

SEMANTIC ANALYSIS ON THE TRANSLATION OF SURAH AL-FATH (TAKEN FROM T.B IRVING'S ENGLISH TRANSLATION)

Iin Baroroh Ma'arif
Universitas KH. A. Wahab Hasbullah
iinbaroroh@gmail.com

ABSTRACT

In the process of communication with other person, there will be many possibilities of misunderstanding and misinterpreting of the meaning from the language we use. So that, understanding meaning is very crucial. In linguistics, we can explore our knowledge about meaning by studying semantics. This study is focused on analyzing the English translation of surah Al-Fath by T.B. Irving by using semantic theory. This study is conducted using descriptive qualitative method because the data are in the forms of sentences or words of surah Al-Fath. The result of this study shows three kinds of meaning involved in this surah namely lexical, sentential and discorsal meaning.

KEYWORDS: *semantics, lexical, sentential and discorsal meaning, surah al-Fath*

Language is a social phenomenon. It is a fundamental part of human's interaction in society. The functions of language are as an instrument of communication between individuals, and also a symbol of social identity. People cannot live without language because it is needed for daily life activities. We cannot imagine how people can communicate one another without language. Language used to express idea, emotion and feeling. In other word, language is actually the relation of what one is thinking or the oral representation of human thought.

In the process of communication with other person, there will be many possibilities of misunderstanding and misinterpreting of the meaning from the language we use. So that, understanding meaning is very crucial. To get successful interaction we have to understand both explicit and implicit meaning of the word. But, what

is meaning? Meaning is idea or concept that can be transferred from the speaker's mind to the hearer by embodying them, in the form of one language or another.

In linguistics, we can explore our knowledge about meaning by studying semantics. Semantics is one of the branches of linguistics studying about meaning and it is considered as a major branch of linguistics devoted to the study of meaning in language.

We found meaning not only in spoken language but also in written language. This study wants to analyze meaning in written language especially in holy Quran. This study will not search in Arabic language but focused on English translation and it is limited by choosing surah Al-Fath as the research object. Surah Al-Fath is forty eighths surah of the holy Quran that consist of twenty nine verses. It has three major points,

they are: about Hudaibiyah's reconciliation, the victory of Moslems from musyrikin and the characteristics of holy prophet Mohammad (PBUH).

Actually there are many kinds of English translation of holy Quran, but this study chooses the English translation of Thomas Ballantyne Irving (T. B. Irving) is because he is a Moslem and his explanatory translation of the holy Quran is the first American English translation that has received the approval of the Pakistani government. He also awarded "the stara-e- lmtiaz" for his service to Islam. In addition, his interpretation is easy to understand, clearly and purely from the original interpretation.

Theoretical Framework

In linguistics, the study of meaning is normally referred to as semantics. Semantics is from Greek noun "sema" which means sign or signal, and from the verb "semaino" or signal means in English. A linguist who is studying the meaning tries to understand why certain words and construction can be combined together in semantically accepted way.

There are so many semanticists that define the meaning of semantics, but they have the same concept about semantics, that is the study of meaning. By considering that meaning is a part of language, so semantics is the part of linguistics. On the other word, semantics is one of the branches of linguistics studying about meaning of language.

Meaning

Meaning is the crucial point in language study. For thousands of years philosophers have been thinking deeply about the meaning of 'meaning'. Even most semanticists seems to spend most of their time just for analyzing or finding the meaning of an English term 'meaning', but they still cannot find what 'meaning' really is. Meaning is highly ambiguous because every semanticist has different senses. Therefore, there are many different concepts about meaning.

Leech (2003:7) writes that Ogden and Richard had written for about twenty-two definitions of meaning, some of them are:

1. Something that has intrinsic characteristics.
2. Another word that related to other words in the dictionary.
3. Connotation of word.
4. A place of something in a system.
5. Practical consequences of something inside the experiences for the future.

There are certain kinds of meaning or certain aspects of meaning in linguistics, (Lyon, 1981: 139). Therefore, meaning can be categorized into three levels, they are: lexical meaning, sentential meaning and discursal meaning. Lexical meaning is concerned with the meanings of words and the meaning relationships among words. Lexical meaning is not only dealing with the obvious or literal meaning but also with denotation, connotation, synonymy, antonymy, ambiguity, polisemy, hyponymy, homophony, and homonymy. Then,

Sentential meaning can be defined as a group of words that forms a statement, command, exclamation or question, and usually contains a subject and predicates, and in writing begins with a capital letter and ends of the mark (., !, ?) (Procter in Ahmadin, 1998: 12).

