

CHAPTER IV

RESULT AND DISCUSSION

This chapter will be present the data from the sources. There are two topics will be discussed here namely semantics discussion about lexical meaning, sentential meaning, and discorsal meaning and what message found it.

4.1 Data Presentation

The data is presented in the table which consists of three columns, first column fill original text (Arabic), second fill English translation of surah *Ar-Rahman* and the third columns will be divided into three part: lexical meaning, sentential meaning, and discorsal meaning. According to Huda (2009) views surah *Ar-rahman* divided into three parts, they are some of enjoyment of god (1-30), Warming to human that is break of rule (31-45), Reward for the pious (46-78).

Verses surah ar-rahman			Semantic involment		
	The original Text	The English translation	Lexical meaning	Sentential meaning	Discorsal meaning
1	الرَّحْمَنُ	The Most Gracious (Allah)!	V	V	
2	عَلَّمَ الْقُرْآنَ	He has taught (you mankind) the Qur'an (by His Mercy).	V	V	V
3	خَلَقَ الْإِنْسَانَ	He created man.	V		V

4	عَلَّمَهُ الْبَيَانَ	He taught him eloquent speech.		V	V
5	الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ	The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).	V	V	
6	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ	And the herbs (or stars) and the trees both prostrate themselves	V		
7	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ	And the heaven He has raised it high, and He has set up the Balance.	V	V	V
8	الَّا تَطْغَوْا فِي الْمِيزَانِ	In order that you may not transgress (due) balance.		V	V
9	وَاقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ	And observe the weight with equity and do not make the balance deficient.	V	V	
10	وَالْأَرْضَ وَوَضَعَهَا لِلْأَنْعَامِ	And the earth He has put down (laid) for the creatures.		V	V
11	فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ	Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates).	V	V	V
12	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ	And also corn, with (its) leaves and stalk for fodder, and	V	V	

		sweet-scented plants			
13	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	V
14	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ	He created man (Adam) from sounding clay like the clay of pottery.		V	V
15	وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ	And the jinn He created from a smokeless flame of fire.			
16	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	V
17	رَبِّ الْمَشْرِقَيْنِ وَرَبِّ الْمَغْرِبَيْنِ	He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).		V	V
18	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
19	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ	He has let loose the two seas (the salt and the fresh water) meeting together.	V	V	V
20	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ	Between them is a barrier which none of			V

		them can transgress.			
21	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
22	يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ	Out of them both come out pearl and coral.		V	V
23	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
24	وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ	And His are the ships going and coming in the seas, like mountains.		V	V
25	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
26	كُلُّ مَنْ عَلَيْهَا فَانٍ	Whatsoever is on it (the earth) will perish.		V	
27	وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ	And the Face of your Lord full of Majesty and Honour will remain forever	V		V
28	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
29	يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ	Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or	V	V	V

		disgrace to some, life or death to some, etc.)!			
30	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?	V	V	V
31	سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ	We shall attend to you, O you two classes (jinn and men)!	V	V	V
32	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
33	يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ	O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!	V	V	V
34	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
35	يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ	There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend		V	V

		yourselves.			
36	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
37	فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ	Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide	V	V	
38	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
39	فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ	So on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise - true believers of Islamic Monotheism) or black (dwellers of Hell - polytheists; disbelievers, criminals)].	V	V	V
40	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
41	يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي	The Mujrimun (polytheists, criminals, sinners) will be	V	V	

	وَالْأَقْدَامِ	known by their marks (black faces), and they will be seized by their forelocks and their feet.			
42	فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
43	هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ	This is Hell which the Mujrimûn (polytheists, criminals, sinners) denied.		V	
44	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِنِ	They will go between it (Hell) and the fierce boiling water!		V	V
45	فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
46	وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ	But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).	V	V	V
47	فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
48	دَوَاتًا أَفْنَانٍ	With spreading branches.		V	
49	فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	

