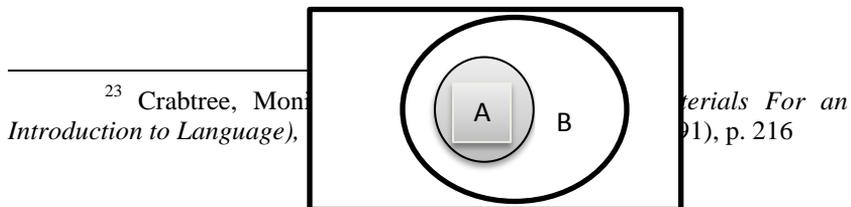
Table 2.1: Examples of synonymy

There is yet another kind of relationship between meanings. When one meaning holds another meaning necessarily holds it called **entailment**.<sup>23</sup> For example: if something is a mare, it must also be a horse. If something is a horse, it must necessarily be animate. On the other hand, if someone is not a horse, it cannot be a mare. If something is not animate, it cannot be a horse. The definition of entailment is thus:

**A** entails **B** just in case

- 1) If something is on A, it must be a B, too
- 2) If something is not a B, then it cannot be an A.

This kind of relationship can be demonstrated with the following diagram, where A entails B:



**Diagram 2.2**

Note that if some element X is a member of set A, then it is also a member of set B. If the circles in the above diagram were the same size, we would have mutual entailment, which is the same as complete synonymy.

b. Hyponym

According to Yule (1985) which is known as the super ordinate or higher up is the meaning of one form included in the meaning of another.<sup>24</sup> While, Rahman (2013) gives the definition about it that hyponymy is a relation of conclusion.<sup>25</sup> A hyponym includes the meaning of a more general word. Besides, Charles (2002) said that hyponymy is the relationship between two sentences (a) and (b) which differ only a sentence (a). For instance: red, white, and blue” are hyponyms of the super ordinate color and lion, tiger, leopard and lynx” are hyponyms of the super ordinate animal.<sup>26</sup> So it can be concluded that

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<sup>24</sup> E-Book: Yule, George, *The Study of Language*. p.118.

<sup>25</sup> Rahman, Susana, *Semantics in Action*,p.131.

<sup>26</sup> Kreidler, Charles, W, *Introducing English Semantics* (London: Routledge: 2002). p.92

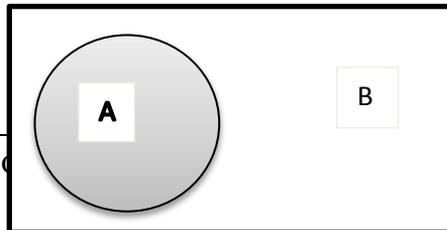
hyponymy is the word or can be phrase form or sentence that have relation with other word, phrase, and sentence.

c. Antonym

Antonym is two sentences that differ in polarity like these are mutually contradictory.<sup>27</sup> It means that if one is true so the other sentence must be false.

Monica states that Antonymy is words which are in some sense opposite in meaning.<sup>28</sup> According to Rahman (2013) that antonyms are words are phrases that are opposites with respects to some components of their meaning.<sup>29</sup>

So, antonym can be defined the words which are in the same sense opposite in meaning. The word “easy and difficult” is the examples of antonym. Easy is the antonym of difficult and conversely, difficult is the antonym of easy.



<sup>27</sup> Kreidler, C. (1998). *Antonyms*, p. 100

<sup>28</sup> Crabtree, (1998). *Materials For an Introduction to Language*, p. 215

<sup>29</sup> Rahman, Susana, *Semantics in Action*, p.123.

### Diagram 2.3

These are more examples of English Antonymy

EXAMPLES	
MARRIED	SINGLE
GOOD	BAD
BEAUTIFUL	UGLY

*Table 2.2: Example of Antonymy*

According to Rahman there are several kinds of Antonyms:<sup>30</sup>

#### 1) Complementary Pairs (simple antonym)

Complementary pairs can be defined if one word has one opposite, it is said that the word has binary antonym or it is called complementary pairs.

Example	
DEAD	ALIVE
PRESENT	ABSENT
AWAKE	ASLEEP

*Table 2.3: Example of Complementary Pairs*

#### 2) Gradable antonyms

Example	
BIG	SMALL

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<sup>30</sup> Rahman, Susana, *Semantics in Action*, p. 123

FAST	SLOW
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Table 2.4: Example of Gradable Antonyms

From the example above, we can be concluded that the definition of gradable antonyms is the comparative forms of gradable pairs of adjectives often form relation pairs. Here is the example of antonym in a sentences: if Ali is faster than Nowela, then Nowela is lower than Ali.

