

CHAPTER IV

ABDULLAH YUSUF ALI'S TRANSLATION of SURAH AL-FATIHAH

This chapter is an attempt to present the findings and discussion of the research and in this chapter the researcher analyzes and discusses the data. The aims of this research is to find out the kinds of Abdullah Yusuf Ali's Translation of surah Al-Fatihah published by Saba Muslim Media in Kuala Lumpur (2008). Then the kinds of Abdullah Yusuf Ali's Translation are found will be classified based on its type into nine types, namely synonymy, hyponymy, antonym, denotation, connotation, homonymy, homophony, polysemy, and ambiguity. Those are the kinds of literal meaning.

A. Biography of Abdullah Yusuf Ali

Sir Abdullah Yusuf Ali 14 April 1872 – 10 December 1953) was a British-Indian Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely known and used in the English-speaking world. He was also one of the trustees of the East London Mosque.

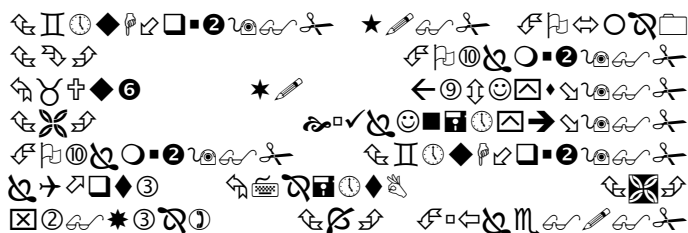
Ali was born in Bombay, British India to a wealthy merchant family with a Dawoodi Bohra (sub-sect of Shia Islam) father. As a child, Ali received a religious education and, eventually, could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities, including

the University of Leeds. He concentrated his efforts on the Qur'an and studied the Qur'anic commentaries beginning with those written in the early days of Islamic history. Yusuf Ali's best-known work is his book *The Holy Qur'an: Text, Translation and Commentary*, begun in 1934 and published in 1938 by Sh. Muhammad Ashraf Publishers in Lahore, British India (that became Pakistan in 1947).

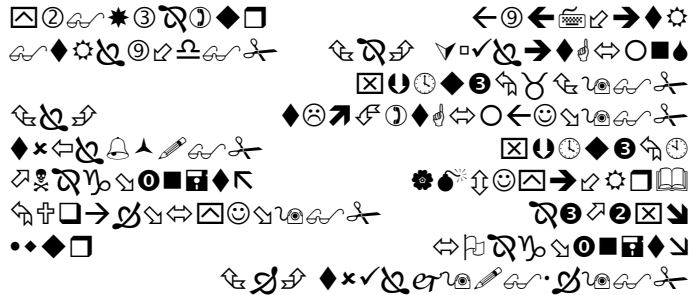
While on tour to promote his translation, Ali helped to open the Al-Rashid Mosque, the third mosque in North America, in Edmonton, Alberta, Canada, in December 1938.

Ali was an outspoken supporter of the Indian contribution to the Allied effort in World War I. He was a respected intellectual in India and Sir Muhammad Iqbal recruited him to be the principal of Islamia College in Lahore, British India. 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 Marmaduke Pickthall.⁷⁴

1. Text



⁷⁴https://en.wikipedia.org/wiki/Abdullah_Yusuf_Ali



2. Translation

- a. In the name of God, Most Gracious, Most Merciful
- b. Praise be to God, the Cherisher and Sustainer of the Worlds
- c. Most Gracious, Most Merciful
- d. Master of the Day of Judgment.
- e. Thee do we worship, and Thine aid we seek
- f. Show us the straight way
- g. The way of those on whom thou hast bestowed Thy Grace, those whose (portion) is not wrath and who got not astray.

3. The Codes of Research

The researcher uses the some codes as follow to make data easier to be interpreted as referents. The researcher uses four codes such as; code of surah al-Fatihah, codes of lexical meaning and codes of deixis.

Table 4.1: Coding of Surah al-Fatihah

Code	Meaning
01	Verse 1
02	Verse 2

03	Verse 3
04	Verse 4
05	Verse 5
06	Verse 6
07	Verse 7

Table 4.2: Coding of Literal Meaning

Code	Meaning
Syn	Synonymy
Hyp	Hyponymy
Ant	Antonym
Dent	Denotation
Cont	Connotation
Homn	Homonymy
Homp	Homophony
Poly	Polysemy
Ambg	Ambiguity

4. Abdullah Yusuf Ali's Translation of Surah Al-Fatihah

a. Literal Meaning

This part contains the kinds of Abdullah Yusuf Ali's translation of surah al-Fatihah. In this chapter, the types of literal meaning are found in nine categories, namely synonymy, hyponymy, antonym, denotation, connotation, homonymy, homophony, polysemy, and ambiguity. In this analysis, the researcher uses all verses (ayah) which content literal. Then, the different meanings of the literal are explained, this chapter presents the research finding of literal meaning are used in an English Translation of Al-Fatihah by Abdullah Yusuf Ali. This chapter is an attempt to answer the first question of this

research. The question is “what kinds of lexical meaning are found in English Translation “of Surah Al-Fatihah” by Abdullah Yusuf Ali?

