SPEECH ACTS IN ENGLISH TRANSLATION OF QURAN SURAH AL- FATIHAH AND SURAH AL-A’LAA BY ABDULLAH YUSUF ALI

A thesis Proposal
Submitted As a Partial Fulfillment of the Requirements For S-1 Degree
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Language is important in communication. With communication, humans can build relationships with each other. To make good communication, humans must understand what the speaker is saying and what is being said. In this case, the speech act theory of learning is important to overcome this problem. A speech act is an activity in which participants interact with conventional language to achieve a result that involves two parties, namely the speaker and the interlocutor in one main speech, in time, place, and speech situation.

The purpose of this study was to find out about the types of speech acts used in the translation of surah al-fatihah and surah al-alaa by Abdullah Yusuf Ali through reading and then describing speech act data based on the type and classification of functions in the translation of surah al-fatihah and surah al-alaa by Abdullah Yusuf Ali. Speech acts are divided into three types; locutionary, illocutionary, perlocutionary, and speech acts are divided into 5 types assertive, directive, commissive, expressive, declarative. In this study, type and function are the main concern because they are the most important in different communication situations.

This study uses qualitative research to analyze the subject because this study will find speech acts in the translation of the Koran by Abdullah Yusuf Ali. This study uses Austin's theory.

This study identifies 7 verses in Surat al-Fatihah and 19 verses in Surat Al-Alaa in Abdullah Yusuf Ali's translation of the Al-quran, in Surat Al-Fatihah there are 7 types of locutionary speech acts, 18
illocutionary speech acts with 6 functions. assertive, 4 directives, 1 commissive, 3 expressive, 5 declarative, and 7 perlocutionary sentences. and Surah Al-Alaa there are 19 types of locutionary speech acts, 31 illocutionary speech acts with 8 assertive functions, 6 directives, 3 commissives, 1 expressive, 13 declarative sentences, and 19 perlocutionary sentences.

**Key Words:** Linguistics, Pragmatics, speech acts, Surah Al-Fatihah and Surah Al-Alaa, Al-Quran translation by Abdullah Yusuf Ali
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Certify that this thesis is definitely on my work. I am completely rest for the content of this thesis. Other people’s opinions thesis of finding included in the thesis are quoted or cited in accordance with ethical standards.

Bandar Lampung, ............... 
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MOTTO

اَقْرُأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ

Read by (mentioning) the name of your Lord who created

خَلَقَ الْيَٰٓنِسَانَ مِنْ عَلَقٍ

He has created man from a clot of blood.

اِقْرَأْ وَرَبُّكَ الَّذِيْ عَلَّمَ بِالْقَلَمِ

Read, and your Lord is the Most Glorious

بِالْقَلَمِ عَلَّمَ الْيَٰٓنِسَانَ مَا لَمْ يَعْلَمْ

Who teaches (humans) with a pen.

يَٰٓلِيْمُ ٰمَّا اِلْبَيْنَ الْيَٰٓنِسَانَ عَلَمَ

He taught man what he did not know.
DEDICATION

No writing project of mine fruition without the patience and support of everyone whom not enough only writes their name. Finally, this thesis is dedication to them, but the foremost dedications are to:

1. The Greatest Allah SWT, Alhamdulillah’ alakulliha wani’mah
2. The biggest inspiration in my life, my beloved father and mother, Mr. Alwi A.R and Mrs. Erna Hanis, S.Pd. who always pray for my success. Thank you for all the motivation and support, I love you forever.
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6. My beloved almamater, Raden Intan State Islamic University, Lampung.
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CURRICULUM VITAE

The researcher's name is Liza Mariska. She was born on 4 September, 1998 in Bumi Dipasena. She is the second child of Mr. Alwi A.R and Mrs. Erna Hanis, S.Pd.

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Bandar Lampung, ..............
The Researcher

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CHAPTER I
INTRODUCTION

A. Background of the Research

Language is the tool of communication that is used by people to communicate meaning or message which has a different meaning. Jacob states that language is the chief means by which people communicate.\(^1\) In humans life, language is never separate from their activity. As a necessity of humans brings language to become a very important thing. People can do many with languages such as say what their feelings, their opinion, to influence someone or to share a piece of knowledge or information and so on.

Communication will be successful when there is no misinterpretation between speakers and hearers. In communication, the speaker should be aware that the hearer’s try to catch the meaning of the speaker’s utterances.\(^2\) When people express themselves, they do not only produce utterances containing grammatical structure and words but also speech creates an expression that results from the speech of the speaker and the interlocutor. When someone said “can you stop in a minute”\(^3\); he or she produces in the form of a question. Communication does not only occur among people but it also occurs between God to His believers by a written text called Qur’an.\(^3\) By having a good understanding of speech acts believers can understand the meaning of God’s utterance

“Speech act is known as the action or intent that a speaker accomplishes when using language in context, the meaning of which is inferred by hearers.\(^4\) By learning speech act, we understand speech when someone speaks, what persons mean

\(^3\) M. Muhassin, *TELAAH LINGUISTIK INTERDISIPLINER DALAM MAKRO LINGUISTIK*, Journal TadrisBahasaInggris, Volume 6, No 1, 2017, P.
their assumptions, their purposes, and their various activities. Analysis of positive studies in speech acts is our attempt to understand communication on two sides, not only studying the structural meaning of speech; but also actions or responses as a result of communication made between speaker and listener.

In this research, the researcher will analyze what are the types of speech acts in the Qur'an surah al-Fatihah and surah al-A’laa, and the speech acts function in English translation in surah al-Fatihah and surah al-A’laa. As information to readers to find out and describe the types of speech acts can be found in the English translation of the surah al-Fatihah and surah al-A’laa and provide more information to readers why researchers chose Surah Al-Fatihah and Surah Al-Alaa because Surah Al-Fatihah is a Surah that must be read when praying and researchers are interested in analyzing the types of speech acts of Surah Al-Fatihah to find out the function and meanings that exist in each verse of Surah Al-Fatihah while Surah Al-Alaa is a surah that is at the end of the Qur’an which contains confirmation of all the commands of Allah to his people to always mention his name every situation, other researchers who want to discuss related studies. Because in the opinion of the researchers, English students do not understand what a specific act is, especially in the development of speech acts and grammatical theories. Furthermore, it can be used by students to better understand the field of pragmatics, especially in studying speech acts in a literature review. This research will be used as an additional reference for further research, especially in the speech acts and their functions, and will contribute to English Department Students especially in learning about pragmatics.

This study can be used to reveal a variety of kinds of speech forms, and an explanation of the meaning of the speech act in Al-Qur’an. The same thing has also been presented in a lecture on Philology by Ibnu Santoso that pragmatics can be used for distinguishing the meaning of the text in the Al-Qur’an and the existing texts of the Al-Qur’an in someone’s work; because the text of the Qur’an has experienced a transformation of function pragmatically. Ibnu Santoso also added regarding the explanation
of the Al-Quran, that the Al-Quran is not the word of Allah but writing or books (written language) which are arranged for a guide to life human. The researcher language or the book of Allah is not the word of Allah in the letter Al-Baqarah verse 2 is also explained, this book Al-Qur’an is not in doubt him a guide for those who are devout. There is the word “book” which is literal pragmatics is a collection of writings not a collection of oral because the word “book” is a word derived from “kataba” which means writing this a function pragmatics as a science to express the meaning in the Al-Qur’an is a written medium or written discourse. Kartomiharjo via Jinani said that in speech act theory a speech can be interpreted as a notification greeting of joy, reminding the person with whom he spoke with previous promises and so on.

According to an English linguist named Yule in his book Pragmatics speaks of speech acts as an attempt to express themselves, not only do people produce speech containing words and structures grammatical only, but they also show actions through the utterances. In this theory, speech acts it is stated that although sentences can often be used to tell subject circumstances, under certain circumstances must be considered as the performance of an action Leech via Jinani Each sentence can be used for functions specific, for example, to provide information, warnings, to bid for do something, ask for facts, or give thanks. About this speech acts Austin via Gunarwan distinguishes speech acts into three parts, namely local acts, acts, illocution, and the acts of perlocution.

In this research, The researcher will discuss language write about the study of speech acts, namely in the form of types, and functions of speech act in communication; and the meaning of the speech contained in the translation of the surah al-Fatihah and surah al-A’laa. Al-Qur’an is a holy book that contains

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6Ibid,h.2.
instructions for human life in this world. With the guidance of the Al-Qur’an, human life will run well. Whenever they have a problem, it can be solved so that like a disease you will find a cure in the Al-Qur’an. Therefore, Muslims need to understand the Qur’an with the best possible so that it can be used as a guide to life in the world in truth. The reason why the researcher choose speech acts as an object is that speech does not only contain someone words but there are linguistics phenomena in speech, in the English language people will learn about how to communicate fluently, and in linguistics, we are not only learning about the grammar but also the meaning at language use. Here the researcher adds some research that uses the speech as an object of research.

First, the result of the research by Muhammad Sirotol Mustaqim.7 “A Pragmatic Review of the Indonesian Translation of the Al-Fatihah letter from the Ministry of Religion,” he found several points in his research. First, the speaker on this surah is Gabriel and the prophet Muhammad saw as the speech partner. Then, speech context is consist of the topic talking (It is covering loved by Allah, tauhid or Allah is the only one, the guidance, the faith, the praying, the norms or laws, old stories), the event setting which is related to psychology condition of participants on that moment, the phenomenon, the reality on this world by this surah, the connecter by written media, the code by using the diversity of the literary language, the message form that it is generally characteristic. The second, the function of speech acts such as assertive, declarative, commission, etc that was founded in this surah, the last is a sense of speech on this surah.

