CONTENT ANALYSIS ON SPEECH ACTS STRATEGY IN ENGLISH VERSION OF HOLY QUR'AN SURA MARYAM BY ABDULLAH YUSUF ALI

A THESIS

Submitted in Partial Fulfillment of the Requirement

For Degree of Bachelor of Education

in English Education

By:

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EDUCATION AND TEACHER TRAINING FACULTY

WALISONGO STATE ISLAMIC UNIVERSITY

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2018

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RATIFICATION

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ABSTRACT

Title	: Content Analysis on Speech Acts Strategy in English Version of Holy Qur'an Sura Maryam by Abdullah Yusuf Ali
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This study aims to find out the using of speech acts' types and strategy's based on Searl theory on English version of Holy Qur'an Sura Maryam by Abdullah Yusuf Ali's Translation, especially on the story about Maryam and her son; prophet Isa, start from verse 16 to 40. This study was library research and designed as descriptive qualitative study. The data was conducted by documentation technique from Yusuf Ali's version (1997) in *The Meaning of the Holy Qur'an: New ed. with rev. translation. commentary. and newly compiled index.* The writer analyzed the data using content analysis. The result of this study showed that: firstly, Only four types of speech act functions found in the data, representative, directive, expressive, commisive and the writer did not found declaration types in the data analyzed. The highest percentage is representative up to 56% (14) data with some types, such as, informing, stating, asserting, recounting, explaining, blessing, clarifying. Then, directive 32% (8) data with various types such as asking, commanding, ordering, prohibiting and praying. In the third position was expressive in the form of complaining and complementing 8% (2) data. The last was commisive in the form of promising, only 4% (1) datum from the total of data analysis (25 verses). Secondly, the data used direct and indirect strategy. The dominant percentage of speech acts strategy is direct speech act 88% (22). It was in 4 types of sentences, declarative, imperative, interrogative and exclamation which appropiate with it function. Declarative has the fuction as statement or assertion, imperative has the function of request, order or command, interrogative has the function as asking question, and exclamation has the function as express

a feeling. While there are only 12% 9 (3) data used indirect speech act, such as: the sentence in declarative form but it has function to asking and requesting, and interrogative form but functioning as ordering.

Keywords: Content Analysis, Speech Act, Strategy, EnglishVersion, Holy Qur'an

TRANSLITERASI ARAB-LATIN

Penulisan transliterasi huruf-huruf Arab Latin dalam skripsi ini berpedoman pada SKB Menteri Agama dan Menteri Pendidikan dan Kebudayaan R.I. Nomor: 0543b/U/1987. Penyimpangan penulisan kata sandang [al-] disengaja secara konsisten agar sesuai teks Arabnya.

ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	‘
ث	ṡ	غ	g
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	ż	م	m
ر	r	ن	N
ز	z	و	W
س	s	ه	H
ش	sy	ء	`
ص	ṣ	ي	Y
ض	ḍ		

Bacaan Madd:

Ā= a panjang

ī = i panjang

ū= u panjang

Bacaan Diftong

au= اَوْ

ai =آىْ

iy =اِىْ

DEDICATION

This Thesis dedicate to:

- The writer's beloved parents: Father and mother (Ayah Masykur Munawar and Ibu Nur Fadlilah) who always give her spiritual and financial support during the time of study and as a reason for finishing this thesis,
- Her beloved brother and five little sisters: Mas Adib, Dina, Najma, Karim, Ovi and Aida, thaks for never ending pray and love for her.
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Foremost, all praises to Allah Almighty, who has given strength and true spirit so this thesis comes to completion. On this occasion, the writer would like to thank all people who have helped and inspired her in finishing this thesis entitled *"Content Analysis on Speech Acts Strategy in English Version of Holy Qur'an Sura Maryam by Abdullah Yusuf Ali."*
This thesis reflects the contributions of several people who have been involved in the writer's long process to finish her thesis. The writer especially would like to express her sincere gratitude to the following helpful people.

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The writer realized that this thesis is still far from being perfect. She will be glad to receive criticism and suggestion to make this thesis better. She asks apology to all people to whom she has made mistakes during the study. Finally, the writer expects that this thesis is useful to the writer and everyone who is interested in pragmatics study. Aamiin.

Semarang, 17th of May 2018

The Writer,

Millatuz Zulfa
NIM. 133411015

MOTTO

"....فَلۡيَتَّقُواْ ٱللَّهَ وَلۡيَقُولُواْ قَوۡلٗا سَدِيدٗا ٩ "

...."Let Them fear Allah and speak words appropriate (comfort)"[1]

"خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ"

"The best of you are those who learn the Quran and teach it.**"**[2]

[1] A.Yusuf Ali, the Holy Qur'an Text, Translation and Commentary, (USA: Amana Corp, 1983), p. 186

[2]Ibnu Hajar Al-Asyqalani, *Fath Al-Baari*, Trans. Amiruddin, (Jakarta: Pustaka Azzam, 2015), p. 897

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ABBREVIATIONS

DSA	Direct Speech Act
ISA	Indirect Speech Act
Dec	Declarative
Imp	Imperative
Int	Interrogative
Exc	Exclamation

CHAPTER I
INTRODUCTION

In this chapter, the writer discusses the introduction of the study. This chapter consists of six parts. They are background of the study, questions of the study, objectives of the study, significances of the study, previous study and method of the Study.

A. Background of the Study

The speech act theory is usually studied under the broad rubric of pragmatics, it can be defined as the study of the ability of language users to pair sentences with the contexts in which they would be appropriate.[1] The term speech act was coined by the linguistic philosopher, Austin and developed by Searl.[2] Austin defined speech act as actions performed in saying something, he also stated that saying something can be detected as doing something.[3] Actually, it occurs in communication, and the communication will be successfull if the hearer's interpretation is appropriate with the general purpose of the speaker utterances. So the study of speech act is important.

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[1] Stephen C. Levinson, *Pragmatic*s, (Cambridge: Cambridge University Press, 1983), p. 24.

[2] David Nunan, *Introducing Discourse Analysis*, p. 65.

[3] Gorge Yule, *Pragmatics*, (Oxford: Oxford University Press, 1996), p. 47.

Nowdays, the research related to the pragmatics study is interested, there are some objects of the reasearch, both spoken or written, such as the political speeches, the teacher utterences in the class, or analysis of speech act in other communities and also some literature books. They tried to analyzed the linguistics phenomena with the different focus of the research.

As said before that the study of speech act theory is important. Such as in communication that occurs in everydaylife, sometime a person utters a statement in some ways and he has a purpose more than the hearer's understanding. In order to communicate each other, the speaker should be aware that the hearers try to catch the meaning of the speaker utterances by seen the situation and the context, it has a function that there is no missinterpretation between speaker and hearers. Because, someone can say something in direct or indirect way.

e.g: Could you pass the salt?

The example above has the form of interrogative sentence, but it function not to asking a question but request the hearer to do something. in speech act it include the

indirect speech act, because there is indirect relationship between structure and function of the sentence.[4]

Communication does not only occur among people but it also occurs between the God to His believers by written text such as Qur'an. The speech act study is needed to help the reader get more understanding with the interpretation of the Holy Qur'an.

According to the researcher, analysing the speech act on english version of Holy *Qur'an* is an interesting case and challanging to investigate, it is the main source of Islamic literatures. The Holy *Qur'an* which is in Arabic language has rich pragmatics issues to conduct since it comes to be the main important point to interpret and understand the meaning of its utterances.

To get the understanding, the researcher give little analysis to the following sentence bellow (English version in Holy Qur'an of sura Maryam verse 4) from two translator, Abdullah Yusuf Ali and Marmaduke Pickthall, both of them were English translator of Holy Qur'an.

a. Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth listen with grey: <u>but never am I unblest O my Lord, in my prayer to Thee</u>![5]

[4] Gorge Yule, *Pragmatics*, p. 55-51.

b. Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.[6]

In speech act view, the sentences above include in the kind of expressive speech act, because the sentence state what the speaker feels. [7] It shows that he (prophet Zakariya) has never been dissappointed in pray to God. The result of the analysis shown that the version by Abdullah Yusuf Ali and MarmadukePickthal used indirect speech act, but different form. Indirect speech act can difined as the act accomplished by using language in indirect ways or it can use when someone want to communicate a different meaning from the apparent surface meaning; the form and function are not directly related.[8]

Ali used never am I unblest O my Lord, in my prayer to Thee!. The linguistics form of that sentence is interrogartive, it can seen from the structure of the sentence, that is non verbal sentence: Never am (be in

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[5] Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an: New ed. with rev. translation. commentary. and newly compiled index*,(Maryland: Amana Publication: 1997), p.744.

[6] Marmaduke pickthall, The Qur'an translated (Massage for Humanity) (Wangshington DC: ICSFP, 2005), p. 94.

[7] Joan Cutting, *Pragmatics and Discourse: A Resource book for students*, (London & New York: Routledge, 2002), p. 16-17.

[8] Joan Cutting, *Pragmatics and Discourse*... p. 19

negative) I (subject) unblest (adjective) O my Lord (Object). Actually, interrogative sentence has a function to aks a question but the deep meaning of this verse is request something, becaue the context here is praying. The word praying, it refered that prophet Zakariya request that may Allah accept his praying give him a son.

Although, the version by Marmaduke Pickthall also used indirect speech act and it has the same meaning, but he used in different form, the form that he used is declarative: "I (subject) have never been (negative modal) unblest (adjective) in prayer to Thee (adverb) my Lord (object)". Although it is declarative (it should be has a function as statement), but the function is a request it means that prophet Zakariya hopefully request God to don't dissapoint him in what follows.

Speech act theory said that the action performed when an utterance is produced can be analysed on three different levels: locution, illocution and perlocution.[9] Locution is the actual words uttered, illocution is what speakers are doing in their words or intention of their own

[9] Jenny Thomas, *Meaning in Interaction :An Introduction Pragmatics*, (The United State: Addison Weasly Longman Publishing: 1996), p. 49.

action, and the last level is perlocution, the effect on the hearer or hearer's reaction.[10]

In addition, Searl classifies speech act functions into five, 1) representatives, which commit the speaker to the truth of the expressed proposition, 2) directives, which are attempts by the speaker to get the addresse to do something, 3) commisives, which commit the speaker to some future course of action, 4) expressives, which express a psychological state[11] 5) declaration, which the speaker changes the world via words.[12]

Holy Qur'an is God's speech, it was revealed to Prophet M uhammad as a challenge to man and jin.[13] The Holy Quran specifically mentions that Muhammad was the messenger to the whole of mankind, and that he is the last messenger to be sent. Thus, Qur'an was not intended solely for one people or nation, but came for the benefit and

[10] Joan Cutting, *Pragmatics and Discourse: A Resource book for students*, p. 16.

[11] Stephen C. Levinson, *Pragmatic*s, (Cambridge: Cambridge University Press, 1983), p. 240.

[12] Gorge Yule, *Pragmatics*. p.53.

[13] Syaikh Muhammad Mitwalli Al-Sha'rawi, *The Miracles of the Qur'an*, http://kalamullah.com, Accessed on Sunday, 26th of July 2017 at 13.15 p.m..

guidance of all, as a complete and comprehensive religion, providing knowledge for all generation and religion.[14]

Allah communicates with His servants through the Holy Qur'an. He conveys the commands, proscriptions, a guidance and an explanation of a great transcendent truth, but not all of people can understand with the Qur'an, human need more explanation to know the meaning for each verse, such as version, commentary or intepretation from the experts.

Actually, Al Qur'an use an arabic language, as Allah says in Holy Qur'an sura Yusuf: 2, but Arabic is one of the world languages which people use to communicate and to worship God as well. When non- speakers of Arabic convert to Islam, they become in need to understand the Islamic teachings and rules in their original languages. This need has opened the way to scholars, linguists and translators to study the Holy Quran and to translate it into different languages such as English, French and Chinese, etc

As the english student, the researcher intention is interested to analyzing the English version of Holy Qur'an. The translated text sometimes loses the inimitable quality of the original. There is no perfect version of the Holy Quran, and

[14] *An Introduction to the Quran*, http://www.islamreligion.com accessed on Monday, 7th of August 2017 at 10.40 a.m.

being human works, each almost always has errors. Some English versions of Holy Qur'an are better in their linguistic quality, while others are noted for their exactness in portraying the meaning. Many inaccurate, and sometimes misleading. But, the most widely read is the English version of the Holy Qur'an by Abdullah Yusuf 'Ali, followed by Muhammad Marmaduke Pickthall, the first translation in English version by an English Muslim, Yusuf 'Ali's version is generally acceptable.[15]

Based on the explanation above, the researcher interested in conducting the research related to the speech act functions and speech act strategy on english version of Holy Qur'an Sura Maryam. That is why the researcher chooses the title "**CONTENT ANALYSIS ON SPEECH ACTS STRATEGY IN ENGLISH VERSION OF HOLY QUR'AN SURA MARYAM BY ABDULLAH YUSUF ALI"**

By analyzing the speech act from the Qur'an study, it has some significances, that the reader know more about the speech act, actually in Holy Qur'an version as the source, in order how the way of communication uses in

[15] *An Introduction to the Quran*, *http://www.islamreligion.com* accessed on Monday, 7th of August 2017 at 10.40 a.m..

Holy Qur'an version and increasing knowledge of Holy Qur'an interpretation.

