

CHAPTER I CHAPTER I

INTRODUCTION

A. Background of Study

Islam is the largest religion in this world, especially in Indonesia. The people can find Islam everywhere, not only in Indonesia as the Islamic country, but also in the country with Islam is the minor religion as in Europe and America. Some people usually call the people who find Islam as his religion by Muslim. Muslims have a holy book. Al-Qur'an is the holy book for Muslim. Al-Qur'an as the revelation from Allah to Prophet Muhammad S.A.W that consists of 77.439 words and 323.015 letters which has beautiful language, carefulness of editorial and balance of words used.¹ Al-Qur'an has a lot of message from Allah for the human life, especially Muslims. All people who read this holy book ought to take care with the meaning each word in it. Then, the reader can find the message immediately.

Many translators try to translate Al-Qur'an into English language. The translator not only come from Muslim, but also come from Non-Muslim. There are several names famous as the Al-Qur'an translator. From Non-Muslim we find some names such as, Niseem Joseph Dawood, Rashad

¹ Moch. Shohibul Huda, A Semantic Analysis on the English Translation of Surah Al-Hadid (Malang :UIN Maulana Malik Ibrahim, 2009), 11-12.

Khalifa, Aharon Ben Shemesh, Thomas Cleary. Besides that, in Muslim translation we find Mohammad Abdul Hakim Khan, Dehlawi Mirza Hairat, Mirza Abu al-Fadl, Muhammad Marmaduke William Pickthall, Abdullah Yusuf Ali, S. V. Mir Ahmad Ali, Mohamedali Habib Shakir, Muhammad Taqi-ud-Din al-Hilali & Muhammad Muhsin Khan, Muhammad Asad, Ahmed Ali, Muhammad M. Khatib, Ali Quli Qara'I, Muhammad A. S. Abdel Haleem. One of the famous translators (holy Qur'an into English) is Abdullah Yusuf Ali. He is a south Asian Islamic scholar who translated Qur'an into English.²

Translating is communicating the same meaning on a second language as was communicated in the first, but to do so adequately, one must be aware of the facts there are various kinds of meaning. Discovering the meaning of the text to be translated includes consideration of both explicit and implicit information.³

It is interesting to talk about lexical relations found in the translation of surah Luqman by Abdullah Yusuf Ali based on three reasons. Firstly, the Holy Qur'an is a miracle and the Word of God and it is as guidance of life to be understood by the mankind around the world to differ between right and wrong. Secondly, surah Luqman is a surah that teach us how to make good in

² Sutadi, *An Analysis of Lexical Relations in Abdullah Yusuf Ali's Translation of surah Al-Luqman of the holy Qur'an* (Yogyakarta: UIN Sunan Kalijaga, 2013), 1.

³ Engliana, *An Annotated Translation Of Falling Into Glory* (Jakarta Barat: Universitas Gunadarma), 9.

our attitude. The third reason why translation of Holy Quran is interesting because the a writer hopes to find the words in the Holy Quran which have relation meaning with the other words in the Holy Quran, so it will make easier in understanding the message. As it will be explained that lexical relation is the study which discusses about the relationship of meaning with the other words. It is a chance and a challenge for the writer to analyze the meaning of the words and the relationship of the words in the Holy Qur'an.

Based on the topic of this discussion, “ semantics is the study of the meanings of words and sentences. Meaning, however, involves more than just the semantics interpretation of a utterance.⁴ The study of meaning of words, even has developed. One topic which is studied in semantics is lexical relation. Lexical relation are relationship of the meanings of a word to the other words.⁵

Lexical relations are clasified into Hyponymy, homonymy, polysemy, opposites (antonymy), meronymy, member collection, and portion-mass⁶. The definition of each classification has been described by Saeed in his book “ Semantics”. Homonyms are unrelated senses of the same phonological word. Synonyms are different phonological words which have the same or very similar meanings. And antonyms are defined as words which are opposite in

⁴ James R Huford and Brendan Heasley, *Semantics: A course Book* (London: Cambridge University Press, 1983),1.

⁵ Dwight Bolinger, *Aspects of Language* (USA : Harcourt Brace Jovanovich Inc, 1968), 11

⁶ John I Saeed, *Semantics* (Australia: Blackwell Publishing, 2003), 17.

meaning.⁷Hyponymy is a relation of inclusion. A hyponymy includes the meaning of a more general words. Meronymy is the term used to describe a part-whole relationship between lexical items. Member collection is a relationship between the word for a unit and the usual word for collection of the units. Portion-mass is a relation between a mass noun and the usual unit of measurement or divisoin.⁸

So, it is important to discuss about the relation in meaning to understood the message of the Holy Qur'an. So the that way the researcher take take the title "*Lexical Relation (An analysis of Surah Luqman in Abdullah Yusuf Ali's Translation)*".

B. Statement of the Problems

Depend background of study above there are the statement of the problem formulated bellow:

1. What are the types of lexical relations found in Abdullah Yusuf Ali's Translation of Surah Luqman ?
2. What is the dominant types of lexical relations found in Abdullah Yusuf Ali's Translation of Surah Luqman?

C. Objective of the study

⁷ Ibid.,63-66.

⁸ Ibid., 68-71.

The objectives deal with the problems of analysis are:

1. To find out the types of lexical relations found in Abdullah Yusuf Ali's Translation of Surah Luqman.
2. To find out the most dominant types of lexical relations found in Abdullah Yusuf Ali's Translation of Surah Luqman.

D. Significance of the Study

1. Theoretical Significance

It improves the knowledge about the Lexical Relation of Surah Luqman in Abdullah Yusuf Ali's Translation.

2. Practical Significance

a. Researcher

Through this study, the writer will be able to improve her knowledge in interest and to know the relation found in Abdullah Yusuf Ali's Translation of Surah Luqman.

b. Other Researchers

Through this study, the writer hopes that the other researchers can improve their knowledge and also this research can enrich the next research to be.

c. Readers

This study is expected to give a contribution to readers, particularly the students of English Department of STAIN Ponorogo, in enriching reference for the next research.

E. Review of Related Literature

The reviews below cover the discussion about lexical relation, Al-Qur'an as the revelation of Allah and here, also shown the previous study that used by the researcher.

1. The Definition of Semantic

Semantic or semasiology is a branch of linguistics. Term of semantics came from Michel Briel, linguist from France, this term take from his essay published at last 19th century by title essay de semantique; science de signification. In this essay foot note he explains semantics is the science of meaning, as opposed to phonetics, the science of speech sound.⁹

This shows that, for Breal, semantics was the science the subject matter of which was study of the cause and structure of the processes of changes in meaning of words: expansion and contraction of meanings, transfer of meanings, elevation and degradation of their value, etc.¹⁰

⁹Adam Schaft, translate from polish by Olgierd Wojtasiewicz, Introduction to Semantic, A (Perganon Press Book The Macmillan Company New York, 1962),3.

¹⁰Ibid., 4.

Semantic is a branch of language tool for understanding the culture, especially text. From this side meaning of sentences can be capture and understand, and the sign background of it can be found.¹¹

Semantics is the study of the “toolkit” for meaning: knowledge encoded in the vocabulary of the language and in its patterns for building more elaborate meanings, up to the level of sentence meanings.¹²

Semantics, the study of word meaning and sentence meaning, abstracted away from contexts of use, is a descriptive subject. It is an attempt to describe and understand the nature of the knowledge about meaning in their language that people have from knowing the language.¹³ It is not a prescriptive enterprise with an interest in advising or pressuring speakers or writers into abandoning some meanings and adopting others (though pedants can certainly benefit from studying the semantics of a language they want to lay down rules about, to become clear on what aspects of conventional meaning they dislike and which they favour). A related point is that one can know a language perfectly well without knowing its history. While it is fascinating to find out about the historical currents and changes that explain why there are similarities in the pronunciations or spellings of words that share similarities in meaning. For

¹¹Roland Barthes, *Elements of Semiology* (Hill and Wang)1968., 1.

¹² Patrick Griffiths. *An Introduction to English Semantics and Pragmatics* (Edinburgh : Edinburgh University Press, 2006), 1.

¹³*Ibid.*,16.

the example, arms (body parts), and arms (weapons, army, armada, and armadillo).

Historical linguists investigating language change over time sometimes concern themselves with semantic (and pragmatic) matters. They are then doing historical (linguistic) semantics (and/or pragmatics).

In the Modern English with the Early Modern English (1467-1700) versions, there are several kinds of changes, there are lexical change, grammatical (syntactic and morphological change), sound change, borrowing.¹⁴

2. Lexical Relation

Lexical is meaning of lexeme without context. For example, the lexeme of “horse” has lexical meaning “large four-legged animal that people ride on or use for pulling carts”. By using example above, it can be concluded that lexical meaning; people can mean it by using their sense. Besides, people can find the meaning of lexeme by using dictionary (basic dictionary). Therefore, the lexical meaning is the meaning that available on dictionary.¹⁵

The term lexical relation is used here to indicate any paradigmatic relation among words, not just a semantic relation. So, lexical relations

¹⁴Iyle Campbell. Historical Linguistic An introduction (Edinburgh : Edinburgh University Press, 1998), 7.

¹⁵Abdul Chaer. Linguistik Umum (Jakarta : Rineka Cipta, 1994), 289.

include phonetic relations (such as rhyme or alliteration), morphological relations (such as inflectional variation), and morpho-syntactic relations (such as co-membership in a grammatical category)¹⁶. The term lexical relations is ambiguous, in that it could refer to relations among words (on a page, in a mind, or wherever they might exist) or to relations (among lexical items) within the mental lexicon.

We have now seen how English compares to other languages in terms of its morphology (the way words are shaped) and syntax (the way words combine to form phrases and clauses). Another area that is difficult for many second language learners of English, and therefore in need of attention by English language professionals, is the lexicon.¹⁷ In particular, functions performed by morphology or syntax in many languages are often expressed by different vocabulary items (or lexemes) in English.

Based on John I Saeed theory lexical relations are classified into; synonymy, opposites (antonymy), meronymy, hyponymy, homonymy, member collection. Polysemy, portion mass.¹⁸ The types of lexical relation will be explain bellow.

a. Synonymy

1) The Definition of Synonymy

¹⁶M. Lynne Murphy. *Semantic Relations and the Lexicon* (Cambridge : Cambridge University Press, 2003), 9.

¹⁷Thomas E. Payne. *Understanding English Grammar A Linguistic Introduction* (Cambridge : Cambridge University Press, 2011), 64.