Second, the result of research by Fathur Rossyid,8 “pragmatics of the Qur’an: The Understanding Model of the Story Maryam Bound by the Context.” He concludes several points, firstly, pragmatics Al-Qur’an is a scientific

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8Fathur Rossyid, “pragmatics of the Qur’an: The Understanding Model of the Story Maryam Bound by the Context. DC, 2012, p.20
discipline that examines the Qur’an from and angle the view of the relation between dyadic linguistic context and triadic linguistic context. The language context in question in this study is a study based on grammatical arrangements verses contained in the Al-Qur’an, while what is meant by non-linguistic context namely the study of situations and conditions certain, both social, geographical, and psychology of Arabic cultural toward Al-Qur’an background.

Thirdly, the speech acts of fragmentation of the birth Maryam’s story found in Surah Ali ‘Imran (3:35), the illocutionary is a sentence of the informative limousine (Khabariyyah), while the illocutionary is a meaningful assertive form (complaining). The implicature Maryam’s story is found in surah Al-Imran (3:36) is a prohibition to build excessive optimism on the branch sex of babies who are still in the womb.

Next, the result of the dissertation by Rabia Bajwa, B.A. “Divine Story_Telling As Self_Presentation: An Analysis Of Surat Al_Kahf.” This dissertation explores the application of narrative analysis to five Qur’anic stories in Surat al_Kahf, the eighteen chapter of the Qur’an. He has shown how rewarding and productive a narrative analysis applied to the Qur’an.

So, the researcher interest to use speech acts as a variable one and the translation of the Al-Qur’an surah Al-Fatiyah and surah Al-A’ilaa as an object to analyze, the reason is that researcher found the speech act aspect in the translation of the Al-Qur’an surah Al-Fatiyah and surah Al-A’ilaa and between both of them is because linguistics is part of English also; when we learn linguistics we also learn about grammatical features, and basically when people do communication they use linguistics aspect in their sentence. The reason the researcher chose speech acts in the Al-Qur’an is that the utterances in the Al-Qur’an were produced by the original speaker “Allah” who has a broad purpose and function aimed at his speech partner “servant” to

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convey all information through the utterances contained in the Al-Qur’an, and the researcher chose Surah Al-Fatihah and surah Al-A’laa because Al-Fatihah is the object study. After all, this surah is the opening chapter in the Al-Quran according to its location at the beginning of the Al-Quran sequence and this surah becomes the main surah in the Al-Quran and as the essence of its essence. the contents of the Al-Quran and as the required reading in prayer, then in the Al-Fatihah there is also a dialogue between the servant and Allah SWT. Based on the hadith Qudsi of the Prophet Sallallahu Alayhi wa Sallam in the hadith narrated from His Rabb that Allah Azza wa Jalla said: (I have divided the Al-Fatihah prayer between me and my servant in half, The meaning of the hadith is that there is a dialogue in Surah Al-Fatihah which is the occurrence of a speech act committed by the servant with Allah SWT.

Then the reason for the writer to choose then the second object of study is why the researchers chose surah Al-A’laa because in the surah Al-A’laa it has a speech act in the form of a command from Allah to his servant so that he always chants the name of Allah for guidance in living life. With the aim of benefits for education will contribute to the development of the field of pragmatics, especially in speech act and grammar theory and for introduction in linguistics lessons.

Therefore the researcher is interested in analyzing the speech acts in translation in Qur’an. That is why the writer chooses the title Speech Acts In English Translation Of Qur’an Surah Al-Fatihah And Surah Al-A’laa By Abdullah Yusuf Ali.

B. Limitation of the Problem

In this research, the researcher limits the research by analyzing the kinds of speech acts and the function of speech acts found in the English translation of the Holy Qur’an surah Al-Fatihah and surah Al-A’laa by Abdullah Yusuf Ali.
C. Formulation of the Problem


2. What is the function of each speech acts English Translation of the Holy Qur’an Surah Al-Fatihah and Surah Al-A’laa by Abdullah Yusuf Ali?

D. Objective of the Research

1. To describe kinds of speech acts are found in the English translation of the Holy Qur’an Surah Al-Fatihah and Surah Al-A’laa.

2. To describe the function of speech acts are found in the English translation of the Holy Qur’an Surah Al-Fatihah and Surah Al-A’laa.

E. Significance of the Research

The significances of the research are as follows:

1. Theoretically

Researchers hope that this research can be used by the student to better understand the field of pragmatics, especially in studying speech acts in a literature review.

2. Practically

For the teacher

Provide information to English teachers that the results of this study can contribute to linguistic development, especially in pragmatics subjects, especially in speech acts theory and grammar theory.

1. For the students

This research is expected to make it easier for students to find additional references, especially on the type of speech and its function, and will contribute to the English Department Students, especially in pragmatic learning.
F. Scope of the Research

1. The subject of Research:
   English translation of Qur’an surah Al-Fatihah and surah Al-”laa.

2. The sources of the Research:
   The researcher will conduct research using the translation of the Al- Quran by Abdullah Yusuf Ali.

3. The time of Research:
   The research will conduct at the nine semesters 2020/2021.
CHAPTER II
REVIEW TO RELATED LITERATURE

A. Linguistics

In general, linguistics is often used to describe linguistics. Term Ordinary linguistics is also expressed by various terms or names, including in Higher Education Curriculum, especially in the language Education Program and Indonesian literature, the term linguistics is expressed by the names of the courses that are different. Some call it linguistics, introduction to linguistics, linguistics general knowledge general linguistic knowledge. However, under that distinct name, substance the study is the same, namely studying the language. Therefore linguistics is called science language or scientific study of language.

Definition of Linguistics

Kridalaksana states that linguistics is a scientific study, study or examine the nature and intricacies of language, namely language common knowledge that humans have as a means of communication or linguistics is the science that investigates language scientifically.\(^1\) Based on this opinion, it can be concluded that the object of linguistic study is language. In connection with this object of linguistic study is language. In connection with this object of linguistics study the language in question is not focused on a particular language, but the language in general, those used to communicate among language speakers, in the sense of the languages, Indonesian languages, or Foreign languages.

Sinha states linguistics as the scientific study of language meanwhile, Lyons states linguistics may be defined as the scientific study of language.\(^2\) It can be concluded that linguistics can be defined as the scientific


\(^2\)Ibid, h.4.
study of language. Then Fromkin states that scientific studies about human language are called linguistics. It can be concluded that linguistics can be defined as the study of linguistics in general.

From all of the above statements, the researchers conclude that linguistics is a science of language or language learning method with the relationship of the object study, the language in question is not focused on a particular language, but the language, in general, that is used to communicate between language speakers, in the meaning of language in question, maybe regional, Indonesian, or foreign languages.

B. Pragmatics

Pragmatic science is the study of language that appears in speech act events in which there are speech objectives, speech intentions, meanings of speech and seeing expressions, the performance of actions and ideas that appear in speech acts so that we can interpret, assume a speech that ultimately has effects in communicating as social media that is very influential in human life, and Pragmatics is also related to the study of meaning as communicated by the speaker (or writer) and interpreted by the listener (or reader).

1. Definition Of Pragmatics

Yule states that pragmatic is the study of the relationships between linguistic forms. It can be explained that pragmatics is the study of understanding intentional human action. So this study involves interpreting the actions that are assumed to be taken to achieve several objectives. Thus the main ideas in pragmatics must involve beliefs, intentions or goals, planning, and action and can be explained broadly that pragmatic is a deliberate study activity in language acts carried out by humans by looking at their

3 Ibid, h.4.
4 KHAQIQQOTUL JAUHARIN, “DIRECTIVE IN ENGLISH TRANSLATION OF QUR’AN SURAH ALBAQARAH BY ABDULLAH YUSUF ALI” (Journal Fakultas Pendidikan UMK, 2014), P.23.
purpose in interpreting and assuming the language of communication. Not only studying the speech but seeing their purpose in communicating. Nababan via Sirotol Mustaqim explained that pragmatics is the study of the rules of language use, namely the selection of language forms and determining their meaning about the speaker's intent by context and circumstances. So pragmatics is an analysis of the meaning of speech by the context and situation as well as the meaning of spoken language is studied about speech situations that take place in speech events. Here it can also be seen that pragmatics is a branch of linguistics that studies the meaning of a speaker's language according to context and situation.

Levinson explained that pragmatics is the study of the relationship between language and its context. Meanwhile, Geoffery Leech defines that pragmatics as the study of meaning about said situations. In summary, pragmatics is the study of how language is used in communication, and how pragmatics investigates meaning as a context, not as something abstract in communication. According to Levinson and Geoffery Leech's statement that the center or focus in pragmatic studies is about communication events in the form of utterances from a speaker to listeners in which there is an intention in the delivery of the speech so that it affects the form of action from the listener.

From all the statements above, the researcher concludes that the center or focus in pragmatic studies is about communication events in the form of utterances from a speaker to the listener in which there is an intention in the delivery of the speech so that it has an effect in the form of action from the listener. Pragmatics also examines language and context which is the basis of a note or report on language understanding. In other words, study the ability of language

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6Ibid.p.22
7Ibid.p.22
users to connect and harmonize sentences and contexts appropriately. At the same time, it is said that the emphasis of pragmatics is on speech acts in communication outside the context of language (meaning).