B. Questions of the Study

The writer decides some problem statements as follows:

1. What are the types of Speech acts function used in the English version of Holy Qur'an sura Maryam?
2. What is the strategy of Speech acts used in the English version of Holy Qur'an sura Maryam?

C. Objectives of the Study

Responding with the statement of the question of the study, the objectives of the study are stated as follows:

1. To explain the types of Speech act function are used in the English version of Holy Qur'an sura Maryam
2. To explain the strategy of Speech acts is used in the English version of Holy Qur'an sura Maryam

D. Significances of the Study

After implementing this study, the writer expects truly, this study will be significance to:

1. The readers
   a. The reader will get information and insight how the uses of speech acts in English version of the Holy Qur'an of sura Maryam.
   b. They can enlarge their knowledge of speech acts function in Pragmatics issues.

2. Students
    a. They can increase their understanding of speech acts in English version of Qur'an sura Maryam
    b. This study can give information to the English department students who are interested in the pragmatics analysis of Qur'anic study.
3. English Lecture and English Teacher
    a. Open the new material for lecturer in teaching and learning process in pragmatics discussion, specifically about speech acts.
    b. The English Teacher can make the result of this study as the additional material or source in teaching some expression especially in class XI of Senior High School
4. Other Researcher
    a. This study can develop various research of pragmatics in the Qur'anic study.
    b. This study can also possibly be a reference for the next researchers who are interested in Qur'anic topics especially on speech acts analysis.

E. Previous Study

Related to this study, the researcher choose some previous research which are relevant to the speech act analysis.

1. A thesis conducted by Mohammad Assola (133411016) untitled "An Analysis of Directive Speech Acts Used on Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University

Semarang." from English Education Program, Islamic Education and Teacher Teaching Faculty Walisongo State University Semarang (2017). The aimed of this study were 1) To find out about the classification of directive speech acts are used on Friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang in this speech and 2) To describe the function of directive are found in Friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang. The conclusion of the study that the writer found 33 data of types and functions of directives which are taken from Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University Semarang. They are consists of several types, 7 command, 1 request, 25 suggestion, 7 function of command, 1 function of request, and 25 function of suggestion.[16]

The similarity between the research above and the researcher is on the case which is focused on speech act functions, but the research above limit his case only in directive speech acts, while, this research more general, that is speech acts analysis as a whole, include speech acts functions and speech acts strategy. The object of analysis is different, the object of the research above was utterances that is used on Friday Sermon at Al-Fitrah Mosque of Walisongo State

[16] Muhammad Assola (133411016), *An Analysis of Directive Speech Acts Used on Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang*, Islamic Education and Teacher Teaching Faculty Walisongo State University Semarang, 2017

Islamic University Semarang, whereas this research is the utterances in English version of Holy Qur'an sura Maryam by Abdullah Yusuf Ali.

2. A thesis written by Destra Wibowo Kusumo (10202244026) "A Pragmatics Analysis of Illocutionary Acts in English Teaching-Learning Process at SMA N 1 Wates Kulon Progo" from English Education Study Program English Education Department Faculty of Languag es and ArtsYogyakarta State University (2015) proved that the Destra's thesis was descriptive qualitative and the aims were to seek out the types of illocutionary acts; and to investigate the types of illocutionary functions used by the English teachers of SMA N 1 Wates, Kulon Progo. He obtained the data by means of note-taking technique. The primary data was the English utterances performed by the English teachers of SMA N 1 Wates. The results of the research above showed that there are four types illocutionary performed and 23 types of illocutionary functions of by the English teachers in classroom communication. They are representatives, expressives, directives, and commissives with the various functions such as stating an opinion, stating a fact, informing, explaining, agreeing, greeting, thanking, complimenting, joking, apologizing, stating surprise, commanding, requesting etc. In conclusion, directives are the most frequent acts (278 from 438 data), while the commissives are the fewest frequent acts (6 data).

The thesis above has the same focus with the researcher, but it has different primary data source, both of them were analysis of illocutionary acts or speech acts function but here the researcher used the English version of Qur'an Sura Maryam by Abdullah Ali Yusuf as the primary data and the the writer not only look for the types of speech acts functions but also the speech acts strategy, whether direct or indirect speech acts. The technique of data collecting above was note-taking technique, whereas this research was documentation, though both of them were decriptive qualitative research.

3. Khaqiqotul Jauharin entitled "Directive in English Version of Qur'an Surah Al Baqarah by Abdullah Yusuf Ali" from Department of English Education Faculty of Teacher Training and Education University of Muria Kudus (2014) showed that the design of research above was descriptive qualitative research which the data source of the research was taken from Alquran Surah Al-Baqarah because it does not use research data such as number. It aimed to find out types and functions of directive in English Version of Quran Surah Al-Baqarah. The result of the research are: (1) the types of directive are found in English Version of Quran Surah Al-Baqarah are: 50 command, 1 order, 10 request, 3 suggestion. So, it can be conclude that the dominant directives used in The English Version of Quran Surah Al-baqarah is command and the minor directive is order. And (2)

the functions of directives are used in The English Version of Quran Surah Al-Baqarah are: 50 function of command, 1function of order, 10 function of request, 3 function of suggestion.[17]

The similarities between this research and the previous research were in data source and the technique of data collecting, because the data was English version of Quran written by Abdullah Yusuf Ali but different surah. The thesis above used sura Al-Baqarah, wether the writer choosen sura Maryam, although both of them used the technique of documentation. But focus of discussion of this research more general than the research above. The research above focus on the classification and the function of directive speech acts in English version of Holy Qur'an, while this research focus on the types and the strategy of speech acts function that is used in English Qur'an version.

4. A journal written by Ardita Dylgjeri under title: **"**Analysis of Speech Acts in Political Speeches" This study try to analyze Edi Rama`s victorious political speech after the general elections held in Albania in June 2013 concerning on Speech

[17]Khaqiqatul Jauharin (200932297), *Directive in English Translation of Qur'an Surah Albaqarah By Abdullah Yusuf Ali*, Department of English Education Faculty of Teacher Training And Education University of Muria Kudus, 2014

Acts and their categorizations that coined by Austin and developt by Searl. The writer tries to find the meaning of utterances based on the context of the speaker: the enthusiasm of his and the electorate, the hopefulness and encouragement for crucial expected changes in the way Albania would be governed in the following four years period. The conclusion showed that he biggest percentage of illocutionary acts performed is commisive acts, then assertive and expressive acts with the various functions: thankful, promising and encouraging the people to work harder to completely fulfill his electorate project.[18]

The similarity the journal above with the researcher is in the theory that used to analyze the research, speech acts theory. But the resercher only focus on the theory from searl, illocutionnary speech act classifications and the distinguish between the direct and indirect speech act by Searl. The different with the researcher is the data of the research, the researcher used the Holy Qur'an version as a data, while the journal above used the political speech as the primary data.

[18] Ardita Dylgjerii, *"Analysis of Speech Acts in Political Speeches",* European Journal of Social Sciences Studies *(*Vol.2, Aleksander Xhuvani University, Albania, 2017)

5. A journal written by Tressyalina and Sakura Ridwan entitled: " Speech Act in an Indonesian Television Talk Show (Content Analysis Research In Mata Najwa Talk Show At Metro Tv)" This journal is analyze a speech act in Mata Majwa Talk Show at Metro Tv through Content Analysis. The objective of their journal was to understand comprehensively about implementation of direct and indirect speech act in Mata Najwa talk shows on Metro TV. The data were collected through indirect participant using observation and some document study were video recordings of audio-visual from www.matanajwa.com pages. The analysis and interpretation of data showed that direct speech act mode was more dominant than indirect speech act. Direct speech act was conducted through speech of interrogative, declarative, and imperative. Indirect speech act was conducted through speech of declarative and interrogative for imperative mode.

   There were some similirities with the writer's research, firstly, both of them were qualitative research that focus on analysis of direct and indirect speech act. And secondly, the technique of data analysis was content analysis. But, they used different primary data and the technique of data colection. The journal above used the utterrances in *Mata Najwa Talk Show At Metro*

Tv, it was conducted by indirect participant using observation and some document study were video recordings of audio-visual. While the writer's research used the English version of Holy Qur'an sura Maryam from Abdullah Yusuf Ali as the primary data and it was conducted by documentation, because the data already exist.[19]

6. A journal written by Waliyadin, entitled: "The Impoliteness in the Charlie Pippin: A Pragmatic Study". This journal include in the scope of pragmatics study and analyzed the types and the strategies of impolitness utterance producing by person in the novel "Charlie Pippin by Candy Dawnson Boyd (1987)"

   The similarity with the writer's research is both of them still in the scope of pragmatics study, this journal focus on types and strategies of politness utterances while the writer focus on types and stategy of speech acts. This journal used Culpuper's model of super strategies impoliteness as theoritical farmework while the writer used Searl theory.[20]

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[19] Tressyalina and Sakura Ridwan, *"Speech Act in an Indonesian Television Talk Show" (Content Analysis Research In Mata Najwa Talk Show At Metro Tv),* International Journal of Language Education and Culture Review, (Vol 1, Universitas Negeri Jakarta, 2015).

[20] Waliyadin, *"The Impoliteness in the Charlie Pippin: A Pragmatic Study"*. Jurnal Vision, (Vol.5 No. 2 , October, 2016).

7. A journal written by Farid Noor Romadlon uder title: Communication Strategies in the Conversation between Indonesian University Student and a Native Speaker. This study is to identify the communication strategies of Indonesian university students, especially students of the English Department Education Faculty of Muria Kudus University and native speaker used in communication in natural conversation and to find out the possible factors cause the choice of the strategies in the conversation. This is descriptive qualitative study and the data were collected by recorded using camera. The result showed there were several types of communication strategies, there were Circumlocution, Language Switch, Topic Avoidance, Literal, Mime, Word Coinage and Message Abandonment, Appeal for Assistance and Approximation. The last finding showed that there were two main factors that cause the choice of the strategies in the conversations. They were proficiency of the speaker and features of the communicative situation.

   The journal above has the similarities with the writer's research, both are descriptive qualitative study and concern to identify the strategy, but the writer's study identify the strategy of speech acts in Holy Qur'an version used documentation to collected the data while this journal try to identify the communication strategy.[21]

[21] Farid Noor Romadlon, Communication Strategies in the Conversation between Indonesian University Student and a Native Speaker, *Jurnal Vision,* (Vol.5 No. 1 , April, 2016).

F. Method of the Study

1. Research Design

Research is a process of steps used to collect and analyze information to increase our understanding of a topic or issue.[22] Maxwell stated that "the strength as qualitative research derives primarily from its inductive approach, its focus on specific situation or people, and its emphasis on words rather the numbers".[23] Qualitative research is a field of inquiry in its own right. It crosscuts disciplines, fields, and subject matter.[24]

The qualitative research cannot be separated from the role of the researcher because it is the researcher himself who determines the scenario of the research. The researcher plays role as a planner, implementer, of data collection and data analysis, data interpreter and finally as a pioneer of the research result.[25]

Bogdan and Biklen said that there are some characteristics of qualitative research, they are:

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[22] John W. Creswell, *Educational Research; Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, (Boston: Pearson: 2012), p.3.

[23] Joseph Maxwell Alex, *Qualitative Research Design*, (London: SAGE Publication: 1996), p. 17.

[24] Norman K. Denzin and Yvona S. Lincoln, *Handbook of Qualitative Research*, (California: Sage Publications: 1994), p. 1.

[25] Lexy J Moleong, *Metode Penelitian Kualitatif* , (Bandung: Remaja Rosda Karya: 2011), p. 168.

a. Qualitative research has the natural setting as the direct source of data and researcher is the key instrument.
b. Qualitative is descriptive. The data collected is in the form of words of pictures rather than number.
c. Qualitative research are concern with process rather than simply with outcomes or products.
d. Qualitative research tend to analyzed their data inductively.
e. Meaning is of essential to the qualitative approach.[26]

In line with those statements, considering data and the aims of the research, the writer applied descriptive qualitative method based on library research, it was because the data in the form of word by analyzing the speech act functions in English version of Qur'an sura Maryam by Abdullah Yusuf Ali. Beside, this study was also to seek out and interpret the strategy of speech act functions, whether direct or indirect speech acts.

2. Sources of Data

The term data refers to a collection of information includes types of data that combine to be the collected information such as numbers, words, pictures, video, audio, and concepts. In quantitative research gathers data that are in

[26] Sugiyono, *Metode Penelitian Pendidikan; Pendekatan Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta: 2015), p. 21.

numerical form, while Qualitative data are generally non numerical but have a greater variety of sources.[27]

Data can be get from some documents, those consist of public and private records that qualitative researchers obtain about a site or participants in a study, and they can include newspapers, minutes of meetings, personal journals, and letters.[28]

The primary data of this study are utterances in the form of word, phrase and sentence, those are utterances found in English version of Qur'an sura Maryam which is translated by Abdullah Ali Yusuf. While the secondary data that is used to fitted out and support the primary data. This data are acquired from any kinds of literary books and sources, dealing with underlying theories of literary works and articles.

Some secondary data sources are as following:

a. Abdullah Yusuf Ali, (1997): *The Meaning of the Holy Qur'an: New ed. with rev. version. commentary. and newly compiled index.* Maryland: Amana Publication.