¹⁸John I Saeed, *Semantics* (Australia : Blackwell Publishing, 2003), 63-71.

Synonymy is the relationship between two predicates that have same sense. The synonymy as a relationship between the senses of words requires a clear separation of all the different senses of a word, between though some of these senses may be quite closely.¹⁹ In other hand synonym is a word that has the same or nearly the same meaning as another word.²⁰

2) The Types of Synonym

a) Identity and similarity in denotative meaning

	Identical Senses (Logical Synonym)	Similar Senses (Context Dependent Synonym)
All Sense One (+) Sense	Full Synonym Sense Synonym	? Near Synonym (Plesionyms)

Similarity in denotative meaning can be plotted in two dimensions: how many senses the words have in common, and how similar the common senses are²¹.

Denotation refers to the relationship between sense and reference, and the sense of a word is the set of conditions on the

¹⁹Ibid.,106.

²⁰Bryan P. Cleary. Pitch and Throw Grasp and Know.(Carilrhoda Books,Inc./ Minneapolis).

²¹M. Lynne Murphy. Semantic Relations and the Lexicon (Cambridge : Cambridge University Press, 2003), 146.

word's reference (however that sense may be represented in the mind). Full synonyms are those that are identical in every sense.²²

Together, these two types of synonymy fall under the general cover-term logical synonyms. If words are logical synonyms, this is because their lexical or semantic representations are the same, which results in their being used in the same ways.

In context-dependent synonym types. For this column, we find more examples of natural language synonyms, but fewer labeled synonym types. The table shows that there is no particular name for words that are similar, but not necessarily identical, in all their senses. Near-synonyms have no senses that are exactly the same (that is, their contributions to sentential truth-conditions differ), but each member of a near-synonym pair has a sense that is much like a sense of its counterpart, such that something described by one of the pair can often (or at least sometimes) be described by the other. Near-synonyms are what we usually find in thesaur, and are often what is meant when people use the term synonym. While synonym means 'near-synonym' in everyday parlance and lexicography, the notion of

²²Ibid., 148.

nearsynonym is rather useless in philosophy. But since we are interested here in a pragmatic approach to semantic relations, near-synonymy is of greater interest here than it has been to logicians and formal semanticists.

b) Beyond denotation

As shown already, the mere overlap in meaning among near-synonyms does not allow them to pass the tests of mutual entailment or symmetric hyponymy – for example, castigating is necessarily a kind of punishing, but punishing is not a kind of castigating.²³

Synonymy and similarity meaning (not just denotation) must be the same in order for two words to be synonyms, and such differences can always be found. Words that match in at least one sense and (in that sense) in every other property except form are termed complete synonyms. Words that are fully (all senses) and completely (all properties) synonymous are called absolute synonyms. From variants, which share a

²³Ibid., 150.

meaning, but differ in stylistic and expressive characteristics that make them inappropriate to the same contexts.

Types of synonyms are distinguished by what sorts of semantic properties the words share, be they denotative, connotative, affective, dialectal, and so on. The properties can be shown below;²⁴

a) Grammatical categories

As seen already in certain definitions of synonymy, theorists often assume or state explicitly that synonyms must be of the same syntactic category.

b) Expressive elements of meaning

While definitions of synonymy often require similarity (or identity) of denotative meaning and part of speech, they frequently allow for (or even expect) differences among non-denotative elements of meaning, or expressive meaning.

Connotation (as defined here) involves associations that do not directly affect the conditions on reference, but which may give some slant to the description.

c) Collocation, selectional restrictions, and frequency

So far, we have seen various ways in which synonyms can contribute differently to the communicative intent of an

²⁴Ibid., 151

utterance – either through denotative or expressive dissimilarities. But collocational differences among synonyms are not restricted towards occurrences in idioms. Such patterns of collocation are sometimes described as selectional restrictions. *vernietigen* ('to destroy') as a nearly perfect example of synonymy, since they have the same extensions and are found in the same contexts. In spite of this similarity, he argues that because *vernietigen* is more frequently used in abstract contexts than *vernietigen* is, they are not absolute synonyms.

d) Illocutional force

Illocutionary synonymy, in which the illocutionary force of two expressions is the same, even though their denotative meanings might be quite different.

b. Antonymy

1) The Definition of Antonym

Antonymy are words which are opposite in meaning.²⁵ Antonymy is a subtype of contrast, in that it is contrast within a binary paradigm. While the term antonymy is sometimes reserved for more specific relations, it is used here for any binary semantic contrast among lexical items (whereas opposite is used more broadly here, not limited to contrast between linguistic expressions.²⁶

2) Types of antonymy

a) Classical antonymy (Gradable contraries)

Certainly, gradable contraries (like big/little, good/bad, loud/soft) seem particularly representative of the phenomenon of binary lexical contrast.²⁷

Gradable antonyms are a relationship between opposites where the positive of one term does not necessarily imply the negative of the other. For example rich/poor, fast/slow.²⁸

²⁵John I Saeed, *Semantics* (Australia : Blackwell Publishing, 2003), 64.

²⁶M. Lynne Murphy, *Semantic Relations and the Lexicon*(United States of America : Cambridge University Press, 2003),171.

²⁷*Ibid.*,189.

²⁸John I Saeed, *Semantics* (Australia : Blackwell Publishing, 2003), 65.

Lyons defines the type on the basis of entailment relations among the members of an antonym pair: if X is p, then X is not q and if X is not q, then X is p.²⁹

b) Converse, reverse, and directional antonyms

Converses are, in a sense, the purest examples of directional opposition, since they are the linguistic equivalent of mirror images – viewing the same relation from different sides.³⁰

Categorization of other types of antonyms is more irregular across lexicologists. This section provides a quick survey of the most commonly cited types.

Converse opposition is one major type, and he characterizes it as follows: if X is p to Y, then Y is q to X, and if Y is q to X, then X is p to Y.³¹

These include examples like parent/child, buy/sell, give/receive, and above/below, since if X is older than Y, Y is younger than X.

²⁹M. Lynne Murphy, *Semantic Relations and the Lexicon*(United States of America : Cambridge University Press, 2003),171.

³⁰Ibid., 196.

³¹Ibid., 190

c) Unclassified and complex oppositions

While antonym taxonomies are fraught with overlapping categories, they have the opposite problem as well: some antonyms do not belong to any of the categories.³² A number of (seemingly directional) antonym pairs remain uncovered by the above taxonomy, such as nut/bolt and glove/hand, which are not logically converse, nor are they in the scalar relation of Cruse's counterparts.

c. Meronymy

1) The Definition of Meronymy

Meronymy is a term used to describe a part-whole relationship between lexical items.³³ Thus cover and page are meronyms of book, we can identify this relationship by using sentence frame like X is part of Y, or Y has X, as in A page is part of a book, or A book has pages. Meronymy reflects hierarchical classifications in the lexicon somewhat like taxonomies.

³²Ibid., 199

³³John I Saeed, *Semantics* (Australia : Blackwell Publishing, 2003), 70.

2) The Types of Meronymy³⁴

a) Whole> segment

Relation (month>day, bread>slice) is transitive,

b) Whole> functional component

(car>engine, door>handle)

c) Collection> member

(pride>lion, crew>captain) are not necessarily transitive.

d) Whole> substance

But not recognizing segments as a part-type functional, homeomeric (the part is the same kind of thing as the whole, e.g., slice<pie versus crust<pie)

e) Separable

In treating these as features, rather than types, of meronymy, they are able to identify additional types because the three features can be specified as plus or minus.

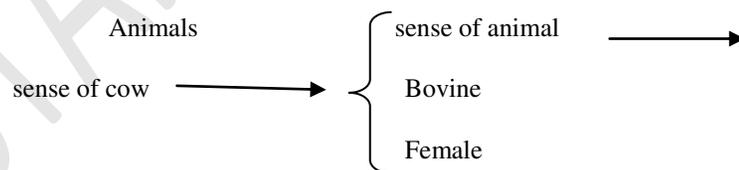
d. Hyponymy

1) The Definition of Hyponymy

³⁴M. Lynne Murphy, *Semantic Relations and the Lexicon*(United States of America : Cambridge University Press, 2003), 232.

Hyponymy is a sense relation between predicates (or sometimes longer phrases) such that the meaning of one predicate (or phrase) is include in the meaning of the other.³⁵ Hyponymy is defined in terms of the inclusion of the sense of one item in the sense of another. In other hand hyponymy is loosely defined as the ‘kind of’ relation.³⁶

A second problem with set-inclusion definitions of hyponymy: allow many more inclusion relations than can be comfortably related by the natural language definition of hyponymy X is a kind/type/sort of Y.³⁷ For example, that the sense of animal is included in the sense o cow. In this inclusion can be shown roughly by a diagram giving a list of the sense components of cow. It will be seen that this list includes the component animal.

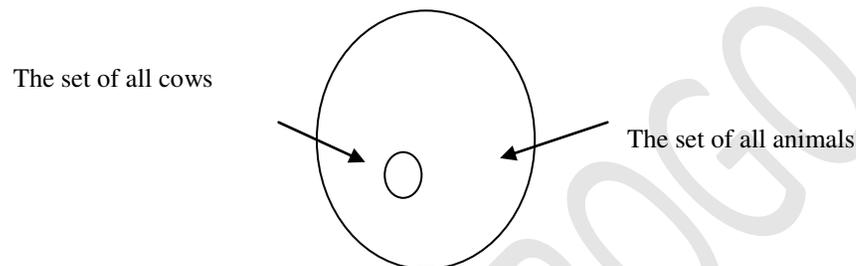


³⁵James R Hurford, Brendan Heasley and Michael B. Smith. Semantics a course book. (Cambridge: Cambridge University Press, 2007), 109.

³⁶M. Lynne Murphy, Semantic Relations and the Lexicon(United States of America : Cambridge University Press, 2003),220.

³⁷Ibid., 217.

If we draw a diagram of the extensions of cow and animal, the inclusion relationship appears the other way around.



2) The Types of Hyponymy

The types of Hiponymy are classified to:³⁸

a) Taxonomy

Taxonomic relations are the is A- kind-of relation. For example, cow is in a taxonomic relation to animal (a cow is an animal).this depends on how the taxonomic relation is defined and how it is differentiated from other subtypes of hyponymy. If it is defined by class or meaning inclusion, then horse>Arabian, horse>mare, and horse>foal are all taxonomic relations (but not all taxonyms).

b) Functional hyponymy

³⁸M. Lynne Murphy, *Semantic Relations and the Lexicon*(United States of America : Cambridge University Press, 2003),219.