C. Speech Act

A speech act is a theory of language use put forward by John Langshaw Austin (1962) in his book entitled How to do things with words. Austin is one of the leading philosophers of a group called the Oxford School of Ordinary Language Philosophy. In his book, Austin sparked a theory about speech acts. According to Austin, when someone speaks not only speaks but also takes action, Austin sees that humans, by using language, can perform actions called speech acts. So the explanation is that a speech event is an activity in which participants interact with language in conventional ways to achieve a result. Speech events occur because of linguistic interactions in one form of speech involving two parties, namely the speaker and the interlocutor in one main utterance in time, place, and situation of speech. Speech acts or speech acts are the object of pragmatic study of the form and function of these speech acts that can be found in everyday life, such as discussions, religious lectures through question and answer, and chatting. In other words, all aspects related to language are speech acts.

D. Kinds of Speech Acts

As we know in the early statement of this research, we understand if speech acts are the most iconic study in the pragmatic field. Perhaps, we should know Austin’s explanation about it because it will focus as an object on this research and another its function. Here researcher provides a scheme of

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Austin level' meaning in Davidsonian terms or we knew it as kinds of speech acts **Locutionary Act**

Austin stated that locutionary were simply telling something, conveying information, speaking, asking questions, etc., locutionary speech obeyed the truth of the condition and requires a sense and reference to be understood as reference depends on the speaker's knowledge at the time of the narrative. So in a localized action, there is no question about the meaning and function of the speech which is an extension or extension of the literal meaning. The location is merely the act of speaking, namely the act of saying something with the meaning of the word and the meaning of the sentence according to the meaning of the word (in the dictionary) and the syntactic meaning of the sentence according to its syntactic rules, for example:

"I am thirsty"

I am thirsty someone defines "I" as the first person singular (is the speaker), and "thirsty" as referring to "dry throat needs to be wetted", without intending to ask for a drink.

**Illocutionary Act**

Illocutionary act, namely the act of doing something based on what is being said and what is achieved by communicating the intention to achieve something the speech can contain certain powers. With the intention of a speech act which not only functions to inform something but also to do something in the form of a word, or behavior when talking about the intent, function, or speech power concerned, for example:

"I'll marry you ..."

The statement "I married ..." when spoken by the chief has created something new, that is, since then the couple who are legally married have become husband and wife and can live together to build a family and offspring. The speech

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9 *Op.Cit.*,  
10 *Op.Cit.*,  

"I married ..." cannot be said to be true or false if it is spoken in an appropriate condition, which is spoken by someone who has the authority or authority to marry and is spoken in a marriage procession.

**Perlocutionary Act**

Perlocutionary is the effect or impact of speech (locus) which is spoken in which contains a specific purpose (illocution), the action of perlocutionary is more natural, is not regulated by convention, and cannot be confirmed by questions. So, the act of perlocutionary as a result or effect caused by the expression on the listener by the situation and conditions of the pronunciation of a sentence uttered by someone often has an influence or effect on those who hear it, for example:

"I will marry you later this year"

The action location is "I will marry you later this year"; the act of focus is a promise, and; his necessary actions to convince his fiancée of the promise contained in the speech.

**E. Classification of Speech Act Function**

Of all the three types of speech acts, the dominant one being the study of pragmatics is the act of illocution. The essence of speech acts and at the same time the study of performative speech as stated by Austin is the illocution contained in a speech which contains a classification of speech act functions, which types of illocutionary acts are divided into five categories, namely:

1) **Assertiveness**

Assertiveness, namely a form of speech that binds the speaker to the truth of the proposition expressed. This means that this speech act binds the speaker to the truth of what he says (such as stating, showing, mentioning, proposing, reporting, bragging, complaining, and claiming). This assertive act can also be called a

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representative action. So explains that assertiveness is a
type of speech act that states what the case speaker
believes or not. Statement of a fact, affirmation,
conclusion, and description, such as the following
example. The world is something that is believed by the
speakers who describe it.

a. Speaker: "The earth is round". (Show).
b. Speaker: "Putri doesn't write about recipes for cooking chicken". (Declare).
c. Speaker: "Ahh, why was I born poor" (Complaining).
d. Speaker: "We should eat vegetables than meat." (Propose).
e. Speaker: "Earlier on this table, there were three red pencils as I recall". (Mention).
g. Speaker: "You know what, yesterday I took a photo
with SBY". (Bragging).
h. Speaker: "Don't you ever touch the Barbie doll,
because it is mine". (Claiming) When using an assertive
or representative, the speaker matches the words to the
world (the speaker's belief).

2) Commissive

Commissive acts are speech acts that function
to encourage speakers to do something, namely a form of
speech that functions to express promises or offers. Commissive is also a type of speech act that is
understood by speakers to bind themselves to the future.13
This speech act states what the speaker means (such as
promising, swearing, pledging, rejecting, and offering
something). Example:

   a. Speaker: "I'll be back, wait a minute". (Promising).
   b. Speaker: "I'll fix it next time". (Offer).

c. Speaker: "I would dare to die, if I stole it!" (Swear).
d. Speaker: "In front of this Buddha statue I will give my life and death for you". (Pledge).
e. Speaker: "I, as an oppressed person, do not accept this unclear house eviction". (Rejection).

3) Directive

Directive acts, namely speech acts which function to encourage the interlocutor to do something.\(^{14}\) This illocution can command the interlocutor to take both verbal and nonverbal actions (such as begging, demanding, ordering, advising). Example of sentences:
a. Speaker: "Give me one more chance, sir, to improve my work." (Begging).
b. Speaker: "I don't want to know, tomorrow the items will be in my office". (Demanding).
c. Speaker: "Son, tomorrow don't forget to buy an orchid for your home garden". (Order)
d. Speaker: "Work must be done sincerely, not by compulsion." (Advice)

4) Expressive

Expressive acts are speech acts that involve feelings and attitudes.\(^{15}\) This speech act serves to express and express the speaker's psychological attitude towards the interlocutor or shows the psychological attitude of the speaker in certain circumstances (such as congratulating, apologizing, criticizing, pleasing, or misery, and praise). Example:
a. Speaker: "Congratulations on your graduation yesterday". (Congratulations).
b. Speaker: "I forgive you for yesterday's mistakes". (Forgiving).
c. Speaker: "People condemn the suicide bombing incident in Bali". (Criticizing).

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d. Speaker: "Thank you for the sweet teddy bear". (Enjoyment).

e. Speaker: "How beautiful the flowers in the garden". (Praise).

5) Declarative

The declarative act is a speech act that functions to strengthen or justify another speech act or previous speech act. In other words, this act of declaration is carried out by speakers to create new things, statuses, and conditions, and connecting the contents of the speech with the reality (such as deciding, prohibiting, permitting, lifting, giving up, and canceling) example.

- a. Speaker: "Tomorrow we will do the final exam." (Deciding).
- b. Speaker: "This is a war zone, don't ever enter here unless ordered by your boss". (Forbid).
- c. Speaker: "You may sell here, with the conditions set by our RT". (Allow).
- d. Speaker: "This afternoon I (the director) can't have meetings, please tell the employees". (Cancel).
- e. Speaker: "I am the head director of PT. Maju Sejahtera hereby, appoints you as a Manager in my company ". (Lift).
- f. Speaker: "My Lord, I have struggled to do my thesis, so after that ask your kindness to graduate". (give up)

F. English Translation of the holy Qur’an by Abdullah Yusuf Ali in the Description

Modern Islamic thought shows a mode of attention to contemporary problems of the moslem in the field of socio-political economy. In India in its time, Islamic activism could not be separated from the role of the west starting from the institutional to the thinking, Abdullah Yusuf Ali, was included

\[16\text{Yule, Op. Cit., 96}\]
in his home, it caused by India under British imperialism. However, is it because makes us right to question where is his loyalty. To the Ummah or the west, Maybe the discussion below might answer that question.

Abdullah Yusuf Ali is a figure who has a big contribution to the Ummah (Muslim in this world), especially in India. Being a protector of the University of Osmaniyyah (1981), he gave many impacts on the increasing of the Muslim scholars. Besides that, the intellectuality of a Yusuf Ali is no longer in doubt. Especially, in language skills. He is very good at English. Even, because of this ability, he made him in the world of translating literature from English to Urdu. One of these translation works, "English Translation of the Holy Quran" first appeared with his first introduction in 1934 in Lahore. As for the other phenomenal works, such as Imperial and Asiatic Quarterly review (1960), life and Labor of the people of India (1907), Anglo Muhammadian Law (1921)-, Goethe Orientalism (1906), etc.

Talking about Yusuf Ali's phenomenal work about the English translation of the Holy Qur'an means that it cannot be separated from, what is the background of this work? From the reference that the researchers read some factors are quite astonishing to researchers, considering, that this work is a work recognized by a very well known and respected figure in the world, especially the world Muslim community, he is the second guardian of the Holy Mosque, King Fahd ibn Abd Al-'Aziz al-Su'd King Of the Kingdom of Saudi Arabia Stated a statement as follows: The only reference of Abdullah Yusuf Ali in this Edition (the edition published by King Fahd Holy Qur'an Printing Complex) is the notes to the introduction prepared by the presidency, which was taken from Abdullah Yusuf Ali, was chosen as a trustworthy guarantee because of this prominent features, namely his very elegant style, his choice of words

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10Ibid,h.10.
18Sulaiman,Op.Cit,
close to the original meaning and text was caused by the
translation accompanied by scientific notes and reviews.”

So some of the backgrounds on his masterpiece are,
first, the rise of his spiritual passion which after the abuse of
his wife, Teresa Shalders, in 1911, and the hostility of the
children of the marriage in the 1920s which also caused him
to experience emotional, Second, his intellectual passion to
encouragement to create that creation. Then another, Yusuf
Ali was compelled to present an English translation side by
side with the text Arabic.