According to Chaer (2003: 240), sentence is syntactic unit formed based on the basic constituent, which is usually in the form of clause, completed with conjunction, if it is necessary, than followed by final intonation. Those final intonations give three characteristics to the sentence. They are: declarative intonation, in language symbolized by full stop (.); interrogative intonation, symbolized by question mark (?); and exclamation intonation, symbolized by exclamation mark (!). The last is Discoursal Meaning. Discourse is a term used in linguistics to refer to a continuous stretch of language larger than a sentence dealt with discussion, Fromkin at all states that linguistic knowledge accounts for speaker's ability to combine phoneme into morphemes, morphemes into words and words into sentence, (Ahmadin: 30).

All of the definition above explains that language must have meaning. Language without meaning is useless. When a person hears someone speaks without knowing the meaning of the utterances, for him those utterances are not a language, they are merely a noise. Therefore, if we want to understand a language, we have to know

about the nature of the language and the conceptual meaning of the language.

METHOD

This study is descriptive qualitative research because it focuses on the description and explanation of the phenomenon. The data sources of this study are the English translation of the whole verses of Surah Al-Fath, and to strengthen the data this study also uses triangulation. Triangulation is one process involved in corroboration efforts. Triangulation is the best way to avoid the differences of the reality construction which exists in the context of the study when collecting the data. On the other hand, in triangulation, the researcher can recheck the finding by comparing with the source method or theory.

RESAULT and EXPLANATION

Semantic Involvement

The data about semantic involvement in this study is presented in the table which consists of two main devisions. The first column is for the verses of surah Al-Fath in which it is involved two columns, they are; the original text of surah Al-Fath (Arabic) and the English translation of surah Al-Fath by T. B. Irving. Furthermore, the second column is semantic involvements which consists of three parts of columns, they are: lexical meaning, sentential meaning and discoursal meaning.

Table 1. Semantics Involvement (verse 1-10)

The Original Text	VERSES SURAH AL-FATH		SEMANTIC INVOLVEMENT		
		The English translation of T. B. Irving	Lexical Meaning	Sentential Meaning	Discoursal Meaning
إنا فتحنا لك فتحا مبينا	1.	We have opened up a clear victory for you	√	√	
ليغفر لك الله ما تقدم من ذنبك وما تأخر و يتم نعمته عليك و يهديك صراطا مستقيما	2.	so God may forgive you for any offence of yours you have committed previously or whatever you may do later on , complete His favor toward you and guide you along a straight road,		√	
وينصرك الله نصرا عزيزا	3.	and so God may support you in a mighty success!		√	
هو الذي أنزل السكينة في قلوب المؤمنين ليزدادوا إيمانا مع إيمانهم والله جنود السموات والأرض وكان الله عليما حكيما	4.	He is the One Who sends down Serenity on believer's hearts so they may add faith to the faith they already have. God (commands) the armies of Heaven and Earth; God is Aware, Wise,	√	√	
ليدخل المؤمنين والمؤمنات جنات تجري من تحتها الأنهار خالدين فيها ويكفر عنهم سيئاتهم وكان ذلك عند الله فوزا عظيما	5.	so that He may admit believing men and believing women into gardens through which rivers flow, to live there for ever, and to cancel out their evil deeds for them. That will be a supreme Achievement with God ,	√		
ويعذب المنافقين والمنفقات والمشركين والمشركات الظانين بالله ظن السوء و غضب الله عليهم ولعنهم وأعد لهم جهنم وساءت مصيرا	6.	so He may punish hypocritical men and women as well as associating men and women who conjecture such evil about God; on them will fall an evil turn of fortune. God has become angry with them, and has cursed them and prepared Hell for them. How evil is such a goal!	√		
والله جنود السموات والأرض وكان الله عزيزا حكيما	7.	God (commands) the armies of Heaven and Earth. God is Powerful, Wise!	√	√	
إنا أرسلناك شاهدا ومبشرا ونذيرا	8.	We have sent you as witness, herald and warner,			
لتؤمنوا بالله ورسوله وتعزروه وتوقروه وتسبحوه بكرة وأصيلا	9.	so you may (all) believe in God and His messenger, and revere and honor Him, and glorify Him morning and evening.	√		
إن الذين يبايعونك إنما يبايعون الله يد الله فوق أيديهم فمن نكث فإنما ينكث على نفسه ومن أوفى بما عهد عليه الله فسيؤتاه أجره عظيما	10.	The ones who swear allegiance to you merely swear allegiance to God. God's hand rests above their hands, so anyone who breaks his word , only breaks it at his own peril, while we will pay a splendid fee to anyone who fulfils what he has pledged (to do) before God .	√	√	