1) Verse 1 Surah Al-Fatihah

“in the name of God, Most Gracious, Most Merciful”.

01. poly.con.dent, hyp

The first part is discussing about the kinds of lexical meaning which are found in the English Translation of Surah al-Fatihah by Abdullah Yusuf Ali, which there are nine kinds of literal meaning involved before.

The first type, the researcher found some kinds of literal meaning in the translation of surah al-Fatihah by Abdullah Yusuf Ali in the first verse. Then, the researcher separates the first verse to two groups; Firstly, in the name of God, secondly, Most Gracious, Most Merciful. Here the researcher identifies that in verse in the name of God has polysemy meaning. Because, the meaning of this phrase is still can make the reader and listener are confused. The meaning of the word “God” here is still general because it can be applied to any god in the world, such as; Allah is the God of Moslems, Allah Bapa, Allah Putra, and Roh Kudus are the gods for Christians, Indra, Mitra, Waruna, and Agnu (Dewa)

are the god for Hindu, Buddha is the god for Buddha itself, etc. So, it can be concluded that the word in the name of God has polysemy meaning. As the researcher known that polysemy is the word, phrase, or, sentences which have more than one meaning.

Furthermore, the words in the name of God are separated by the researcher into each word to be analyzed. Here, the researcher, found two kinds of lexical meaning such as; denotation and polysemy. The word “in the name” has denotation meaning because it is related to the factual meaning which can be found in the dictionary. Besides, the word “God” as the researcher explained that it has polysemy meaning because it can be applied to any God. Therefore, the researcher concludes that the word “in the name of God” has two kinds of lexical meaning; such as: polysemy and denotation that have been explained above.

The researcher would like to analyze the lexical meanings which are found in verse 1 especially in the word The Most Gracious and The Most Merciful. The Most Gracious has connotation meaning, because it has meaning that flowing Most Gracious to all His creatures, protecting them, preserving them, guiding them, and leading them to

clearer light and higher life. For this reason the attribute *Rahman* (Most Gracious) which has meaning that Most Gracious is not applied to any but God. So it can be concluded that The Most Gracious is connotation.

Besides, in the word The Most Merciful, the researcher analyzes that there is one lexical meaning in that word that is denotation meaning. Since it's has common meaning which can be found in the dictionary and it can be interpreted by person trough seeing, sniffing, hearing, feeling, and experience.

2) Verse 2 *Surah Al-Fatihah*

“Praise be to God, the Cherisher and Sustainer of the Worlds”

02. Dent. Dent. Syn. Poly. Dent.

In the second verse of surah al-Fatihah by Abdullah Yusuf Ali's Translation, the researcher only found 2 kinds of lexical meaning; they are three denotations and one connotation meaning. Furthermore, kinds of lexical meaning which are found in verse 2 of surah al-Fatihah will be described here as the data. In the word “praise be to God” the researcher argued that it has denotative meaning, because the word has simple meaning that can be understood by the reader or listener without

explanation from the linguists and it is suitable with the factual meaning. Besides, it can also be found in the real dictionary.

Additionally, the meaning of this word is as the Moslems must always praise to our God (Allah) Swt, because Allah Swt is the source of all goodness which is praiseworthy.

Furthermore, for the next word is still about verse two that the word is *the Cherisher* according to the researcher that the word has denotative meaning, because the meaning of word can be found in the dictionary and it is like the word above (praise be to God) which it also have denotative meaning. So the meaning of word the cherisher here is Allah as the God, He has attribute of love to all His creatures. Similarly with the men, they have the character of love like the God. For example, men to men, men to animal, men to plants, etc. So without interpreting by people we can know the meaning of the word.

Beside that the researcher found and argued that the word the Cherisher has similarity with the word Most Merciful in verse 1 because both of them have one meaning. Here, synonymy is found in this verse. So it can be concluded that the Cherisher and Most Merciful are synonymy. The interpreting of two

words is Allah's affection is general in these worlds to all His creatures without exception until an infidel man but ar-Rahman Attribute only for Moslems by His guidance and delight in the heaven.

For the next word is the word *Rabb* which usually translated Lord, has also the meaning of cherishing, sustaining, and bringing to maturity but this word has been translated by the translator of this surah the Sustainer which has one lexical meaning that is connotation, why the researcher argued it has connotative meaning because the meaning of this word is can be interpreted by the reader or listener, actually the researcher is feeling confused because this word still ambiguity for the researcher, it can be polysemy, connotation, hyponymy, and also ambiguity because the word can be enter to all the lexical meanings above, but after the researcher thinks over that the word Sustainer has polysemy meaning. The reason is the word can be interpreted according to what the reader and listener want. The word *Rabb* has meaning that the God who is obedient and God who has anything, can educate, and looks after anything. The word *Rabb* cannot be used except only for God. The researcher can take the note that the interpretation from the word *Rabb* is Allah is the one who can

manage, give education, for all His creatures overload men, animals, plants, etc. and He also only One who has anything in the worlds.