As for the specific description of the English Translation of
The Holy Qur'an by Abdullah Yusuf Ali as follows:
1. Translation, reviews, attachments, and interpretations
   are written in the style of poetry that does not rhyme or
   in rhythmic prose.
2. English translation adjacent to them is in Arabic text. He
greatly sought out this English translation not only
exchanging an Arabic word in another word in English
but by expressing it as best as possible to issue the full
meaning as intended from the Arabic language.
3. Abdullah Yusuf Ali strongly sought out the rhythm of
   the music and tone of his native language that was so
great and beautifully reflected in this translation, that the
reader could read it not only with eyes, oral and sound
but also with light that filled the human intellect, even
with the deepest and purely given by conscience and
human inner consciousness.
4. Regarding the main question, an explanation is obtained
   in the notes
5. Running commentary from one to three hundred,
   beginning with the introduction ending with the
   conclusion.

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20*Op.Cit.*, h.16.
6. When the Surah is long, the subject is preceded by a summary commentary in a short paragraph that is adjusted to the place with certain verses.

7. Given his extensive translation, he referred to several books such as the previous books, existing translation, dictionaries, al-Mufradat by Abu al-Qasim al-Husayni Raghib al-Isfahani, Qas,s, Lisan al-Arabic, and so on.

8. The approach used by Yusuf Ali applies the following touch namely interpreting vocabulary lexically by not denying grammatical, contextual, and socio-cultural conditions so that it is independent of the prohibition or literal touch of literal vocabulary.\(^{21}\)

G. The Relevance Literature Studies (In this case Speech Acts) on Education

In the previous discussion, the researcher has presented a lot of grand theories from this research. They were pragmatics notion, its scope, speech act position on pragmatics field, kinds and function of speech acts, including a description of the English translation of the cave by Abdullah Yusuf Ali. Then the researcher thinks if it is important to shows the attachment or interrelation pragmatics (Speech acts) field as a part of a literature study to education.

Literature works have relevance to the problems of the world of education and teaching. Literature works can be used to develop insight into student thinking (Darwinsyah in Bayu Andyka Restyani: 2012).\(^{22}\) It is still in the same reference, Rusyana distinguishes the purpose of literary theory, literary history, literary sociology, and literary criticism.

For the sake of education, the purpose of learning literature is part of the purpose of education, in general, is to

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\(^{21}\) Op.Cit., h.9-14.

deliver students to understand the world of fiction, its social world, and to understand and appreciate values about his position as a creature of God. So, from the educational perspective, the purpose of learning or interrelation literature is more directed at learners' ability to appreciate the noble values contained in literature. Because literary works contain the values of life and humanity, Literature also encourages students to apply good morals and noble in life. Here, I am as a researcher adds some research that uses the speech as an object of research.

Firstly, the result of the research by Muhammad Sirotol Mustaqim.23 “Tinjauan pragmatik Surat Al-Fatihah terjemahan Indonesia versi departemen Agama,” he found several points on his research. First, the speaker on this surah is Gabriel and the prophet Muhammad saw as the speech partner. Then, speech context is consist of the topic talking (It is covering loved by Allah, tauhid or Allah is the only one, the guidance, the faith, the praying, the norms or laws, old stories), the event setting which is related to psychology condition of participants on that moment, the phenomenon, the reality on this world by this surah, the connecter by written media, the code by using the diversity of the literary language, the message form that it is generally characteristic. The second, the function of speech acts such as assertive, declarative, commission, etc that was founded in this surah, the last is a sense of speech on this surah.

Secondly, the result of research by Fathur Rossyid,24 “pragmatics of the Qur’an: The Understanding Model of the Story Maryam Bound by the Context.” He concludes several points, firstly, pragmatics Al-Qur'an is a scientific discipline that examines the Qur'an from and angle the view of the relation between dyadic linguistic context and


24Fathur Rossyid, “pragmatics of the Qur’an: The Understanding Model of the Story Maryam Bound by the Context, DC,2012,p.20
triadic linguistic context. The language context in question in this study is a study based on grammatical arrangements verses contained in the Al-Qur'an, while what is meant by non-linguistic context namely the study of situations and conditions certain, both social, geographical, and psychology of Arabic cultural toward Al-Qur'an background.

Thirdly, the speech acts of fragmentation of the birth Maryam’s story found in Surah Ali ‘Imran (3:35), the locutionary is a sentence of the informative limousine (Khabariyyah), while the illocutionary is a meaningful assertive form (complaining). The implicature Maryam’s story is found in surah Al-Imran (3:36) is a prohibition to build excessive optimism on the branch sex of babies who are still in the womb.

Next, the result of the dissertation by Rabia Bajwa, B.A.²⁵ “Divine Story_Telling As Self_Presentation: An Analysis Of Surat Al_Kahf.” This dissertation explores the application of narrative analysis to five Qur’anic stories in Surat al_Kahf, the eighteen chapter of the Qur’an. He has shown how rewarding and productive a narrative analysis applied to the Qur’an can be.

So, the researcher interest to use speech acts as a variable one and the translation of the Al-Qur'an surah Al-Fatihah and surah Al-A'laa as an object to analyze, the reason is that researchers found the speech act aspect in the translation of the Al-Qur'an surah Al-Fatihah and surah Al-A'laa and correlation between both of them is because linguistics is part of English also when we learn linguistics we also learn about grammatical features, and basically when people do communication they use linguistics aspect in their sentence.

So, this research proposal is an effort to take the values which are contained in the Holy Qur'an, especially the cave or surah Al-Fatihah and surah Al-A'laa as research

subjects. By hoping to get strength for realizing its value or to make it as the guidance in this life.

H. Conceptual Framework

Linguistic is a study that discusses how language use in context. Linguistics study is divided into several parts such as morphology, phonology, semantics, syntax, and Pragmatics.

Pragmatics is a study about language meaning or language use in context based on the situation. Pragmatics study has a branch such as presupposition, implicature, entailment, speech act, and deixis.

Speech acts are an utterance that directly and indirectly asks other people to take action or do something such as ordering, inviting, offering, and not allowing as well as an attempt to express oneself, speech acts are divided into 3 namely locutionary acts, illocutionary acts, perlocutionary acts.

Locutionary act is an act of speaking with words, phrases, and sentences under the meaning contained in the words, phrases, and sentences. This speech act can be called the act of saying something or simply saying without any action or just making a statement, Illocutionary acts is an act of doing something with a specific purpose and function, This speech act can be said to be the act of doing something with the intention of a speech act which not only serves to inform something but also to do something, Perlocutionary acts is is an act of creating an effect on speech partners, this speech act can be called the act of affecting someone it could also act as perlocution as a result or effect caused by the expression on the listener following the situation and conditions.
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senior high school Purworejo Muhammadiyyah University


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<td>ASSERTIVE</td>
<td>DIREC TIVE</td>
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<td>1</td>
<td>Verse-one</td>
<td>In the name of Allah, Most Gracious, Most Merciful.</td>
<td>Sentence of Allah the Most Merciful, Most Merciful shows the Assertive Illocutionary function is to State and Show that all things with regard to the name Allah SWT is most Most Merciful because, this sentence contains praise addressed to Allah SWT. This describes the expressiv e function</td>
<td>This function of a speaker justifies utterances with the fact that the sentence is the name of Allah the Most Merciful confirms that this sentence it</td>
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<td>Merciful and Most Merciful</td>
<td>of that function glorify, in this case the exaltation goes to the name Allah Most Merciful</td>
<td>is true that Allah is Most Merciful, because in fact there is no god but Allah, the Most Merciful.</td>
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Merciful and Most Merciful
## APPENDIX I

### AUSTIN'S THREE BASIC ACTS

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<th>NO</th>
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Some Surahs are long, and some are short, but a logical thread runs through them all. Each verse of the Surah is called an Ayah (plural, Ayat), which means also a sign.

A verse of revelation is a Sign of Allah's beautiful handiwork in the material creation or His dealings in history are signs to us, if we would understand. Some Ayat are long, and some are short.

The Ayah is the true unit of the Quran.

The Opening Chapter of Seven Verses,


17. These seven verses form a complete unit by themselves, and are recited in every prayer and on many other occasions.

Cf. 15:87.

Rightly called the Essence of the Book.
It teaches us the perfect Prayer.
For if we can pray aright, it means
That we have some knowledge of Allah
And His attributes, of His relations
To us and His creation, which includes
Ourselves; that we glimpse the source
From which we come, and that final goal
Which is our spiritual destiny
Under Allah's true Judgement: then
We offer ourselves to Allah and seek His light.

C.43

Prayer is the heart of Religion and Faith
But how shall we pray? What words shall convey
The yearnings of our miserable ignorant hearts
To the Knower of all? It is worthy of Him
Or of our spiritual nature to ask
For vanities, or even for such physical needs
As our daily bread? The Inspired One
Taught us a Prayer that sums up our faith,
Our hope, and our aspiration in things that matter.
We think in devotion of Allah’s name and His Nature;
We praise Him for His creation and His Cherishing care;
We call to mind the Realities, seen and unseen;
We offer Him worship and ask His guidance;
And we know the straight from the crooked path
By the light of His grace that illumines the righteous.

18. By universal consent it is rightly placed at the beginning of the Quran, as summing up, in marvelously terse and comprehensive words, man’s relation to Allah in contemplation and prayer.

In our spiritual contemplation the first words should be those of praise. If the praise is from our inmost being, it brings us into union with Allah’s Will. Then our eyes see all good, peace, and harmony. Evil, rebellion, and conflict are purged out. They do not exist for us, for our eyes are lifted up above them in praise. Then we see Allah’s attributes better (verse 2-4).

This leads us to the attitude of worship and acknowledgement (verse 5).

And finally comes prayer for guidance, and contemplation of what guidance means (verse 6-7).