The Table 1 presented is the first part of surah divided into four main divisions. The first is about Al-Fath. As mentioned above that surah Al-Fath is the interval after the truce made at the tree of

hudaibiyya in the sixth year following the hijra.

Lexical meaning

Related to lexical meaning, synonymy can be found in T. B. Irving's translation of this surah such as in the word "God" (verse 3, 5, 7, 9) = the Ones (verse 4, 10), "swear" = "word" = "pledge" (verse 10), "believers" (verse 4) = "believing men and believing women" (verse 5).

The opposite of synonymy is antonymy; words which have opposite in meaning. It can be found in the words: "previously" X "later on" (verse 2), "heaven" X "earth" (verse 4), "believing men" X "believing women" (verse 5), "believing men and believing women" X "hypocritical men and women" (verse 6), "garden" (verse 5) X "hell" (verse 6), "heaven" X "earth" (verse 7), "morning" X "evening" (verse 9), "break" X "fulfill" (verse 10).

Moreover, in this part we can found a word which is categorized into ambiguity, for instance the word "heaven" (verse 4), the ambiguity appears since the word "heaven" can be meant two different things; it can be meant "paradise and sky", but generally the first meaning (paradise) is the common one. However, the word "heaven" in this verse tends to be meant as "sky" in which it is based on the context covers it. The sentence is: God (commands) the armies of heaven and earth; God is Aware, Wise.

Sentential Meaning

In this part we can found sentential meaning; the words which started by capital letter and ended by fullstop, question mark or

exclamation mark in verse 1, 2, 3, 4, 7 and 10.

Moreover, entailment is also found in this part. For instance, verse 1 "we have opened up a clear victory for you" entailed by verse 2 and 3: "so God may forgive you for any offence of yours you have committed previously or whatever you may do later on, complete His favor toward you and guide you along a straight road, and so God may support you in a mighty success!". Then verse 4 "He is the One Who sends down Serenity on believer's hearts so they may add faith to the faith they already have. God (commands) the armies of Heaven and Earth; God is Aware, Wise," entailed by verse 5 "so that He may admit believing men and believing women into gardens through which rivers flow, to live there forever, and to cancel out their evil deeds for them. That will be a supreme Achievement with God", and verse 6 "so He may punish hypocritical men and women as well as associating men and women who conjecture such evil about God; on them will fall an evil turn of fortune. God has become angry with them, and has cursed them and prepared Hell for them. How evil is such a goal!". Next verse 8 "We have sent you as witness, herald and warner", entailed by "so you may (all) believe in God and His messenger, and revere and honor Him, and glorify Him morning and evening" (verse 9).

Discoursal Meaning

In this part, it can be found sentences which are categorized into anaphora (back referential pronoun). In the sentence "God may forgive you for any offence of yours you have

committed previously or whatever you may do later on, complete His favor toward you and guide you along a straight road,” (verse 2), the word ‘His’ refer to ‘God’. In addition, in the following verse “so you may (all) believe in God and His messenger, and revere and honor Him, and glorify Him morning and evening” (verse 9), the word ‘His and Him’ refer to the word ‘God’. Moreover in verse 10 “The ones who swear allegiance to you merely swear allegiance to God. God’s hand rests above their hands, so anyone who breaks his word, only breaks it at his own peril, while we will pay a splendid fee to anyone who fulfils what he has pledged (to do) before God”, in that sentence the word ‘their’ refers

to ‘the ones’, and the word ‘his’ refers to ‘anyone’.

