

## CHAPTER V

### CONCLUSION AND SUGGESTION

In this part we will discuss about the conclusion, based on the previous study the conclusion can be formulated by on research on problem.

#### 5.1 Conclusion

Based on this analysis and finding, it can be concluded that as follows:

1. Related to the meaning in surah Ar-rahman the researcher concludes that the kinds of meaning of the above surah are lexical, discorsal and sentential meaning. Lexical meaning is concerned with the meaning of word and the meaning relationship words and in this surah lexical meaning can be found are ambiguity, synonymy, and antonym. For example ambiguity in the word "He" it has two different thing (meaning) "man or boy" and "god" ( verse 2, 3, 4), and for synonym in the words "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 antonym: words which have opposite in meaning for instance in the word "Sun" X " Moon" (verse 5), The other hand sentential meaning appears in verse (1, 16, 18, 21, 23, 25, 28, 29, 30) one of example in verse 16 "Then which of the blessing of your lord will you both (jinn and men) deny? And discorsal meaning: sentences which are categorized into anaphora (back referential pronoun) in the sentences "whosoever is in heavens and on earth begs of Him (It is need from Him) verse 29 the word 'Him" refers to God.

2. Related to the values of message, they covers several messages, such as moral and religion message particularly, to commanding to human being should be gratitude to own lord which said repeatly. There are surah repeatly until 30 it means we are such as the mankind be asked to always remember about what favors that is gives to us and we must always gratitude to Allah to everything occurred to us, because Allah always give mankind well.

## **5.2 Suggestion**

Based on the findings of this study, the researcher also suggests to all of in the future must be more people discuss about al-quran. And try study deeply about al-qur'an

## Bibliography

- Al-Huda, Gema Insani. 2009. *Al-Qur'an Tiga Bahasa*. Depok: Al-huda Kelompok Gema Insani.
- Soekemi, Kem. 2000. *Semantics: A Work Book (Second Edition)*. Unesa University Press.
- Yule, Gorge. 1985. *The Study Of Language*. Cambridge: Cambridge University Press.
- Chaer, Abdul. 20012. *Linguistik Umum*. Jakarta: Rineka Cipta.
- Robin, R H.( Robert Henry). 1989. *General Linguistics Fourth Edition*. Logman: London and New York.
- Adisutrisno, Wagiman. 2008. *Semantics: An Introduction to the Basic Concepts*. Yogyakarta: Andi Offset
- Departemen Agama Republik Indonesia.1989.*Al-qur'an terjemahan*. Surabaya: CV Jaya Sakti
- Hornby. A.S.2005.*Oxford Advanced Learners Dictionary*. Oxford, University Press
- Palmer. F. R.1981. *Semantics Second Edition*. Cambridge: Cambridge University Press
- Saeed. Jhon. I.1997. *Semantics*. Trinity College Dublin, Blackwell Publisher
- Baroroh.Iin.2007. A semantic analysis Of the English Translations Surah Al-Fath. English letters and language department Humanities and culture faculty the state Islamic university of Malang
- Sholikhah. Anikmatus.2007. A Semantic Analysis Translation Of Surah Al waqi'ah. English letters and language department Humanities and culture faculty the state Islamic university of Malang
- <http://id.wikipedia.org/wiki/Al-Qur'an>
- <http://syamsuri149.wordpress.com>
- <http://shalatdoa.blogspot.com>

<http://id.wikipedia.org/wiki/antonym>

[http://pengertianpengertian.blogspot.com/2012/04/pengertian-\*\*leksikal\*\*.html](http://pengertianpengertian.blogspot.com/2012/04/pengertian-<b>leksikal</b>.html)

الرَّحْمَنُ	The Most Gracious (Allah)!
عَلَّمَ الْقُرْآنَ	He has taught (you mankind) the Qur'an (by His Mercy).
خَلَقَ الْإِنْسَانَ	He created man.
عَلَّمَهُ الْبَيَانَ	He taught him eloquent speech.
الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ	The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ	And the herbs (or stars) and the trees both prostrate themselves
وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ	And the heaven He has raised it high, and He has set up the Balance.
أَلَّا تَطْغَوْا فِي الْمِيزَانِ	In order that you may not transgress (due) balance.
وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ	And observe the weight with equity and do not make the balance deficient.
وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ	And the earth He has put down (laid) for the creatures.
فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ	Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates).
الرَّيْحَانُ دَوَالِ الْعُصْفُورِ وَالْحَبُّ	And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants
فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ	He created man (Adam) from sounding clay like the clay of pottery.
وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ	And the jinn He created from a smokeless flame of fire.
فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
رَبُّ الْمَشْرِقَيْنِ وَرَبُّ 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).
فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ	He has let loose the two seas (the salt and the fresh water) meeting together.
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ	Between them is a barrier which none of them can transgress.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ	Out of them both come out pearl and coral.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ	And His are the ships going and coming in the seas, like mountains.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
كُلُّ مَنْ عَلَيْهَا فَانٍ	Whatsoever is on it (the earth) will perish.
وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ	And the Face of your Lord full of Majesty and Honour will remain forever
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
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 disgrace to some, life or death to some, etc.)!
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ	We shall attend to you, O you two classes (jinn and men)!
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
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)!
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
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 yourselves.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
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
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
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)].
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأُقْدَامِ	The Mujrimun (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ	This is Hell which the Mujrimûn (polytheists, criminals, sinners) denied.
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِنِ	They will go between it (Hell) and the fierce boiling water!
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتَانِ	But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
ذَوَاتَا أَفْنَانٍ	With spreading branches.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
فِيهِمَا عَيْنَانِ تَجْرِيَانِ	In them (both) will be two springs flowing (free).
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ	In them (both) will be every kind of fruit in pairs.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
مُتَّكِنِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَىٰ الْجَنَّتَيْنِ دَانٍ	Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ مِنْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ	Wherein both will be Qasirat-ut-Tarf [chaste females (wives) restraining their glances, desiring none expect their husbands], with whom no man or jinni has had Tamth before them.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ	(In beauty) they are like rubies and coral.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ	Is there any reward for good other than good?
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
وَمِنْ دُونِهِمَا جَنَّتَانِ	And besides these two, there are two other Gardens (i.e. in Paradise).
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
مُدْهَامَّتَانِ	Dark green (in color).
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
فِيهِمَا عَيْنَانِ تَصَّاحَتَانِ	In them (both) will be two springs gushing forth.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ	In them (both) will be fruits, and date-palms and pomegranates..
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
فِيهِنَّ خَيْرَاتٌ حِسَانٌ	Therein (Gardens) will be Khairâtun-Hisân [fair (wives) good and beautiful].



فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ	He (beautiful, fair females) guarded in pavilions;
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
لَمْ يَطْمِئِنَّهُنَّ مِنْ قَبْلِهِمْ وَلَا جِآنٌ	With Whom no man or jinni has had Tamth before them.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
مُتَكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ جِسَانٍ	Reclining on green cushions and rich beautiful mattresses.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?
تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ	Blessed is the Name of your Lord (Allâh), the Owner of Majesty and Honour.