For the last word in verse 2 of surah al-Fatihah is the word the Worlds. This word is denotation because without interpreting it people especially have understood that the meaning the All God's creatures and it can be found in all kinds of dictionary. Before the researcher analyzes it deeply, the researcher is going to take the expert's opinion about definition of denotation, so it can help the researcher to make sure the reader and listener about this word. According to Kreidler that denotation is the potential of a word like door or dog to enter into such language expressions.⁷⁵

Here, the meaning of the word “the Worlds” is all of Allah's creatures which are consist of many kinds and types, like the nature of men, the nature of animals, the nature of plants, and also all the things which are there in this worlds. All of these are belonged to Allah Swt. Besides, Yusuf Ali states that there are many worlds, astronomical, and physical worlds, worlds of thought, spiritual world, and so on. In every one of them God is all in all. The most

⁷⁵ Kreidler, Charles, W, Introducing *English Semantics*, p. 45

important thing that we express only one aspect of it when we say: “in Him we live, and move, and have our being”.

3) Verse 3 of Surah Al-Fatihah

“Most Gracious, Most Merciful”

03. : Hyp. Cont. Dent.

As has been explained by the researcher before in the first verse of surah al-Fatihah that the lexical meaning which is found in that words are hyponymy and it is classified to two terms they are connotation and denotation.

The researcher takes a short world that the verse 3 is hyponymy because the world Most Gracious and Merciful are from Allah’s attribute.

Furthermore, the researcher would like to analyze the lexical meanings which are found in verse 1 especially in the word The Most Gracious and The Most Merciful. The Most Gracious has connotation meaning, because it has meaning that flowing Most Gracious to all His creatures, protecting them, preserving them, guiding them, and leading them to clearer light and higher life. For this reason the attribute *Rahman* (Most Gracious) which has meaning that Most Gracious is not applied to any but God. So

it can be concluded that *The Most Gracious* is connotation.

Besides, in the word *The Most Merciful*, the researcher analyzes that there is one lexical meaning in that word that is denotation meaning. Since it's has common meaning which can be found in the dictionary and it can be interpreted by person trough seeing, sniffing, hearing, feeling, and experience.

4) Verse 4 of surah al-Fatihah by Abdullah Yusuf Ali.
“Master of the Day of Judgment”

04. : Cont.: Dent. Cont. Poly

In the verse four of surah al-Fatihah by Abdullah Yusuf Ali, the researcher argued that in verse four globally has connotative meaning, but it will be separated for finding the data of lexical meaning which are found. After the words have been separated the researcher found some lexical meaning in verse four they are; two denotations and one polysemy.

Furthermore, to know the reasons why the researcher argued verse four has connotative meaning, the researcher going to explain the meaning of it verse. 04. “Master of the Day of Judgment” means that the revenge’s day in the worlds it can be said the judgment’s day. It words are specific be written in

this verse, because in that day no one mastering the worlds except Allah Swt.

Besides, Allah said in (QS. Ghafir: 16) that “the when they all came out, nothing of them will be hidden from Allah. Who is the kingdom this Day? (Allah Himself will reply to His question) it Allah’s the one, the irresistible.”⁷⁶

So, it can be concluded that the meaning of verse four of surah al-Fatihah is Allah is the master everything in the worlds especially when the worlds have judgment day or the last day.

Moreover, after the researcher understands the meaning of it verse, the researcher is going to analyze the verse semantically and here the researcher would like to find the kinds of lexical meaning in verse four. In the fact, the researcher found in the word *Master* the researcher argued that it word has denotative meaning. To know clearer about it the researcher is going to give the meaning of word firstly, so that the people especially for the researcher can analyze easily the kinds of lexical meaning in verse four. The word *Master* also has meaning control; this word according to the researcher does not have the implicit meaning. So it can be said that the word has *denotative* meaning, because it can be

⁷⁶ Khan, Mukhsin, Qur’an-e-Kareem PDF, p. 642

interpreted by people manually without interpreting from linguist.

Furthermore, the words that will be analyzed are still in verse four, the words are “The Day of Judgment”, the researcher argued that it words can be connotative and polysemy, because the meaning of the word The day of Judgment here is determining the last time which people get the retaliation from Allah of their good habits or bad habits when they are in the world. The Day of Judgment is also can be defined the last time in the world, resurrection day, dooms day, end of the world, *yaumul qiyaamah*, *yaumul ijazah*, *yaumul hisab* and so on. The words the day of Judgment are also can be polysemy meaning because the words have more one meaning, such us; the common retaliation day or the last day. The common retaliation is the day that the people give to the other people because of the problems in their life and the last day is the day that Allah gives the judgments to people.

Moreover, as usual the researcher is going to give the definition of the polysemy firstly according to the experts of semantic and according to the researcher himself, so it can be clearer to make the

researcher, reader, and listener understand of the word and the meaning of the word that will be analyzed.