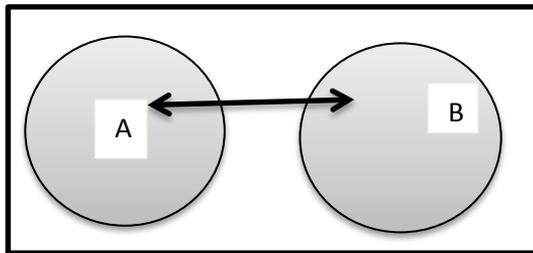


Diagram 2. 4 complementary and gradable Antonym

3) Relational Opposites (Converse)

EXAMPLE	
GIVE	RECEIVE
TEACHER	STUDENT

Table 2.5: Example of Relational Opposites

E.g: If Clara is Dave’s student and then Dave is Clara’s teacher. These relationships may be expressed formally through “meaning postulates”. Besides, in English there are number of ways to form antonyms. It can be added the prefix.

EXAMPLE	
Likely	Unlikely
Possible	Impossible

*Table 2.6: Example of Relation Opposites*

4) Reverses

The characteristic of reverse relation is between terms describing movement, where one term describes movement in one direction and the other the same movement in the opposite direction.

For example: Push and Pull on a swing door which tell you in which direction to apply force other such pairs are: come – go, when describing motion the following go – return can be called reverses.

d. Denotation

Denotation is non-emotional meaning that names, points out, and identifies object or concept. It is what the word actually signifies. In other words, denotation is the common meaning which people look for in the dictionary.<sup>31</sup> Moreover, Kreidler (2002) states that denotation is the potential of a word like door or dog to enter into such language expressions.<sup>32</sup> A denotation identifies the central aspect of word meaning, which everybody generally agrees about.

From the definition above it can be defined that denotative is the meaning of a word which is primarily refers to the real world. It is the type of meaning which

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<sup>31</sup> Rahman, Susana, *Semantics in Action*, p. 60.

<sup>32</sup> Kreidler, Charles, W □ □ *Introducing English Semantics*, p. 45.

may be describe in terms of a set of semantic properties which serves to identify the particular concept associated with the word in question. For example “cow” shows a kind of animal, “house” shows a kind of building.

e. Connotation

Connotation is what the word suggests or implies.<sup>33</sup> It means that Connotation is arise as words become associated with certain characteristics of the items to which they refer, for instance, the burdening of woman for many years with attributes such as frailty, inconstancy and irrationality has resulted in these becoming connotations of the word woman for many people. The words “for many people” are important here because connotations are related to the real word experience that one associates with a word and they will therefore vary (unlike denotative meanings) from individual to individual, and community to community. The word “woman” has different connotations from a misogynist than will have for a feminist.<sup>34</sup>

f. Homonym

According to Kreidler (2002) has defined that Homonym is the words which have identical

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<sup>33</sup> Rahman, Susana, *Semantics in Action*, p. 61.

<sup>34</sup> Fromkin, Victoria, Robert Rodman, and Nina Hyams, *An Introduction to Language, Tenth Edition*, p. 205.

pronunciation and spelling.<sup>35</sup> But, have unrelated meanings and Rahman (2013) states that Homonym is unrelated sense of the same phonological word.<sup>36</sup> For examples:

- 1) Lexemes of the same syntactic category, and with the same spelling. Example: “Lap”, circuit of a course and “lap” a part of the body when sitting down.
- 2) Lexemes of the same category, but with different spelling. Example: the verbs “ring” and “wring”.
- 3) Lexemes of different categories, but with the same spelling. Example: the verb “keep” and the noun “keep”.
- 4) Lexemes of different categories, and with different spelling. Example “not”, “knot”.

Furthermore, Hurford et al. state that Homonym is one of an ambiguous word which has different senses it is far apart from each other and not obviously related to each other any way with respect to a native speaker’s intuition.<sup>37</sup> So it can be concluded that homonym is the words that have same pronunciation but significantly different meaning.

g. Homophone

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<sup>35</sup> Kreidler, Charles, W *Introducing English Semantics*, p. 52.

<sup>36</sup> Rahman, Susana, *Semantics in Action*, p.127

<sup>37</sup> Hurford, James R, at al, *Semantics: A Coursebook*.

Rahman has described that homophone is two or more different (written) forms, which have the same pronunciation, as the words, *bear-bare, meat-meet, flour-flower, pail-pale, sew-so etc.*<sup>38</sup> for homonym he has described as one form (written and spoken) which has two or more unrelated meanings, as the words, *bank* (of the river), *bank* (financial institution). Crystal also stated that homonym refers to cases where two (or more) different lexemes have the same shape.<sup>39</sup> Furthermore, Chaer also states that Homophony is two different writing words but have the same pronunciation.<sup>40</sup>

So, it can be defined that homophones is the words which have the same pronunciation, but different spelling (e.g. *threw VS through*). Homographs, which have the same spelling, but different pronunciation (e.g. *wind-air movement VS bend*).