Furthermore 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 ‘so’ in verse 2, 3, 4, 5, 6, 9 and 10 indicate causality conjunction type. Other conjunction with different type can also be found in verse 3 “and so God may support you in a mighty success!”, the word ‘and’ reflects addition conjunction type. In addition the word ‘and, or’ in verse 2, 4, 5, 6, 7, 8 and 9 reflect co-coordinating conjunction type.

Table 2. Semantics Involvement (verse 11-17)

VERSES SURAH AL-FATH		SEMANTIC INVOLVEMENT		
The Original Text	The English translation of T. B. Irving	Lexical Meaning	Sentential Meaning	Discoursal Meaning
سيقول لك المخلفون من الأعراب شغلنا أموالنا وأهلونا فاستغفر لنا يقولون بألسنتهم ما ليس في قلوبهم إن أراد بكم ضرا أو أراد بكم نفعا بل كان الله بما تعملون خبيرا	11. Those desert Arabs who have held back will tell you: “Our property and our families have kept us busy. Seek forgiveness for us!” They say something with their tongues that is not in their hearts. SAY: “Who controls anything for you against God, if He should want to cause you any harm, or wants to offer you some advantage? Rather God is Informed about whatever you are doing!	√	√	√
بل ظننتم أن لن ينقلب الرسول والمؤمنون إلى أهلهم أبدا وزين ذلك في قلوبكم وظننتم ظن السوء وكنتم قوما بورا	12. Instead you (all) thought that the Messenger and believers would never come home to their families. That (conduct) seemed attractive to your hearts while you thought such evil thoughts and were a worthless folk.”		√	√
ومن لم يؤمن بالله ورسوله فإننا أعتدنا للكافرين سعيرا	13. We have reserved a Blaze for disbelievers, (such as) anyone who will not believe in God and His messengers.		√	√
ولله ملك السموت والأرض يغفر لمن يشاء ويعذب من يشاء وكان الله غفورا رحيما	14. God holds control over Heaven and Earth. He forgives anyone He wishes and punishes anyone He wishes; God is forgiving, Merciful.	√	√	√
سيقول المخلفون إذا انطلقتم	15. The ones who held back will say, once you	√	√	√

<p>إلى مغنم لتأخذوها ذرونا تتبعكم يريدون أن يبدلوا كلم الله قل لن تتبعونا كذلكم قال الله من قبل فسيقولون بل تحسدوننا بل كانوا لا يفقهون إلا قليلا</p>	<p>have set out to take some prizes: "Allow us to follow you!" They want to change God's word. SAY: "You will never follow us! God has already told you so." Net they will say: "Rather you envy us." Instead they only understand a little.</p>									
<p>قل للمخلفين من الأعراب ستدعون إلى قوم أولي بأس شديد تقاتلونهم أو يسلمون فإن تطيعوا يؤتكم الله أجرا حسنا وإن تتولوا كما توليتم من قبل يعذبكم عذابا أليما</p>	<p>16. Tell those desert Arabs who have held back: "You will called upon to fight against a folk who are extremely violent; you will fight them unless they surrender. If you obey, God will pay you a handsome fee, while if you turn away just as you turned away before, He will punish you with painful torment."</p>	✓	✓	✓	✓	✓	✓	✓	✓	✓
<p>ليس على الأعمى حرج ولا على الأعرج حرج ولا على المريض حرج ومن يطع الله ورسوله يدخله جنت تجري من تحتها الأنهار ومن يتول يعذبه عذابا أليما</p>	<p>17. There is no objection for the blind nor is there any objection for the lame, nor any objection for the sick (if they do not fight). He will show anyone who obeys God and His messenger into gardens through which rivers flow, while he will punish anyone who turns away with painful torment.</p>	✓	✓	✓	✓	✓	✓	✓	✓	✓

The Table 2 presented is the second part of surah Al-Fath. This is about political difficulties.

Lexical Meaning

Lexical meaning such as synonymy, antonymy and ambiguity can be found in this second part. Related to synonymy we can find the word 'cause' = 'offer' (verse 11), 'the desert Arabs' (verse 11, 16) = 'the ones who held back' (verse 15) and 'handsome fee' = 'gardens' (verse 17). In addition we can also find antonymy, such as: the word 'harm' X 'advantage' (verse 11), 'believers' X 'disbelievers' (verse 13), 'heaven' X 'earth' (verse 14), 'obey' X 'turn away' (verse 16, 17), 'handsome fee' X 'painful torment' (verse 16), and 'gardens' X 'painful torment' (verse 17).