[27] *James B. Schreiber*, "Data", Lisa M Given, *The SAGE Encyclopedia of Qualitative Research Methods, , (*United States of America: SAGE Publication, 2008), Vol. 1&2 . p.186.

[28] John W. Creswell, *Educational Research; Planning, Conducting, and Evaluating Quantitative and Qualitative Research,...*p.223

b. Feras Hamza, (2007). "*Tafsir Jalalayn*", version. Jalal al-Din al-Mahalli and Jalal al-Din al-Suyuti, Amman: Royal Aal al-Bayt Institute for Islamic Thought.
c. George Yule, (1996), *Pragmatics*. New York: Oxford University Press
d. Joan Cutting, (2002): *Pragmatics and Discourse: A Resource book for students*, London & New York: Routledge.
e. Geoffrey N, Leech, (1983): *Principles of Pragmatics*. New York: Longman Inc.
f. Jenny Thomas, (1996): *Meaning in Interaction : An Introduction Pragmatics*, The United State: Addison Weasly Longman Publishing.
g. Stephen. C Levinson (1983), *Pragmatics.* Cambridge: Cambridge University Press.
h. Klaus Krippendorff, (2004): *Content analysis : An Introduction to its Methodology 2nd Ed,* United States of America: Sage Publication, Inc.

3. Scope of The Study

This research analyzed the speech act strategy of english version of Holy Qur'an sura Maryam which is written by Abdullah Yusuf Ali by using content analysis. Sura Maryam

consist of 98 verses, but the writer give the limitation only analyzed 25 verses, especially started from verse 16-40, those were explain the story of Maryam and her son; prophet Isa.

4. Technique of Data Collection

There are many techniques which can be used to collect data either primary or supporting data. According to Sugiyono, there are several methods in data collection; observation, interview, questionnaire, documentation and gathering all of them.[29]

In this study, the resercher applied the documentation technique to collect the data. Documentation is the technique of data collecting and analyzing of documents, either in written form, picture, human creation or electronic.[30] Documents are viewed as conduits of communication between, say, a writer and a reader conduits that contain meaningful messages.[31]

In this case, the data has been in the form of words or sentences taken from English Version of Holy Qur'an sura Maryam by Abdullah Yusuf Ali. In addition, the writer applied a library research or study of the literature.

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[29] Sugiyono, *Metode Penelitian Pendidikan; Pendekatan Kuantitatif, Kualitatif dan R&D*, p. 309.

[30] Imam Gunawan, *Metode Penelitian Kualitatif: Teori dan Praktik*, (Jakarta: Bumu Aksara: 2014), p.183.

[31] *Jean J. Schensul*, "Document Analysis", Lisa M Given, *The SAGE Encyclopedia of Qualitative Research Methods, , (*United States of America: SAGE Publication, 2008), Vol. 1&2 . p.230.

No	Verse	English Version of Ho;y Qur'an Sura Maryam by Abdullah Yusuf Ali
1.	16	Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.
2.	17	She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.
3.	18	She said: "I seek refuge from thee to ((Allah)) Most Gracious: (come not near) if thou dost fear Allah."
4.	19	He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.
5.	20	She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"
6.	21	He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us':It is a matter (so) decreed."
7.	22	So she conceived him, and she retired with him to a remote place.
8.	23	And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"
9.	24	But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;
10	25	"And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.
11	26	"So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being'"
12	27	At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly

		an amazing thing hast thou brought!
13	28	"O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"
14	29	But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"
15	30	He said: "I am indeed a servant of Allah. He hath given me revelation and made me a prophet;
16	31	"And He hath made me blessed wherever I be, and hath enjoined on me Prayer and Charity as long as I live;
17	32	"(He) hath made me kind to my mother, and not overbearing or miserable;
18	33	"So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!
19	34	Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.
20	35	It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.
21	36	Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.
22	37	But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!
23	38	How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!
24	39	But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!
25	40	It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

5. Technique of Data Analysis

In analyzing the data, the writer used the content analysis to analyze the speech act functions of English version of Quran Sura Maryam by Abdullah Yusuf Ali. In qualitative research, content analysis is interpretive, involving close reading of text, this approach recognize that text is open to subjective interpretation, reflects multiple meanings, and is context dependent.

In the case of the written word, content analysis is useful for identifying both conscious and unconscious messages communicated by text and the results of a content analysis may reveal recurrent instance of item or may reveal broader discourse. The categories of data identified may represent discrete instances or they may be represented as degrees of attributes, such as direction and intensity, or quality. [32]

According to Krippendoff, content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use.[33] Content analysis is interpretive, involving close reading

[32] Heidi Julien, "Content Analysis", Lisa M Given, *The SAGE Encyclopedia of Qualitative Research Methods, , (*United States of America: SAGE Publication, 2008), Vol. 1&2 . p.120.

[33]Klaus Krippendorff, *Content analysis : An Introduction to its Methodology 2nd Ed,* (United States of America: Sage Publication, Inc, 2004), p. 18.

of text, this approach recognize that text is open to subjective interpretation, reflects multiple meanings, and is context dependent.

In the case of the written word, content analysis is useful for identifying both conscious and unconscious messages communicated by text and the results of a content analysis may reveal recurrent instance of item or may reveal broader discourse.[34]

Bungin said in his book, content analysis is the technique of research for making inference which is replicable and the valid data taken from its context.[35] The content analysis related to communication or the content of communication.

Meanwhile the steps of data analysis of this research can be detailed as follows:

a. The writer classified and analyzed the types of speech act functions performed in each verse of English version of Holy Qur'an sura Maryam based on Searle's theory, namely: Declaration, Representative, Commisive, Directive, and Expressive. (*attached in appendix 3*)
b. The writer classified and analyzed each verse of English version of Holy Qur'an sura Maryam into direct or indirect

[34] Heidi Julien, "Content Analysis", Lisa M Given, *The SAGE Encyclopedia of Qualitative Research Methods*, *(*United States of America: SAGE Publication, 2008), Vol. 1&2 . p.120.

[35] Burhan Bungin, *"Penelitian Kualitatif, Komunikasi, Ekonomi, Kebijakan Publik dan Ilmu Sosial Lainya"* (Jakart: Prenada Media Group, 2007), p. 163.

speech act based on the form of sentence and it function using content analysis. (*attached in appendix 4*)

c. The writer used other references to support analyzing the data, such as tafseer Jalalyn or others to get the explanation of verses in English Qur'an sura Maryam.

d. The writer drawin a conclusion based on the result of discussion which is link to the theory of speech acts within the theory of pragmatics.

In the data analysis process, the researcher applied coding system. The purpose was not to number the data, but was to make the writer easier in selecting and classifying the data.

CHAPTER II
SPEECH ACT THEORY

This chapter deals with the main theory and related theories that the writer needs in order to guide in analyze the data.

A. Pragmatics

1. Definition of Pragmatics

Pragmatics study is the use of language in human communication as determined by the conditions of society.[1] Others defined pragmatics as the study of extra-truth-conditional meaning, it comes about as a result of how a speaker uses the literal meaning in conversation, or as a part of a discourse.[2] While Jenny Thomas defines pragmatics as meaning in interaction, making meaning is a dynamic process, involving the negotiation of meaning between speaker and hearer, the context of utterance (physical, social and linguistic) and the meaning potential of an utterance.[3]

[1] Jacob L. Mey, *Pragmatics: An Introduction 2nd Edition*, (Oxford: Blackwell Publishing, 2004), p. 6.

[2] Victoria Fromkin, Robert Rodman and Nina Hyams, *An Introduction of Language 10th Edition* (USA: Wadsworth: 2014), p. 165.

[3] Jenny Thomas, *Meaning in Interaction; an Introduction to Pragmatics*, p. 22.

According to Ricard, pragmatics is the theory of linguistic communication, he has several clarifying comments, firstly, when talking about linguistic communication we referring to the case in which the speaker is attempting communicate to the hearer by relying at least in part on the semantic interpretation of the linguistic form. Secondly, linguistic communication succeeds only when the speaker has an attitude which he intends to convey to the hearer in using language and the hearer recognizes this attitude. Thirdly, there is an area that is specifically excluded from the theory called by theory of conversation.[4]

Similarity, Yule states that pragmatics is the study of the relationships between linguistic forms and the user of those forms. Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). There are four areas that pragmatics is concerned with :

a. Pragmatics is the study of contextual meaning. This type of study necessarily involves the interpretation of what people mean in particular context and how the context influences what is said. It requires a consideration of how speakers organize what they

[4] Ricard, Jack C, *Language and Communication*, (New York: Longmman Group Limited:1983), *p. 30-31.*

want to say in accordance with who they are talking to, where, when, and under what circumstance.

b. Pragmatics is the study of how more gets communicated than is said. Type of study explores how a great idea of what is unsaid is recognized as part of what is communicated.

c. Pragmatics is the study of the expression of relative distance. This perspective then raises the question of what determines the choice between the said and the unsaid. The basic answer is tied to the notion of distance. Closeness, whether it is physical, social, or conceptual distance, implies shared experience. On the assumption of how close or distant the listener is, speakers determine how much needs to be said.[5]

Searl, Kiefer and Bierwisch suggest that Pragmatics is one of those words thet gives the impression thet something quite specific and technical is being talked about when often infact it has no clear meaning[6]

The diversity of possible definitions and lack of clear boundaries may be discouncerting, but it is by no means unusual: since academic fields are congeris

[5] Gorge Yule, *Pragmatics*, p. 4.

[6] Stephen C. Levinson, *Pragmatic*s (Cambridge: Cambridge University Press, 1983), p. 6.

preffered methods, implicit assumptions, and focal problem or subject matters, attempt to define them are reraly wholly satisfactory. And indeed in one sense there is no problem of definition at all: just as, traditionally, syntax is taken to be the study of the combinatorial properties of words and their parts, and semantics to be the study of meaning. So pragmatics is the study of language usage.[7]

From the explanation above the researcher concludes that pragmatics is a linguistics study that studying the language in the level of utterance focuses in the speaker's sense depend on the context.

2. Context

As mentioned in the previous part, context factors are important point in studies of speech acts particularly in relation with discourse in study pragmatics. In other words it can be said that speech acts are context dependent since the context.

Context is background knowledge assumed to be shared by speaker and hearer and which contributes to hearer's interpretation of what speaker means by given

[7] Stephen C. Levinson, *Pragmatics*, p. 5.

utterance. [8] Beside context, Leech explains reference to one or more of the following aspects of the speech situation will be criterion

a. Addressers or addresses

Following the practice of Searle and others, Leech shall refer to addressers and addressees, as a matter of convenience, as s (speaker) and h (hearer)

b. The context of an utterance

Context has been understood in various way, for example to include relevant aspect of the physical or social setting of an utterance. Leech shall consider context to be any background knowledge assumed to be shared by s and h which contributes to h's interpretation of what s means by a given utterances.

c. The goal (s) of an utterance

Leech shall often find it useful to talk of goal or function of an utterance in preference to talking about its intended meaning, or s's intention uttereing it.

d. The utterance as a form of act or activity : a speech act

pragmatics deal with verbal act or performances which take place in particular situations, in time.

e. The utterances as a product of verbal act

[8]Geoffrey N. Leech, *Principles of Pragmatics*, (London & New York: Longman Group Limited: 1983), p. 13.

> There is another sense in which the world utterance can be used in pragmatics: it can refer to the product of verbal act, rether than to the verbal itself.[9]

From the explanation above, we can conclude that aspect of speech situation is the important thing in speech act. Context is an important concept in discourse analysis. Context refers to the situation giving rise to the discourse and within which the discourse is embedded. From that statement, context is simply defined as the circumstance or situation around which influences the conversation. Thus, it is an essential factor in the interpretation of utterances and expressions.

Furthermore, Nunan categorizes the context into two types: linguistic and nonlinguistic context. The first one is related to the language surrounding the discourse, while the second one is associated with the other than language or experimental context within which the discourse takes place. The non-linguistic context includes: the types of communicative events (e.g.: joke, story, lecture, sermon, conversation, and greeting); the topic; the purpose (function, e.g. stating, describing, thanking, and praising); the setting (physical aspects, such as location and time, and psychological; aspects: emotional situation); the participants and the relationship

[9] Geofrrey N Leech, *Principles of Pragmatics*, p. 13-14.

within them; and the background knowledge and the assumption of the participants.[10]

B. Speech Act

1. Definition of Speech Act

The term speech act was coined by the linguistic philosopher Austin and developed by Searl.[11] Austin defined speech act as actions performed in saying something. Speech act theory said that the action performed when an utterance is produced can be analyzed on three different levels.[12] Firstly, locution is the actual words uttered, secondly, illocution is the force of intention on the hearer and the last, perlocution is the effect of the illocution on the hearer.[13]

In attempting to express themshelves, people do not only produce utterances containing grammatical structures and words, but also they perform action via those utterances, such as: "you are fired!"

The utterance above can be used to perform the act of ending your employment. However, the action performed by utterances do not have to be as dramatic or

[10] David Nunan, *Introducing Discourse Analysis*, (London: Penguin English: 1993), p. 8.

[11] David Nunan, *Introducing Discourse Analysis*, p. 65.

[12] Joan Cutting, *Pragmatics and Discourse: A Resource book for students*, (London & New York: Routledge, 2002), p. 16.