5) The verse 5 of surah al-Fatihah on Abdullah Yusuf Ali

“Thee do we worship, and Thine aid we seek.”

05. : Cont. Poly. Cont. Dent. Dent. Cont. Cont. Dent. Dent.

In the verse five, the researcher contended that the kinds of lexical meaning which are found in this surah are connotation. It has *connotative* meaning the reason is the researcher looks at from the meaning of the words. The meaning of the words is we are Moslems specify to worship Allah which includes the monotheism and the other and also only to Him we ask His help. Besides, according to Yusuf Ali states that the meaning of this verse is on realizing in our souls God’s love and care, His grace and mercy, His power and justice (as Ruler of the Day of judgment), the immediate result is that we bend in the act of worship, and see both our shortcomings and His all-sufficient power.⁷⁷ The emphatic form means that not only do we reach the position of worshipping God and asking for His help, but we worship Him alone and

⁷⁷ Ali, A.Y. (2008). *The Holy Koran Original Arabic Text*, p. 20

ask for His aid only, for there is none other than He worthy of our devotion and able to help us. The plural “we” indicates that we associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in a fellowship of faith. From the meaning that has been explained above, it can be concluded that this verse has connotative meaning.

Furthermore, after the researcher described the verse five of surah al-Fatihah globally, the researcher will analyze it specifically from each word in verse five, the manners to get the kinds of lexical meaning in this words of verse five is the researcher is going to separate the words. For the first word is *Thee*, it word has *connotative* meaning and *polysemy* word because it is similar with the word Thine in the next word in verse five. It has meaning like the word *you* but the difference between the Thee and you is Thee has more polite meaning and it is used by young who communicates with the old man or the low class to high class but if you is general all people can use it to communicate with each other. To make more understand about connotation, the researcher suggests readers to look the definition of connotation above.

For the second word of verse 5 of surah al-Fatihah is *do*, the word here, has *denotative* meaning

because it can be translated by the people easily and it word without interpreting from the linguist, the people can know the meaning of the word, beside that it word can be found in the general dictionary as the researcher has explained before. The meaning of *do* here is the researcher argued that Moslem have to do what have been commanded by Allah.

The third word of surah al-Fatihah is *we*, the word *we* has denotative meaning, because *we* is pronoun that relating to more than one person, it has subject position beside that this word can be found also in the general dictionary. For the meaning of this word here is the plural “we” indicates that we associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in a fellowship of faith.

The fourth word is *worship*; it is *the connotation* word, since it has implicit meanings that it is need to be explained in order the readers and listeners are not missing understanding in giving the meaning of the word. So it is must be interpreted to make people around understand of this verse in a surah. The meaning of this word as etymology is bowing but according to terminology meaning worship is

*Ismun jaamiun li kulli maa yuhibbuhullahu
wa yardohu minal aqwali wal a'maali addoohiroti
wal baatinati.*

Means: The thorough expression for everything that is loved and blessed by the Allah in the form of words and actions which are visible or hidden.

Furthermore, the fifth word is *Thine*, it word has connotative meaning because it is need to be explained more by the writer. It is not general word that we can understand and find in any dictionary, besides, to know the meaning of this word the researcher or the reader has to understand the meaning of verse five perfectly. The word *Thine* is similar with the word *Thee* above the first word in the first verse 5. So besides the word *Thine* has Connotative meaning it is also synonymy. The explanation of this word is same the explanation of word *Thee* above.

Moreover, the next word is *aid*; the researcher argued that it is connotation. Because it has more explanation to be understood and it is not enough for the researcher, reader, and listener opening the dictionary to get the meaning of this word. The description of this word is expecting Allah's help to be able to finish a job which cannot be solved by

people's force. In the other hand, Suhail (1425H: 42) states that the word aid in the rules of Arabic, this word has meaning *al hasr* it means the specialization by not giving opportunities to others. So that the meaning becomes more robust and assertive, here, only the God who is worshiped and only God who is sought help. Ibnu Katsir interprets this verse with the phrase "We do not worship except you and we do not do resignation except to you."

The last words in this verse of surah al-Fatihah are we and seek; the lexical meanings which are found in those words are *denotation*. The reason those have denotative meaning, because both do not have implicit meaning which must be interpreted by the researcher. All of people have known and understand when they find this word. The meaning of those words is Moslems are asked to always look for the help to Allah Swt. In this case, Allah has promised us, if we seek and ask something to Allah so Allah will grant the application. Therefore Allah said in Holy Koran:

Ud'uni astajib lakum (Gafir/40:60)

Means: pray to me and I will respond you

It can be concluded the meaning of verse five is a consequence of the preceding verses when a slave

is convinced and gave glory to Allah with all His noble attributes, then the consequence of that is the proper attitude, bow, and trembling, and also hopeful to him. Then it is claimed that only to Him, he will worship and ask for help.