Sentential Meaning

All of the words in this parts are categorized into sentential meaning. They are words which started by capital letter and ended by full stop,

question mark or exclamation mark. In addition entailment also can be found in this part. The sentence of verse 13 "We have reserved a Blaze for disbelievers, (such as) anyone who will not believe in God and His messengers" entailed by the sentence in verse 14 "God holds control over Heaven and Earth. He forgives anyone He wishes and punishes anyone He wishes; God is forgiving, Merciful".

Discoursal Meaning

In this part we can found sentences which are categorized into anaphora (back referential pronoun). The words 'He' (verse 11, 14, 16) and 'His' (verse 13) refer to the word 'God'. In addition the words 'our, they, their, us, them' (verse 11, 16) refer to the word 'desert arabs' (verse 11). Moreover, cataphora (forward referential pronoun) also found in verse 15, 16 and 17; the word 'desert arabs' (verse 16) refer to the word 'the ones' (verse 15),

and the word 'He' refers to the word 'God' (verse 17). Furthermore, in this part we found conjunction; the word 'that, while and if' in verse 11, 12, 16 and 17). Those reflect the addition conjunction type. While the word 'and' dominates conjunction type in this part.

Table 3. Semantics Involvement (verse 18-26)

The Original Text	VERSES SURAH AL-FATH The English translation of T. B. Irving	SEMANTIC INVOLVEMENT		
		Lexical Meaning	Sentential Meaning	Discoursal Meaning
لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة فعلم ما في قلوبهم فأنزل السكينة عليهم وأثابهم فتحا قريبا	18. God was pleased with believers as they swore allegiance to you under the tree. He recognized what was in their hearts and sent down serenity upon them, and compensated them with a nearby victory	√		√
ومغانم كثيرة يأخذونها وكان الله عزيزا حكيما	19. as well as many prizes they still may take. God is Powerful, Wise.	√		
وعدكم الله مغانم كثيرة تأخذونها فعجل لكم هذه وكف أيدي الناس عنكم ولتكون آية للمؤمنين ويهديكم صراطا مستقيما	20. God has promised you will take many prizes; he furnished these promptly for you and fended men's hands off from you so it might serve as a sign for believers and guide you along a Straight Road;	√		√
وأخرى لم تقدروا عليها قد أحاط الله بها وكان الله على كل شئ قديرا	21. God has already included other things you do not yet have in your possession. God is Capable of everything.	√	√	
ولوقاتلكم الذين كفروا لولوا الأديبار ثم لا يجدون وليا ولا نصيرا	22. If those who disbelieve should ever fight you, they will still turn their backs (and run away); then they will not find any patron nor supporter .	√		√
سنة الله التي قد خلت من قبل ولن تجد لسنة الله تبديلا	23. According to God's practice which has occurred before. You will never find any change in God's practice!	√		
وهو الذي كف أيديهم عنكم وأيديكم عنهم ببطن مكة من بعد أن أظفركم عليهم وكان الله بما تعملون بصيرا	24. He is the One Who fended off their hands from you and your hands from them in the centre of Mecca after He let you vanquish them. God is observant of anything you do.	√	√	√
هم الذين كفروا وصدوكم عن المسجد الحرام والهدى معكوبا أن يبلغ محلة ولولارجال مؤمنون ونساء مؤمنات لم تعلموهم أن تطؤهم فتصيبكم منهم معرة بغير علم ليدخل الله في رحمته من يشاء لو تزيلوا لعذبنا الذين كفروا منهم عذابا أليما	25. They are the ones who disbelieved and blocked you from (reaching) the Hallowed Mosque so the offerings were hindered from reaching their destination. If it had not been for some men who believes and some women who believed whom you did not recognize and would have trampled down, an outrage would have afflicted you because of them without (your) even knowing it, so that God will show anyone He wishes into His mercy. If they had dispersed, We would still have punished those of them who disbelieved with painful torment.	√	√	√

<p>إذ جعل الذين كفروا في قلوبهم الحمية حمية الجاهلية فأنزل الله سكينته على رسوله وعلى المؤمنين وألزمهم كلمة التقوى وكانوا أحق بها وأهلها وكان الله بكل شيء عليما</p>	26. While those who disbelieved were setting up fanaticism of Ignorance in their own hearts, God sent His serenity down upon His messenger and on believers, and obliged them to respect the formula of heedfulness. They were truer to it and much more entitled to it. God is Aware of everything!	√	√
--	--	---	---

The Table 3 presented is the third part of surah al-Fath which discussed about Mob Scene. 'mercy' X 'painful torment' (verse 25).