[13] Jenny Thomas, *Meaning in Interaction; an Introduction to Pragmatics*, p. 49.

as unpleasent as above. The action can be quite pleasent, as in the compliment performed by a, b, or the expression of surprise in c.

a. You are so delicious.
b. You are welcome.
c. You are crazy![14]

2. Kinds of Speech Acts

Austin classifies three different levels of speech acts, they are a locutionary act (performing the act of saying something), an illocutionary act (performing an act in saying something), and perlocutionary act (performing an act by saying something).[15]

a. Locutionary Act

Locutionary act is the basic act of utterance or producing a meaningful linguistics expression[16], roughly equivalent to uttering a certain utterance with certain sense and reference, which again is roughly equivalent to meaning in the traditional sense. This act performs the acts of saying something. There are three patterns of locutionary act according to which English sentences are constructed. They are

[14] Gorge Yule, *Pragmatics*, p. 47.
[15] Geoffrey N. Leech, *Principles of Pragmatics*, p. 199.
[16] Gorge Yule, *Pragmatics*, p. 48.

declarative if it tells something, imperative if it gives an order, and interrogative if it asks a question.

b. Illocutionary Act

Illocutionary act is the making of statement, offer, promise, etc. In uttering uttering a sentence by virtue of the conventional force associated with it.[17] As Yule said illocutionary is performed via communicative force of utterance.[18]

c. Perlocutionary Act

Perlocutionary act is the effect of an utterance. It is what people bring about or achieve by saying something such as to get h to know, get h to do something, get h to expect something, show pleasant and pleasant feeling and praise[19]. For example, if someone shouts, "Fire!" and by that act causes people to exit a building which they believe to be on fire, they have performed the perlocutionary act of getting h to exit the building. [20]

[17] Stephen C. Levinson, *Pragmatics*, p. 226.

[18] Gorge Yule, *Pragmatics*, p. 48.

[19] Joan Cutting, *Pragmatics and Discourse: A Resource book for students*. p. 16.

[20] J. L. Austin, *How To Do Things With Words,* p. 108.

3. Clasification of Speech Act function

Searle's solution to classifying speech acts was to group them in the following macro classes:

a. Declaration

These are words and expressions that change the world by their utterance, such as I bet, I declare, I resign.

e.g : I baptise this boy John Smith (which changes a nameless baby into one with a name)[21]

b. Representative

These speech acts in which the words state what the speaker believes that the propositional content is true, such as affirming, confirming, accepting, asserting, claiming, insisting finding, predicting, etc.

e.g: It was a warm sunny day (stating)

c. Commisive

This includes the speaker intends that his utterance obligate him to carry out the future action, such as promising, offering, threatening, refusing, vowing and volunteering etc.[22]

d. g: I promise I'll be back next week (promising)

[21] Joan Cutting, *Pragmatics and Discourse: A Resource book for students*. p. 16-17.

[22] Ricard, Jack C, *Language and Communication*, p. 38

e. Directive

This category covers acts in which the speaker tries to get the hearer to do something or refrain from performing an act, such as commanding, requesting, inviting, forbidding, suggesting, asking, advising and so on.

e.g: We suggest you pay more attention to what you are doing (Suggesting) [23]

f. Expressive

This last group includes acts in which the words state what the speaker feels or express psychological statement of pleasure, pain, like, dislike, sorrow, or such as apologising, praising, congratulating, deploring and regretting.[24]

e.g: I apologize for having distrubing you (apologising)

Similarity explains in Yule the classification of speech acts by Searle could be summarized as follows:[25]

[23] Charles W. Kreidler, *Introduction English Semantics, (*London : Routledge, 1998). p.177

[24] Joan Cutting, *Pragmatics and Discourse; A Resource Book for Students*, p.16-17.

[25] Gorge Yule, *Pragmatics*, p.54.

o	Speech acts function	Direction of fit	S=speaker X= situation
1.	Declaration	Words change the world	S causes x
2.	Representative	Makes words fit the world	S believe x
3.	Expressive	Make the world fit the words	S feels x
4.	Directive	Make the world fit words	S wants x
5.	Commissive	Make words fit the world	S intends x

Table 1.1 Speech acts classification by Searl

C. Speech Acts Strategy

Based on the basic structure, sentences or utterances can be identified as direct utterances and indirect utterances. Direct speech acts are the speech acts that perform their function in a direct way, whereas, indirect speech acts are the acts accomplished by using language in indirect ways.[26] There is an easily recognize relationship between the three

[26] Gorge Yule, *Pragmatics*, p. 54.

general communicative functions (statement, question, command/request).

1. Direct Speech Act

Searl said that speaker using a direct speech act wants to communicate the literal meaning that the words convenventionally express; there is direct relationship between the form and the function of sentence.[27]

a. Declarative

Declarative form has the function as statement or assertion. Statement typically have subject, verb and then perhaps an object, a complement and/or an adverbial phrase.

e.g: I was going to another one

A window broke

b. Interrogative

Interrogative form has the function as asking question. An utterance is a question if it has one or more of these four markers: rising intonation; inverted word order (a form of be or have or modals verbs in the first place which follows subject in statement); a

[27] Joan Cutting, *Pragmatics and Discourse; A Resource Book for Students*, p. 19.

question word: *who, what, which,where, when, how, why,* or the word *or*.

e.g: This is a joke? (statement but it is spoken with rising tune instead of a falling one)

Are you living now? (inversion-question)

How many people came? (wh-question)

This is a joke, isn't it? (tag question)

c. Imperative

Imperative has the function of request, order or command. Command begin with verb, which does not change; negative commands begin with do not plus the verb. The subject, if a subject is present, may be you or everybody, somebody, anybody, nobody.

e.g: Close the door, please. (commanding)

Don't move. (prohibiting)[28]

d. Exclamation

Actually in some literatures explain only three kinds of sentences, but according to Eastwood there are four, declarative, interrogative, imperative and exclamation. An exclamation is any phrase or sentence spoken with emphasis and feeling. There are patterns with how and what that can be used in an exclamation although not always with an exclamation mark (!).

[28] Charles W. Kreidler, *Introduction English Semantics,* p.177-179

1) How + subject + verb
2) How + adjective
3) How + adverb
4) What + Noun Phrase
5) What + a/an or without an article[29]

e.g: How awful How nice to see you

What a Surprise! Oh, my God!

2. Indirect Speech Act

Searl explained that someone using an indirect speech act want to communicate a different meaning from the apparent surface meaning; the form and function are not directly related as the following examples show.

a. I was going to get another one (declarative from but functioning to order)
b. Could you get me a tuna and sweetcorn one, please? (Interrogative from but functioning to order or request)
c. Enjoy your bun (Imperative form but functioning as a statement meaning)[30]

[29] John Eastwood, *Oxford Guide to English Grammar*, (New York: Oxford University Press 1994), p. 24.

Simply, to identify the indirect speech act is when form and function do not match.[31] Because the indirect speech act is the speech that different from the function of the sentence, so, the purpose of indirect speech act be able to various and depend on it context.

[30] Joan Cutting, *Pragmatics and Discourse; A Resource Book for Students*, p. 19.

[31] Peter Grundy, *Doing Pragmatics*, (Great Britain: Edward Arnold, a division of Hodder Headline PLC: 1995), p.87.

CHAPTER III

BIOGRAPHY OF ABDULLAH YUSUF ALI AND GENERAL OVER VIEW OF QUR'AN SURA MARYAM

This chapter is about the biography of Abdullah Yusuf Ali and general over view of Holy Qur'an sura Maryam.

A. Biography of Abdullah Yusuf Ali

'Abdullah Yusuf 'Ali was born on april 4th 1874 A.C or 1298 A.H in a family of the Bohra community in Surat. India. His father, a merchant was a very religious man who made sure that his son learned Qur'an before anything else. when he was child he got good education about religion and finally he decided to memorized a Qur'an. 'Abdullah was easily able to absorb English literature and was considered to be among the best of his fellow countrymen in writing English . Many of the most well-known scholarly magazines in India published his works and expressed their appreciation for his beautiful literary style. [1]

Ali has already mastered two languages they are English and Arabian. Besides that Ali also visited some of

[1] Abdullah Yusuf Ali, 1997. *The Meaning of the Holy Qur'an: New ed. with rev. translation. commentary. and newly compiled index*,(Maryland: Amana Publication), p. viii

Europe country as a student but he makes specification on Qur'an. Among numerous English translation of Qur'an, Marmaduke Pickthall's and Ali's are the most widely-known and used in the world. Ali started work on his translation in 1934 and finally he completed it some four years later.

Abdullah Yusuf Ali was a loyalist, he was not blind of faithful. Morover, Ali was loyalist because it is rarely so well expressed even by the most liberal thinkers and writers.[2] He has some artsin various field, because he was known as someone who had several interest, such as literature, law, education and religon. Based on tp Sherrif, there were 125 of Abdullah Yusuf Ali's writings which were publised those are*:*

1. *Kehidupan Warga Negara di India* "Imperial and Ssiatic Quarterly Review" (January-April 1906)
2. A Pamphlet of Progressive Islam in 1929 (Personality of Muhammad and Religious Polity of Islam
3. The monumental works was The Holy Qur'an: An Interpretation in English, with Aarabic text in paraller

[2] K.K. Aziz, *A Biography of Abdullah Yusuf Ali: A Life Forlonr*, (Lahore, Sang E-Mael Publications), p. 302-303.

coloumns, a running rhytmic commentary in English and full Explanatory notes, first and third edition.[3]

Among above all, his last day was very tragic for such a great man who had rubbed shoulders with the dignitaries of that time. England, in the year of 1953, on Wednesday, 9th December, the old confuse man was found in the terrace in Wesminter. The police brought him to the Wesminter Hospital. On the nnext day he was located in the old folks home of London Country in Dovenhouse Street, Chelsea. He got heart attack on 10th of December and was nursed in St Stephen's Hospital in Fulham. Three hour later , he died in the age of 81 years old.[4]

However, it was really strange that there was no family who took the coepse or set the funeral. He was died alone, a poor and mentally ill man. Thus, it was ended the life of truly remarkable man.

B. General Over View of Qur'an Surah Maryam

1. Holy Qur'an

The Holy Quran is the Muslim scripture, it was revealed to His chosen prophet Muhammad by

[3] M. A. Sherif, *Jiwa yang Resah:Biografi Yusuf Ali, Penerjemah dan Penafsir Al-Qur'an paling Otoritatif dalam Bahasa Inggris*, trans, Rahmani Astuti (Bandung: Mizan, 1997), p. 219-233

[4] M. A. Sherif, *Jiwa yang Resah:Biografi Yusuf Ali...*, p. 11

Allah through the agency of the angel Gabriel; this took place partly in Mecca, his hometown, and partly in Medina.[5]

The first verse of the Holy Qur'an was received by prophet Muhammad is sura Al-'Alaq 1-5, it was on Sunday, 17th of Ramadhan when he was 40 years old. The Holy Qur'an was revealed periodiccaly as a long 23 years old until completed 114 surah and partly into 30 chapter.[6]

Qur'an is God's speech, it was revealed to Prophet Muhammad as a challenge to man and jin.[7] The Quran specifically mentions that Muhammad was the messenger to the whole of mankind, and that he is the last messenger to be sent. Thus, Qur'an was not intended solely for one people or nation, but came for the benefit and guidance of all, as a complete and comprehensive

[5] *An Introduction to the Quran, http://www.islamreligion.com* accessed on Monday, 7th of August 2017 at 10.40 a.m

[6] Fathi Fawzi 'Abd Al-Mu'thi, *Detik-Detik Penulisan Al-Qur'an: Kisah Nyata 20 Sekretaris Nabi dan Pencatan Ayat-Ayat Suci Al-Qur'an*, (Jakarta: Zaman, 2009)

[7] Syaikh Muhammad Mitwalli Al-Sha'rawi, *The Miracles of the Qur'an*, http://kalamullah.com, Accessed on Sunday, 26th of July 2017 at 13.15 p.m.

religion, providing knowledge for all generation and religion.[8]

Harun Yahya said in his book said that the Qur'an is such a book that all the news related in it has proved to be true. The Qur'an is the word of the Almighty God, the Originator of everything and the One Who encompasses everything with His knowledge.[9]

2. English Version of Holy Qur'an

The Holy Qur'an translations are interpretations of the scripture of Islam in languages other than Arabic. It was originally written in the Arabic language and has been translated into most major African, Asian and European languages.[10] When, non- speakers of Arabic convert to Islam, they become in need to understand the Islamic teachings and rules in their original languages. This need has opened the way to scholars, linguists and translators to study the Holy Quran and to translate it into different languages such as English, French and Chinese, etc.

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[8] *An Introduction to the Quran, http://www.islamreligion.com* accessed on Monday, 7th of August 2017 at 10.40 a.m.

[9] Harun Yahya, *Miracles of the Qur'an*, (Toronto: Al-Attique Publishers Inc, 2001), p. 78.

[10] *Fatani, Afnan, "Translation and the Qur'an". In Leaman, Oliver. The Qur'an: an encyclopaedia, (Great Britain: Routeledge, 2006). pp. 657–669.*

On the other hand, translators should keep in mind that they are dealing with a Holy Text which has its privacy. So, the translations must be accurate and resemble the original as possible in their translation. But, in fact, not all English translations of the Holy Quran are as accurate as must be. In other words, there is a great loss of the meanings of the original text related to reasons such as misunderstanding and the difference between the two languages. Such problems appear when the translator belongs to a non-Arab culture i.e. he / she faces some concepts and norms that exist in the Arab culture and not in any other one.