Even it is an intermediate verse of two parts which Allah divided in surah al-Fatihah. The first part is for Allah Himself which is contained in the preceding paragraphs and the second part is for His servants which are found in verses afterwards. So in this verse is the second part of that is partly for God and partly for his servants.

6) The verse 6 of Surah al-Fatihah on Abdullah Yusuf Ali

“Show us the straight way”

06. : Cont.: Cont. Dent. Cont. Cont.

The researcher is going to explain the meaning of the verse six firstly, before the researcher claiming what kinds of lexical meaning are found here and by giving the meaning of this verse the researcher can easily to determine the kinds of lexical meaning in this verse. The verse contains an understanding that happiness is impossible to be achieved except it needs to take the right path and straight. And anyone who deviates from the path he will get the result in misery

and woe. The content of Surah al-Fatihah which is relating to the stories and the earlier news it is discussed in the next verse.

This verse as a whole is servant's praying to his Lord so that Moslem is given guidance by Allah Swt both of the taufiq's guidance or explanations guidance. Requesting the Allah's guidance must be blessed by the right, pure, clean, and clear way like what the prophet Muhammad said.

After the researcher explained the meaning of the verse, the researcher is going to find out and determine the kinds of lexical meaning in verse six. The researcher argued that the kinds of lexical meaning here is *connotation*, because the verse needs to more explanations from the writer.

Furthermore, the researcher will separate the verse to some words to be analyzed. The first word is *show us* it is translated from Arabic word *ihdina* and it is taken from word *hidayat* (guidance), it means that people ask to Allah to give His guidance to right way.

Besides, the researcher argued that it has *connotative* meaning because the meaning of the word is still general. So it needs to the more explanation from the writer. For the second word is "straight" the researcher argued that the word has connotative

meaning. It can be seen from the meaning of the word. The meaning is not only direct way but also it can be interpreted by the right way and so on that showing good way to look for His sincere. Besides, straight way is not crooked way, it means that a straight line which has the shortest line between two points. There are several interpretations of the scholars about the word *shirotol mustaqiim* including; Islam religion, the Holy Koran, Prophet, and his two companions: Abu Bakar and Umar bin Khotob, all these interpretations are have a very close relationship one each other. The conclusion of the word *Shirothol Mustaqiim* is the true Islamic teachings which are avoided from the addition and subtraction, clean from heresy and superstition and the antonym of straight is crooked. It means that the way that take the person to the darkness. This way must be avoided by people who want to get the straightway.

Furthermore, the next word is the word *way*, the researcher thought that this word has also connotative meaning because the meaning of the word is not like the general way which has meaning like street, road, path, and journey but it has implicit meaning that must be interpreted by the writer. Because, the meaning of the way here is the main case

which should be taken to get Allah's helping and getting guidance to the straight path to be the happiness guarantees of life in the world and hereafter.

The conclusion of this verse is Blessing me your guidance to know more of your straight way and after I have known it (your straight way), blessing me your guidance to follow your straight way by full honest. Knowing and walking on your straight way is the result to get your guidance (Taufiq) and Allah is the one who can give the help to people.

7) The verse 7 of Surah al-Fatihah on Abdullah Yusuf Ali

“The way of those on whom thou hast bestowed Thy Grace, those whose (portion) is not wrath and who go not astray”.

07. : Cont.: Cont. Cont. Cont. Cont. Cont. Cont. Cont. Cont.

The seventh verse is the last verse of surah al-Fatihah, it is the longer than other verse in surah al-Fatihah. The researcher is going to analyze it semantically especially in determining the kinds of lexical meaning in surah al-Fatihah.

But before it, to make easier to determine the kinds of lexical meaning, the researcher is going to

give the meaning of the verse depending on the experts who has good quality in interpreting and translating the surah in Holy Koran. Surah al-Fatihah is they who are given the grace by their God are prophets, shiddiqiin, and sholihin which consist of people who had past. Allah in this case had been informing us about them globally and detailed in the Holy Koran with mentioning their stories. The goal of their coming here, are to be the examples for us. So that we can know the good and suitable example that we can follow and we can make them as the role model who is going to be leader for us to get happiness and go away from the lost way. Allah has commanded us to follow the steps of preceding people, because in the fact is Allah's religion is one, though time is always changed.

It can be concluded that the contents of Allah's religion is essentially same with the contents above that have been explained, namely faith to God, to the Prophet, to the last day, and adorns themselves with the main character, doing good jobs and leaves the ugliness. Furthermore, the researcher argued that the seventh verse of surah al-Fatihah is connotation it can be seen from the meaning of the verse.

The researcher is going to separate the verse to some words then the researcher will analyze the words semantically especially from the kinds of lexical meaning. The way to analyze the word, the researcher sees from the meaning of the word so the researcher can determine the kinds of lexical meaning easily.