Lexical Meaning

Mostly in each verse lexical meaning can be found. Synonymy can be found on the word 'patron' = 'supporter' (verse 22), 'God' (verse 18, 19, 20, 21, 22, 23) = 'the one' (verse 24), 'blocked' = 'hindered' (verse 25). In the contrary of synonymy we also find antonymy, such as: 'the ones who disbelieved' X 'some men who believes and some women who believes' (verse 25), 'some men who believes' X 'some women who believes' (verse 25),

Sentential Meaning

Sentential meaning can be found in verses 21, 24, 25 and 26 because those sentences started by capital letter and ended by fullstop and exclamation mark. In addition synthetic sentence is found in verse 23 'according to God's practice which has occurred before. You will never find any change in God's practice!'. We cannot judge its truth or falsity by examining the words in the sentence but we must investigate the truth or falsity of this sentence empirically.

Table 4. Semantics Involvement (verse 27-29)

VERSES SURAH AL-FATH		SEMANTIC INVOLVEMENT		
The Original Text	The English translation of T. B. Irving	Lexical Meaning	Sentential Meaning	Discoursal Meaning
<p>لقد صدق الله رسوله الرءيا بالحق لتدخلن المسجد الحرام إن شاء الله آمنين محلقين رؤوسكم ومقصرين لا تخافون فعلم ما لم تعلموا فجعل من دون ذلك فتحا قريبا</p>	27. God has indeed verified the vision for his messenger, so you may enter the Hallowed Mosque safely, if God wishes, with your heads shaven and clipped. Do not fear: He knows what you do not know and grants besides that, a victory nearby.	√	√	√
<p>هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا</p>	28. He is the One Who has sent His messenger with guidance and the True Religion so He may have it prevail over all (other) religion. God suffices as a Witness!		√	√
<p>محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم ترهبهم ركعا سجدا يبتغون فضلا من الله ورضوانا سيماهم في وجوههم من أثر السجود ذلك مثلهم في التورة ومثلهم في الإنجيل كزرع أخرج شطأه</p>	29. Muhammad is God's messenger while those who are with him should be strict with disbelievers, merciful among themselves. You will see them bowing down, kneeling, craving bounty and approval from God. Their sign (shows) on their faces from the trace of bowing down on their knees (I		√	√

فأزره فاستغلظ فاستوى على
سوقه يعجب الزراع ليغيظ بهم
الكفار وعد الله الذين آمنوا
وعملوا الصالحات منهم مغفرة
وأجرًا عظيمًا

worship).
Such is their description in the Torah, while
their description in the Gospel is like a field
crop which puts forth its shoots so it swells
up, till it grows thick enough to stand straight
on its stalk in the way farmers admire, so that
disbelievers are exasperated by them. God
has promised **forgiveness** and a **splendid
fee** to any of those who believe and perform
honorable deeds.

The Table 4 presented above is the last part
of this surah which discussed about Ultimate victory
promised to the Prophet and believers.

Lexical Meaning

Lexical meaning such as synonymy,
antonymy and ambiguity can be found in this part.
Related to synonymy we can find the word 'the one'
= 'God' (verse 27), the word 'prevail' = 'vanquish'
(verse 24) and the word 'forgiveness' = 'splendid
fee' (verse 29). Antonym also found in the last verse
of this surah that is the word 'strict' X 'merciful'
(verse 29).

Another type of lexical meaning found in
this part is ambiguity. For instance the word 'vision'
(verse 27), the ambiguity appears since the word
'vision' can be meant two different things; it can be
meant "dream and point of view", but generally the
second meaning (point of view) is the common one.
However, the word 'vision' in this verse tends to be
meant as 'dream' in which it is based on the context
covers it. The sentence is: "God has indeed verified
the vision for his messenger, so you may enter the
Hallowed Mosque safely, if God wishes, with your
heads shaven and clipped. Do not fear: He knows
what you do not know and grants besides that, a

victory nearby".