Allah needs no praise, for He is above all praise; He needs no petition, for He knows our needs better than we do ourselves; and His bounties are open without asking, to the righteous and the sinner alike. The prayer
In the name of Allah, Most Gracious, Most Merciful.

C19. The Arabic words “Rahman and Rahim” translated “Most Gracious” and “Most Merciful” are both intensive forms referring to different aspects of Allah’s attributes of Mercy.

The Arabic intensive is more suited to express Allah’s attributes than the superlative degrees in English. The latter implies a comparison with other beings or with other times or places, while there is no being like unto Allah, and He is independent of Time and Place.

Mercy may imply pity, long-suffering, patience, and forgiveness, all of which the sinners need and Allah Most Merciful bestows in abundant measure. But there is a Mercy that goes before even the need arises, the Grace which is ever watchful, and flows from Allah Most Gracious to all His creatures, protecting them, preserving them, guiding them, and leading them to clearer light and higher life. For this reason the attribute Rahman (Most Gracious) is not applied to any but Allah, but the attribute Rahim (Merciful), is a general term, and may also be applied to Men.

To make us contemplate these boundless gifts of Allah, the formula:

“In the name of Allah Most Gracious Most Merciful”;

is placed before every Surah of Quran (except the ninth), and repeated at the beginning of every act by the Muslim
who dedicates his life to Allah, and whose hope is in His Mercy.

Opinion is divided whether the Bismillah should be numbered as a separate verse or not. It is unanimously agreed that it is a part of the Quran. Therefore it is better to give it an independent number in the first Surah. For subsequent Surahs it is treated as an introduction or headline, and therefore not numbered.

الحمد لله رب العالمين

Praise be to Allah, the Cherisher and Sustainer of the Worlds;

C20. The Arabic word Rabb, usually translated Lord, has also the meaning of cherishing, sustaining, bringing to maturity. Allah cares for all the worlds He has created.

There are many worlds;
- astronomical and physical worlds,
- worlds of thought,
- spiritual world, and so on.

In every one of them, Allah is all-in-all. We express only one aspect of it when we say:
"In Him we live, and move, and have our being."

The mystical division between:
1. Nasut: the human world knowable by the senses.
2. Malakut: the invisible world of angels, and
3. Lahut: the divine world of Reality, requires a whole volume to explain it.

الرحمن الرحيم

Most Gracious, Most Merciful.

مَالِكِ يَوْمِ الذَّيْنِ

Master of the Day of Judgment.
i. Thee do we worship, and Thine aid we seek.

C21. On realizing in our souls God's love and care, His grace and mercy, and His power and justice (as Ruler of the Day of Judgment), the immediate result is that we bend in the act of worship, and see both our shortcomings and His all-sufficient power.

The emphatic form means that not only do we reach the position of worshipping Allah and asking for His help, but we worship Him alone and ask for His aid only. For there is none other than He worthy of our devotion and able to help us.

The plural "we" indicates that we associate ourse with all who seek Allah, thus strengthening ourse and strengthening them in a fellowship of faith.

اهدينا الصراط المستقيم (۶)
7. The way of those on whom Thou hast bestowed Thy Grace,

Those whose (portion) is not wrath,

C23. Note that the words relating to Grace are connected actively with Allah; those relating to Wrath are impersonal.

In the one case Allah's Mercy encompasses us beyond our deserts.

In the other case our own actions are responsible for the Wrath, the negative of Grace, Peace, or Harmony.

and who go not astray.

C24. Are there two categories?

- those who are in the darkness of Wrath and
- those who stray?

The first are those who deliberately break Allah's law; the second those who stray out of carelessness or negligence.

Both are responsible for their own acts or omissions.

In opposition to both are the people who are in the light of Allah's Grace: for His Grace not only protects them from active wrong (if they will only submit their will to Him) but also from straying into paths of temptation or carelessness.

The negative gair should be construed as applying not to the way, but as describing men protected from two dangers by Allah's Grace.

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Iore, Pakistan
w.quran4u.com
Glorify the Name of your Lord, the Most High, Who has created (everything), and then proportioned it; And Who has measured (predominations for each and everything even to be blessed or wretched); then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture);

Quran English Translation & Commentary

By
Abdullah Yusuf Ali

Al A’la
الأعلى

Introduction and Summary

This is one of the earliest of Makkan Surahs, being usually placed eighth in chronological order, and immediately after Surah 81.

The argument is that Allah has made man capable of progress by ordered steps, and by His Revelation will lead him still higher to purification and perfection.
C.267 (The running Commentary, in Rhythmic Prose)

Wonderful are the ways of Allah
In creation, and the love with which
He guides His creatures' destinies,
Gives them the means by which to strive
For maturity by ordered steps, and reach
The end most fitted for their natures.
His Law is just and easy, and His Grace
Is ever ready to help: let us look
To the Eternal Goal, with hearts and souls
Of Purity, and glorify His name:
For in this changing, fleeting world,
His Word is always true, and will remain,
Through all the ages, ever the same.

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى (۱)

. Glorify the name of thy Guardian-Lord, Most High,

C6080. The word "Lord" by itself is an inadequate rendering here for Rabb. For it implies:
- cherishing,
- guarding from harm,
- sustaining,
- granting all the means and opportunities of development.

See n. 20 to 1:2.

For shortness, perhaps "Guardian-Lord" will be sufficient in the Text.
2. Who hath created, and further, given order and proportion;

C6081. The story of Creation is wonderful and continuous. There are several processes which we contemplate in glorifying Allah's name.

First, He brings us into being.

Secondly, He endows us with forms and faculties exactly suited to what is expected of us, and to the environments in which our life will be cast, giving to everything due order and proportion.

3. Who hath ordained laws. And granted guidance;

C6082.

Thirdly, He has ordained laws and decrees, by which we can develop ourselves and fit ourselves into His whole scheme of evolution for all His Creation. He has measured exactly the needs of all, and given us instincts and physical predispositions which fit into His decrees.

Fourthly, He gives us guidance, so that we are not the sport of mechanical laws. Our reason and our will are exercised, that we may reach the higher destiny of man.

4. And Who bringeth out the (green and luscious) pasture.

C6083.

Fifthly, after maturity comes decay. But even in that decay, as when green pasture turns to stubble, we subserve other ends.

In so far as we are animals, we share these processes with other forms of material Creation, animal, vegetable, and even mineral, which all have their appointed laws of growth and decay. But man's higher destiny is referred to in subsequent verses.
5. And then doth make it (but) swarthy stubble.

6. By degrees shall We teach thee to declare (the Message),

C6084. The soul, as it reaches the Light of Allah, makes gradual progress, like a man going from darkness into light. So the Quran was revealed by stages. So all revelation from Allah comes by stages.

As usual, there are two parallel meanings:

1. that connected with the occasion of direct inspiration to the holy Prophet; and

2. the more general Message to mankind for all time. Everyone who understands the Message must declare it, in words, and still more, in his conduct.

so thou shalt not forget,

C6085. The particular occasion was an assurance to the Prophet, that though he was unlettered, the Message given to him would be preserved in his heart and in the hearts of men. The more general sense is that mankind, having once seized great spiritual truths, will hold fast to them, except as qualified in the following verse.

إِلَّا مَا شَاءَ اللَّهُ ...

7. Except as Allah wills:

C6086. There can be no question of this having any reference to the abrogation of any verses of the Quran. For this Surah is one of the earliest revealed, being placed about eighth according to the most accepted chronological order. While the basic principles of Allah's Law remain the same, its form, expression, and application have varied from time to time, e.g., from Moses to Jesus, and from Jesus to Muhammad. It is one of the beneficent mercies of Allah that we should forget
some things of the past, lest our minds become confused and our development is retarded. Besides, Allah knows what is manifest and what is hidden, and His Will and Plan work with supreme wisdom and goodness.

For He knoweth what is manifest and what is hidden.

And We will make it easy for thee (to follow) the simple (Path).

8. The Path of Islam is simple and easy. It depends on no abstruse mysteries or self-mortifications, but on straight and manly conduct in accordance with the laws of man’s nature as implanted in him by Allah (30:30).

On the other hand, spiritual perfection may be most difficult, for it involves complete surrender on our part to Allah in all our affairs, thoughts, and desires: but after that surrender Allah’s Grace will make our path easy.

Therefore give admonition in case the admonition profits (the hearer).

9. This is not so strong as the Biblical phrase, "Cast not pearls before swine" (Matt. 7:6).

The cases where admonition does produce spiritual profit and where it does not, are mentioned below in verses 10 and 11-13 respectively.

Allah’s Message should be proclaimed to all; but particular and personal admonitions are also due to those who attend and in whose hearts is the fear of Allah; in the case of those who run away from it and dishonour it, such particular and personal admonition is useless. They are the unfortunate ones who prepare their own ruin.
10. The admonition will be received by those who fear (Allah):

وَيَنْتِجُبُهَا النَّفْقِ (۱۱)

11. But it will be avoided by those most unfortunate ones.

الذِّي يَصَلِّى النَّارَ الكِبْرَى (۱۲)

12. Who will enter the Great Fire,

C6089. The Great Fire is the final Penalty or Disaster in the Hereafter, as contrasted with the minor Penalties or Disasters from which all evil suffers from within in this very life.

۱۳. لا يَمْتَوْتُ فِيهَا وَلا يَحْيَى (۱۳)

13. In which they will then neither die nor live.

C6090. A terrible picture of those who ruin their whole future by evil lives here below.

They introduce a discord into Creation, while life should be one great universal concord. And their past clings to them as part of their own will. They are not even like the dry swarthy stubble mentioned in verse 5 above, which grew naturally out of the luscious pasture, for they have grown harmful, in defiance of their own nature. "Neither die nor live--:

Cf. 20:74.