For the first word is the way, it is translated from an Arabic word *Shirot* the meaning of this word is the straight path which is given by Allah for people who get the graces. The meaning of the graces is *Hidayah* (the guidance) from Allah to go to the straightway. From the meaning above, the researcher argued that the word way has connotative meaning, it can be seen from the meaning of the word, as the researcher know that connotation is what the word suggests or implies⁷⁸

For the second words is “those on whom” the researcher analyzed that the words are translated from an Arabic language *alladziina* it has meaning that the words refers to the people who get the guidance (*Hidayah*) from Allah to go to the straightway. The researcher claimed that it has connotative meaning.

⁷⁸ Rahman, Susana, *Semantics in Action*, p.61

To know the definition of it the reader can see the page before.

For the third word is Thou, it has meaning you (as subject) but there is the difference between thou and you. Thou are used special for high class like in this verse, here the word Thou refers to Allah and the word you is for general it can be used for common people, furthermore, the researcher argued that Thou is connotation word. As usual to know the kinds of lexical meaning is seen from the meaning of the word.

For the fourth word is “*hast bestowed*” the researcher thought that this word is translated from an Arabic word *an’ama*, it means that Allah gives the graces namely guidance for the people who want to go to the straight path. The word has also connotative meaning, because it needs to more explanation from the writer. The third and the fourth word in verse 7 are still having relation if the researcher combine two words above it will be *An’amta* in Arabic writing.

For the fifth word is “thy grace” it can be written in common word like your grace why the translator use the word thy? Because the word is polite word and it is used for high class, like Allah but if the word (your) is used for common class until low class. The researcher is going to give the meaning of

the word to make the researcher easily to determine the kinds of lexical meaning in this word. The meaning is Allah's guidance (*hidayah*) that will be given to the people who are going to go to the straightway. Furthermore, the researcher argued that this word has connotative meaning. Because it must be interpreted by the write to make the readers or listeners understand. Besides, it is synonymy word because the word (thy) has similar meaning with the word Thou. The definition of synonymy is two different words which have similar (one) meaning.

The sixth word is *those whose*, it is translated from the Arabic word (*alaihim*), and the word is pronoun that indicates plural meaning which is referring to the people who are going to get the straightway from Allah. The researcher claimed that this word has connotative meaning, because it has implicit meaning which must be interpreted by the writer or the researcher.

The seventh word is not wrath the words is from negative sentences which the meaning of the word is they cannot go to the straightway because of their wrath. The meaning of this word according to Yusuf Ali is the words relating to Grace are connected actively with God; those relating to wrath are

impersonal. In the one case God's mercy encompasses us beyond our desserts. In the other case our own actions are responsible for the wrath- the negative of Grace, peace, or Harmony. Besides, according to Jalaluddin the interpreting of the word: the straightway is not for wrath people namely Jews (Yahudi people).⁷⁹ This word is translated from an Arabic word *ghoiril maghduubi alaihim*, the researcher argued that the words have connotative meaning.

Furthermore, for the last word is *who go not astray*, the argued thought that the word is translated from *waladhollin*, it has meaning that the way is not for the people who astray. It means that non muslim like Christians (nashrani). The explanation show that the people who get the guidance from are not from Jews and Christians.

In short word, the researcher argued that the word has connotative meaning, because the researcher sees from the meaning of each word to determine the kinds of lexical meaning from the first until the last verse of surah al-Fatihah. In determining the verses of surah al-Fatihah semantically, because the discussion

⁷⁹ As-Suyuthi, Jalaluddin and Al-Imam Jalaluddin Al-Mahali, *Tafsir Al-Jalalain*, p. 28

of this thesis is about semantic so the researcher sees from the meaning and interpreting of the verse by referring to the experts of interpreting like, Imam Maraghi, Imam Ahmad Jalalain, Abdullah Yusuf Ali, and so on. So the researcher can determine easily to find the kinds of lexical meaning in surah al-Fatihah by Abdullah Yusuf Ali's Translation.

Finally, the researcher found the kinds of lexical meaning in surah al-Fatihah by Abdullah Yusuf Ali's Translation that is going to be shown and described in a table and a chart bellows. Furthermore, the researcher will explain it clearly to make the reader easily to understand the table and chart.

Table 4.3: Kinds of Literal Meaning in Surah Al-Fatihah

Kinds of Lexical Meaning	Ayah							
	01	02	03	04	05	06	07	Quant.
Syn.	1	1			1			3
Ant.								
Dent.	1	3	1	1	4	1		11
Cont.	1		1	2	4	4	9	21
Homn.								
Homp.								
Poly.	1	1		1				3
Amb.								
Hyp.	1							1
Quantifes								39

From the table above, it can be concluded that the kinds of lexical meaning which are found in surah al-Fatihah by Abdullah Yusuf Ali's Translation are: Synonymy, Antonym, Denotation, connotation, polysemy and hyponymy.