Functional relations are the is used as a kind-of relation, in a functional relation to livestock (a cow functions as livestock). The functional relation is more tenuous because it is not a logically necessary relation: not every cow is livestock; not every dog is a pet; not every baseball bat is a weapon (but since every bat is potentially a weapon, they might be subject to laws that are phrased in terms of the hyperonym weapon).

Three categories of superordinates in addition to the taxonomic and functional. These categories are marked by their particular morpho-semantic status, in terms of countability and number.

e. Homonymy

1) The definition of homonymy

Homonymys are unrelated senses the same phonological word. Some authors distinguish between homographs, senses of the same word, and homophones, senses of the same spoken word.³⁹ Homonymy is one of an ambiguous word whose different senses are far apart from each other and not obviously related to each other in any way with respect to a native speaker's intuition. Cases of homonymy

³⁹John I Saeed, *Semantics* (Australia : Blackwell Publishing, 2003), 63.

seem very definitely to be matters of mere accident or coincidence.⁴⁰ Homonymy is a kind of ambiguity and so a feature of words.⁴¹

Kinds of naming expressions with what looks to be a definition of homonymy. Homonyms are things which have only a name in common, but a different account of being corresponding to the name.⁴²

2) Types of homonymy

We can distinguish different types depending on their syntactic behaviour, and spelling, for example;⁴³

- a) Lexemes of the same syntactic category, and with the same spelling. The example Lap (circuit of a course) and Lap (part of body when sitting down).
- b) The example of the same category, but with different spelling (the verbs Ring and Wring)
- c) Of the different categories, but with the same spelling. For example the verb keep and the noun keep.

⁴⁰ Julie K. Ward, *Aristotle on homonymy : dialectic and science* (Cambridge : Cambridge University Press, 2008), 12.

⁴¹ Christopher Shields, *Homonymy in the Philosophy of Aristotle* (Oxford: Clarendon Press, 1999), 11.

⁴³ John I Saeed, *Semantics* (Australia : Blackwell Publishing, 2003), 64.

d) Of different categories, and with different spelling. For example not and knot.

f. Member collection

Member collection are a relationship between the word for a unit and usual word for collection of the units.⁴⁴ The example of member collection can be shown bellow;

Ship : fleet
 Tree : Forest
 Book : library
 Bird : flock

g. Polysemy

1) The definition of polysemy

Polysemy is called homonymy when the signifieds have no connected semantic relations.⁴⁵ In Structuralist terms, polysemy was identified using the definitional test and or the ambiguity test.⁴⁶ These tests were designed to distinguish polysemous relations from vague relations, on the one hand, and from a monosemic form, on the other (for further discussion, see Geeraerts 1993a). This modular understanding

⁴⁴*ibid.*, 71.

⁴⁵Martine Vanhove, *From Polysemy to Semantic Change* (Amsterdam :John Benjamins Publishing Company, 2008), 95.

⁴⁶Dylan Glynn, *Corpus Methods for Semantics* (Amsterdam John Benjamin Publishing Company, 2014), 10.

of semantic structure assumes two theoretical constructs – firstly, the notion of truth conditional semantics and, secondly, the notion of semantic categories determined by necessary and sufficient conditions.

There is a traditional distinction made in lexicology between homonymy and polysemy. Both deal with multiple senses of the same phonological word, but polysemy is invoked if the senses are judged to be related. This is an important distinction for lexicographers in the design of their dictionaries, because polysemous senses are given separate entries. The examples of polysemy are;

Hook (hʊk) n. 1. a piece of material, usually metal, curved or bent and used to suspend, catch, hold, or pull something. 2. Short for fish-hook. 3. A trap or snare. 4. Chiefly US something that attracts or is intended to be an attraction. 5. Something resembling a hook in design or use. 6.a. a sharp bend or angle in a geological formation, esp. A river. b. A sharply curved spit of land. 7. Boxing. A short swinging blow delivered from the side with the elbow bent. 8. Cricket, a shot in which the ball is hit square on the leg side with the bat held horizontally. 9. Golf. A shot that causes the ball to swerve

sharply from right to left. 10. Surfing. The top of a breaking wave, etc.

Two groups of senses of hooker on the other hand, as below shows, are treated as unrelated, therefore a case of homonymy, and given two separate entries;

Hooker (hʊk2) n. 1. A commercial fishing boat using hooks and lines instead of nets. 2. A sailing boat of the west of ireland formerly used for cargo and now for pleasure sailing and racing.

Hooker (hʊk2) n. 1. A person or thing that hooks. 2. US and Canadian slang. 2a. A draught of alcoholic drink, esp. Of spirits. 2b. A prostitute. 3. Rugby, the central forward in the front row of a scrum whose main job is to hook the ball.

Such decisions are not always clear cut. Speakers may differ in their intuitions, and worse, historical fact and speakers seem to feel that two words sole "bottom the foot" and sole "flatfish" are unrelated, and should be given separate lexical entries as a case of homonymy.

2) The types of polysemy

Only two types will be of relevance to the theory of polysemy. There are structural and lexical polysemy.⁴⁷ The structural polysemy are followed by structural and the lexical polysemy are followed by meaning of the word.

h. Portion mass

Portion mass are relation between a mass noun and the usual unit of measurement or division. For example a count noun, is added to the mass noun, making the resulting noun phrase into a count nominal.⁴⁸ The example can be shown bellow;

Grain of liquid

Sheet of paper

3. Surah Luqman

a. The position of surah Luqman

Surah Luqman is 31th chapter of the muslim holy qur'an. It is composed of 34 verses and tekes its title from the mention of the sage Luqman in verses 12-19, it was revealed in the middle of Muhammad's Meccan period, and is thus usually classified as a Meccan Sura.⁴⁹

b. The point of surah Luqman

⁴⁷Nick Riemer, *The Semantics of Polysemy* (New york :add-free paper 1977), 321.

⁴⁸John I Saeed, *Semantics* (Australia : Blackwell Publishing, 2003), 64.

⁴⁹Wikiedia online , (<http://en.wikipedia.org/wiki/Al-Luqman>), accessed in 15 March 2015).

The surah uses the mustard seed analogy to emphasize the degree to which God maintains his purview over man's action, possibly emphasizing the fact that any evil or good deed no matter how small is recorded and will be brought out by Allah during the way of judgement.

A final point of focus for surah 31 comes down to the purpose of God's creation was to better mankind, and his signs are theoretically everywhere, from rain to vegetation. This emphasis once again reminds people of their subservience to Allah while also driving home the idea that man is meant to do good on the earth.

Man's purpose is to serve God, while the earth has been created in order to facilitate man's needs.⁵⁰

“ behold, Luqman said to his son by way of instruction : O my son join in wordhip (others) with Allah: for false worship is indeed the highest wrong doing”.(Surah 31th Al-Luqman:13)⁵¹

4. Previous study

Actually the previous study has already conducted in the same field in analyzing Lexical relation of the Holy Qur'an. Sutadi from UIN Sunan Kalijaga Yogyakarta finds the research namely “Analysis Of

⁵⁰ Ibid.

⁵¹ Abdullah Yusuf Ali, The Holy Quran (Koran) (Madinah: King Fahd Printing Complex, 1987), 203.

Lexical Relation In Abdullah Yusuf Ali's Translation Of Surah Yasin Of The Holy Qur'an". The present study focuses on the kinds of lexical relation based on John I Saeed book clasified, meronymy, synonymy, antonymy, hyponymy, homophony, and portion-mass, member collection.

In this research, there are some points that similarly with Sutadi's research. Both of these researches have the same theme in analyzing Lexical relation of the Holy Quran translation. In this research also analyzing lexical relation as in his research. In other hand, this research also has some differences with that research. The previous study analyzes Surah Yasin, while this research analyzes Surah Luqman.

F. Research Methodology

1. Research Approach

Based on the location, there are three kinds of research, such as laboratory, field, and library research. Library research conducted in library by doing literature research, previous research, journals and another sources provided in library. Because of modern technology, it must not conducted in library. It can be conduct in everywhere by

employing internet access as media to search information.⁵²For both graduate and ungraduate, knowledge of library skill is essential. The amount of material published each year in this country is staggering. Publication of it is more increasing each year. Guides to library research literature and summarize data from that literature. Researchers who know their topic but want to know what research materials an available will begin the guides to research.⁵³

Qualitative research is a process of inquiry aimed at understanding human behaviour by building complex, holistic pictures of the social and cultural settings in which such behaviour occurs. It does so by analyzing words rather than numbers, and by reporting the detailed views of the people who have been studied.⁵⁴

From those statements above, the researcher concludes that research literature or linguistic basically uses two types of research, field research and library research. Typically of library research in literature due to the nature of the work, on the one hand as an autonomous world, on the other side as the activity of the imagination.

In this research the researcher uses library research. Library research is a set of activities include collecting, reading, making notes and also

⁵²Jonathan Sarwono, *Metode Penelitian Kuantitatif & Kuantitatif* (Yogyakarta : Graha Ilmu, 2006), 18.

⁵³Joy M. Reid, *The Process of Composition* (USA: Prentice-Hall Inc, 1982), 123.

⁵⁴Mohammad Adnan Latief, *Research Method on Language Learning 2nd Ed.*(Malang: UM PRESS, 2013), 75-76.

analyzing research sources from library. Literature research has some methods as the approach of study. In this case, the researcher uses content analysis method.

2. Source of Data

Based on types of data, there are two types of data:⁵⁵

a. Primary Data

Primary sources are the results of research or papers of original research or theory. This source is a direct description of reality created by individuals who make observations or witnessed the incident or by individuals who proposed the first theory. In educational research, this means the description of an investigation by the researchers themselves or description of the theory by its discoverer. This resource contains the text of the report of research or theory fully, or completely, detailed, and technical⁵⁶. Those two Al-Qur'an translations are bellow:

- 1) Abdullah Yusuf Ali, The Meaning of the Glorious Quran Text, Translation & Commentry.
- 2) John I Saeed, Semantics, Australia; Blackwell Publishing, 2003.

b. Secondary Data

⁵⁵Jonathan Sarwono, Metode Penelitian Kuantitatif & Kualitatif (Yogyakarta: Graha Ilmu, 2006), 209.