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 fullstop,
question mark or exclamation mark. Moreover,
synthetic sentence found in this part because we
cannot judge the truth or falsity by examining the
words in the sentence but we must investigate it
empirically. It can be found in the sentence:
"Muhammad is God's messenger while those who
are with him should be strict with disbelievers,
merciful among themselves. You will see them
bowing down, kneeling, craving bounty and
approval from God. Their sign (shows) on their
faces from the trace of bowing down on their knees
(I worship). Such is their description in the Torah,
while their description in the Gospel is like a field
crop which puts forth its shoots so it swells up,
till it grows thick enough to stand straight on its
stalk in the way farmers admire, so that disbelievers
are exasperated by them. God has promised
forgiveness and a splendid fee to any of those who
believe and perform honorable deeds".

In addition, entailment also happens in the

verse 27 and 28. The sentence "God has indeed verified the vision for his messenger, so you may enter the Hallowed Mosque safely, if God wishes, with your heads shaven and clipped. Do not fear: He knows what you do not know and grants besides that, a victory nearby". That sentence entailed by the following sentence "He is the One Who has sent His messenger with guidance and the True Religion so He may have it prevail over all (other) religion. God suffices as a Witness!".

Discoursal Meaning

Discoursal meaning also be found in this part, it is anaphora. For instance the word 'He' (verse 27) refers to the word 'God', the word 'Him' (verse 29) refers to the word 'Muhammad' and the word 'their, themselves' (verse 29) refer to the word 'disbelievers'. Moreover, cataphora also found in the word 'He' (verse 28) which refers to the word 'the One'. In addition several types of conjunction also present in this part such as 'so' which reflect the causality conjunction, the word 'and' reflects addition conjunction and the words 'if, while and that' reflect the subordinating conjunction.

CONCLUSION and

In line with the previous explanation, the conclusion can be formulated as follow:

The kinds of meaning found in the English translation of surah Al-Fath consists of lexical meaning, sentential meaning and discoursal meaning. Lexical meaning is concerned with the meanings of words and the meaning relationship

among words. In this surah the kind of lexical meaning can be found are synonymy, antonymy and ambiguity. They appear mostly in each verse.

Sentential meaning can be defined as a group of words that forms a statement, command, exclamation or question, and usually contains a subject and predicates, and in writing begins with a capital letter and ends of the mark (., !, ?). Mostly all of verses in this surah are categorized into sentential meaning, for instance verses 1, 2, 3, 4, 7, 10, 11, 12, 13, 14, 15, 16, 17, 21, 24, 25, 26, 27, 28 and 29. They include entailment and synthetic sentence.

In addition discoursal meaning also include in this surah, they are anaphora (back referential pronoun), cataphora (forward referential pronoun) and also conjunction. The types of those conjunctions indicate causality, addition, coordinating and subordinating. Among those three kinds of meanings, two of them are mostly used, namely lexical and sentential meaning.

In addition, all of the sentences in this surah fulfill the requirement of grammaticality, acceptability and meaningfulness in which the readers or listeners can understand what is meant by those sentences. Grammaticality appears since the sentences of this surah are correct in grammar, while the sentences are acceptable for socio-cultural reason. The sentences are also meaningfulness since the words are logic and easily understood by the readers.

BIBLIOGRAPHY

- Ahmadin, Dimjati. Course in Semantics Levels of Meaning. Faculty of Humanities and Culture. State Islamic University of Malang
- Ballantine I, Thomas. 1985. The Qur'an Translation and Commentary. Brattleboro: Amana Books
- Brown, Gillian; Yule, George. 1996. Discourse Analysis. Cambridge: Cambridge University Press
- Fromkin, Victoria; David Blair and Peter Collins. An Introduction to Language. Fourth edition: Oxford University Press
- Hornby, A S. 1995. Oxford Advanced Learners Dictionary of Current English. Fifth edition: Oxford University Press
- Kempson, Ruth. 1997. Semantic Theory. London: Cambridge University Press
- Leech, Geoffrey. 1974. Semantik. Yogyakarta: Pustaka Pelajar
- Lyons, John. 1995. Linguistics Semantics. Cambridge: Cambridge university Press
- Pateda, Mansoer. 2001. Semantic Leksikal (Edisi Kedua). Jakarta: PT. Rineka Cipta