It is proved that the language of Holy Koran is too beautiful so it needs to good translating and interpreting to be understood.

b. Deixis

1) The Codes of Research

The researcher uses the codes as follow to make data easier to be interpreted as referents and the researcher uses the coding to simplify the analysis of the research. The coding is presented as below:

Coding 4.4: Deixis

Code	Meaning
PD	Person Deixis
TD	Temporal Deixis
SC	Spatial Deixis

2) Finding and Discussion

This part is presenting the finding the kinds of deixis in surah al-Fatihah by Abdullah Yusuf Ali's translation. In this chapter the researcher classifies deictic words in this *Surah*. Then the deixis which are found will be classified based on its kinds into three types, namely person deixis, spatial deixis, and

temporal deixis. These are three kinds of deixis. In the analysis the researcher used all *ayah* which content deictic expression to be analyzed. This chapter presents research finding of deixis used in English translation of *surah Al-Fatihah* by Abdullah Yusuf Ali. This chapter is an attempt to answer the first question of this research. The question is “*What kinds of deixis which are found in English translation of Surah Al-Fatihah by Abdullah Yusuf Ali?*”

a) Verse 1 of surah al-Fatihah

“In the name of God, Most Gracious, Most Merciful.”

01: nothing

In the verse 1 the kinds of deixis namely person deixis, spatial deixis, and temporal deixis are not found since it can be seen from the meaning of the verse. It is clearly seen that the meaning in verse 1 consist of the word which can be known without any additional information which should be added in previous and next sentence. Furthermore, as the researcher known that deictic is word which has referent, it is also the word which can be understood without any additional information which should be added in previous and next sentence.

b) Verse 2 of surah al-Fatihah

“Praise be to God, the Cherisher and Sustainer of the Worlds.”

02: SD

The word is found in verse two is the word *the worlds*, it has *spatial deixis* because the word has relating to word before, that is still in verse two. The worlds are referring to the Cherisher and Sustainer. The form of the word is the adverb of place.

Basically, most adverbs tell you *how*, *in what way*, *when*, *where*, and *to what extent* something is done. In other words, they describe the *manner*, *place*, or *time* of an action. Adverbs that change or qualify the meaning of a sentence by telling us where things happen are defined as adverbs of place. Some instructors refer to these words or phrases as spatial adverbs. No matter what they are called, these adverbs always answer one important question: Where?

c) Verse 3 of surah al-Fatihah

“Most Gracious, Most Merciful”

03: Nothing

The verse 3 and verse 1 are same. So it can be concluded that both are not found the

kinds of deixis. Whether it is person deixis, spatial deixis, and temporal deixis, it is clearly seen that the translation in verse 3 consist of the word which can be understood without any additional information which should be added in previous and next sentence.

d) Verse 4 of surah al-Fatihah

“Master of the Day of Judgment.”

04: TD (the Day of Judgment)

In the verse four the researcher argued that the word is temporal deixis, because it refers to the time related to the context. In this surah, the word refers to the day after life when Allah judges all people. And this deixis is the form of adverb of time. The adverb of time is indicating the time, like: today, yesterday, tomorrow, last week, todays ago, now, then, and so on.

Furthermore, Adverbs of time explain us when an action happened, but also for how long, and how often. It can be concluded that adverb of time is focusing to the question *when?*

For example;

I'm going to tidy my room **tomorrow**.

I saw Sally **today**.

I will call you **later**.

I have to leave **now**

e) Verse 5 of surah al-Fatihah

“Thee do we worship, and Thine aid we seek.”

05. PD. (thee, we, thine, we)

In the verse five the researcher found one kind of deixis namely personal deixis. In the personal deixis appears in the form of pronoun, such as I, us, you, her, them, and it. Each pronoun has own role.

The researcher found in verse five in the word ‘Thee’, ‘We’, ‘Thine’, and ‘we’ those are from person deixis and it will be explained more here. According to Levinson (1983: 54) that deixis as the phenomenon of obvious way in which the relationship between language and context is reflected in the structures of language themselves. Thus deixis concern also at the analysis of context to gain utterance interpretation. While Niemer (2000) states that deixis are defined as those which make reference to some aspect of the context of utterance as an essential part of their meaning.

For the first word is *Thee*, it has person deixis word and it is the second person singular as accusative which is translated from an Arabic word *Ka* (iyyaka) which it refers to Allah Swt. The form of second person singular is deictic in Arabic is dhamir al muttashil, *Ka* such as in Iyyaka in verse 5. Meanwhile English is *Thee*.

Furthermore, the second word is found in verse 5 is *we*, it is the first person plural as nominative which is translated from an Arabic word *Na* (*na'budu*) which it refers to the Moslems who are submitting to Allah Swt. The form of the first person plural in Arabic it can be applied in *dhamir al-munfasil* such as *nahnu* in verse 5. Meanwhile English is *we*.

For the third word is *Thee*, it has person deixis word and it is the second person singular as accusative which is translated from an Arabic word *Ka* (iyyaka) which it refers to Allah Swt. The form of second person singular is deictic in Arabic is dhamir al muttashil, *Ka* such as in Iyyaka in verse 5. Meanwhile English is *Thee*.