There are some people become English translator of Holy Qur'an, the first English language of Holy Qur'an translation was done by Alexander Ross in 1649, then, in the year of 1734, George Sale written the first translation of the Qur'an direct from Arabic into English but reflecting his missionary stance. Since then, there have been English translations by the clergyman, such as John Medows Rodwell,\ and Edward Henry Palmer Then, followed by Richard Bell and Arthur John Arberry in the 1950s.

From the Muslims, there are three Muslim translators of the Holy Qur'an into English made their first appearance. Firstly, Dr. Mirza Abul Fazl (1865–1956) a native of East Bengal, he was the first Muslim to present a translation of the Qur'an into English version along with the original Arabic text. Secondly, Muhammad Yusuf Ali translation, which is composed from an Ahmadiyya perspective. Then, trirdly followed by the English convert to Islam Marmaduke Pickthall in 1930. They were to flourish and cement reputations that were to ensure their survival into the 21st century, finding favour among readers often in newly revised updated editions [11]

There is no perfect translation of the Holy Qur'an, and being human works, each almost always has errors. Some translations are better in their linguistic quality, while others are noted for their exactness in portraying the meaning. Many inaccurate, and sometimes misleading, translations. The most widely read English translation is written by Abdullah Yusuf 'Ali, followed by Muhammad Marmaduke Pickthall, the first translation by an

[11] *"Qur'an Translation" http://wikipedia.htm*, accessed on Friday, 12th of January 2018 at 10.03 a.m

English Muslim in the beginning of 21th century, Yusuf 'Ali's translation is generally acceptable.[12]

Abdullah Yusuf Ali is one of English translator of Holy Qur'an, it has been more than half a century since the first appearance of 'Abdullah Yusuf 'Ali's superlative work, The Holy Qur'an: Text, Translation and Commentary. Since that time, there have been excessive reprinting and millions of copies distributed throughout the world. It is the best known, most studied, and most respected English translation of the Qur'an. It was the first monumental and authoritative work which able to inspired other translators of Holy Qur'an.[13]

Abullah Yusuf Ali had translated the Holy Qur'an from arabic language as source language to english as target language. He translated it appropiate with translation concept, that was translating each word lexically and also paid attention to grammatical structure, context and socio-cultural.

He translated the Holy Qur'an in a poetic commentary on many verses. He had analyzed his translated in 300 commentarieson such a poem. His

[12] *An Introduction to the Quran, http://www.islamreligion.com* accessed on Monday, 7th of August 2017 at 10.40 a.m

[13] Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an: New ed. with rev. translation. commentary. and newly compiled index,*p.ix

interpretation was general explanation which involved lexical meaning/ Therefor, it could give impression to the translatiob to keep being related to the real language of Holy Qur'an.[14]

3. Sura Maryam

Maryam or Mary is the 19th surah (chapter) of the Qur'an and is a Makkan surah with 98 verses, except verse 58 and 71, those are madeenah surah. The surah opens with the Bismillah and five Arabic letters: Kaf Ha Ya 'Ayn Sad.

The remaining 97 verse can be divided into four primary points. Firstly, verses 1-15, consists of the narrative of the prophet Zachariah and the birth of his son,Yahya. Secondly verses 16-40, the story of Mary and the birth of her son Isa. Trirdly, verses 41-46, tells of Abraham's departure from his family's idolatrous ways and then references many other prophets. And the last is verses 68-98, confirms the

[14] Nur Azizah, *A Syntatic Analysis of Translation Shift on Abdullah Yusuf Ali's Translation of Surah Al-Waqi'ah*, (Semarang, Education and Teacher Training Faculty Walisongo State Islamic University, 2017, unpublished), p. 64.

reality of resurrection and offers depictions of the Hereafter alongside depictions of this life.[15]

This Surah came to prophet Muhammad after along time, when he asked a question to Angel of Gabriel: "What are the reasons you didn't come to me?" and Angel said: "We descend not but by command from your Lord..." as mention in Surah Maryam verse 64.[16]

Allah chose Maryam to represent morality and true religion among her people, who had left the true religion and embraced supersitions and idle speculation. Allah reveals many aspects of her life, among her birth of the prophet Jejus, her superior character and how she resisted her society's slander and accusations.

Maryam is a chosen women in her century, her name is the only women referred to by name in the entire Qur'an.[17] Maryam lived approximatelly two

[15] Abdullah Yusuf Ali, 1997. *The Meaning of the Holy Qur'an: New ed. with rev. translation. commentary. and newly compiled index*, p. 743.

[16]Bahrun Abu Bakar, *Terjemahan Tafsir Jalalain Berikut Asbabun Nuzul Jilid 3*, (Bndung: Sinar Baru Algensindo, 2008), p. 1273

[17] Ahmad Zakki Hammad: *Mary The Chosen Women, The Mother of Jesus in The Qur'an; An Interlinear Commentary on Surat Maryam,* (Illinois: Quranic Literacy Institute, 2001), p.3.

millenia ago, with the birth of the prophet Isa, she was born in Roman –occupied Palestine, she was Jews and lived in Jewish community.

Allah reveals that "Allah choose Adam and Noah, and the family of Abraham and the family of 'Imran, over all other beings descendants one of the other..." (Surah Ali 'Imran: 33-34).[18]

The story of Maryam start from when her mother found out that she was pregnant, she prayed and promise to Allah that she would dedicate her unborn child (whom she anticipates to be a male) to the service of God throughout his life as Qur'an Said in surah Ali Imran verses 35-37. Mary's mother is taken aback, when her child is a girl, however, at the birth of girl, yet the mother of Mary remains unswerving in her original consecration of the newborn, that Mary will serve the Sacred House even though she is a female.[19]

After Mary's birth, her mother turned toward Allah, sought His good pleasure, and asked Him to

[18] Harun Yahya, Mary:*An Exemplary Muslim Women,* (Istanbul: Global Publishing), p.15.

[19] Ahmad Zakki Hammad: *Mary The Chosen Women, The Mother of Jesus in The Qur'an; An Interlinear Commentary on Surat Maryam...* p.3

protect Mary, as well as her children, from satan's evil. Allah accepted this whole hearted prayer. In other words, Mary received the best upbringing and the most superior character.[20]

Maryam is figure of exemplary chastity women, from her miracles was given by Allah. As mention above that Allah choose her all over other women, because she guarded her chastity and Allah choose Maryam as a mother of prophet Isa with her extraordinary pregnancy, without anyone touch her.

[20] Harun Yahya, Mary:*An Exemplary Muslim Women*...p.21

CHAPTER IV
CONTENT ANALYSIS OF SPEECH ACT STRATEGY IN ENGLISH VERSION OF HOLY QUR'AN SURA MARYAM

In this chapter, the writer would like to present the content analysis on speech act strategy in english version of Qur'an sura Maryam by Abdullah Yusuf Ali. The analysis which is used by the writer based on Searle's theory to find the types of speech act function and speech act strategy. The writer also used commentary books of Tafseer Jalalayn to reveal the meaning of english version of Qur'an surah Maryam.

The analysis was done by content analysis which proposed by Krippendof and designed as descriptive qualitative research. As the limitation, the writer analyzed the data from English version of Qur'an surah Maryam started from verse 16 until 40.

A. Analysis the Types of Speech Acts Function used in English version of Holy Qur'an surah Maryam by Abdullah Yusuf Ali

1. Verse 16. Relate in the Book the story of Mary, when she withdrew from her family to a place in the East.

   Analysis:

   The type of speech act above is directive in the form of commanding. As mention in the first of the sentence that

Allah as the speaker command Muhammad as the receiver of revelation to retell the story of Mary.

2. Verse 17. She placed a screen (to screen herself) from them; then We sent her our angel and he appeared before her as a man in all respects.

   Analysis:

   Type of speech act above is representative in the form of informing. The speaker (Allah) informed to the prophet Muhammad that He sent Gabriel to Maryam as a man.

3. Verse 18. She said: "I seek refuge from thee to ((Allah)) Most Gracious: (come not near) if thou dost fear Allah."

   Analysis:

   Type of speech act is directive in the form of asking. The word seek refers that I (Maryam) as the speaker asking a protection from Allah when Gabriel come to her.

4. Verse 19. He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.

   Analysis:

   Type of speech act above is representative in the form of informing. Gabriel as the speaker believes that the information he said is true. He is giving an information to Maryam that she will be given a son.

5. Verse 20. She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

   Analysis:

   Type of speech act is representative in the form of questioning. Maryam as the speaker was surprised with the information from Gabriel and repeatedly ask a question stated as above.

6. Verse 21. He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us':It is a matter (so) decreed."

   Analysis:

   Type of speech act is representative in the form of asserting. By the speaker saying "'that is easy for Me" Allah as the speaker stated to the hearer that He can do anything easily, include Maryam will have a son without man touched her, by Gabriel's breathing into Maryam as explained in tafsir al-Jalalayn.[1]

7. Verse 22. So she conceived him and she retired with him to a remote place.

   Analysis:

   Type of speech act is representative in the form of recounting. Allah as the speaker retell to prophet Muhammad

[1] Jalal al-Din al-Mahalli and Jalal al-Din al-Suyuti, *Tafsir Jalalayn*, trans. Feras Hamza (Amman: Royal Aal al-Bayt Institute for Islamic Thought, 2007), p.329.

the story of Maryam, when she get pregnancy and she retired to the distant place.

8. Verse 23. And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

   Analysis:

   Type of speech act is Expressive in the form of complaining. Maryam as the speaker express her feeling, she felt pain and she complained that she won't get the pregnant.

9. Verse 24. But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;

   Analysis:

   Type of speech act is directive in the form of prohibiting. Through Gabriel (speaker), Allah enjoining Mary to be sad because he has made a rivulet below her, a river of water which had dried up.[2]

10. Verse 25. "And shake towards thyself the trunk of the palm-tree It will let fall fresh ripe dates upon thee.

[2] Jalal al-Din al-Mahalli and Jalal al-Din al-Suyuti, *Tafsir Jalalayn*, p.329.

Analysis:

Type of speech act is directive in the form of commanding. Gabriel as the speaker command to Mary as hearer to shake the trunk of the palm-tree, it means thet Gabriel wants Mary do what his command.

11. Verse 26. "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being'"

    Analysis:

    Type of speech act is commisive in the form of promising, because the sentence obligate the speaker to carry out the future action. The speaker (Matyam) promised to Allah that she will not speak to any human. And in the next sentence explains that she fulfill her promise.

12. Verse 27. At length she brought the baby to her people carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!

    Analysis:

    Type of speech act is Representative in the form of explaining. The word “carrrying” means the situation, so the

people can see her baby.[3]Allah as the speaker explain the situation after she had a son.

13. Verse 28. "O sister of Aaron! Thy father was not a man of evil nor thy mother a woman unchaste!"

    Analysis:

    Type of speech act is representative in the form of asserting.. The people (as the speaker) assert to Maryam that her father and her mother are good people.

14. Verse 29. But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

    Analysis:

    Type of speech act is Directive in the form of asking.. The people asked to Mary and hopefully she answer their question: how they can talk to child in the cradle? Because they were unbelieving that a child in the cradle be able to talk.

15. Verse 30. He said: "I am indeed a servant of Allah. He hath given me revelation and made me a prophet

    Analysis:

    Type of speech act above is representative in the form of asserting. Isa stated that He is a prophet, and Allah give him a revelation. This statement as an assertion, because the people were unbelieving in Maryam. So Allah give the

[3] Imam Jalaluddin Al-Mahalli and Imam Jalaluddin As-Suyuthi, *Tafsir Jalalain*, trans. Bahrun Abu Bakar, L.C. (Amman: Penerbit Sinar Baru Algensindo, 2008), p.1249.

miracle to prophet Isa (Isa), he can talk when he was a child in the cradle.

16. Verse 31. "And He hath made me blessed wherever I be, and hath enjoined on me Prayer and Charity as long as I live;

    Analysis:

    Type of speech act is representative in the form of blessing.

    This verse means that Allah blessed prophet Isa whenever and wherever he was.

17. Verse 32. "He hath made me kind to my mother, and not overbearing or miserable;

    Analysis:

    Type of speech act is representative in the form of blessing.

    Ths verse as the continued from the previous verse that prophet Isa get blessing and he said like above.

18. Verse 33. "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!

    Analysis:

    Type of speech act is directive in the form of praying. Prophet Isa is requesting to Allah that hopefully he gets a peace from Allah whenever he is.

19. Verse 34. Such (was) Isa the son of Mary: it is a statement of truth about which they (vainly) dispute.

    Analysis:

Type of speech act is representative in the form of clarifying. It is clarifying that Allah state the truth about prophet Isa, son of Mary.

20. Verse 35. It is not befitting to (the majesty of) Allah that He should beget a son Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.

    Analysis:

    Type of speech act is representative in the form of affirmating. This sentence is affirmation that Allah is not befitting to take a son for Himself.

21. Verse 36. Verily Allah is my Lord and your Lord Him therefore serve ye: this is a Way that is straight.

    Analysis:

    Type of speech act is directive in the form of commanding. Actually, this sentence is a command and the purpose of the underlined sentence is to persuade people (hearer) to serve Allah as their God.