⁵⁶Istikomah Ana L. Analysis Study on Surah Ad-Dhuha in English Translation. (Thesis. 2012)

Secondary sources are materials which written and published by authors who does not directly observe or participate in the fact that she describes or not invent the theory. This resource contains the results of the synthesis of materials that are derived from primary sources, both empirically and theoretically. This is due to give a review of secondary sources only glimpse of the knowledge areas that are still common, not technically, about what has been done on the topic. Reading books, text books, and encyclopedias and journals are examples of secondary sources.

In this research, the writer uses some secondary resources which give the review knowledge that are relevant to the topic. The common knowledge here is about lexical relation. The writer points some books as the secondary resources. Besides that, the researcher also uses some journals and articles from internet as secondary resources.

3. Technique of Data Collections

The most importance step in research is collecting data. Collecting data is a process in existing data for the research. It's impossible for the researcher to conduct the research without data. Techniques of collecting data are various and depend on the research approach.

In library research, the steps in collecting data are fully related with some literature from library or internet. Because all documents are

literary, than the step of collecting data are collecting the relevant literature, read it, and analyze it. Content analysis is trying to analyze the document to know the contents and the meaning contained in the document.

There are some step in collecting data process; first, Read the translation's of Surah Al-luqman by Yusuf Ali's Translation. Second, read books, journals, and data from internet related to Analysis of Semantics Lexical Relation. The writer also collect, read, and analyse some books related to study;

a. Data Analysis

Bogdan was quoted by Sugiyono, recommended, "Data analysis is the process of systematically searching and arranging the interview transcripts, field notes, and other materials that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others."⁵⁷

The most importance step in research is collecting data. Collecting data is a process in existing data for the research. It's impossible for the researcher to conduct the research without data.⁵⁸

Techniques of collecting data are various and depend on the research approach.

⁵⁷ Sugiyono, Memahami Penelitian Kualitatif (Bandung: PT Alfabeta, 2010), 88.

⁵⁸ Djam'an Satori and Aan Komariah, Metodologi Penelitian Kualitatif (Bandung; Alfabeta,2009), 103.

In library research, the steps in collecting data are fully related with some literature from library or internet. Because all documents are literary, than the step of collecting data are collecting the relevant literature, read it, and analyze it.

Content analysis is trying to analyze the document to know the contents and the meaning contained in the document. Types of documents used as research data include: essay writing, pictures, graphics, paintings, biography, photographs, reports, text books, letters, news, films, diaries, and magazines.⁵⁹ Content Analysis viewed the data as a symbolic phenomenon.

In literature Nyoman stated that content analysis divided into two types, latent content and communication content. Latent content is content in the document and manuscript, while communication content is the message as effect of communication. Analysis toward latent content will create meaning, while analysis toward communication content will create sense. And in literature, content analysis can be used to analyze the writing style of an author.⁶⁰ The meaning in content analysis is for revealing the hidden symbolic meaning in the literary work.

⁵⁹ Asep Yusup Hidayat, *Metode Penelitian Sastra*, (Bandung: Fkultas Sastra Uneversitas Pdjajaran, 2007) 21-22

⁶⁰ Nyoman Kutha Ratna, *Teori, metode, dan teknik penelitian sastra* (yogya :pustaka pelajar,2004).

Based on the explanation above, it can be concluded that content analysis is technique of data collecting in analysis of the text or document, especially in literature. Content analysis was applied to this research because this research analyze the literature document.

Endarswara stated the procedure in collecting data by using content analysis such as: (a) looking for the units of analysis and categorized based on the theory, (b) the analysis process have to contribute to the theory understanding, (c) analysis process is description, (d) the analysis is conducted qualitatively.⁶¹

Based on the explanation above, the researcher conduct the technique of data collection by some steps bellow:

- a) Looking for the units of analysis and categorized based on the theory. In this step involved some activies:
- b) Reading of the Holy Quran Yusuf Ali's traslation of Surah Luqman.
- c) Analyzed the lexical relation of the surah Luqman.
- d) Highlighting, and identifying word by word in the Surah Luqman making some notes.

Doing the analysis among some literature. This analysis process ought to have some criteria:

⁶¹ Ibid

- 1) The analysis process have to contribute to the theory understanding.
- 2) Analysis process is description
- 3) The analysis is conducted qualitatively

4. Technique of Data Analysis

The stages of analysis applied in this research are presented in the following:

a. Data Editing

Data editing is defined as the process involving the review and adjustment of collected [survey data](#). The purpose is to control the quality of the collected data. Data editing can be performed manually, with the assistance of a computer or a combination of both⁶².

Data editing involves classifying, selecting, simplifying, and transforming the data. In this research, the obtained data through analysis on lexical relation of Surah Luqman translation by Yusuf Ali.

b. Data Display

Data display is arranging the primary data systematically to make a simple data and meaningful.

c. Conclusion Drawing

⁶²http://en.wikipedia.org/wiki/Data_editing

For any research project and any scientific discipline, drawing conclusions is the final, and most important, part of the process.

Conclusion drawing is analyzing the data constantly during or after the data being collected to get the conclusion of research.

G. Organization of the Thesis

This research report will be organized in four chapters that interact one each other:

Chapter 1 introduces the whole of the research content that involves background of the study, significance of the study, statement of the problems, objectives of the study, significance of the study, theoretical framework, research methodology and organization of the thesis.

Chapter II This chapter applies the used theory as the frame work of conducting the research. The definition of semantics, and kind of lexical relation based on John Saeed theory, and discuss about surah Luqman.

Chapter III is the main of discussion, this chapter contains of data analysis of Lexical relaions in Abdullah Yusuf Ali's Translation.

Chapter IV is closing, the conclusion and the recommendation of this research are applied in this chapter

BAB II

LEXICAL RELATION BASED ON JOHN SAEED THEORY OF SURAH

LUQMAN IN THE YUSUF ALI'S TRANSLATION

This chapter discussed about statement of problem, they are types of lexical relations in the surah Luqman of the Yusuf Ali's Translation.

Based on John I Saeed theory types of lexical relation, there are eight types of lexical relation. But, not all types of lexical relations found in the surah Luqman of the Yusuf Ali's Translation.

The researcher found 397 (100%) total of lexical relation in the result of her analysis that total lexical relation found in the surah Luqman based on Saeed's classification , the result are Synonymy with total of lexical relation 147 (37,03%), antonymy with total of lexical relation 67 (16,88%), meronymy with total of lexical relation 48 (12,10%), hyponymy with total of lexical relation 96 (24,18%), homonymy with total of lexical relation 29 (7,30%), member collection with total of lexical relation 7 (1,76%), polysemy with total of lexical relation 3 (0,75%), and portion mass 0 (0%). The analysis explanation has been written bellow:

A. Types of Lexical Relation Found of Surah Luqman in Abdullah Yusuf Ali's Translation

1. Synonymy

There are 147 synonymy of surah Luqman by Yusuf Ali's translation are found by the writer. There are 116 words include in the identity and similarity in denotative meaning type and 31 words include in the beyond type. Total lexical relation based on the whole of the verses of synonymy are; verses/sign (five times), lord/Allah (twenty nine times), believe/assurance (once), you/ye/thou/thee (fourteen times), heaven/sky (five times), behold/see (three times), path/way (five times), good/well (six times), both/twain (three times), deed/do/does/did (eleven times), penalty/chastisement (four times), give thank/gratitude (four times), right/true (five times), arrogance/insolence (three times), knows/acquainted, now/present (once) wrong/false (four times), chief deceiver/satan (once), goal/the end/purpose (three times), announce/tell/say (six times), work/duty (once), by/with (nine times), give/bestow/supply/beckoning (four times), arrogance/boaster/insolence (four times), persevere/patient (once), voice/sound (once), obey/devotation (once), your/thy (six times). The next researcher classified into type of synonymy, and the result are;

a. Identity and similarity in denotative meaning

The researcher found 116 words include in the this type, and the result are; Lord/Allah (twenty nine times), behold/see (three times), You/ye/thou/thee (fourteen times), Heaven/Sky (five times), Behold/See (three times), Path/Way (five times), Good/Well (six times), Both/Twain (three times), Give Thank/Gratitud (four times), Right/True (five times), Now/Present (once times), Wrong/false (four times), Goal/The end/purpose (three times),

announce/tell/say (six times), work/duty (once time), by/with (nine times), persevere/patient (five teen times), voice/sound (once time), obey/ devotion (once times), your/thy (six times).

b. Beyond denotation

The writer found 31 words synonymy with beyond denotation types are; verses/sign (five times), deed/do/does/did, believe/assurance (once times), penalty/chastisement, (four times), arrogance/isolence (three times), knows/acquainted (seventimes), give/bestow/supply/beckoning (four times), arrogance/boaster/insolence (four times). The explanation of this located will be reseacher explain bellow;

1) Verse/sign

The word verses found in the second verses and the words sign found in the (7th, 31th (twice), 32th), and the total is five times. The words verses and sign is same meaning. The word verses mean one of series of short parts into which the writing of a holy book is divided and the word sign in this surah is verses. The researcher classified this word into illocutional force (beyond denotation type). The reseacher classified into illocutional force because the word sign have a bequite meaning but have same expression with the word verse. So in this surah Luqman on the Yusuf Ali's translation use synonymy verses/sign five times.

2) Lord/Allah

The word Lord/Allah are used 29 times in this surah. The located of verses are the word Lord in the verse (5th, 33th), and the word Allah at (6th, 9th, 11th, 12th, 13th, 18th, 20th (twice), 21th, 22th (twice), 23th, 25th (twice), 26th (twice), 27th (twice), 28th, 29th (twice), 30th (twice), 31th, 32th, 33th, 34th). The reseacher classified the word Lord and Allah into synonymy expecially in the identity or similarity in denotative meaning, because the word Lord and Allah is similar senses. The word lord it is mean a man who has a lot of power in a paticular area or activity (God), and the word Allah it is mean the name of God for muslims. So the word Lord and allah has a same meaning.

3) Believe/Assurance

The word believe and assurance are used once in this surah. The located verses are, believe at (8th), and the word assurance at (4th). The reseacher classified that word into sinonymy expecially into identity and similarity in denotative meaning because that word has similar senses (context dependent synonym). So that word are include synonym type.

4) You/Ye/Thou/ Thee

That words above are used 14 times. The located verses are, you at (10th, 15th (twice), 20th, 31th), and the word ye in this verses at (10th,

15th, 20th), the word thou in this verses at (15th, 25th, 29th, 31th), the word thee in this verses at (15th, 17th). The researcher classified that word into synonymy especially in the identity and similarity in denotative meaning because that word has a identical senses.