١٤. فَإِلَّا قَدْ أَفْلَحَ...

14. But those will prosper...

C6091. Prosper. in the highest sense; attain to Bliss or Salvation; as opposed to "enter the Fire.

۱۵. مَنْ تَرْكِهِ (۱۵)

...who purify themselves.
C6092. The first process in godliness is to cleanse ourselves in body, mind, and Soul. Then we shall be in a fit state to see and proclaim the Glory of Allah. That leads us to our actual absorption in Praise and Prayer.

وَذَكِرْ اسْمَ رَبِّكَ فَصُلِّ (۱۵)

15. And glorify the name of their Guardian-Lord, and (lift their hearts) in Prayer.

۱۶. Nay (behold),

وَالآخَرَةُ خَيْرٌ وَأَبْقَى (۱۶)

16. Nay (behold),

ye prefer the life of this world;

۱۷. But the Hereafter is better and more enduring.

۱۸. And this is in the Books of the earliest (Revelations) --

C6093. The law of righteousness and godliness is not a new law, nor are the vanity and short duration of this world preached here for the first time. But spiritual truths have to be renewed and reiterated again and again.

۱۹. The Books of Abraham and Moses.

C6094. No Book of Abraham has come down to us. But the Old Testament recognises that Abraham was a prophet (Gen. 20:7).

There is a book in Greek, which has been translated by Mr. G.H. Box, called the Testament of Abraham (published by the Society for the Promotion of Christian Knowledge, London, 1927). It seems to be a Greek translation of a Hebrew original. The Greek Text was probably written in the second Christian century, in Egypt, but in its present form it probably goes back only to the 9th or 10th Century. It was popular among the
Christians. Perhaps the Jewish Midrash also refers to a Testament of Abraham.

**C6095.** The original Revelation of Moses, of which the Present Pentateuch is a surviving recension.

See Appendix II.

The present Gospels do not come under the definition of the "earliest- Books. Nor could they be called "Books of Jesus": they were written not by him, but about him, and long after his death.
SURAT KETERANGAN VALIDASI

Yang bertanda tangan di bawah ini:
Nama : YUSPIK, M.PD
Instansi : UIN Raden Intan
Lampung Jabatan : Dosen
Bidang : Speaking

Telah membaca instrumen penelitian yang akan digunakan dalam penelitian skripsi dengan judul "Speech Acts in English Translation Of Quran Surah Al-Fatihah and Surah Al-Alaa By Abdullah Yusuf Ali" oleh peneliti:
Nama : Liza Mariska
NPM : 1711040081
Program Studi : Pendidikan Bahasa Inggris

Setelah memperhatikan instrumen yang telah dibuat, maka masukan untuk instrumen tersebut adalah:
Penulis telah melakukan analisis yang baik dalam menjawab pertanyaan dalam penelitian ini, namun terdapat hal-hal yang perlu ditingkatkan, yaitu penggunaan data yang lebih variatif agar lebih empiris. Selanjutnya, pada bagian diskusi juga perlu untuk membandingkan temuan-temuan dalam penelitian ini dengan penelitian terdahulu untuk menunjukkan terisinya rumpang penelitian.

Demikian surat keterangan ini dibuat agar dapat digunakan dalam penelitian.

Bandar Lampung, 20 September 2021
Validator

[Signature]

YUSPIK, M.PD
SURAT KETERANGAN VALIDASI

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Bandar Lampung, 20 September 2021
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YUSPIK, M.PD
### AFFENDIX III

**Surah Al-Fatihah by Abdullah Yusuf Ali**

<table>
<thead>
<tr>
<th>NO</th>
<th>CODE</th>
<th>DATA</th>
<th>LOCUTIONARY</th>
<th>ASSERTIVE</th>
<th>DIRECTIVE</th>
<th>COMMISIVE</th>
<th>EXPRESSIVE</th>
<th>DECLERATIVE</th>
<th>PERLOCUTIONARY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Verse-one</td>
<td>In the name of Allah, Most Gracious, Most Merciful.</td>
<td>In the name of Allah, Most Merciful, Most Gracious, Most Merciful.</td>
<td>Sentence of Allah the Most Merciful because, this sentence contains praise addressed to Allah SWT. This describes the expressive function of Most Merciful shows the Assertive Illocutionary functions is to State and Show that all things with regard</td>
<td>Most Merciful because, this sentence contains praise addressed to Allah SWT. This describes the expressive function of Most Merciful shows the Assertive Illocutionary functions is to State and Show that all things with regard</td>
<td>This function of a speaker justifies utterances with the fact that the sentence is the name of Allah the Most Merciful confirms that this sentence contains the love of Allah and exemplary teachings about including the name Allah when you want to reveal everything that Allah</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2</td>
<td>Verse two</td>
<td>Praise be to Allah, the Cherisher and Sustainer of the Worlds</td>
<td>Praise be to Allah, the Cherisher and Sustainer of the Worlds, provide a justification</td>
<td>Expressive function in this verse as an expression of praise. Praise be to Allah, the Cherisher and Sustainer of the Worlds.</td>
<td>The mention of the word God here serves as justification that the word God is God’s. This sentence contains an expression of the greatness of Allah with what he has in the form of all the great</td>
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<tr>
<td>function for the truth of the proposition expressed by the speaker mentioning the nature of Allah SWT ownership of All Praise to God of all nature</td>
<td>lord all of nature which is emphasized with the words all praise and all nature here it is very clear that in these words contain praise from a speaker to Allah proprietary name, because Allah is God and God is Allah, and there is only one God namely Allah SWT. This is the justification and stabilization in the declarative function that all praise is due to Allah, the lord of the praises and rulers of the universe who move, and guard what is in him with great affection in accordance with the nature of Allah, the most gracious, most merciful</td>
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</tr>
<tr>
<td>3</td>
<td>Verses</td>
<td>Most Gracious, Most Merciful</td>
<td>Most Gracious, Most Merciful, this functions is in the form of a speech act that binds the speaker to the truth of the propositions expressed. This means that the speaker tries to state,</td>
<td>The most gracious, most merciful loving speakers express psychologically and express themselves to God, namely God through speaking that is praising and</td>
<td>The declarative function is this paragraph is regarding the justification of the utterance of possessing the attribute of the most compassionate and most merciful, merciful belongs only to Allah,</td>
<td>This sentence contains the love of Allah and exemplary teachings about including the name Allah when you want to reveal everything that Allah teach to His servants or that everything is opened and</td>
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</tr>
</tbody>
</table>

| 3 | Verses | Most Gracious, Most Merciful | Most Gracious, Most Merciful, this functions is in the form of a speech act that binds the speaker to the truth of the propositions expressed. This means that the speaker tries to state, | The most gracious, most merciful loving speakers express psychologically and express themselves to God, namely God through speaking that is praising and | The declarative function is this paragraph is regarding the justification of the utterance of possessing the attribute of the most compassionate and most merciful, merciful belongs only to Allah, | This sentence contains the love of Allah and exemplary teachings about including the name Allah when you want to reveal everything that Allah teach to His servants or that everything is opened and |
show, and most merciful, merciful and
no one has the nature of the most compassionate,
the most merciful except that only Allah
has that attribute

worshiping the of Allah with
his attributes of the
most compassionate and
most merciful. Function
this also shows a speaker
that the speaker’s self
condition is like a servant
then there is the word of the speaker
strengthen his speech, because this word has the
highest nature which is only the highest who
has it, in this case the meaning of the highest
is Allah with his great name
done because of anything else
who worships his king, namely is this verse is Allah with the most commendable nature, such as the most gracious, most merciful

| 4  | Verse-four | Master of the Day of Judgment | Master of the Day of Judgment | Master of the Day of Judgment, function is to shows the speech of | In the fourth verse the owner of the day of judgment justifies the | This sentence contains about giving an overview of the last day and the |
the owner of the day of God’s revenge as owner or can also be said to be in control, because there is the word owner then the phrase day of judgment shows that there will be a day when Allah the owner of the day judgment possession and the day vengeance where Allah has full power regarding the day of vengeance that. In fact, the speaker believes that there will be a day of vengeance which Allah will give to humans then the speech of the owner of the day of vengeance which Allah teaches his servant about the greatness and power of Allah as the owner of the day of judgment and one of the great attributes of Allah
will give justice to humans on that day feel pain or happiness

vengeance gives the fact that, the power of Allah is all encompassing something even, the day of vengeance where only Allah is entitled and worthy revenge for human actions, therefore this fourth verse
5  Verse five  Thee do we worship, and Thine aid we seek  Thee do we worship, and Thine aid we seek, the speaker intends to unite the God we worship and we ask for the help of the word we  Directive function in here explains the contents of the speech in the fifth verse about the command  The function of the declarative of this fifth verse in this speech the speaker the speaker intends to provide evidence about his  This sentence reveals that Allah is the place to ask for help and Allah is the greatest substance to be worshiped  contains the owner’s speech the day of judgment until the power of Allah is so great
as the meaning of the speakers in the Oneness of Allah. Then, the speakers states only to you the speakers intends to the meanings express the truth of speech through your words as the understanding of Allah and only to

to asking Allah what the speaker does to the interlocutor

speech with the fact that only Allah has help and God worthy of worship is none other that him
as understanding of Allah and only to as an understanding surrender from a servant to His lord is Allah

| 6 | Verses | Show us the straight way | Show us the straight way | The directive function in this verse is that the speakers gives an order or encourage | This sentence has an expression of intent about the right path according to Allah will in the teaching and values of the Islamic |
ment to the speaker or to ask and ask for straight instructions to Allah because there is no god but Allah, the Lord of all the worlds.