#### h. Polysemy

Polysemy is the semantic relationship that exists between a word and its multiple conceptually and

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<sup>38</sup> Rahman, Susana, *Semantics in Action*, p.127

<sup>39</sup> Crystal, David. *The Cambridge Encyclopedia of Language*. (2<sup>nd</sup> ed.), p.106

<sup>40</sup> Chaer, Abdul, *Linguistik Umum*, p. 97

historically related meanings.<sup>41</sup> Moreover, relatedness of meaning accompanying identical form is technically known as polysemy. In addition, he explains that polysemy can also be defined as one form (written or spoken) having multiple meanings which are related by extension. The distinction between polysemy and homonym is not always clear cut. Both of them are described as one form, which has different meaning. Furthermore, Yule explains that one indication of the distinction can be found in the typical dictionary entry for words. If a word has a multiple meanings (polysemy), then there will be a single entry, with a numbered list of different meanings of the word and if two words are treated as homonyms, they will typically have two separate entries.

Besides, Hurford et al states that polysemy is one where a word has several very closely related senses.<sup>42</sup>

So here, polysemy is not restricted to just one part of speech. Relationship that exists between a word and its multiple conceptually and historically related meanings.

i. Ambiguity

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<sup>41</sup> Fromkin, Victoria, Robert Rodman, and Nina Hyams, *An Introduction to Language, Tenth Edition*, p. 3

<sup>42</sup> Hurford, James R, at al, *Semantics: A Coursebook*, p. 130.

Ambiguity is a linguistic condition which can arise in a variety of ways. It is universally recognized and demonstrable fact that many of the acceptable utterances of English and other languages are ambiguous they can be interpreted in two or more different ways.<sup>43</sup> Ambiguity occurs also because a longer linguistic form has a literal sense and a figurative sense.

Moreover, Rahman states that Ambiguity caused by homonyms that occur in the same position of utterances. Homonyms or homophones are different words that are pronounced the same. They may have the same or different spelling. *To*, *too* and *two* are homophones because they are all pronounced /tu/.<sup>44</sup> It can be defined that Ambiguity is the words that have same spelling and pronunciation but have different thing.

For example, John's book, it can be described as the book which is written by John, the book which belongs to John, or the book which is read by John. Furthermore, it can be concluded that ambiguities are the word which can be interpreted with two or more or any different ways.

## 2. Deixis

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<sup>43</sup> Kreidler, Charles, W, *Introducing English Semantics*, p. 56.

<sup>44</sup> Rahman, Susana, *Semantics in Action*, p. 172.

Deixis is expression of words, phrases and features of grammar that have to be interpreted in relation to the situation in which they are uttered, such as *me* is the sender of the utterance, or *here* is the place where the sender is.<sup>45</sup> Deixis are referring expressions which indicate the location of referents along certain dimensions, using the speaker (and time and place of speaking) as a reference point or deictic center.<sup>46</sup>

Deixis means different things to different people. For Bühler states that any located a referent in space or time.

Furthermore, Levinson divided the kinds of deixis into five kinds<sup>47</sup>, such as:

a. Person Deixis

Person deixis is deictic reference to the participant role of a referent, such as the speaker, the addressee or other entities. It designate the basic role of the participant.<sup>48</sup> Simply to say that this deixis is about who involves in the speech event or text, who says what to whom.

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<sup>45</sup>E-Book: Griffiths, Patrick, *An Introduction to English Semantics and Pragmatics*, (Edinburgh: Edinburgh University Press: 2006). P. 27

<sup>46</sup> Cruse, Alan, *A Glossary of Semantics and Pragmatics*. (Edinburg: Edinburg: 2006), p. 44

<sup>47</sup> Levinson, Stephen C, *Pragmatics*. (Cambridge: Cambridge University Press: 1983), p. 54

<sup>48</sup>Cruse, Alan, *A Glossary of Semantics and Pragmatics* □□p. 126 □

Person deixis involves basically the speaker, known as the **first person**, the addressee, known as the **second person**, and other significant participants in the speech situation, neither speaker nor hearer, these are known as **third person**. All of these, at least in English, come singular and plural form and several are marked for case.