Furthermore, the second word is found in verse 5 is *we*, it is the first person plural as nominative which is translated from an Arabic

word *Na (nastain)* which it refers to the Moslems who are submitting to Allah Swt. The form of the first person plural in Arabic it can be applied in *dhamir al-munfasil* such as *nahnu* in verse 5. Meanwhile English is *we*.

f) Verse 6 of surah al-Fatihah

“Show us the straight way”

06: PD (us)

In the verse six the researcher found one person deixis that is *us*. The form of first person plural in Arabic is used in *dhamir al-muttashil* such as *nain* the word *ihdina*, ayah 6 meanwhile in English is *us*, which it refers to Moslems. So it can be concluded the translation explains that the Moslems are wishing to Allah to get the straight way to go to Allah’s heaven in the day after.

g) Verse 7 of surah al-Fatihah

“The way of those on whom thou hast bestowed Thy Grace, those whose (portion) is not wrath and who got not astray.”

07: SD, PD, PD

The researcher found in the last verse of surah al-Fatihah, that the kinds of deictic are found here is spatial deixis and two person deixises. Spatial deictic is a given form to place

considering the location of speaker in speech event. It indicates the location in space relative to the speaker (Cruse, 2006: 156). Simply, it deals with where an utterance referred was pointed to and refers to somewhere. The very basic spatial deixis are the adverbs there and here and the demonstrative this and that. It can be concluded that the spatial are near to the speaker and not near to the listener and person deictic is Person deixis is deictic the reference to the participant role of a referent, such as the speaker, the addressee or other entities. It designates the basic role of the participant (Cruse, 2006: 126).

Furthermore, the researcher is going to analyze the words above. For the first is *the way*, it has *spatial deixis* because the word is has relating to word before the ayah that is in verse six. *The way* refers to the straightway which is explained in the verse six. The form of the word is the adverb of place. So it can be concluded that the factual meaning of the word the way in verse seven is the way is the most important thing here, since it is the tool of Moslems to get Allah's Heaven and also the key to get His Graces.

Moreover, the second word is the word “Thou” it is still in verse 7. It is the second person singular as nominative. The form of second *person singular* in Arabic is *dhamir muttashil* in *fi’il madhi*. The word refers to Allah which is translated from an Arabic word like *an’amta* in verse seven.

For the next word is *Thy*, the researcher argued that it is Second person singular as possessive. The form of second person singular deictic as possessive is *dhamir muttashil „ka“* Meanwhile in English is “thy”. It also refers to Allah Swt.

In addition, all the words which have been analyzed in verse seven, if those are combined have meaning that the way which Moslems are willing to go is straight way. Furthermore, in the word Thou, Allah is going to give His grace to the people who are loved and bestowed. And the last word (Thy) it refers to Allah which has meaning that His grace will be given to Moslems who devote to Him. So it can be concluded that in verse seven found 3 kinds of deixis such as; spatial deixis and two personal deixis.

For the third question of this research, the researcher concludes that kinds of deixis which are found in surah al-Fatihah by Abdullah Yusuf Ali's Translation are six personal deixis which are found in verse five, verse six, and verse seven. Moreover, verse 5 consists of four personal deixis, verse 6 consists of 1 personal deixis, and verse seven consists of two personal deixis. Besides, temporal deixis is found in verse four which consists of 1 and spatial deixis is found in verse 2 which consists of 2.

In short word, in the translation of surah al fatihah, the researcher does not find the kinds of deixis in every ayah but in certain ayah like in ayah 2, 4, 5, 6, 7. It can be described in a table below. The table is the way to makes reader understands easily and makes the researcher easily to give the information about the result of analyzing the kinds of deictic in surah al-Fatihah. The table is below:

Table 4.5: Kinds of Deictic In Surah Al-Fatihah

The Kinds of Deictic	Ayah							Quant.
	01	02	03	04	05	06	07	
PD					4	1	2	7
TD				1				1

SD		1				1	2
							10

From the table above, it can be concluded that the kinds of deixis which are found in surah al-Fatihah by Abdullah Yusuf Ali's Translation are Personal deixis, temporal deixis, and spatial deixis. Besides, the kinds which are dominant in the verse of surah fatihah are person deictic.

B. Discussion

1. Similarity

A careful comparison of other translator with that Abdullah Yusuf Ali's showed conclusively. The researcher has made thorough examination of about surah Al-Fatihah which contains seven verses. Comparing his rendering with those of Muhammad Ali, Professor Shah Farid-ul-Haque and Dr. Mohsin Khan as well as the Arabic. From their careful investigation, the researcher has come to the conclusion that those translations in all that part of their work which the researcher has examined, resembles very closely the version of Abdullah Yusuf Ali's Translation .

2. Dissimilarity

The dissimilarity of other translations with Abdullah Yusuf Ali's showed conclusively. The researcher find some differences between other translations and Abdullaah Yusuf

Ali's. Such as Technical and selection of words. Abdullah Yusuf Ali more opting the familiar words, more understanding and easy listening than other translators.

From that, the researcher has concluded that Abdullah Yusuf Ali's Translation more reasonable to be referenced for people who need reference to translate Holy Koran.