<table>
<thead>
<tr>
<th>7</th>
<th>Vers e-</th>
<th>The way of</th>
<th>The way of those on</th>
<th>Directive function</th>
<th>This function</th>
<th>religion</th>
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<tbody>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>This sentence has an</td>
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<tr>
<td>seven</td>
<td>those on whom Thou hast bestowed Thy Grace, Those whose (portion) is not wrath, and who go not astray</td>
<td>whom Thou hast bestowed Thy Grace, Those whose (portion) is not wrath, and who go not astray</td>
<td>in this verse, the speaker encourage the interlocutor to ask to Allah for the right guidance, the word way here is meant as guidance sentences (i.e.) the path of those whom you encourage the speakers to do something, so in this case, the speakers prays to Allah by asking for the way of enjoyment from Allah through speech the way those whom you have given</td>
<td>expression that discusses asking for directions on the straight path, which is even more specific like the previous people in the form of a path that is given favors, not a path that is angry and misguided</td>
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</tbody>
</table>
of the meaning of Allah name and your word as an understanding of the distance between a servant and his lord, the speaker mentions that the path that has been given favors, is not the path wrathful and not the way of those who have bestowed favors on people shows before the speaker says so people previously have received the right direction the word favor as expansion of the meaning of something favors, the word is a sign of things, in this sentence is a sign of the way. Speakers binds about the future that Allah will provide the right path for speakers and not a path of wrath and
have gone astray in the possession of Allah is entitled to be given to those who ask, here the speakers as an applicant.

good, pleasant, and truthful from cause that’s why the speakers gives encouragement to the interlocutor to ask God so that the interlocutor will get a way of enjoyment.

misguidance
like people who also asked Allah for guidance on the right path
In the name of Allah, Most Gracious, Most Merciful.

Sentence of Allah the Most Merciful shows the Assertive Illocutionary function is to State and Show Most Merciful because, this sentence contains praise addressed to Allah SWT. This describes the expressive function In this function of a speaker justifies utterances with the fact that the sentence is the name of Allah the Most Merciful confirms that this sentence it

In this sentence contains the love of Allah and exemplary teachings about including the name Allah when you want to reveal everything that Allah teach to His servants or
|   | Verse | Glorify the name of thy Guardian-Lord, Most High | Glorify the name of thy Guardian-Lord, Most High | In the first Surah Al-Alaa explains about the speech of sanctifyin | of that function glorify, in this case the exaltation goes to the name Allah Most Merciful | is true that Allah is Most Merciful, because in fact there is no god but Allah, the Most Merciful. | that everything is opened and done because of anything else |
|---|---|---|---|---|---|---|
| 1 | one | Glorify the name of thy Guardian-Lord, Most High | In the first Surah Al-Alaa explains about the speech of sanctifyin | | | |
| 2 | Verse two | Who hath created, and in this sentence | In this sentence, it has | meaning of the expression to mention the name of Allah SWT as the only Essence that must be exalted and exalted above the names or other things in the world |

The name of your most high God which intends to encourage the interlocutor to do something to always exalt the name of Allah in every good deed.
| Created, and further, given order and proportion | Is a speech act that binds the speaker to the truth of the proposition expressed. That is, this speech act is binding the speaker to the truth of what he explains the function to strengthen or previous speech act. In other words, this act of declaration is carried out by speakers with the intention of creating things, statuses, new | The expression that Allah SWT mentions that he is the one who created everything and perfected his creation, Allah is the creator of the universe complete with its contents. |
said. In this verse it states that Allah has created and perfected his creator.

| 3 | Verse three | Who hath ordained laws. And granted guidance | Who hath ordained laws. And granted guidance | In this sentence there is an assertive function in the form of mentioni | In this sentence there is a directive function which relates to the function | In this sentence there is a commissive function, which is an utterance that functions to | In this sentence Allah SWT mentions that each of his creations has been determined and Allah |
| ng stating and showing visible in the speaker’s utterance determining and showing as an extension of the word giving instructions the speaker explain only he of encouraging the interlocutor to do something, where there is a sentence giving instructions as an expansion of the meaning of this sentence meaning that the interlocutor or always express a promise or offer in this sentence is to determine the level of intent in the expansion of the word is that Allah has determined the destiny of every destiny of this people and the word gives instructions which SWT has given instructions, the mufassirin (Among commentators) interpret these levels as a time limit or age of their creation while the instructions in question are the Qur’an. |
who gives instruction on the way of truth believes in Allah as the only giver of the way of truth meaning in the expansions of the word the speaker binds himself about the future that allah will give the speaker the right path
| 4 | Verse four | And Who bringeth out the (green and luscious) pasture | In this sentence there is an assertive function which means that it is Allah who created the grass by showing power with the function of stating the truth to the | In this sentence there is a declarative function. The declarative function is a speech act that serves to strengthen or justify a speech act, with the intention of creating new things, statuses, circumstances and | In this sentence Allah SWT mentions the creation of nature, namely the cycle of grass as an explanation of what was mentioned above that Allah SWT has determined the level of his creation, it means that Allah is the One who |
interlocutor

connecting the contents of the speech with the reality that there is a sentence growing grass which has the intention of god’s power in growing grass created and destroyed his creation.
| 5 | Verse five | And then doth make it (but) swarthy stubble | And then doth make it (but) swarthy stubble | In this sentence there is an assertive function, it has an expression where the speaker shows an assertive function in the form of mentioning the speech “then the grass is | In this sentence there is a declarative function, which has the function of strengthening or justifying a speech act, in other words, this declaration act is carried out by the speaker with the intention of | In this sentence Allah SWT mentions the creation of nature, namely the cycle of grass as an explanation of what was mentioned above that Allah SWT has determined the level of his creation, it means that Allah is the One who |

And then doth make it (but) swarthy stubble

In this sentence there is an assertive function, it has an expression where the speaker shows an assertive function in the form of mentioning the speech “then the grass is green.” This sentence has a declarative function, which has the function of strengthening or justifying a speech act, in other words, this declaration act is carried out by the speaker with the intention of explaining the cycle of grass as an explanation of what was mentioned above that Allah SWT has determined the level of his creation, it means that Allah is the One who created the green grass.

In this sentence there is a declarative function, which has the function of strengthening or justifying a speech act, in other words, this declaration act is carried out by the speaker with the intention of explaining the cycle of grass as an explanation of what was mentioned above that Allah SWT has determined the level of his creation, it means that Allah is the One who created the green grass.

And then doth make it (but) swarthy stubble

In this sentence there is an assertive function, it has an expression where the speaker shows an assertive function in the form of mentioning the speech “then the grass is green.” This sentence has a declarative function, which has the function of strengthening or justifying a speech act, in other words, this declaration act is carried out by the speaker with the intention of explaining the cycle of grass as an explanation of what was mentioned above that Allah SWT has determined the level of his creation, it means that Allah is the One who created the green grass.

In this sentence there is a declarative function, which has the function of strengthening or justifying a speech act, in other words, this declaration act is carried out by the speaker with the intention of explaining the cycle of grass as an explanation of what was mentioned above that Allah SWT has determined the level of his creation, it means that Allah is the One who created the green grass.
<p>| dry and blackish” which has an expanded meaning about the power of god as the owner of the universe | creating new things, statues, circumstances and connecting the contents of the speech with reality. In the fifth verse sentence “then the grass is made dry blackish in this verse the speaker assures as the creator created and destroyed his creation. |</p>
<table>
<thead>
<tr>
<th></th>
<th>Verse</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>sixth</td>
<td>By degrees shall We teach thee to declare (the Message), so thou shalt not forget</td>
<td>By degrees shall We teach thee to declare (the Message), so thou shalt not forget</td>
<td>In this sentence there are assertive functions in the form of mentioning, stating, and showing. The speaker in the sixth verse</td>
<td>In this sentence there is a declarative function that functions to enlarge and strengthen the content of speech with reality, in this 6th verse it means that the Qur’an is a guide in</td>
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</table>

By degrees shall We teach thee to declare (the Message), so thou shalt not forget.

In this sentence there is a directive function that functions to encourage the interlocutor to do something, in the sixth verse it has an assertive function.