	Singular	Plural
1st person	I/ Me	We/ Us
2nd person	You	You
3rd person	He/ him, She/ her, it	They/ Them

*Table: The Example of person deixis*

Person deixis in Arabic is just like in English. They use the form of personal pronoun. There are two kinds of personal pronoun in Arabic, they are separate or independent pronoun (*munfaashil*), and attached or connected pronoun (*muttashil*). The latter are pronouns which are attached to nouns, particles and verbs and mostly in the form of suffix while attached pronouns which express the nominative of verb are also in form of prefixes. Thus, this kind of deixis in Arabic is more complicated than in English.

1) Separate pronoun (*Disjunctive Pronoun*)

This set of pronouns is independent in function and in being independent words which can occur alone. It functions as the nominative of the verb

or as the emphasis to precede attached pronoun. The number of pronoun is different from its number in English. Arabic has twelve in number and inflect to number (singular, dual, plural) and gender (masculine and feminine). Arabic has no dual for first person and neutre pronoun. For more detail, see below.

		Singular	Dual	Plural
1st person		<i>Ana</i>		<i>Nahnu</i>
2nd person	M	<i>Anta</i>		<i>Antum</i>
			<i>Antuma</i>	
	F	<i>Anti</i>		<i>Antunna</i>
3rd person	M	<i>Huwa</i>		<i>Hum</i>
			<i>Huma</i>	
	F	<i>Hiya</i>		<i>Hunna</i>

Table. 2.8: The example of Person Deixis

## 2) Connected Pronoun (*Dlomir Muttashil*)

The second is attached pronoun (*muttashil*) which, as stated above, is attached to nouns, particles and verbs. This pronoun has three kind of suffixes. First is suffixed to a verb functioning as subject. This pronoun is rendered into English as “I”, “You”, “She”, “He” and etc. Second is suffixed to direct object as accusative. This pronoun is rendered into English as “me”, “him”, “her” and etc. Third is suffixed to noun or to preposition functioning as possessive or genitive. This is rendered into english as “my”,

“his”, “your” and etc. The first is pronoun functioning as subject of verb in the form of suffixes as nominative. Here is attached pronoun as nominative in the perfect and past form:

		Singular	Dual	Plural
1st person		<i>-tu</i>		<i>-na</i>
2nd person	M	<i>-ta</i>		<i>-tum</i>
			<i>-tuma</i>	
3rd person	F	<i>-ti</i>		<i>tunna</i>
	M	<i>-a</i>	<i>-aa</i>	<i>-uu</i>
	F	<i>-at</i>	<i>-ataa</i>	<i>-na</i>

*Table. 2.9: the example of connected pronoun*

b. Temporal Deixis

According to Levinson (1983), temporal deixis concerns the encoding of temporal points and spans relative to the time at which the utterance is spoken or written text inscribed.<sup>49</sup> This deixis is the form of adverb of time, such as today, yesterday, tomorrow, last week, two days ago, now, then and so forth. The vital point in this deixis that when the speaker uses the adverb of time the referent of temporal deixis will follow.

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<sup>49</sup> Levinson, Stephen C, *Pragmatics*, p.

Temporal deixis refers to event in which takes place relative to speaking time. This deixis is represented by adverb of time, tense and other temporal expression. Adverbs are divided into two types, namely *dharfu zaman* “adverb of time” and *dharfu makan* “adverb of place”.

Tense also take place as temporal deixis since it determine time. In arabic, the verb is including the time dimension. There are three time dimension, further what we call as tense. They are *zamanul madhi* “past tense”, *zamanul mustaqbal* “future tense” and *zamanul mudhori*’ “present tense”.

c. Spatial Deixis

Spatial deixis is a given form to place considering the location of speaker in speech event. It indicates the location in space relative to the speaker.<sup>50</sup> Simply, it deals with where an utterance referred was pointed to and refers to somewhere.

Spatial deixis manafests itself principlaly in the form of locatie adverbs such as **here** and **there**. Demonstratives/ determiners such as **this** and **that**.

The spatial deictics show a similar sort of dominance relation to the personal pronouns. We can illustrate this with **this** and **that**. The combination of **this**

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<sup>50</sup>Cruse, Alan, *A Glosary of Semantics and Pragmatics*, p. 156

**book** and **that book** must be collectively referred to as **these books**, not **those books**. This encourages us to think of **this** as a first person deictic. There is a small amount of evidence that **that** is ambiguous between second person and third person, in that **those** prefers to be either one or the other I can refer to

- 1) **these books that you have**
- 2) **those books that John has.**

If I subsequently say **Those books are very valuable**, there is a strong preference for interpreting this as either (i) or (ii). But, not both together, unless you and John can be united in a joint second person preference.

d. Social Deixis

Social deixis functions to indicate position of referent in the scale of social status and intimacy relative to the speaker. The hearer may be in the position of higher, lower or probably in the same rank with the speaker. Above all, there is social distinction between higher and lower. It is what is later called honorific system to differ social status of speaker and hearer. The speaker wants to respect hearer who is older or higher, thus the language used politely.