22. Verse 37. But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!

    Anaysis:

    Type of speech act is representative in the form of threatening. This verse means that Allah as the speaker threats the unbeliever will get the punishment in the Day of Judgement.

23. Verse 38. How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!

    Analysis:

    Type of speech act is expressive in the form of complimenting. This sentence shown an expression of amazement with the seeing and hearing of unbeliever in the Hereafter.

24. Verse 39. But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!

    Analysis:

    Type of speech act is directive in the form of commanding. Allah ask to prophet Muhammd for give a warning to the unbeliever of Mecca.[4]

25. Verse 40. It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

    Analysis:

    Type of speech act is representative in the form of asserting. The word "we" (Allah), using for emphasis that Allah as the heir of the earth and all of things will be back to Allah.

[4] Jalal al-Din al-Mahalli and Jalal al-Din al-Suyuti, *Tafsir Jalalayn*, p.331.

Based on the data analysis above, there were only four types of speech act functions used in english version of Qur'an surah Maryam verse 16 until 40. According to Searl's theory, they are declaration, directive, representative, expressive and commisive. To be easier to read, the following table was shown the data after being analyzed.

No	Speech Act Functios	Frequency	Percentage
1.	Representative	14	56%
2.	Directive	8	32%
3.	Expressive	2	8%
4.	Commisive	1	4%
5.	Declaration	0	0%
Total		25	100%

Table 4.1 Data Finding of Types of Speech Act Functions

As explains in the table above, the types of speech act functions used in English version of Qur'an surah Maryam by Abdullah Yusuf Ali were directive, representative, expressive and commisive. The highest percentage is representative up to 56% (14) with some types, informing, stating, asserting, recounting, explaining, blessing, clarifying. The second position is placed by directive 32% (8) with various types such as

asking, commanding, ordering, prohibiting and praying. Then, expressive in the form of complaining and complementing is 8% (2). The last was commisive in the form of promising, only 4% (1) from the total of data analysis (25 verse). And for declaration there was not found in the data analysis.

B. The Analysis of Speech Acts Strategy used in the English version of Qur'an surah Maryam by Abdullah Yusuf Ali

1. Verse 16. Relate (verb) in the Book the story of Mary, when she withdrew from her family to a place in the East.

   Analysis:

   Type of speech act strategy above is direct speech act. Based on the grammatical structure, the kind of sentence above is imperative and appropriate with it function to command, because the sentence begin with verb 1, relate.

2. Verse 17. She placed a screen (to screen herself) from them; then We (subject) sent (verb) her (object) our angel (compliment), and he appeared before her as a man in all respects.

   Analysis:

   Type of speech act strategy verse above is direct speech act. Based on the grammatical structure, the kind of sentence above is declarative, because it has subject, verb and object and it appropiate with it function to giving information.

3. Verse 18. She said: "I (subject) seek (verb) refuge (object) from thee to ((Allah)) Most Gracious: (come not near) if thou dost fear Allah."

   Analysis:

   Type of speech act strategy above is indirect speech act. Based on the grammatical structure, the kind of sentence above is declarative, because it consist subject, verb and object but it has function to asking something not only a statement.

4. Verse 19. He said: "Nay, I (subject) am (be) only a messenger (compliment) from thy Lord, (to announce) to thee the gift of a holy son.

   Analysis:

   Type of speech act strategy above is direct speech act. The kind of sentence above is declarative and appropriate with it function to giving information or stating something.

5. Verse 20. She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

   Analysis:

   Type of speech act strategy above is direct speech act. The kind of sentence above is Interrogative, because it has question word How in the first sentence and question marker

(?) in the end of sentence, and appropriate with it function to ask a question.

6. Verse 21. He said: "So (it will be): Thy Lord saith, 'that (subject) is (be) easy (compliment) for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us':It is a matter (so) decreed."

   Analysis:

   Type of speech act strategy : Direct Speech Act The kind of sentence above is declarative, because it was a nominal sentence, consist of subject, be and followed by adjective. And it was direct speech act, because appropriate with it function to stating something.

7. Verse 22. So she (subject) conceived (verb) him (object), and she retired with him to a remote place.

   Analysis:

   Type of speech act strategy above is direct speech act. The kind of sentence above is declarative, because it consist of subject + verb+ object and appropriate with it function to informing.

8. Verse 23. And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

Analysis:

Type of speech act strategy above is direct speech act. The kind of sentence above is exclamation, such in Abdel Haleem version, he also translated this sentence as exclamation[5] because begin with exclamation mark, such "ah!" and appropriate with it function to express a feeling.[6]

9. Verse 24. But (a voice) cried to her from beneath the (palm-tree): "Grieve not! (verb) for thy Lord hath provided a rivulet beneath thee;

   Analysis:

   Type of speech act strategy above is direct speech act. This verse is negative imperative in the form of prohiition, and it has function not to do something as the speaker wants.

10. Verse 25. "And shake (verb) towards thyself the trunk of the palm-tree (object) It will let fall fresh ripe dates upon thee.

    Analysis:

    Type of speech act strategy above is direct speech act. The kind of sentence above is imperative because begin with verb and appropriate with it function to command or order someone to do something.

[5]Abdel Haleem, *Oxford World's Classics: The Qur_An*, (New York: Oxford University Press 2005), p. 192.

[6]John Eastwood, *Oxford Guide to English Grammar*, (New York: Oxford University Press 1994), p. 126.

11. Verse 26. "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I (subject) have vowed (verb) a fast (object) to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being'"

    Analysis:

    Type of speech act strategy above is direct speech act. Based on the grammatical structure, the kind of sentence above is declarative, because consist of subject and verb and appropriate with it function as a statement.

12. Verse 27. At length she (subject) brought (verb) the baby (object) to her people (compliment), carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!

    Analysis:

    Type of speech act strategy : Direct Speech ct. The kind of sentence above is declarative and appropriate with it function to stating something.

13. Verse 28. "O sister of Aaron! Thy father (subject) was not (be+not) a man of evil (compliment) nor thy mother a woman unchaste!"

    Analysis:

    Type of speech act strategy above is direct speech act. The kind of sentence above is declrarative using negative statement, it can showed from the grammatical structure, there

is word “not” after was and it appropriate with it function to giving statement.

14. Verse 29. But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

    Analysis:

    Type of speech act strategy above is indirect speech act. The kind of sentence above is interrogative because there are using question mark “?” and question word “How”, in the interrogative sentence, it can be used to asking the manner. [7] Actually, interrogative sentence has a function to asking a question, but here, the sentence above has function to order, that people ask Maryam to answer their question, and it include indirect speech act, because there is no relation between the form and the function of sentence.

15. Verse 30. He said: "I (subject) am (be) indeed a servant of Allah (compliment). He (subject) hath given (verb) me (object) revelation and made (verb) me (object) a prophet (compliment);

    Analysis:

    Type of speech act strategy above is direct speech act. The kind of sentence above is declarative because consist of subject+verb+object and appropriate with it function to stating something.

[7] John Eastwood, *Oxford Guide to...*, p. 31.

16. Verse 31. "And He (subject) hath made (verb) me (object) blessed (compliment) wherever I be, and hath enjoined on me Prayer and Charity as long as I live;

Analysis:

Type of speech act strategy above is direct speech act. The kind of sentence above is declarative, because consist of subject+verb+object+compliment and appropriate with a function of declarative sentence to give a statement..

17. Verse 32. "He (subject) hath made (verb) me (object) kind to my mother, and not overbearing or miserable; (compliment)

Analysis:

Type of speech act strategy above is direct speech act. The kind of sentence above is declarative, because consist of subject+verb+object+compliment and appropiate with its function as a statement to the people that he get a blessing from God.

18. Verse 33. "So peace (subject) is (be) on me (object) the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! (adverb of time)

Analysis:

Type of speech act strategy above is indirect speech act. The kind of sentence above is declarative sentence, because it consist of subject+verb+object+adverb of time, but although it is declarative but it has a function to request something not to giving information.

19. Verse 34. Such (was) Isa the son of Mary: it (subject is (be) a statement of truth (compliment), about which they (vainly) dispute.

    Analysis:

    Type of speech act strategy above is direct speech act. The kind of sentence above is declarative in the form of nominal sentence as the confirmation that the previous statement is true and this sentence appropriate with it function to give statement.

20. Verse 35. It (subject) is not (be+not) befitting (verb+ing) to (the majesty of) Allah (object) that He should beget a son (compliment). Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.

    Analysis:

    Type of speech act strategy above is direct speech act. The kind of sentence above is declarative sentence, and appropriate with it function to giving statement.

21. Verse 36. Verily Allah is my Lord and your Lord (compliment): Him therefore serve (veb) ye: (subject) this is a Way that is straight.

    Analysis:

    Type of speech act strategy is direct speech act. The kind of sentence above is imperative because begin with verb and followed by subject and appropiate with it function to command someone do something, so includ direct speech act.

22. Verse 37. But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!

Analysis:

Type of speech act strategy above is direct speech act. The kind of sentence above is declarative and appropiate with it function to giving a statement.

23. Verse 38. How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!

Analysis:

Type of speech act strategy above is direct Speech Act. The kind of sentence above is exclamation and appropiate with it function to express a feeling.[8]

24. Verse 39. But warn (verb) them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!

Analysis:

Type of speech act strategy above is direct speech act. The kind of sentence above is imperative because begin with verb and appropiate with it function to command someone do something.

25. Verse 40. It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

[8] John Eastwood, *Oxford Guide to...,* p.24.

Analysis:

Type of speech act strategy : direct Speech Act. The kind of sentence above is declarative and appropiate with it function as assertion.

After the writer had done analyzed the speech act functions of surah Maryam, then the writer analyzed the speech acts strategy whether direct or indirect speech act. The following table is easier to be read.

Speech Act Strategy	Frequency				Total	Percentage
	Dec	Imp	Int	Exc		
DSA	14	5	1	2	22	88%
ISA	2		1		3	12%
Total	25					100%

Table 4.2 Data Finding of Speech Act Strategy

Note: DSA : Direct Speech Act

ISA : Indirect Speech Act

Dec : Declarative

Imp : Imperative

Int : Interrogative

Exc :Exclamation

From the table above, the percentage of direct speech act is dominant, till 88% (22). It was in 4 types of sentence declarative, imperative, interrogative and exclamation which appropiate with it function. In contrast, used in indirect speech act in different ways, such as: the sentence in declarative form but it has function to asking and requesting, and interrogative form but functioning as ordering.

C. Discussion

This part contains the explanations of the data findings in reference to data analysis.

1. Speech Acts Function in english version of Sura Maryam by Abdullah Yusuf Ali

   There are five types of speech act funtions based on searl, but threre are only four used in english version of Holy Qur'an sura Maryam, representative 14 data, directive 8 data, expressive 2 data and commisive 1 datum.

   a. Representative

      This speech acts in which the words state what the speaker believes that the propositional content is true, such as affirming, confirming, accepting, asserting, claiming, insisting finding, predicting. In the story of Maryam in sura Maryam, representative become the higjest level found in this sura, it was up to 14 verses

with differences form, like asserting, informing, affirming, explaining etc.

Verse 19. He said: ...I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.

Type of speech act above is representative in the form of informing. Gabriel as the speaker believes that the statement which he said is true information. He is giving an information to Maryam that she will be given a son

b. Directive

This category covers acts in which the speaker tries to get the hearer to do something or refrain from performing an act, such as commanding, requesting, forbidding, suggesting, etc.[9] The writer found 8 data with some functions, such as commanding, asking and praying.

Verse 16. Relate in the Book the story of Mary...

The type of speech act above is directive in the form of commanding. This verse using verb at the beginning of the sentence or it can known by imperative

[9] Charles W. Kreidler, *Introduction English Semantics, (*London : Routledge, 1998). p.177

sentence. Allah as the speaker command Muhammad as the receiver of revelation to retell the story of Mary.

Verse 18. She said: "I seek refuge from thee to ((Allah)) Most Gracious...

Type of speech act above is directive in the form of asking. The word seek refers that I (Maryam) as the speaker asking a protection from Allah when Gabriel come to her..

c. Expressive

An acts in which the words state what the speaker feels or express psychological statement of pleasure, pain, like, dislike, sorrow, or such as apologising, praising, congratulating, deploring and regretting.[10] There are only 2 data of expressive function in verse 23 and 38, those are in the form of complaining and complimenting.

Verse 23. ..."Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

Type of speech act verse above is Expressive in the form of complaining. Maryam as the speaker express her feeling, she felt pain and she complained that she won't get the pregnant.

[10] Joan Cutting, *Pragmatics and Discourse; A Resource Book for Students*, p.16-17.

Verse 38. How plainly will they see and hear,...

Type of speech act is expressive in the form of complimenting. This sentence shown an expression of amazement with the seeing and hearing of unbeliever in the Hereafter.

d. Commisive

This includes the speaker intends that his utterance obligate him to carry out the future action, such as promising, offering, threatening, refusing, vowing and volunteering etc.[11] In this analysis, the writer found only 1 datum in verse 26.

.... 'I have vowed a fast to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being'"

This verse is commisive in the form of promising. The speaker (Matyam) promised to Allah that she will not speak to any human. And in the next sentence explains that she fulfill her promise.

2. Speech Acts Strategy in English Version of Qur'an Sura Maryam by Abdullah Yusuf Ali

Based on the data findings above, the writer found 22 data in direct speech act and only 3 data in direct speech act.