5) Heaven/Sky

The word heaven and sky are used five times in this surah. The located are, heaven (10th, 20th, 25th, 26th), sky (10th). The researcher classified into synonymy especially in the identity and similarity in denotative meaning because the word heaven in this surah is the sky. So that word has identical sense.

6) Behold/See

The word behold and see are used three times. The located are, behold (13th), and the word see in this verses at (10th, 28th). The researcher classified that word into synonymy especially in the similarity denotative meaning because the word behold its mean to see or look at and the word see its mean to be concious of what is around us by using eyes. So that word has a identical senses.

7) Path/Way

The word path and way are used five times. The located are, path (6th(twice)), and the word way at (13th, 15th, 21th). The researcher

classified into synonymy especially in the similarity meaning because that word has an identical sense.

8) Good/Well

The word good and well are used in this surah six times. The locations are, good (13th, 14th, 22th), and the word well at (16th, 23th, 29th). The researcher classified that word into similarity meaning because that word has an identical sense.

9) Both/Twain

The word both and twain are used in this surah three times. The locations of verses are, both (7th, 20th) and the word twain at (14th). The researcher classified that words into similarity in denotation because that word has a similar sense (context dependent synonym).

10) Deed/Do/Does/did

The word above are used in this surah eleven times. The locations are, the word do/does/did at the verses (12th, 13th, 14th, 15th, 20th, 22th, 29th, 33th, 34th (twice)). The researcher classified into grammatical categories type of beyond denotation. So, that words are synonymy.

11) Penalty/Chastisement

The word above are used in this surah four times. The locations are, the word penalty at the verses (6th, 7th, 21th) and the word chastisement at the verses (24th). The researcher classified that word into beyond

denotation especially in the illocutional force because the word penalty its mean chastisement.

12) Give Thank/Gratitude

The words above are used in this surah four times. The located are, the word give thank at the verses (31th), and the word gratitude at the verses (12th (twice), 14th). The reseacher classified that word into similarity in denotative meaning because that words has a context dependent synonymy.

13) Right/True

The word above are used in this verses five times. The located at the verses are, the word right at (8th, 32th), and the word true at (5th, 9th, 33th). The researcher classified into similarity in denotation because that word include in the identical senses.

14) Arrogance/Insolence

The word above are used in this verses three times. The located at the verses are, the word arrogant at (7th, 18th), and the word insolence at (18th). The reseacher classified into beyond denotation especially in the illocional force.

15) Knows/Acquainted

The word above are used in this verses seventh times. The located at the verses are, the word knows at (23th, 34th (three times)). The

researcher classified into beyond denotation especially in the illocutional force because the word above has a quite meaning in this verses but both has a same meaning.

16) Now/Present

The words above are used in this verses twice. The located at the verses are, the word now at (11th), and the word present at (33th). The researcher classified into similarity in denotation, because the words above has a identical senses.

17) Wrong/False

The words above are used in this verses four times. The located at the verses are, the word wrong at (13th, 17th, 32th) and the word false at (13th). The researcher classified into similarity in denotation especially in the identical senses, because that word has a identical senses.

18) Chief Deceiver/Satan

The words above are used in this verses twice. The located at the verses are, the word chief deceiver at (33th), and the word satan at (21th). The researcher classified into beyond in denotation especially in the illocutional force, because that words has a quite meaning.

19) Goal/The end/purpose

The words above are used in this verses three times. The located at the verses are, the word goal at (14th), and the word the end at (24th), the

word purpose at (17th). The researcher classified into similarity in denotation because that words has a similar senses.

20) Announce/Tell/Say

The words above are used six times. The located at the verses are, the word announce at (7th), and the word tell/say at (15th, 21th, 23th, 25th (twice). The researcher classified into similarity in denotation especially in the identical senses.

21) Work/Duty

The words above are used in this verses twice. The located at the verses are, the word work at (8th), and the word duty at (33th). The researcher classified that word into similarity in denotation especially in the similarity senses.

22) By/With

The words above are used in this verses nine times. The located at the verses are, the word by at (13th), and the word with at (10th, 13th, 17th, 22th, 29th, 27th, 15th, 34th). The researcher classified into similarity in denotation especially in the similarity senses.

23) Give/bestow/supply/Beckoning

The words above are used in tis verses four times. The located at the verses are, the word give at (4th), and the word bestow at (12th), and the

word supply at (27th), and the word beckoning at (23th). The researcher classified into beyond in denotation.

24) Arrogance/Boaster/insolence

The words above are used in this verses four times. The located at the verses are, the word arrogance at (7th, 18th), and the word boaster at (18th). The researcher classified into beyond in denotation

25) Persevere/Patient

The words above are used in this verses twice. The located at the verses are, the word persevere at (31th), and the word patient at (14th). The researcher classified into similarity in meaning ecause that words hassimilar meaning 9vontext dependent synonym.

26) Voice/Sound

The words above are used in this verses twice. The located of the verses are, the word voice at (19th), and the word sound at (19th). The researcher classified into similarity in meaning because that word has a similar meaning.

27) Obey/devotion

The words above are used in this verses twice. The located of the verses are, the word obey at (15th), and the word devotion at (32th). The researcher classified into similarity in menaing because that word has a same in sense.

28) Your/Thy

The words above are used in this surah six times. The located of the verses are, the word your at (20th, 29th (twice), 33th (twice)). The reseacher classified into similarity in denotation because the words above has a identical senses.

2. Antonymy

There are 67 antonymy of surah Luqman by Yusuf Ali's translation are found by the writer. The writer found There are three types of antonymy. The first type is classical antonymy/gradable antonymy with 23 words, the second is converse, reverse and directional antonyms with 44 words and the last is unclassified and complex oppositions and the writer not found the words with this type. The whole of the words found in the surah Luqman are; right ><wrong, die >< life, heaven >< earth, garden >< fire, grateful >< ungrateful, true >< false, night >< day, ocean >< land, grieve >< pleasure, ask >< reject, seen >< unseen, dispute >< obey, lower >< harshest, you/ye/thou/thee >< me, sun >< moon.

The writer can classified the words based on the types, and the result can be shown bellow;

a. Classical antonymy/ gradable antonymy

Lyons defines the type on the basis of entailment relations among the members of an antonym pair: if X is p, then X is not q and if X is not q, then X is p.⁶³

The writer found the words in the classical antonymy are, right>< wrong (five times), die>< life (three times), grateful>< ungratefull (five times), true>< false (four times), grieve><pleasure (three times), seen>< unseen (once time), dispute><obey (once time), lower><harshesht (once time).

b. Converse, reverse and directional antonyms

The writer classified the words into the second types are based on the categories. The formula is if X is p to Y, then Y is q to X, then X is p to Y.

In the surah Luqman the writer found some words based on converse, reverse and directional types. The result are; heaven>< earth (eleven times), garden><fire (once time), night><day (five times), ocean>< land (six times), you/ye/thou/thee>< me (nine teen times).

c. Unclassified and complex oppositions

The writer not found the words that classified in this types of the surah Luqman.

The explanation of this located will be reseacher explain bellow;

⁶³M. Lynne Murphy, *Semantic Relations and the Lexicon*(United States of America : Cambridge University Press, 2003),171.

1) **Right ><wrong**

The words above are used five times. The located of the verses are, the word right at (8th, 32th), and the word wrong at (13th, 17th, 32th). That words are gradable antonymy, where the positive of one does not necessarily imply the negative of the other word. The word right are positive term and than the wrong are the imply negative other word.

2) **Die >< Life**

The words above are used in this surah three times. The located of the verses are, the word die at (15th), and the word life at 33th, 34th. That words are gradable antonymy, where the positive of one does not necessarily imply the negative of the other word. The word die are the positive term and the word life are the imply negative other word.

3) **Heaven >< Earth**

The words above are used in this surah eleven times. The located of the verses are, the word heaven at (10th, 20th, 25th, 26th), and the word earth at (10th (twice), 18th, 20th, 25th, 26th, 27th). That words are include in the converse, reverse, and directional antonym. The word heaven are converse and the word earth are reverse from heaven.

4) Garden >< Fire

The words above are used in this surah once. The located of the verses are, the word garden at (8th), and the word fire at (21th). That words are include in the converse and reverse, in directional antonym. Where, the word garden are converse and the word fire are reverse from garden.

5) Grateful >< Ungrateful

The words above are used in this surah five times. The located of the verses are, the word grateful at (12th (twice), 14th), and the word ungratefull at (12th, 32th). That words are gradable antonymy, where the positive of one does not necessarily imply the negative of the oher word. The word grateful are the positive term and the word ungratefull are the imply negative other word.

6) True >< False

The words above are used in this surah four times. The located of the verses are, the word true at (5th, 9th, 33th), and the word false at (13th). That words are gradable antonymy, where the positive of one does not necessarily imply the negative of the oher word. The word true are the positive term and the word false are the imply negative other word.

7) **Night >< Day**

The words above are used in this surah five times. The located of the verses are, the word night at (29th (twice)), and the word day at (29th (twice), 33th). That words night are include in the converse and reverse, in directional antonym. Where, the word day are converse and the word fire are reverse from night.

8) **Ocean >< Land**

The words above are used in this surah six times. The located of the verses are, the word ocean at (27th (twice), 31th (twice), and the words land at (32th, 34th). That words above include in the converse and reverse, in directional antonym. Where, the word ocean are converse and the word land are reverse from ocean.

9) **Grieve >< Pleasure**

The words above are used in this surah three times. The located of the verses are, the word grieve at (23th), and the word pleasure at (7th, 14th). That words are gradable antonymy, where the positive of one does not necessarily imply the negative of the oher word. The word grieve are the positive term and the word pleasure are the imply negative other word.

10) Ask >< Reject

The words above are used in this surah once times. The located of the verses are, the word ask at (25th), and the words reject at (23th). That words above include in the converse and reverse, in directional antonym. Where, the word ask are converse and the word reject are reverse from ask.

11) Seen >< Unseen

The words above are used in this surah once. The located of the verses are, the word seen at (20th), and the word unseen at (20th). That words are gradable antonymy, where the positive of one does not necessarily imply the negative of the other word. The word seen are the positive term and the word unseen are the imply negative other word.

12) Dispute >< Obey

The words above are used in this surah once. The located of the verses are, the word dispute at (20th), and the word obey at (15th). That words are gradable antonymy, where the positive of one does not necessarily imply the negative of the other word. The word dispute are the positive term and the word obey are the imply negative other word.