The explanation of this deixis in Arabic is similar with its explanation in English. As well as its definition and function, that is indicating position of referent in

the scale of social status and intimacy relative to the speaker. The hearer may be in the position of higher, lower or probably in the same rank with the speaker. It is what is later called honorific system to differ social status of speaker and hearer. The speaker wants to respect hearer who is older or higher, thus the language used politely. Words selection will be more formal and polite. The example of this expression are *'ibad, rabb, al-'aziz* and etc.

Social Deixis in arabic also uses pronoun, vocative and the use of title. Further, vocative is divided into summonse which is the begining of speech in conversation, and addressee which something inserted or can be inserted by other insertions. Here is the example of this deixis:

.....إِنَّهُ مِنْ عِبَادِنَا الْمُخْلِصِينَ ٢٤

For he was one of Our servants, sincere and purified (Yusuf: 24)

e. Discourse Deixis

Levinson (1983) states that discourse deixis has to do with encoding reference to portions of discourse.<sup>51</sup> That and this can function as discourse deixis, “that” typically refers to a previously occurring item, and “this”

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<sup>51</sup> Levinson, Stephen C, □*Pragmatics*, p.

to something which is still to come: “That was the best story I have heard for a long time. Wait till you hear this.” The expression, such as thus ,however, therefore, on the other hand, relating portions of earlier discourse to portions of later discourse, are sometimes included under discourse deixis. The point of this deixis is the previous and the next discourse.

Discourse deixis in Arabic is used the form of demonstrative pronoun which is concerned with a reference to a group of expression as a whole that are in the surrounding discourse. This deixis is used to indicate proposition, such as *hadza*, *dzaka*, *dzalika*. Here is the example of discourse deixis:

وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ  
 نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ٣٨<sup>52</sup>

And I follow the ways of my father Ibrahim, Isaac and Jacob: and never could we attribute any partners whatever to God: that (comes) of the grace of God to us and to mankind: yet most men are not grateful. (Yusuf: 38)

### C. Application of Semantic

#### 1. Translation

Translation simply is making new text from source language as close as possible. It transfers the meaning of the

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<sup>52</sup> Al-Qur’an digital

former in to the later. Many experts has proposed definition of translation different each others. Catford (1965:20) as quoted by Zuchridin and Hariyanto that translation as the replacement of textual material in one language by equivalent textual material in another language. The focus of this definition is that replacement with equivalent textual material.<sup>53</sup>

Another expert Nida and Taber (1969) in Zuchridin and Hariyanto proposed that translation consists of reproducing in the receptor language the closest natural equivalent of source language message. First, in the term of meaning. And second, in the term of style.<sup>54</sup> Furthermore, Newmark (1981) in Zuchridin and Hariyanto defined translation as a craft consisting in attempt to replace a written message and/ or statement in one language by the same message and/ or statement in another language.<sup>55</sup> It seems that Catford and Newmark have similar idea that state translation as replacement text material and messages. While, Nida and Taber stated that translation is not merely about replacement of text material and message. Further, it is reproducing

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<sup>53</sup> Suryawinata, Zuchridin, & Sugeng Hariyanto, *Translation*. (Yogyakarta: Kanisius: 2003). P. 11.

<sup>54</sup> Suryawinata, Zuchridin, & Sugeng Hariyanto, *Translation*. P. 11.

<sup>55</sup> Suryawinata, Zuchridin, & Sugeng Hariyanto, *Translation*. P. 11.

meaning and style as natural equivalent as possible from source language into target language.

Such definition later has broadened by Hatim and Munday that translation includes cultural and ideological phenomena around translation.<sup>56</sup> Those two experts give threefold definition of translation as below:

- a. The process of transferring a written text from Source Language/ SL to TL, conducted by a translator, or translators, in a specific socio-cultural context.
- b. The written product Which results from that process and which functions in the socio-cultural context of the TL.
- c. The cognitive, linguistic, visual, cultural and ideological phenomena.

Simply, those two focuses that translation has two related sense. The first is translation as process focusing on the role of translator in taking original text (Source Text/ ST) and turning it into Target Language/TL. While the second is the product of translation itself.