50	فِيهِمَا عَيْنَانِ تَجْرِيَانِ	In them (both) will be two springs flowing (free).		V	V
51	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
52	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ	In them (both) will be every kind of fruit in pairs.	V	V	V
53	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
54	مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانَ	Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.	V	V	
55	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
56	فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّ أَنْسَ قَبْلَهُمْ وَلَا جَانِ	Wherein both will be Qasiratut-Tarf [chaste females (wives) restraining their glances, desiring none expect their husbands], with whom no man or jinni has had Tamth before them.		V	V
57	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn		V	

		and men) deny?			
58	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ	(In beauty) they are like rubies and coral.	V	V	V
59	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
60	هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ	Is there any reward for good other than good?		V	
61	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
62	وَمِنْ دُونِهِمَا جَنَّاتٌ	And besides these two, there are two other Gardens (i.e. in Paradise).	V	V	
63	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
64	مُدْهَامَّتَانِ	Dark green (in color).	V	V	
65	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
66	فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ	In them (both) will be two springs gushing forth.	V	V	V
67	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
68	فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ	In them (both) will be fruits,	V	V	V

		and date- palms and pomegranates..			
69	فَيَا آء رَبِّمَا تُكْذِبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
70	فِيهِنَّ خَيْرَاتٌ حِسَانٌ	Therein (Gardens) will be Khairâtun- Hisân [fair (wives) good and beautiful].	V	V	
71	فَيَا آء رَبِّمَا تُكْذِبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
72	حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ	He (beautiful, fair females) guarded in pavilions;	V		
73	فَيَا آء رَبِّمَا تُكْذِبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
74	لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ	With Whom no man or jinni has had Tamth before them.		V	V
75	فَيَا آء رَبِّمَا تُكْذِبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	
76	مُتَكِنِينَ عَلَى رُفْرَفٍ خُضْرٍ وَعَبَقَرِيٍّ حِسَانٍ	Reclining on green cushions and rich beautiful mattresses.	V	V	
77	فَيَا آء رَبِّمَا تُكْذِبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?		V	

78	تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ	Blessed is the Name of your Lord (Allah), the Owner of Majesty and Honor.	V	V	
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The table above shows to analysis surah *Ar- Rahman*, it can be divided into three points. The first talks about enjoyment of god (verse 1-30) ,the second talks about a warning to human that is break of rule (verse 31-45), and the last point talks about reward for the pious (verse 46-78).

Lexical meaning

Related to lexical meaning in surah *Ar-rahman* verse 1-30 talk about gifts of God ,synonym can be found in translation of this surah for instances such in the word “Allah” (verse 1, 2, 3, 4, 7, 10, 13, 14, 15, 16, 17, 18, 19, 23, 24, 25, 27, 28, 29, 30)= (He, Lord, His) “and the herb” (verse 6), = “Corn” (verse 12),= “fruits” (verse 11). The opposite of synonymy is antonym: words which have opposite in meaning. It can be found in the word: “Summer” X “early winter” (verse 17) moreover, ambiguity can found in here part, for instance the word “He” (verse 2, 3, 4,) the ambiguity appears because it can be meant two different thing; it mean “man or boy and God” but in the cases above that is based on the context and general meaning (He) it is God, it common one. In addition, the word “Heaven” (verse 7) can be meant two different things; it can be mean “Paradise and sky” but in the cases above based on the context covers it. The sentence “Paradise” is sky, according to the meaning verse 7: And the heaven He has raised it high, and He has set up the balance.

Sentential meaning

In this part we can found sentential meaning; the words which started by capital letter and ended by full stop, question mark or exclamation mark in verse (1,16,18,21,23,25,28,29,30) one of example is verse 16”Then which of the Blessing of your lord will you both (jinn and men) deny?

Discoursal meaning

Discoursal meaning can be found sentences which are categorized into anaphora (back referential pronoun). In the sentence “whosoever is in heavens and on earth begs of

Him (it is need from Him). Every day He is (engaged) in some affair (such as giving honor or disgrace to some, life or death to some, etc.)! (verse 29) the word 'Him' refer to god and the word 'He' refers to God. Furthermore, there are conjunctions in the part 1; conjunction is relationship which indicates how the subsequent sentence or clause should be linked to the preceding or the following parts of the sentence. For instance the words "And" in verse (5, 6, 7, 9, 10, 12, 15, 17, 24, and 27) indicate causality conjunction type. In addition the word "or, for" in verse (10, 29) reflect co-ordinating conjunction type.

Message involvement

After reading from the first parts of this surah (verse 1-30) some of message moral be founded in this surah, the contents first surah covers about blessing of god (Allah). He created men and the world just to human, everything in deep is given by Allah, and he set up the balance between heaven and earth, and there are many fruits that is given to us, and Allah always keep continuous guide us, from any message above it be concluded that Allah always give us with many enjoyment but sometime human is too arrogant up to they are being forget to be grateful.

The analysis from second parts of surah *Ar-Rahman* verses 31-45; it is talk about Allah threats against ungodly deeds.