13) Lower >< Harshest

The words above are used in this surah once. The located of the verses are, the word lower at (18th), and the word harshest at (18th). That words are gradable antonymy, where the positive of one does not necessarily imply the negative of the oher word. The word lower are the positive term and the word harshest are the imply negative other word.

14) You/Ye/Thou/Thee >< Me

The words above are used in this surah nine teen times. The located of the verses are, the word you/ye/thou/thee at (10th), 15th (twice), 20th, 31th, 10th, 15th, 20th, 15th, 25th, 29th, 31th, 5th, 17th and the words me at (11th, 14th (twice), 15th (twice). That words above include in the converse and reverse, in directional antonym. Where, the word you are converse and the word me are reverse from me.

15) Sun >< Moon

The words above are used in this surah once times. The located of the verses are, the word sun at (29th), and the words moont at (29th). That words above include in the converse and reverse, in directional antonym. Where, the word sun are converse and the word moon are reverse from ask.

3. Meronymy

The writer found 48 meronymy of surah Luqman based on several types, and the writer classified into kinds of types. The whole of word found in this surah are, rock→earth (eight times), clouds→heaven/sky, true→law, wrong→law, mountain→Earth, ocean→earth, ink→pen, braying→, voice/sound, mother→parents, father→parents. The classified can be shown bellow;

a. Whole >segment

The writer found 38 words are; earth→rock (eight times), heaven/sky→clouds (five times), earth→mountain (eight times), earth→ocean (ten times), parents→mother (three times), parents→father (four times).

b. Whole>functional component

The writer found 10 words in this type are; true→law (four times), wrong→law (four times), braying→voice/sound (once time).

c. Collection> member

The writer not found the words of surah Luqman in this type.

d. Whole> substanc

The writer not found the words of surah Luqman in this type.

e. Separable

The writer not found the words of surah Luqman in this type.

The reseacher classified that words into several kinds, but not all classified into some kinds. The explanation of this located will be reseacher explain bellow;

1) Earth →rock

The words above are used in this surah eight times. The located of this words are, the word rock at (16th), and than the word earth at (10th (twice), 18th, 20th, 25th, 26th, 27th). That words are include into whole>segment meronymy, because the word earth are whole and the word rock are segment from the earth.

2) Heaven →clouds

The words above are used in this surah five times. The located of this words are, the word heaven at (10th (twice), 18th, 20th, 25th, 26th, 27th) and than the word clouds at (32th). That words are include into whole>segment meronymy, because the word heaven are whole and the word clouds are segment from the heaven.

3) Law→ True

The words above are used in this surah four times. The located of this words are, the word law at (29th), and the word true at (5th, 9th, 32th). That words are include into whole>funcional component, because the word law are whole of rule and the word true are funcional component from law.

4) Wrong→ Law

The words above are used in this surah four times. The located of this words are, the word law at (29th), and the word wrong at (13th, 17th,

32th). That words are include into whole>funcional component, because the word law are whole of rule and the word wrong are funcional component from law.

5) **Earth→mountain**

The words above are used in this surah eight times. The located of this words are, the word earth at (10th (twice), 18th, 20th, 25th, 26th, 27th), and than the word mountain at (10th). That words are include into whole>segment meronymy, because the word earth are whole of component in this world and the word mountain are segment from the earth.

6) **Earth→ Ocean**

The words above are used in this surah ten times. The located of this words are, the word earth at (10th (twice), 18th, 20th, 25th, 26th, 27th), and than the word ocean at (27th (twice), 31th). That words are include into whole>segment meronymy, because the word earth are whole of component in this world and the word ocean are segment from the earth.

7) **Pen→ Ink**

The words above are used in this surah once. The located of this words are, the word pen at (27th), and than the word ink at (29th). That words are include into whole>segment meronymy, because the word pen are whole of component and the word ink are segment from the pen.

8) Sound → Braying

The words above are used in this surah once. The located of this words are, the word sound at (19th), and the word braying at (19th). That words are include into whole>funcional component, because the word sound are whole of something that you can hear or that can be heart and the word braying mean to make a loud, unpleasement noise like a donkey, and that are funcional component from sounds.

9) Parent→ Mother

The words above are used in this surah three times. The located of this words are, the word parent at (14th (twice)), and than the word mother at (14th). That words are include into whole>segment meronymy, because the word parent are whole of component and the word mother are segment from the parent.

10) Father→ Parents

The words above are used in this surah four times. The located of this words are, the word parent at (14th (twice)), and than the word father at (21th, (33th)). That words are include into whole>segment meronymy, because the word parent are whole of component and the word fatherr are segment from the parent.

4. Hyponymy

The writer found 96 words in this lexical. There are two types of hyponymy. The first is taxonomy, there are 96 words include in this type and the second type is functional hyponymy. The writer not found the words in this type. The whole of the words in this lexical are; ass → beasts (once), tree→noble creature (once), man→ mankind (six times), weight → measure (once), ocean→thing (eight times), earth→ thing (twelve times), heaven→ thing (nine times), mankind→ thing (six times), rock→ thing (six times), mountain→ thing (six times), sun→ thing (six times), moon→ thing (six times), fire→ thing, garden→ thing (six times)= pen→ thing (six times), low→ measure, ship→ thing (six times), high→measure (three times). The writer classified the word based on the types, the result are;

a. Taxonomy

There are 96 words include in this type. The writer classified the words in this type are; ass→beasts (once time), tree→noble creature (once time), man→ mankind (six times) , weight → Measure (once time), ocean→thing (eight times), earth→ thing (twelve times), heaven→thing (nine times), mankind→ thing (six times), rock→ thing (six times), mountain→ thing (six times), sun→ thing (six times), moon→ thing (six times), fire→ thing (six times), garden→ thing (six times), pen→ thing (six times), low→ measure (once time), ship→ thing (six times), high→measure (three times).

b. Functional hyponymy

The writer not found the words in this type.

The reseacher classified that words into several kinds, but not all classified into some kinds. The explanation of this located will be reseacher explain bellow;

1) Ass → Beasts

The words above are used in this surah once. The located of this words are, the word ass at (19th), and the word beasts at (10th). That words include into taxonomy, because the word ass is a kind of beasts.

2) Noble Creature → Tree

The words above are used in this surah once. The located of this words are, the word tree at (27th), and the word noble creature at (10th). That words include into taxonomy, because the word noble creature is a kind of beasts.

3) Man → Mankind

The words above are used in this surah six times. The located of this words are, the word man at (6th (twice), 14th, 20th, 23th), and the word mankind at (33th). That words include into taxonomy, because the word man is a kind of mankind.

4) **Weight → Measure**

The words above are used in this surah once. The located of this words are, the word weight at (16th), and the word measure at (20th). That words include into taxonomy, because the word weight is a kind of measure.

5) **Ocean→Thing**

The words above are used in this surah eight times. The located of this words are, the word ocean at (27th (twice), 31th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word ocean is a kind of thing

6) **Earth→ Thing**

The words above are used in this surah twelve times. The located of this words are, the word earth at (10th (twice), 18th, 20th, 25th, 26th, 27th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word earth is a kind of thing

7) **Heaven→ Thing**

The words above are used in this surah nine times. The located of this words are, the word heaven at (10th, 20th, 25th, 26th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word heaven is a kind of thing.

8) Mankind→ Thing

The words above are used in this surah six times. The located of this words are, the word mankind at (33th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word mankind is a kind of thing.

9) Rock→ Thing

The words above are used in this surah six times. The located of this words are, the word rock at (16th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word rock is a kind of thing.

10) Mountain→ Thing

The words above are used in this surah six times. The located of this words are, the word rock at (10th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word mountain is a kind of thing.

11) Sun→ Thing

The words above are used in this surah six times. The located of this words are, the word sun at (10th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word sun is a kind of thing.

12) Moon→ Thing

The words above are used in this surah six times. The located of this words are, the word moon at (10th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word moon is a kind of thing.

13) Fire→ Thing

The words above are used in this surah six times. The located of this words are, the word fire at (21th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word fire is a kind of thing.

14) Garden→ Thing

The words above are used in this surah six times. The located of this words are, the word garden at (8th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word garden is a kind of thing.

15) Pen→ Thing

The words above are used in this surah six times. The located of this words are, the word pen at (27th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word pen is a kind of thing.

16) Low→ Measure

The words above are used in this surah once. The located of this words are, the word low at (19th), and the word measure at (20th). That words include into taxonomy, because the word low is a kind of measure.

17) Ship→ Thing

The words above are used in this surah six times. The located of this words are, the word ship at (31th), and the word thing at (26th, 20th, 15th, 28th, 34th). That words include into taxonomy, because the word ship is a kind of thing.

18) high→Measure

The words above are used in this surah three times. The located of this words are, the word high at (13th, 30th), and the word measure at (20th). That words include into taxonomy, because the word high is a kind of measure.

5. Homonymy

There are 29 words include in this lexical. The whole of the words include in this lexical are, Who and who (ten times), will and will (six times), do and do (seven times), sun and son (six times). The writer found the words in this category, the result are;

a. Same syntactic category

There are 22 words in this type and the writer classified the words in this type are; who/who (ten times), will/will (six times), sun/son (six times).

b. Same category with different spelling

The writer not found in this type.

c. Of the different categories, but with the same spelling

There are 7 words in this type, and the writer found only one word in this type do/ do (seven times).

d. Of different categories, and with different spelling

The writer not found in this type of the surah Luqman.

The reseacher classified that words into several kinds, but not all classified into some kinds. The explanation of this located will be reseacher explain bellow;

1) Who/who

The words above arre used in this surah ten times. The located are (4th, 5th, 28th, 31th, 34th twice), 20th, 25th, 8th, 15th). That words include into syntatic category with the same spelling.

2) Will/will

The words above arre used in this surah six times. The located are (5th, 6th, 8th, 15th, 16th, 34th). That words include into syntatic category with the same spelling.

3) **Do/do**

The words above are used in this surah seven times. The locations are (33th, 20th, 29th, 12th, 13th, 15th, 34th). These words fall into different categories, but with the same spelling.

4) **Sun/son**

The words above are used in this surah six times. The locations are (33th, 20th, 29th, 12th, 34th). These words fall into syntactic categories with the same spelling.