## 2. Holy Koran

The Holy Koran is a revealed Message and its rendering is much more difficult. Other worldly literature composed in mundane languages is easier for translation. In

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<sup>56</sup>Hatim, Basil & Jeremy Munday, *Translation: An Advanced Resource Book*, (London: Routledge: 2004). P. 6.

addition to the requirements of translation of any literary or poetic composition, the translator of Holy Koran needs to have a grasp of the basic Message of Holy Koran with firm belief in its content and the messenger (the Prophet Muhammad (SAW)).

All moslems acknowledged that the collection of Allah revealed to the prophet Muhammad SAW called by Al-Qur'an and the authentically of Al-Qur'an is proven by disciples of Muhammad's carefully before being compiled to be a Holy Book. Al-Qur'an used Arabic language, it means that Al-Qur'an which translated to other language is not called Al-Qur'an.<sup>57</sup>

As Moslems, they must study Holy Koran in their life since child until be old man, because studying Holy Koran is the obligation for every Moslem in the world. Although the original language of Holy Koran is Arabic but Moslems also can study and understand it by any languages which they can, such as Arabic, Indonesian, Javanese, Sundanese, French, Dutch, Chinese, English, etc.

According to Salah Ed-Din and A. Nefeily: Holy Koran is the book, which Allah exposed to the Prophet

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<sup>57</sup> Amir, Syarifuddin, *USHUL FIQH. Vol 1*, (Jakarta: Kencana Prenada Media Group, 2008), p. 196.



in Mecca and ten years in Medina). The language of Holy Koran is beautiful and its wisdom is admirable. The verses revealed to the Prophet Muhammad in Mecca are known as Mecca verses and the ones revealed in Medina are known as Medina.<sup>60</sup>

Many of the Mecca verses and surah deal with the foundations of the religion whereas the Medina verses and surah deal with human relations, including social, political and economic aspects. Before reading Holy Koran a Muslim is recommended to seek refuge in the attendance of Allah to protect him from the devil and other distractions. The reader of Holy Koran should clean his mind to receive Allah's words. A reader will then be able to understand some of the secrets of the divine words of Allah. He will be in the companionship of his creator. It is mentioned in Holy Koran that the devil himself challenged Allah saying that he will delude people except those who are honest Allah. It is known that the devil does not delude the sinners for they are already following him. He said that he will always be there to dissuade people from doing good. On the Day of Judgment, Satan and his followers will disavow their relationship to the sinners. They will dissociate themselves from their followers and will be concerned only with themselves.

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<sup>60</sup> Nefeily, Salah Ed-Din, A, *Highlights on The Meaning of Al-Fatiha*, p. 16

Man is empowered and protected when he takes refuge in Allah. Prophet Muhammad said that Allah will save whoever devotes himself to the service of his Lord.<sup>61</sup> When the Prophet Muhammad and his companion Abu Bakar were in the cave on their way to Medina, Abu Bakr feared that the Mecca would catch them. The Prophet calmed Abu Bakr down and told him that they are in the protection and refuge of Allah and that Allah will not disappoint them. Allah saved them from the Mecca who did not notice their presence in the cave. This is the rule, which Allah applied to all the nations 17 before Islam. He saved Noah and Jonah when they directed their faces to Allah seeking help.<sup>62</sup>

We can conclude that it is very important thing to note that the Holy-Koran is very amazing on different levels. In surah 6, verse 38, Allah says:



Allah challenged non-believers to come up with a book similar to Holy Koran.<sup>63</sup>

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<sup>61</sup> (Ar-Razi Vol.I: 127).

<sup>62</sup> Nefeily, Salah Ed-Din, A, *Highlights on The Meaning of Al-Fatiha*, p. 17

<sup>63</sup> Nefeily, Salah Ed-Din, A, *Highlights on The Meaning of Al-Fatiha*, (Egypt: Dar An-Nashr Liljami'at, 2005), p. 18

According to Muhammad Ali Ash-Shaabuuniy, Holy Koran is Allah's revelation that is no competing with other words (the Miracle), which was revealed to the prophet Muhammad PBUH, the Seal of the prophets and apostles through Gabriel Angel AS, which is started with Surah Al-Fatihah and ended with Syrah An-Naas.<sup>64</sup> It was written in a manuscripts and it was delivered to us by mutawatir (many persons), as well as we learn it is a worship. Besides, Manna' Al-Qaththan (1973:21) cited in Rosihon Anwar said that Holy Koran is Allah's revelation which was revealed to the prophet Muhammad peace be upon him and if we read it we get worship from Allah. Furthermore, according to Ahmad Izzan Allah's revelation or Allah's word. As Allah's revelation Holy Koran is not a poem, spelling, devil whisper, and also it is not the word of the prophet Muhammad Peace be upon him.