[11] Ricard, Jack C, *Language and Communication,* p. 38

a. Direct Speech Act

There are four kinds of sentences grammatically, declarative has a function as giving statement, interrogative has a function as asking question, imoerative has a function as order or command, and exclamation has a function as express a feeling. Searl said that speaker using a direct speech act wants to communicate the literal meaning that the words conventionally express; there is direct relationship between the form and the function of sentence.[12] So, when there is sentence and it has a appropiate function with the kind of sentence itself, it is called direct speech act.

After the writer analyzed, mostly, the verses in eng;ish version of Qur'an sura Maryam used direct speech act strategy with the highest frequency is declarative sentence, it has function to give a statement or information. As in some verses bellow:

Verse 17. ... We (subject) sent (verb) her (object) our angel (compliment), and he appeared before her as a man in all respects.

[12] Joan Cutting, *Pragmatics and Discourse; A Resource Book for Students*, p. 19.

Analysis:

Type of speech act strategy verse above is direct speech act. Based on the grammatical structure, the kind of sentence above is declarative, because it has subject, verb and object and it appropiate with it function to giving information.

Verse 20. ...: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

Analysis:

Type of speech act strategy above is direct speech act. The kind of sentence above is Interrogative, because it has question word How in the first sentence and question marker (?) in the end of sentence, and appropriate with it function to ask a question.

Verse 16. Relate (verb) in the Book the story of Mary...

Analysis:

Type of speech act strategy above is direct speech act. Based on the grammatical structure, the kind of sentence above is imperative and appropriate with it function to command, because the sentence begin with verb 1, relate.

Verse 23. ... "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

Analysis:

Type of speech act strategy above is direct speech act. The kind of sentence above is exclamation, because begin with exclamation mark, such “ah!” and this sentence appropriate with it function to express a feeling.

b. Indirect Speech Act

While indirect speech act is the opposite with direct speech act. The sentence is called by indirect speech strategy when there is no relationship between the kind of sentences with it function. Such as the writer found in this analysis, there are some sentences unappropiate with it function.

Verse 18. ..."I (subject) seek (verb) refuge (object) from thee to ((Allah)) Most Gracious”...

Analysis:

Type of speech act strategy above is indirect speech act. Based on the grammatical structure, the kind of sentence above is declarative, because it consist subject, verb and object but it has function to asking something, Maryam appeal refuge from Allah, it means, she ask to Allah give her protection while she met with gabriel. So, this verse include indirect sppech act strategy, declarative form but has function as imperative sentence.

Verse 29. ..."How can we talk to one who is a child in the cradle?"

Analysis:

Type of speech act strategy above is indirect speech act. The kind of sentence above is interrogative because there are using question mark "?" and question word "How", in the interrogative sentence, it can be used to asking the manner. [13] Actually, interrogative sentence has a function to asking a question, but here, the sentence above has function to order, that people ask Maryam to answer their question, and it include indirect speech act, because there is no relation between the form and the function of sentence.

Verse 33. "So peace (subject) is (be) on me (object) the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! (adverb of time)

Analysis:

Type of speech act strategy above is indirect speech act. The kind of sentence above is declarative sentence, because it consist of subject+verb+object+adverb of time, but although it is declarative sentence but it has a function to request something not to giving information.

[13] John Eastwood, *Oxford Guide to...*, p. 31.

CHAPTER V
CONCLUSION AND RECOMMENDATIONS

In this chapter, the data analysis result was taken from the analyzing process through content analysis, the data concerning in the speech act functions and speech acts strategy used in verses of English translation of Qur'an surah Maryam by Abdullah Yusuf Ali specifically in focus on story of Maryan and her son, start from verse 16 until 40. The writer divided into two points as below:

A. Conclusion

Based on the result of data analysis and data findings in the previous chapter about the speech act functions and spech acts strategy used in English translation of Qur'an surah Maryam by Abdullah Yusuf Ali. The writer drew some conclusions from the problem statements as follows:

1. The writer only found four types of speech act functions that the highest percentage is representative up to 56% (14) with some types, informing, stating, asserting, recounting, explaining, blessing, clarifying. The second position is placed by directive 32% (8) with various types such as asking, commanding, ordering, prohibiting and praying. Then, expressive in the form of complaining and complementing is 8% (2). The last was commisive in the form of promising,

only 4% (1) from the total of data analysis (25 verse). And for declaration there was not found in the data analysis.

2. The writer found that the dominant percentage of speech acts strategy is direct speech act 88% (22). It was in 4 types of sentence declarative, imperative, interrogative and exclamation which appropiate with it function. There are only 3 data used indirect speech act, such as: the sentence in declarative form but it has function to asking and requesting, and interrogative form but functioning as ordering.

B. Recommendations

After drawing the conclusion, then the writer presents some recommendations as follow:

1. For the Further researchers

   The writer assumed that verses from Qur'an has many topics that could be observed, especially to the researcher who interested in the Qur'anic topics. The writer only concerned on speech act in English version of holy Qur'an by Abdullah Yusuf Ali in sura Maryam, this study offered a practical significances and benefit to people in their efforts of manifesting Qur'anic verses in their life, not only in building their relationship to Allah the Almighty (the Creator of the Universe) but also to other human beings. For the other researchers, they can use this study as a reference in different object and deeper investigation. Further, they can use better

techniques and they can expand their insight and found the unique side such as the comparision of language style in Qur'an between two versions or analyzed the pragmatics study related to the English version of Qur'anic translation.

2. For the lecturer

   Hopefully this study can be used as reference to improve knowledge about pragmatics study, especially in speech acts and the lecturer should pay attention in teaching. The lecturers can use interesting media from various sources such as speech from figures, movie script, novel, holy book as well as the writer done, etc. It is hoped to get students attention and more enrich their knowledge comprehensively.

3. For Teachers

   Hopefully, the teachers are able to give the students more sources or examples from the result of this study in teaching and learning process of English subject, especially in the theme of kinds of sentences and expressions, such as requesting, advising, affirming etc.

4. For students

   Speech acts analysis as a part of pragmatics, and also it cannot be separated from semantics. From sura Maryam, students will get some explanations and new knowledge in doing a research of Qur'anic study. They will get new idea doing observe as the writer done and they can possibly provide more tafsir books to have deeper analysis comprehensively

about that. They can also apply some expressions that found in this study to their conversation in everyday life.

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Appendix 1

1. Sura Maryam (98 verses)

كٓهيعٓصٓ ﴿١﴾ ذِكۡرُ رَحۡمَتِ رَبِّكَ عَبۡدَهُۥ زَكَرِيَّآ
﴿٢﴾ إِذۡ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا قَالَ﴿٣﴾ رَبِّ إِنِّي
وَهَنَ ٱلۡعَظۡمُ مِنِّي وَٱشۡتَعَلَ ٱلرَّأۡسُ شَيۡبًا وَلَمۡ أَكُنۢ
بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفۡتُ ٱلۡمَوَٰلِيَ مِن
وَرَآءِي وَكَانَتِ ٱمۡرَأَتِي عَاقِرٗا فَهَبۡ لِي مِن
لَّدُنكَ وَلِيّٗا ﴿٥﴾ يَرِثُنِي وَيَرِثُ مِنۡ ءَالِ يَعۡقُوبَۖ
وَٱجۡعَلۡهُ رَبِّ رَضِيّٗا ﴿٦﴾ يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ
بِغُلَٰمٍ ٱسۡمُهُۥ يَحۡيَىٰ لَمۡ نَجۡعَل لَّهُۥ مِن قَبۡلُ سَمِيّٗا
﴿٧﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٞ وَكَانَتِ
ٱمۡرَأَتِي عَاقِرٗا وَقَدۡ بَلَغۡتُ مِنَ ٱلۡكِبَرِ عِتِيّٗا ﴿٨﴾
قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٞ وَقَدۡ

خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ﴿٩﴾ قَالَ رَبِّ
ٱجْعَل لِّيٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ
ثَلَٰثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ
ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا
﴿١١﴾ يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَٰهُ ٱلْحُكْمَ
صَبِيًّا ﴿١٢﴾ وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا
﴿١٣﴾ وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾
وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا
﴿١٥﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ
أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَٱتَّخَذَتْ مِن دُونِهِمْ
حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا
﴿١٧﴾ قَالَتْ إِنِّىٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ
تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ

غُلَٰمًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَلَمْ
يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَٰلِكِ قَالَ
رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً
مِّنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾ ۞ فَحَمَلَتْهُ
فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا
ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِي مِتُّ
قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾ فَنَادَىٰهَا مِن
تَحْتِهَآ أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾
وَهُزِّيٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا
جَنِيًّا ﴿٢٥﴾ فَكُلِي وَٱشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيِنَّ
مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِيٓ إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا
فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِۦ قَوْمَهَا
تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾

يَـٰٓأُخۡتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمۡرَأَ سَوۡءٖ وَمَا كَانَتۡ
أُمُّكِ بَغِيّٗا ﴿٢٨﴾ فَأَشَارَتۡ إِلَيۡهِۖ قَالُواْ كَيۡفَ نُكَلِّمُ
مَن كَانَ فِي ٱلۡمَهۡدِ صَبِيّٗا ﴿٢٩﴾ قَالَ إِنِّي عَبۡدُ
ٱللَّهِ ءَاتَىٰنِيَ ٱلۡكِتَٰبَ وَجَعَلَنِي نَبِيّٗا ﴿٣٠﴾ وَجَعَلَنِي
مُبَارَكًا أَيۡنَ مَا كُنتُ وَأَوۡصَىٰنِي بِٱلصَّلَوٰةِ
وَٱلزَّكَوٰةِ مَا دُمۡتُ حَيّٗا ﴿٣١﴾ وَبَرَّۢا بِوَٰلِدَتِي وَلَمۡ
يَجۡعَلۡنِي جَبَّارٗا شَقِيّٗا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَيَّ يَوۡمَ
وُلِدتُّ وَيَوۡمَ أَمُوتُ وَيَوۡمَ أُبۡعَثُ حَيّٗا ﴿٣٣﴾ ذَٰلِكَ
عِيسَى ٱبۡنُ مَرۡيَمَۚ قَوۡلَ ٱلۡحَقِّ ٱلَّذِي فِيهِ يَمۡتَرُونَ
﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٖۖ سُبۡحَٰنَهُۥٓۚ إِذَا
قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾ وَإِنَّ
ٱللَّهَ رَبِّي وَرَبُّكُمۡ فَٱعۡبُدُوهُۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ
﴿٣٦﴾ فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ بَيۡنِهِمۡۖ فَوَيۡلٞ لِّلَّذِينَ

كَفَرُواْ مِن مَّشۡهَدِ يَوۡمٍ عَظِيمٍ ﴿٣٧﴾ أَسۡمِعۡ بِهِمۡ وَأَبۡصِرۡ
يَوۡمَ يَأۡتُونَنَا ۖ لَٰكِنِ ٱلظَّٰلِمُونَ ٱلۡيَوۡمَ فِي ضَلَٰلٖ مُّبِينٖ
﴿٣٨﴾ وَأَنذِرۡهُمۡ يَوۡمَ ٱلۡحَسۡرَةِ إِذۡ قُضِيَ ٱلۡأَمۡرُ وَهُمۡ
فِي غَفۡلَةٖ وَهُمۡ لَا يُؤۡمِنُونَ ﴿٣٩﴾ إِنَّا نَحۡنُ نَرِثُ
ٱلۡأَرۡضَ وَمَنۡ عَلَيۡهَا وَإِلَيۡنَا يُرۡجَعُونَ ﴿٤٠﴾ وَٱذۡكُرۡ فِي
ٱلۡكِتَٰبِ إِبۡرَٰهِيمَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيًّا ﴿٤١﴾ إِذۡ
قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعۡبُدُ مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ
وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا ﴿٤٢﴾ يَٰٓأَبَتِ إِنِّي قَدۡ جَآءَنِي
مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا
سَوِيّٗا ﴿٤٣﴾ يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ
ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا ﴿٤٤﴾ يَٰٓأَبَتِ إِنِّيٓ
أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ
لِلشَّيۡطَٰنِ وَلِيّٗا ﴿٤٥﴾ قَالَ أَرَاغِبٌ أَنتَ عَنۡ ءَالِهَتِي

يَـٰٓإِبۡرَٰهِيمُ لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَۖ وَٱهۡجُرۡنِي مَلِيًّا
﴿٤٦﴾ قَالَ سَلَٰمٌ عَلَيۡكَۖ سَأَسۡتَغۡفِرُ لَكَ رَبِّيٓۖ إِنَّهُۥ
كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعۡتَزِلُكُمۡ وَمَا تَدۡعُونَ
مِن دُونِ ٱللَّهِ وَأَدۡعُواْ رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ
رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا ٱعۡتَزَلَهُمۡ وَمَا يَعۡبُدُونَ مِن
دُونِ ٱللَّهِ وَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَۖ وَكُلّٗا جَعَلۡنَا
نَبِيّٗا ﴿٤٩﴾ وَوَهَبۡنَا لَهُم مِّن رَّحۡمَتِنَا وَجَعَلۡنَا لَهُمۡ
لِسَانَ صِدۡقٍ عَلِيّٗا ﴿٥٠﴾ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مُوسَىٰٓۚ
إِنَّهُۥ كَانَ مُخۡلَصٗا وَكَانَ رَسُولٗا نَّبِيّٗا ﴿٥١﴾ وَنَٰدَيۡنَٰهُ
مِن جَانِبِ ٱلطُّورِ ٱلۡأَيۡمَنِ وَقَرَّبۡنَٰهُ نَجِيّٗا ﴿٥٢﴾
وَوَهَبۡنَا لَهُۥ مِن رَّحۡمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيّٗا ﴿٥٣﴾
وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ صَادِقَ
ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا ﴿٥٤﴾ وَكَانَ يَأۡمُرُ أَهۡلَهُۥ

بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا ﴿٥٥﴾
وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِدۡرِيسَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيّٗا
﴿٥٦﴾ وَرَفَعۡنَٰهُ مَكَانًا عَلِيّٗا ﴿٥٧﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ
أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنۡ
حَمَلۡنَا مَعَ نُوحٖ وَمِن ذُرِّيَّةِ إِبۡرَٰهِيمَ وَإِسۡرَٰٓءِيلَ
وَمِمَّنۡ هَدَيۡنَا وَٱجۡتَبَيۡنَآۚ إِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُ
ٱلرَّحۡمَٰنِ خَرُّواْ سُجَّدٗا وَبُكِيّٗا ﴿٥٨﴾ ۞ فَخَلَفَ مِنۢ
بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ
فَسَوۡفَ يَلۡقَوۡنَ غَيّٗا ﴿٥٩﴾ إِلَّا مَن تَابَ وَءَامَنَ
وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ وَلَا
يُظۡلَمُونَ شَيۡـٔٗا ﴿٦٠﴾ جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدَ
ٱلرَّحۡمَٰنُ عِبَادَهُۥ بِٱلۡغَيۡبِۚ إِنَّهُۥ كَانَ وَعۡدُهُۥ مَأۡتِيّٗا
﴿٦١﴾ لَّا يَسۡمَعُونَ فِيهَا لَغۡوًا إِلَّا سَلَٰمٗاۖ وَلَهُمۡ

رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ ٱلْجَنَّةُ ٱلَّتِى
نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ﴿٦٣﴾ وَمَا نَتَنَزَّلُ
إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا
بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَّبُّ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَٱعْبُدْهُ وَٱصْطَبِرْ
لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾ وَيَقُولُ
ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾
أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ
يَكُ شَيْـًٔا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ
ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ
لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ
عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا
صِلِيًّا ﴿٧٠﴾ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ

حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَواْ وَّنَذَرُ
ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ
ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُوٓاْ أَىُّ
ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ
أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا ﴿٧٤﴾
قُلْ مَن كَانَ فِى ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا ۚ
حَتَّىٰٓ إِذَا رَأَوْاْ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا
ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ
جُندًا ﴿٧٥﴾ وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْاْ هُدًى ۗ
وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ
مَّرَدًّا ﴿٧٦﴾ أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ
لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ
عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا

يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلۡعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُۥ مَا
يَقُولُ وَيَأۡتِينَا فَرۡدًا ﴿٨٠﴾ وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ
ءَالِهَةً لِّيَكُونُواْ لَهُمۡ عِزًّا ﴿٨١﴾ كَلَّاۚ سَيَكۡفُرُونَ
بِعِبَادَتِهِمۡ وَيَكُونُونَ عَلَيۡهِمۡ ضِدًّا ﴿٨٢﴾ أَلَمۡ تَرَ أَنَّآ
أَرۡسَلۡنَا ٱلشَّيَٰطِينَ عَلَى ٱلۡكَٰفِرِينَ تَؤُزُّهُمۡ أَزًّا ﴿٨٣﴾
فَلَا تَعۡجَلۡ عَلَيۡهِمۡۖ إِنَّمَا نَعُدُّ لَهُمۡ عَدًّا ﴿٨٤﴾ يَوۡمَ
نَحۡشُرُ ٱلۡمُتَّقِينَ إِلَى ٱلرَّحۡمَٰنِ وَفۡدًا ﴿٨٥﴾ وَنَسُوقُ
ٱلۡمُجۡرِمِينَ إِلَىٰ جَهَنَّمَ وِرۡدًا ﴿٨٦﴾ لَّا يَمۡلِكُونَ
ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحۡمَٰنِ عَهۡدًا ﴿٨٧﴾
وَقَالُواْ ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدۡ جِئۡتُمۡ شَيۡـًٔا
إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرۡنَ مِنۡهُ وَتَنشَقُّ
ٱلۡأَرۡضُ وَتَخِرُّ ٱلۡجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوۡاْ لِلرَّحۡمَٰنِ
وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِي لِلرَّحۡمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾

إِن كُلُّ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ إِلَّآ ءَاتِي
ٱلرَّحۡمَٰنِ عَبۡدٗا ﴿٩٣﴾ لَّقَدۡ أَحۡصَىٰهُمۡ وَعَدَّهُمۡ عَدّٗا
﴿٩٤﴾ وَكُلُّهُمۡ ءَاتِيهِ يَوۡمَ ٱلۡقِيَٰمَةِ فَرۡدًا ﴿٩٥﴾ إِنَّ
ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَيَجۡعَلُ لَهُمُ
ٱلرَّحۡمَٰنُ وُدّٗا ﴿٩٦﴾ فَإِنَّمَا يَسَّرۡنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ
بِهِ ٱلۡمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوۡمٗا لُّدّٗا ﴿٩٧﴾ وَكَمۡ
أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ هَلۡ تُحِسُّ مِنۡهُم مِّنۡ أَحَدٍ أَوۡ
تَسۡمَعُ لَهُمۡ رِكۡزًا ﴿٩٨﴾

2. The English Translation

1. Kaf. Ha. Ya. 'Ain. Sad.

2. (This is) a recital of the Mercy of thy Lord to His servant Zakariya.

3. Behold! he cried to his Lord in secret,

4. Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!

5. "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-

6. "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"

7. (His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."

8. He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"

9. He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"

10. (Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."

11. So Zakariya came out to his people from him chamber: He told them by signs to celebrate Allah.s praises in the morning and in the evening.

12. (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth,

13. And piety (for all creatures) as from Us, and purity: He was devout,

14. And kind to his parents, and he was not overbearing or rebellious.

15. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!

16. Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.

17. She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.

18. She said: "I seek refuge from thee to ((Allah)) Most Gracious: (come not near) if thou dost fear Allah."

19. He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.

20. She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

21. He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us':It is a matter (so) decreed."

22. So she conceived him, and she retired with him to a remote place.

23. And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

24. But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;

25. "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.

26. "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being'"

27. At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!

28. "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"

29. But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

30. He said: "I am indeed a servant of Allah. He hath given me revelation and made me a prophet;

31. "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;

32. "(He) hath made me kind to my mother, and not overbearing or miserable;

33. "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!

34. Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.

35. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.

36. Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.

37. But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!

38. How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!

39. But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!

40. It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

41. (Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet.

42. Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?

43. "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.

44. "O my father! serve not Satan: for Satan is a rebel against ((Allah)) Most Gracious.

45. "O my father! I fear lest a Penalty afflict thee from ((Allah)) Most Gracious, so that thou become to Satan a friend."

46. (The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"

47. Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.

48. "And I will turn away from you (all) and from those whom ye invoke besides Allah. I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."

49. When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.

50. And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.

51. Also mention in the Book (the story of) Moses: for he was specially chosen, and he was an apostle (and) a prophet.

52. And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).

53. And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.

54. Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was an apostle (and) a prophet.

55. He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.

56. Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet:

57. And We raised him to a lofty station.

58. Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of

the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of ((Allah)) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

59. But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-

60. Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-

61. Gardens of Eternity, those which ((Allah)) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass.

62. They will not there hear any vain discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening.

63. Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil.

64. (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and

what is behind us, and what is between: and thy Lord never doth forget,-

65. "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"

66. Man says: "What! When I am dead, shall I then be raised up alive?"

67. But does not man call to mind that We created him before out of nothing?

68. So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;

69. Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against ((Allah)) Most Gracious.

70. And certainly We know best those who are most worthy of being burned therein.

71. Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.

72. But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees.

73. When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"

74. But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye?

75. Say: "If any men go astray, ((Allah)) Most Gracious extends (the rope) to them, until, when they see the warning of Allah (being fulfilled) - either in punishment or in (the approach of) the Hour,- they will at length realise who is worst in position, and (who) weakest in forces!

76. "And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds,

are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."

77. Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"

78. Has he penetrated to the Unseen, or has he taken a contract with ((Allah)) Most Gracious?

79. Nay! We shall record what he says, and We shall add and add to his punishment.

80. To Us shall return all that he talks of and he shall appear before Us bare and alone.

81. And they have taken (for worship) gods other than Allah, to give them power and glory!

82. Instead, they shall reject their worship, and become adversaries against them.

83. Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?

84. So make no haste against them, for We but count out to them a (limited) number (of days).

85. The day We shall gather the righteous to ((Allah)) Most Gracious, like a band presented before a king for honours,

86. And We shall drive the sinners to Hell, like thirsty cattle driven down to water,-

87. None shall have the power of intercession, but such a one as has received permission (or promise) from ((Allah)) Most Gracious.

88. They say: "((Allah)) Most Gracious has begotten a son!"

89. Indeed ye have put forth a thing most monstrous!

90. At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,

91. That they should invoke a son for ((Allah)) Most Gracious.

92. For it is not consonant with the majesty of ((Allah)) Most Gracious that He should beget a son.

93. Not one of the beings in the heavens and the earth but must come to ((Allah)) Most Gracious as a servant.

94. He does take an account of them (all), and hath numbered them (all) exactly.

95. And everyone of them will come to Him singly on the Day of Judgment.

96. On those who believe and work deeds of righteousness, will ((Allah)) Most Gracious bestow love.

97. So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.

98. But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?

Appendixe 2 The Coding of Maryam Verses

No	Verse	Code
1.	Verse 16	V.16
2.	Verse 17	V.17
3.	Verse 18	V.18
4.	Verse 19	V.19
5.	Verse 20	V.20
6.	Verse 21	V.21
7.	Verse 22	V.22
8.	Verse 23	V.23
9.	Verse 24	V.24
10.	Verse 25	V.25
11.	Verse 26	V.26
12.	Verse 27	V.27
13.	Verse 28	V.28
14.	Verse 29	V.29
15.	Verse 30	V.30
16.	Verse 31	V.31
17.	Verse 32	V.32
18.	Verse 33	V.33
19.	Verse 34	V.34
20.	Verse 35	V.35
21.	Verse 36	V.36
22.	Verse 37	V.37
23.	Verse 38	V.38
24.	Verse 39	V.39
25.	Verse 40	V.40

Appendix 3 List of Speech Act Types of Abdullah Yusuf Ali's Traslation of Surah Maryam verse 16-40

No	Verse	Types of Speech Act Functions				
		Declaration	**Representative**	**Expressive**	**Directive**	**Commisive**
1.	V.16				√	
2.	V.17		√			
3.	V.18				√	
4.	V.19		√			
5.	V.20		√			
6.	V.21		√			
7.	V.22		√			
8.	V.23			√		
9.	V.24				√	
10.	V.25				√	
11.	V.26					√
12.	V.27		√			
13.	V.28		√			
14.	V.29				√	
15.	V.30		√			
16.	V.31		√			
17.	V.32		√			
18.	V.33				√	
19.	V.34		√			
20.	V.35		√			
21.	V.36				√	
22.	V.37		√			
23.	V.38			√		
24.	V.39				√	
25.	V.40		√			

Appendix 4 List of Speech Acts Strategy of Abdullah Yusuf Ali's Traslation of Surah Maryam verse 16-40

No	Verse	DSA	ISA	Types and form of the Sentence
1.	V.16	√		Imperrative in the form of commanding
2.	V.17	√		Declarative in the form of giving information
3.	V.18		√	Declarative in the form of asking something
4.	V.19	√		Declarative in the form of
5.	V.20	√		Interrogative in the form of asking a question
6.	V.21	√		Declarative in the form of stating someething
7.	V.22	√		Declarative in the form of giving information
8.	V.23	√		Exclamation in the form of exclamatory sentence
9.	V.24	√		Imperative in the form of prohibition
10.	V.25	√		Imperative in the form of commanding
11.	V.26	√		Declarative in the form of giving statement
12.	V.27	√		Declarative in the form of giving statement
13.	V.28	√		Declarative in the form of giving statement
14.	V.29		√	Interrogative in the form of ordering

15.	V.30	√		Declarative in the form of stating something
16.	V.31	√		Declarative in the form of giving statement
17.	V.32	√		Declarative in the form of giving statement
18.	V.33		√	Declarative in the form of giving information
19.	V.34	√		Declarative in the form of giving statement
20.	V.35	√		Declarative in the form of giving statement
21.	V.36	√		Imperative in the form of commanding
22.	V.37	√		Declarative in the form of giving statement
23.	V.38	√		Exclamation in the form of complimenting
24.	V.39	√		Imperative in the form of commanding
25.	V.40	√		Declarative in the form of asserting

Note : DSA : Direct Speech Act

ISA : Indirect Speech Act

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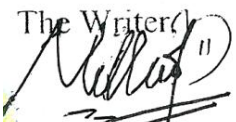

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