6. **Member collection**

The writer found 7 words in this lexical. The words classified in the member collection are; man→mankind (six times), verses→book (once time). The locations of these words are;

1) **Man→Mankind**

These words are used in this surah six times. The locations are, the word man at (6th (twice), 14th, 20th, 23th), and the word mankind at (33th). These words fall into member collection because, the relationship is that the word man is a unit and the word mankind is a collection for men. The word man in these verses means an adult male human being and the word mankind means the whole of the human race, including both men and women. The word man if used alone means an adult male but when men are grouped together, they are named as mankind.

2) Verses→Book

That words are used in this surah once. The located are, the word verses at (2th), and the word book at (2th). That words include into member collection because, the relationship is the word verses is a unit and the word book is collection for verses.

7. Polysemy

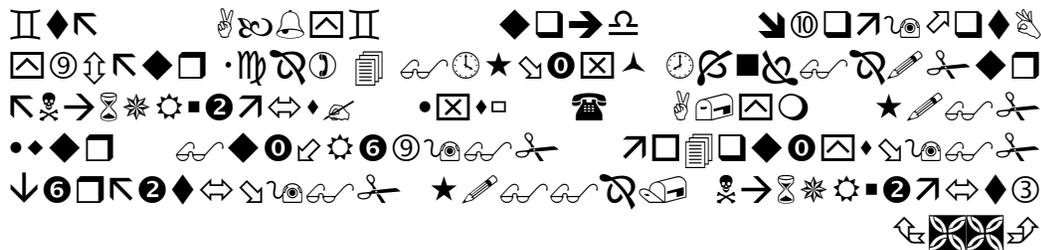
The The writer only found one word in this type are day/day (three times), the word day above also have polysemy relationship. The first meaning a word day mean a hours period and the second meaning means period in 12 hours when it is naturally light.

8. Portion mass

The writer not found in this type of the surah Luqman.

B. Discussion

In this sub-chapter, the writer describes the findings above. The writer describes the lexical relations based on their classification. There are eight classifications but only seven classifications found. Each of it will be shown in some cases of it result in the verses. The writer describes the findings and only gives some results of the whole results that found. The other whole results will be shown by the number of the verses. The word of the lexical relations will be underlined. They are discussed bellow;

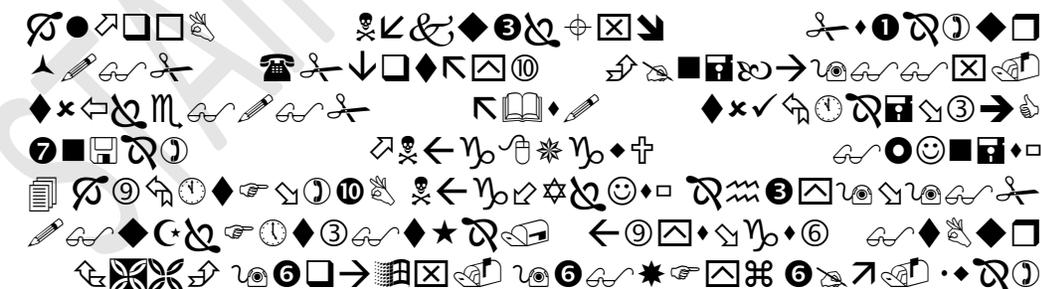


O mankind do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, Nor let the Chief deceiver you about Allah (33).

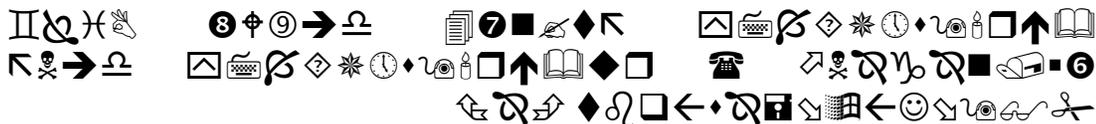
The verses above have synonymous words, the underlined word Allah and Lord have the same meaning. Allah mean a god and so does Lord. Allah in this verses mean god and the word Allah is also god for moeslim.



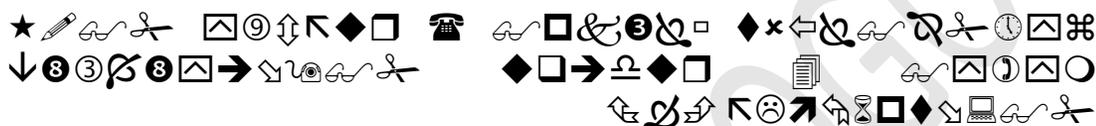
For those who believe and work righteous deeds, there will be gardens of bills (8).



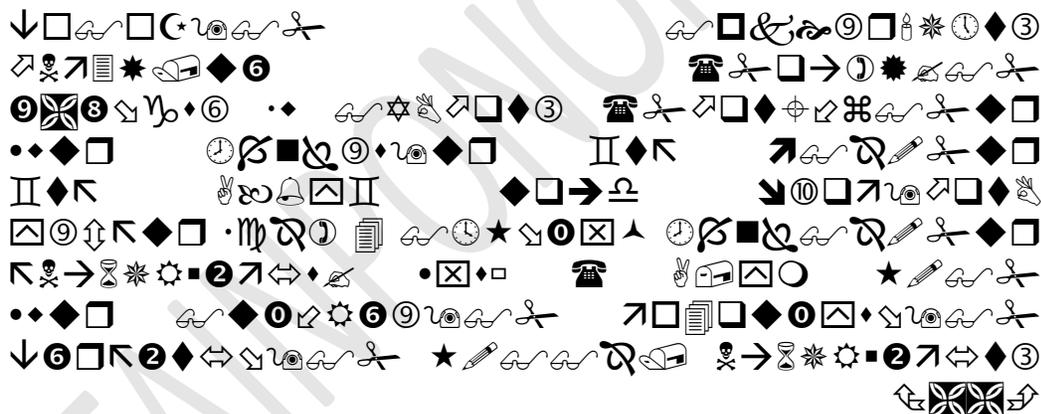
When a wave covers them like canopy (of clouds), they call to Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject our Signs except onlya perfidious ungrateful (wretch) (32).



These are on (true) guidance from their lord and these are the ones who will prosper (5).



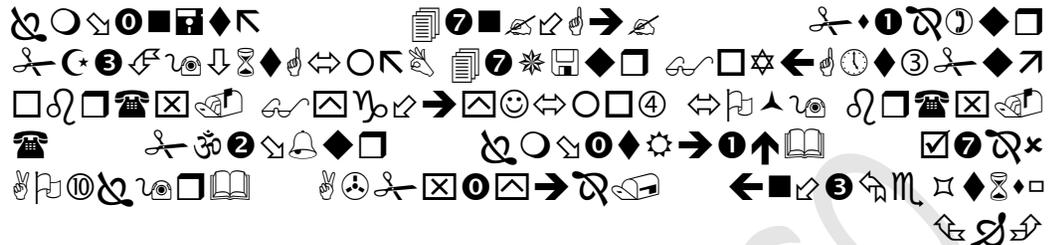
To dwell therein, the promise of Allah is true : and he is exalted in power, wise (9).



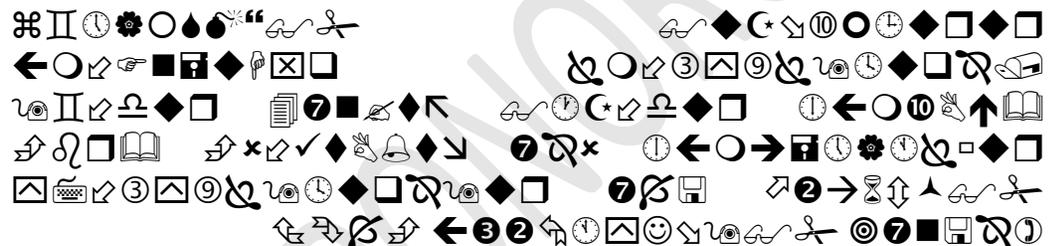
“O mankind do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, Nor let the Chief deceiver you about Allah” (33).

The words above have same meaning. The word right and true have same meaning. The word right in this verses mean something correct or not wrong, and

the word true mean correct or right and not wrong (expecially of facts or statements). So, the word true and right are synonymy.



“When our signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous penalty” (7)



“And we have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), Show gratitude to Me and to thy parents: to Me is (thy final) Goal”(14).

The words both and twain have same meaning. In this verses the word both it’s mean referring two people or things together and the word twain in this word it is mean is two. So the words above are synonymy.

Same other verses containing synonymous words are shown in the appendix of Table 3.3 (Located of Synonymy Found in Surah Luqman).

But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love): in the return of you all is to Me, and i will tell you the turth (and meaning) of all that ye did (15)

The word dispute and obey are opposite meaning. Dispute in this verses mean an argument or disagreement or protest with statement, rule and the law, and the word obey in this verses mean to act according to what you have been asked or ordered to do by someone in authority of the behave according to a rule, law or instruction. So, the word obey and dispute are antonymy.

Same other verses containing antonymous words are shown in the appendix at Table 3.4 (Located of Antonymy Found in Surah Luqman).