Based on some definitions above, it can be concluded that definition of Holy Koran is the revelation of Allah that was revealed into Muhammad (PBUH) through Gabriel Angel AS. It was exposed by many persons (mutawatir) and it was begun by al-Fatihah and was ended by an-Nas. People who read the Holy Koran, they will get worships from Allah Swt and the purposes of Holy Koran is to guide people from the darkness to the lightness.

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<sup>64</sup> Ash-Shabuuniy, M.A, *Study Ilmu Holy Koran*.(Bandung: pustaka setia, 2008), p.15

### 3. Surah Al-Fatihah

This research below covers the discussion of the translation of surah al-Fatihah by Abdullah Yusuf Ali. According to Abdullah Yusuf Ali (2008:17) that surah is each chapter or portion of Holy Koran.<sup>65</sup> Some surahs are long and some are short, but a logical thread runs through them all.<sup>66</sup> Each verse of surah is called an Ayah (plural,ayat), which means also a sign. While according to Ahmad Mustofa al-Maraghi (2012:1) surah is a group of the Holy Koran's texts which consist of more than three texts and it has particular name, which is acquired by a historic way.

The short chapter known as 'Al-Fatihah' or 'The opening Chapter' of the Holy Koran is so named because it is the first chapter of Holy Koran and the key to the understanding of the whole Book. It has seven-verse chapter or surah which is described by the Prophet Muhammad as the greatest surah of Holy Koran.<sup>67</sup> In his daily five prayers, a Muslim reads it at least seventeen times. In prayers, it has to be read in Arabic even by non-Arabs.<sup>68</sup> This probably explains why it is a very easy this surah to read. It does not include

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<sup>65</sup> Ali, A. Y. *The Holy Koran Original Arabic Text*, p. 17

<sup>66</sup> Ali, A.Y. (2008). *The Holy Koran Original Arabic Text*, Malaysia: Saba Islamic Media, p. 17

<sup>67</sup> (Al-Bukhari Vol. 6: 490)

<sup>68</sup> (Al-Bukhari Vol.1: 404).

many recitation rules. However, the surah is so rich that Ali bin Abi Thalib, cousin of the Prophet Muhammad, said: “I could fill up to seventy volumes in explanation of Surah Al-Fatihah” (Ibn Ajiba 629). Ath- Thaalibi quotes one of the sayings of the Prophet Muhammad in which the prophet states that the like of the opening Chapter of Holy Koran has never been revealed to any of the prophets before him (Vol. 1: 1) cited in Salah Ed-Din (2005:3).<sup>69</sup>

Writers agree that the verses of the Surah Al-Fatihah are seven. However, they disagree about the division into verses of the beginning and the ending of the surah. The most acceptable view is that the initial statement, “In the Name of Allah, the All and Ever-Merciful, the Compassionate” counts as a separate verse in this surah only. This notion is held by Ash-Shafiy and is based on the Prophet’s statement that surah Al-Fatihah is seven verses and the first verse is “In the name of Allah the All and Ever-Merciful, the Compassionate”. Abu-Hanifah, another great scholar, holds the other view which states that the verse “In the name of Allah, the All and Ever-Merciful, the Compassionate’ is not a verse by itself. The last verse of Al-Fatihah, from Abu Hanifa’s point of view, is “Not

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<sup>69</sup> Nefeily, Salah Ed-Din, A, *Highlights on The Meaning of Al-Fatiha*, p. 3

of those who have incurred your wrath or those who have gone astray” (Ar-Razi Vol.1: 163) cited in Salah Ed-Din.<sup>70</sup>

Surah Al-Fatihah is given many names, which indicate its nature. It is known as ‘the treasure’ for it includes all the elements of righteousness and truthfulness. It is also known as ‘the protective surah’ for it includes all the basics, which guarantee that a person will live rightly and be saved in the After-life. Al-Bayhaqi quotes Al-Hasan who said “whoever understands the meaning of Surah Al-Fatihah, will know the meaning of all the books revealed to the prophets and messengers of Allah. It sums up Holy Koran and Holy Koran sums up all the books revealed to the prophets and messengers before the prophet Muhammad (Assyoti Vol.1: 18) cited in Salah Ed-Din.<sup>71</sup>

Al-Fatihah established the foundations of Islam, which are detailed in Holy Koran. It deals with the basics of ‘belief,’ ‘worship’ and ‘conduct’. The first three verses deal with belief in Allah and His attributes. The next two verses deal with the worship of Allah. The last two verses 4 deal with the practical aspect of a Muslim's conduct. These three parts of the surah are related to each other. When a Muslim believes in Allah as the God of mercy, he realizes that he should