Lexical meaning

Lexical meaning such as synonym can be found in this part for instances "we"="angels" (verse 31) "We" has same meaning with angels because it is not possibility if "We" means God because God is only one (Allah) and the word 'we' is plural forms, the word "you"="jinn and men" (verse 31, 33, 35), because the word "you" reveal both of mankind namely" jinn and men" in the contexts the word "lord" = "god" (verse 32), and the word "they"="human" (verse 44) according the context the word "they" has mean "human" because "they" is mentioned such as people who will go to hell and the fierce boiling water

Another types of lexical meaning found in this part is ambiguity, for instance the word “classes” (verse 31) it meant classes has two different meaning, first meaning is room to use study and the second meaning is group of human. But based on the context covers it, the sentence is “we shall attend to you, O you two classes (jinn and men)! It means the classes are group of human. In addition, in this part we can found the antonym for instances the word “heaven” X “earth” (verse 33)

Sentential meaning

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

Discoursal meaning

In this part, it can be found sentences which are categorized into anaphora (back referential pronoun). The words “we (verse 31) refers to “angels” and “you’ (verse 31, 32, 33, 35) refers to “people and jinni” and “they” (verse 44) refer to ‘people” in addition, in this part we found conjunction; relationship which indicates how the subsequent sentence or clause should be linked to the preceding or the following parts of the sentence. The word ‘then, if, so” in verses 32, 33, 39 indicate subordinating conjunction. While the word ‘and’ dominates conjunction type in this part. Those reflect the addition conjunction type.

Message involve

This part talks about Allah threats against ungodly deeds. Any message be founded in deep, the second part is relation with first part because after Allah gift to us some of enjoyment, we are asked to grateful to Allah then if we ignore the message and avoid the command of Allah, He is will put down the punishment for instance in verse 44 “They will go between it (Hell) and the fierce boiling water!” because Allah always watches us in life.

The last part talks about Reward for those who fear Allah in verse (46-78).

Lexical meaning

Lexical meaning such as synonymy can be found in the last part for instances the words “him” = “people” (verse 46) the word “paradise”= “heaven” (verse 46), “lord”= “god” (verse 47, 49, 51, 53, 55,57, 59, 61, 63,65, 67, 69, 71,73,75,77) In addition, in this part we can find the ambiguity. Ambiguity is the general sense of this term, referring to a word or sentence that expresses more than one meaning. For instance the word “him” = it has two meanings namely “boy and god” and the word “paradise”= it can mean “sky or heaven” (verse 46), the word ‘in beauty’= beautiful of physical or beautiful of character (verse 58).

Sentential meaning

All of the words in this part are categorized into sentential meaning. They are words which started by capital letter and ended by full stop, question mark or exclamation mark. For instance “Then which of the Blessings of your Lord will you both (jinn and men) deny?” Is there any reward for good other than good?

Discoursal meaning

In this part, can be found sentences which are categorized into anaphora (back referential pronoun). For instance the word “him” (verse 46) refers to “god” and “you” (verse 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77) refers to all of alive especially jinn. And men and in the (verse 50, 52, 66, 68) “them” refers to jinn and men in addition, in this part we found conjunction; relationship which indicates how the subsequent sentence or clause should be linked to the preceding or the following parts of the sentence. Like the words “but, then, and, with in the verse 46, 49, 51, 53, 55, 57, 59, 61, 62, 63, 65, 67, 69, 71, 73, 75, 77, indicate subordinating conjunction. While the word ‘and’ dominates conjunction type in this part. Those reflect the addition conjunction type.

Message involved

In this final part we be discuss how the gods give a privileges for his people if they want to give thanks and obey all orders, this chapter has a relationship with the preceding verses suppose that explains some verses 1-30 and verses 30-45 Allah favors which explains some warning to those who denied and verses 46-78 explain how to do this from the above verses because some god has promised enjoyment but for those who are grateful for a privilege gods will add to it but for anyone who would annoy pleasure of Allah will give you a warning , therefore life is a long process to go through us humans just told to try and be grateful to him then god will give you the pleasures of the other as described in the last chapter for instance some of privileges has promised from Allah are verse 46,48,56

But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). With spreading branches, (In beauty) they are like rubies and coral. Can be concluded that the analysis divided into three parts, so the researcher tries to explains about lexical, sentential and discorsal until three times to make more clearly the analysis and the that is differences and separates from each parts are function, for instances in the part 1 shows and tries to explains about enjoyment of God, second part talks about warning to human that is break of rules and the third part talk about reward for the pious, all of them has different function but it has same purpose to reminding of mankind and always gratitude to Allah.