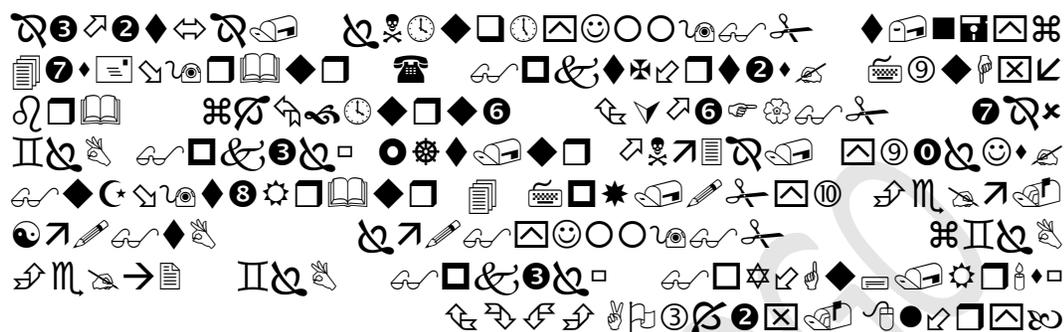
3. Meronymy

The writer found 48 lexical in this verses. The analized of meronymy in this verses will be shown as bellow;

→ ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫ ⑬ ⑭ ⑮ ⑯ ⑰ ⑱ ⑲ ⑳ ㉑ ㉒ ㉓ ㉔ ㉕ ㉖ ㉗ ㉘ ㉙ ㉚ ㉛ ㉜ ㉝ ㉞ ㉟ ㊱ ㊲ ㊳ ㊴ ㊵ ㊶ ㊷ ㊸ ㊹ ㊺ ㊻ ㊼ ㊽ ㊾ ㊿

O my son (said Luqman), if there be (but) the weight of a mustard seed and it were(hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring

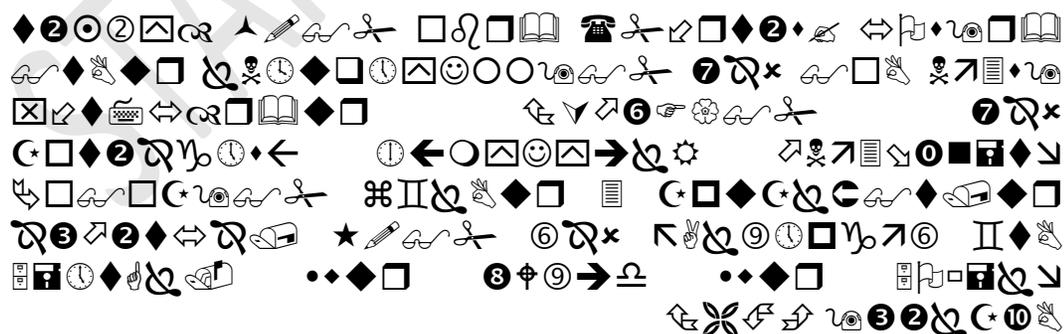
it forth : for Allah understands the finest mysteries, (and) is well acquainted (with them)(16)



He created the heavens without any pillars that ye can see, he set on the earth mountains standing firm, lest it should shake with you, and he scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs (10).



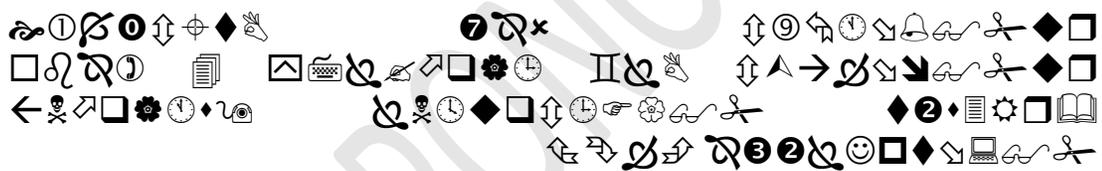
And swell not thy cheek (for pride) at men nor walk in insolence through the earth;for Allah loveth not any arrogant boaster (18).



Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen

and useen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a book to enlighten them (20).

The word rock are meronymy of earth (whole> funcional component). The word earth in this verses mean the dry solid part of the earth’s surface, or any large piece of this which sticks up out the ground or the sea. The word earth in this verses mean the planet third in order of distance from the sun, between venus and mars, the world on which we live. With formula X is part of Y, or Y has X. The word rock (X) is part of earth (Y). Earth is whole and the rock is funcional component of earth. So, the word rock are meronymy of word earth.



And be moderate in the pace, and lower thy voice; for the harshest of sounds withoutdoubt is the braying of the ass (19)

The word braying are meronymy of voice (whole>segment). The word braying in this verses mean to make a loud, unpleasant noise like a donkey, and it is part of sounds, and the sounds in this verses mean something that you can hear or that can be hear. With formula X is part of Y, or Y has X. The word braying (X) is part of sounds (Y). Sounds is whole and the braying is segment of sounds. So, the word braying are meronymy of word sounds.

But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love): in the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did (15).

Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a book to enlighten them (29).

The word do in the verses 33, 29, 13, 22 is show an auxiliary of present tenses and the other word in verses 20, 12, 15, is mean verb with the meaning act or take action. The word above are homonymy because it is have different categories but with the same spelling.

6. Member Collection

The writer found 7 lexical in this verses. The analyzed of member collection in this verses will be shown as bellow;

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promise ofAllah is true: let not then this present life deceive you, Nor let the Chief
deceiver youabout Allah (33).



Seest thou not that Allah merges Night into Day and He merges Day into Night;
thatHe has subjected the sun, and the moon (to His Law), each running its course
for aterm appointed; and that Allah is well acquainted with all that do?(29)

A word day above also have polysemy relationship. The first meaning a word
day mean a hours period and the second meaning means period in 12 hours when
it is naturally light.

8. Portion Mass

As it has been explained in the previous chapter, portion mass is a relations of
inclusion. A portion mass is include in the meaning relation between a mass noun
and the usual unit of measurement or devison. The writer determines that case of
member collection is not found in this verses.

CHAPTER III

THE DOMINANT LEXICAL RELATION OF SURAH LUQMAN IN THE YUSUF ALI'S TRANSLATION

This chapter discussed about statement of problem, they are the dominant types of lexical relations found in the surah Luqman of the Yusuf Ali's Translation.

A. The Dominant types of Lexical Relation found in the Surah Luqman of the Yusuf Ali's Translation

There are three hundred and ninety seven (397) lexical were found in surah Luqman in Yusuf Ali's Translation and they could be classified as follows;

1. Synonymy = 147
2. Antonymy = 67
3. Meronymy = 48
4. Hyponymy = 96
5. Homonymy = 29
6. Member Collection = 7
7. Polysemy = 3
8. Portion Mass = 0

To show the result of each classification in percentage, the writer use the following formula

$$P = \frac{n1}{\Sigma N} \times 100\%$$

In which;

P = percentage of each percentration

n1= total of given lexical relations

ΣN = total of the whole lexical relations

The percentage of each classification can be calculated bellow;

1. Synonymy

The number of lexical relation of synonymy in this classification is 147.

Therefore the percentage is 37,03%.

$$P = \frac{n1}{\Sigma N} \times 100\%$$

$$P = \frac{147}{397} \times 100 \%$$

$$= 37,03 \%$$

2. Antonymy

The number of lexical relation of antonymy in this classification is 67.

Therefore the percentage is 16,88%.

$$P = \frac{n1}{\Sigma N} \times 100\%$$

$$P = \frac{67}{397} \times 100 \%$$

$$= 16,88\%$$

3. Meronymy

The number of lexical relation of synonymy in this classification is 48.

Therefore the percentage is 12,09%.

$$P = \frac{n1}{\Sigma N} \times 100\%$$

$$P = \frac{48}{397} \times 100\%$$

$$= 12,09\%$$

4. Hyponymy

The number of lexical relation of synonymy in this classification is 96.

Therefore the percentage is 24,18%.

$$P = \frac{n1}{\Sigma N} \times 100\%$$

$$P = \frac{96}{397} \times 100\%$$

$$= 24,18\%$$

5. Homonymy

The number of lexical relation of synonymy in this classification is 29.

Therefore the percentage is 7,30%.

$$P = \frac{n1}{\Sigma N} \times 100\%$$

$$P = \frac{29}{397} \times 100\%$$

$$= 7,30\%$$

6. Member Collection

The number of lexical relation of synonymy in this classification is 147.

Therefore the percentage is

$$P = \frac{n1}{\sum N} \times 100\%$$

$$P = \frac{7}{397} \times 100 \%$$

$$= 1,76\%$$

7. Polysemy

The number of lexical relation of synonymy in this classification is 3.

Therefore the percentage is 0,75%.

$$P = \frac{n1}{\sum N} \times 100\%$$

$$P = \frac{3}{397} \times 100 \%$$

$$= 0,75 \%$$

8. Portion Mass

The number of lexical relation of synonymy in this classification is 0.

Therefore the percentage is 0%.

$$P = \frac{n1}{\sum N} \times 100\%$$

$$P = \frac{0}{397} \times 100 \%$$

$$= 0 \%$$

The result of the calculation above can be shown at appendix at Table 4.1 (Total Lexical Relations Based on Saeed's Classification).

B. Discussions

The researcher found 397 (100%) total of lexical relation in the result of her analysis that total lexical relation found in the surah Luqman based on Saeed's classification, the result are Synonymy with total of lexical relation 147 (37,03%), antonymy with total of lexical relation 67 (16,88%), meronymy with total of lexical relation 48 (12,10%), hyponymy with total of lexical relation 96 (24,18%), homonymy with total of lexical relation 29 (7,30%), member collection with total of lexical relation 7 (1,76%), polysemy with total of lexical relation 3 (0,75%), and portion mass 0 (0%).

From the percentage above the writer concludes that the highest lexical relation found in the surah Luqman by Yusuf Ali's Translation are synonymy with 147 (37,03%), and the lowest lexical relation found in surah Luqman by Yusuf Ali's Translation are portion mass with 0 (0%). So, the most dominant lexical relation found in the surah Luqman by Yusuf Ali's Translation are synonymy.

CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing the data, the conclusion and the suggestion of the study will be presented in this chapter.

A. Conclusion

After finishing the discussion on the analysis, the researcher comes to the final step of this thesis. In this chapter, the researcher interprets the result and concludes some notes.

Based on Saeed's classification of lexical relations, the finding of the analysis shows that the translator (Abdullah Yusuf Ali) made total 397 cases of lexical relations in his translation of surah Luqman. Those consist of 147 cases of synonymy (37,03%), 67 cases of antonymy (16,88%), 48 cases of meronymy (12,10%), 96 cases of hyponymy (24,18%), 29 cases of homonymy (7,30%), 7 cases of member collection (1,76%), 3 cases of polysemy (0,75%) and 0 cases of portion mass (0%)

Based on the result above, it can be concluded that 147 cases of synonymy and 96 cases of hyponymy are the dominant cases that occurs of lexical relations found in Abdullah Yusuf Ali's translation of surah Luqman. However, the most dominant type is synonymy, whereas portion mass is the lexical relation type with the lowest case.

B. Suggestions

Based on the whole analysis in this paper, the writer will give some suggestions that can be considered by readers, learners, researcher and whoever in learning English Qur'an translation or other language translation.

1. For readers

The readers in general are suggested to learn more about the theory of meaning, also to give the feedback on it.

2. For learners

For study of meaning, it will be better if learners know the theory of meaning itself. The original language of Qur'an is Arabic, and every language has the system, model, and nature individually. As Arabic and English, both have different form such in the tense and in the vocabularies. The writer here wants to confirm, that in the English Qur'an translation there may be distinction in the diction. So the learners must know the theory about meaning.

3. Researchers

The researcher is suggested to study a lot about Semantics, especially to differences between synonymy, antonymy, hyponymy, meronymy, homonymy, member collection, polisemy, portion mass.