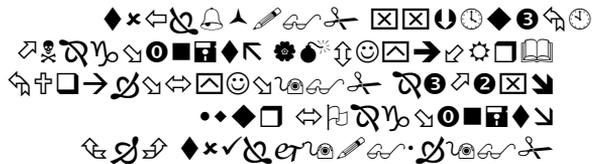
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<sup>70</sup> Nefeily, Salah Ed-Din, A, *Highlights on The Meaning of Al-Fatiha*, p. 3

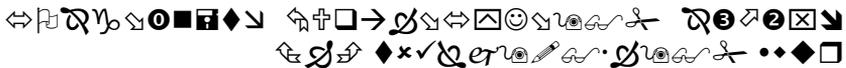
<sup>71</sup> Nefeily, Salah Ed-Din, A, *Highlights on The Meaning of Al-Fatiha*, p. 4

thankfully worship Him. A Muslim, will, then, follow the instructions of Allah and will discipline his life accordingly (Salah Ed-Din, 2005:4).<sup>72</sup>

Furthermore, the researcher takes some theories of surah Alfatihah from some experts such as, according to Al-Imam Jalaluddin As-Suyuthi and Al-Imam Jalaluddin Al-Mahali stated that surah Al-fatihah is Makkiyah which has 7<sup>th</sup> verses.<sup>73</sup> If *basmalah* is located, the seventh verses of surah al-Fatihah is



And if *basmalah* is not located in surah al-fatihah, the seventh verse is



But in the beginning of verse seven must be put the world *quuluu* (say) so that what is there before



Is same with it as the kind of maqulil ibad (what are said by his slaves).

<sup>72</sup> Nefeily, Salah Ed-Din, A, *Highlights on The Meaning of Al-Fatiha*, p. 4

<sup>73</sup> As-Suyuthi, Jalaluddin and Al-Imam Jalaluddin Al-Mahali, *Tafsir Al-Jalalain*, p. 26

According to Ahmad Al-Maraghi that surah al-Fatihah has many other names such as, *Ummul Qur'an* or *Ummul Kitab*. It is named Ummul Kitab because the contents of surah al-Fatihah is about the purposes of Holy Koran basic, like praising to Allah Swt, praying to Allah by doing all the instructions and stay away from his prohibitions, and also explaining the promises and threats.

Surah Al Fatihah also has name *As-Sab'ul-Masani* because this surah read repeatedly every doing praying and also it's called as *Suratul-Asas* or *Asasul-Qur'an* because this surah is the main of the Holy Koran and it is the beginning of the Holy Koran. It's called as surah al-Fatihah because occupying the first rank or it is the first surah which is come down completely. Imam Baihaqi stated a history in his holy book *Ad Dalail* that is accepted from Abi Maisarah that the prophet said to Khodijah:

Meaning:

Actually if I am alone, I heard the voice calling, in the name of Allah, at the time I was frightened, perhaps there was something happened. "Khadijah said, "Na'udzu billah (I take shelter into Allah) Allah will not be doing (to ruin) you. In the name of Allah, You are the person who always handling the responsible. Always doing fellowship and honest (never lie)." Then the Prophet, tells the Waraqah, then He gives a message to Muhammad in order to be strong and ready to hear that voice. Off course, when he is being alone, heard the voice of angle. Hi Muhammad, said, 'in the name of Allah, The most Grateful, and the most Merciful. All praise be to Allah, God of all over the world.

The most Grateful, the most Merciful, the owner of judgment day. Just into Allah we are adore, and only you we ask for help. Show us the right way that is way of people who have been given pleasant to you. No (way) they were angry by Allah, and no (way) they were lost. (Ahmad Mustofa Al-Maraghi, 2012:1)

In the fact, surah Al Fatihah contains with the aim of main points of the Holy Koran globally (*ijmal*) then specified with the several of explanation in the text of next surah. Needed to explain, that the Holy Koran contains about the problems of *tauhid* and God's promise for the people who keeping the strong principle of *tauhid* having a form of the good profit, and God's threat for the people who denied and ignored *tauhid* ideology by torture and torment which is very sore. Also, in the surah Al Fatihah contains about human being who fastens the *tauhid* ideology in the heart and soul. Al fatihah also contains the several of explanation happiness way which is can bring the human being unto world and here after happiness. Surah Al Fatihah also contains the several of story which is telling about the people who get guidance or the people who above Allah's decisions. They are the people who live happiness in the world and here after. Al Fatihah also informs people who lost or break the law which is determined by Allah and overlook law of Allah without attention at all. (Ahmad Mustofa Al-Maraghi: 2012:2).