In this sentence Allah SWT mentions that the Qur’an was read (by the angel Jibril) to the prophet Muhammad SAW and Prophet Muhammad SAW will not forget what has been read by the angel.
<p>| says “we will read (the Qur’an) to you (Muhammad) so you will not forget”. This assertive function explains that reading the Qur’an as a way of life will be a | expansion of meaning to read the Qur’an as a true guide to life according to the teachings of the prophet Muhammad | living a right life in accordance with the teachings of the prophet Muhammad, among others, if you want to have a good life, all the rules of life are only depending on the guidelines in the Qur’an | Jibril, unless Allah SWT wills it, because Allah SWT knows all that is clear (jahar) and what is hidden (yakhfa), and from that, Allah SWT then revealed this verse as a guarantee that the Messenger of Allah would not forget the revelation that had been revealed to |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th>guide to the truth according to the teachings of the prophet Muhammad as the bearer of truth to his people</th>
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<th>him</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Verse seven</td>
<td>Except as Allah wills For He knoweth what is manifest</td>
<td>Except as Allah wills For He knoweth what is manifest and what is In this sentence there is an assertive function, a</td>
<td>In this sentence there is a declarative function, this function is</td>
<td>In this sentence Allah SWT mentions that the Qur'an was read (by the angel)</td>
</tr>
</tbody>
</table>
and what is hidden

function of mentioning, stating, and showing, the speaker in this seventh verse states “unless Allah wills, he actually knows the light and the hidden, a speech act that serves to strengthen or justify a speech act, the function in this seventh verse sentence is about confirming that god is the giver off all his wills and nothing can match god’s ability to know the Jibril) to the prophet Muhammad SAW and Prophet Muhammad SAW will not forget what has been read by the angel Jibril, unless Allah SWT wills it, because Allah SWT knows all that is clear (jahar) and what is hidden (yakhfa), and from that, Allah SWT
| The meaning in the expansion of the meaning of this verse is, only to Allah we ask help in every situation, this has a meaning when speaking only to god asking for help | Obvious. Or hidden things, thus the declarative element in this seventh verse is to justify and strengthen the utterance with reality then revealed this verse as a guarantee that the Messenger of Allah would not forget the revelation that had been revealed to him |
because he is god who knows all things that are clear and hidden

| 8 | Verse eight | And We will make it easy for thee (to follow) the simple (Path) | And We will make it easy for thee (to follow) the simple (Path) | In this sentence there is a directive function, namely the speech act serves to encourage the interlocut | In this sentence Allah SWT mentions that he will provide help to an easy path, a path that is easily interpreted by the mufassirin as a path that will bring |
or to do something in the sentence “and we will give you Taufik to the easy way” and the expansion of the meaning of this verse is to give orders or encouragement to the happiness in this world and the hereafter.
<table>
<thead>
<tr>
<th></th>
<th>Verse -nine</th>
<th>Therefore give admonition in case the admonition profits (the hearer)</th>
<th>In this sentence there is a directive function that functions to encourage the interlocut to ask and ask for straight instructions. Only to Allah as the lord</th>
<th>In this sentence there is a commissive function, which is a speech act that encourages the speaker to do</th>
<th>In this sentence there is a declarative function which serves to strengthen and justify a speech act, in this</th>
<th>In this sentence, Allah SWT commands humans to give warnings to other humans, Where it is stated that what is meant</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Verse-nine</td>
<td>Therefore give admonition in case the admonition profits (the hearer)</td>
<td>In this sentence there is a directive function that functions to encourage the interlocut to ask and ask for straight instructions. Only to Allah as the lord</td>
<td>In this sentence there is a commissive function, which is a speech act that encourages the speaker to do</td>
<td>In this sentence there is a declarative function which serves to strengthen and justify a speech act, in this</td>
<td>In this sentence, Allah SWT commands humans to give warnings to other humans, Where it is stated that what is meant</td>
</tr>
</tbody>
</table>
or to do something, the speaker in the speech “so give a warning because the warning is useful” the speaker explains through the speech the interlocutor or to something, namely a speech form that functions to state a promise or offer which is a type of sentence that is understood by the speaker to bind himself to the future, with the sentence “because of it gives a function the speakers justifies the speech with the fact that the sentence “thus give a warning because the warning is useful” because it is true in carrying out life obey all warnings from Allah to live be useful as a warning is the Qur'an
<table>
<thead>
<tr>
<th>10</th>
<th>Verse ten</th>
<th>The admonition will be received by those who fear (Allah)</th>
<th>In this sentence it is stated that people who fear Allah will get a lesson with this</th>
<th>Through speech</th>
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<td></td>
<td>carry out</td>
<td>warning that being warned is useful” so in this case, the speaker prays to Allah by asking for a way of enjoyment from Allah</td>
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<tr>
<td></td>
<td>Allah</td>
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function is a speech act that concerns the feelings and nature of the speech act which functions to express and express the psychological attitude of the speaker

warning
towards the interlocutor in the tenth sentence of this verse:

"people who fear "God" will get a lesson,
will get a lesson, verse of this sentence
or in the intellectual
the awards..."
who fear their creator “Allah”

| 11 | Verse - eleven | But it will be avoided by those most unfortunate ones | But it will be avoided by those most unfortunate ones | In this sentence that have an assertive function, this assertive function functions as to state, mention, and show that it is seen in ` | In this sentence Allah SWT explains the difference between believers and disbelievers in receiving warnings. So, if there are people we call to the Qur'an and then they turn away from them, they are even disbelievers. |
the speech of the speaker who mentions it and those who are harmed (infidels) will stay away from it. The Reason for the meaning in this sentence if we
<table>
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<th></th>
<th>Verse twelve</th>
<th>Who will enter the Great Fire</th>
<th>Who will enter the Great Fire</th>
<th>In this sentence that contains a declarative function in which this declarative function confirms or justifies a</th>
<th>In this sentence describes the condition of those who stay away from the warning that they will enter the great fire of hell that is</th>
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</table>
reality, with the intention of creating new things, statuses, and circumstances and combining the contents of the speech with the reality in this twelfth verse sentence “(namely) the person who will hell and he will not die in it and he will not live
enter a great fire (hell)” the expansion of the meaning of this sentence is a continuatio of the previous verse which explains that people who do not follow the correct warning from Allah will be
| 13 | Verse thirteen | In which they will then neither die nor live | In which they will then neither die nor live | In a sentence that has a declarative function where this declarative function confirms or justifies a reality, with the intention of creating new things, statuses, | In this sentence describes the condition of those who stay away from the warning that they will enter the great fire of hell that is hell and he will not die in it and he will not live | recompensed by being put into a great hell fire |
and circumstances and combining the contents of the speech with reality, in this thirteenth verse sentence “then he will not death in it is not (also) alive “the meaning of the expansion of meaning
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<td>14</td>
<td>Verse fourteenth</td>
<td>But those will prosper who purify</td>
<td>But those will prosper who purify themselves</td>
<td>In this sentence that contains a declarative function in</td>
<td>In this sentence Allah explains that people who fear Allah will get a lesson</td>
</tr>
</tbody>
</table>

in this sentence is a continuatio n of the previous verse which explains that life in the afterlife is eternal there is no death afterward in hell.
themselfs

which this declarative function establishes or justifies a reality, with the intention of creating new things, statuses, and circumstances and combining the contents of the speech with reality, in this fourteenth and make them into the group of people who are lucky.
“Indeed, fortunate are those who cleaning oneself (by faith) in this sentence is a continuatio

n of the previous sentence, has an expansion of meaning that justifies that people
| 15 | Verse fifteen | And glorify the name of their Guardian-Lord, and (lift their hearts) in Prayer | And glorify the name of their Guardian-Lord, and (lift their hearts) in Prayer | In this sentence there is a directive function, which serves to encourage the interlocut to do | In this sentence there is a commissive function, which serves to encourage the speaker to do | In this sentence, Allah SWT compares those who reject the call with those who accept the guidance which Allah SWT provides. |
in Prayer

form of speech acts binds the speaker to the truth of the proposition expressed, meaning that this speech act reveals the truth of what he said in the or to do something, in this fifteenth verse "and he remembers the name of his Lord, then he prays" with the intention of telling the interlocutor or to do worship in the name of something in the fifteenth verse of the sentence "and he remembers the name of his Lord and then he prays" the meaning of this sentence is to perform worship by always mentioning the name of Allah SWT calls the lucky people because they want to clean themselves according to the 15th verse, then the characteristics of those lucky people are: is and he remembers the name of his god, then he prays
"and he remembers his God, then he prays" the meaning of expanding the meaning of this sentence is to remind that Allah is the owner of Allah
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<td>16</td>
<td>Verse sixteen</td>
<td>Nay (behold), ye prefer the life of this world</td>
<td>Nay (behold), ye prefer the life of this world</td>
<td>In this sentence there is a declarative function, the function of this speech act</td>
<td>In this sentence, Allah explains that people who choose the life of the world are included in</td>
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</tbody>
</table>
is to strengthen and justify, in the sixteenth verse sentence "but you (unbelievers) choose worldly life" in this verse has an expansion of meaning that justifies if the disbelievers only thinking about the group of unbelievers who have neglected the warning that Allah has given
| Verse  | But the Hereafter is better and more enduring | But the Hereafter is better and more enduring | In this sentence there is a declarative function, the function of this speech act is to strengthen and justify, in the seventeenth verse | In this sentence Allah mentions that the afterlife is better and more eternal, the meaning of this sentence is that a good life will be obtained for those who always | worldy life and not thinking about praying or worshiping Allah |

| 17     | Verse seventeen | But the Hereafter is better and more enduring | | | |

In this sentence Allah mentions that the afterlife is better and more eternal, the meaning of this sentence is that a good life will be obtained for those who always.
sentence "while the life in the hereafter is better and more eternal in this sentence has an expanded meaning which confirms that the life in the hereafter is eternal life. and explain to the interlocutor remember Allah and pray
at the connection of the previous sentence to always prepare for the afterlife

18 Verse eighteen And this is in the Books of the earliest (Revelations) And this is in the Books of the earliest (Revelations) In this sentence there is a declarative function, the function of this speech act is to strengthen and justify, in the eighteenth In this sentence it means that the warning of Allah SWT has also previously been conveyed to his followers, Prophet Ibrahim AS and Musa AS
verse
sentence
"actually
this is
actually
found in the
previous
books"
the
meaning in
expanding
the meaning of
the
sentence in
this verse is
that
something
warning or
the promise
of Allah has
been
confirmed
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<th>Verse</th>
<th>The Books of Abraham and Moses.</th>
<th>The Books of Abraham and Moses.</th>
<th>In this sentence there is a declarative function, the function of this speech act is to strengthen and justify, in the nineteenth verse.</th>
<th>In this sentence it means that the warning of Allah SWT has also previously been conveyed to his followers, Prophet Ibrahim AS and Prophet Musa AS.</th>
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<td>19</td>
<td>previously in the previous books before the Qur'an was revealed</td>
<td>previously in the previous books before the Qur'an was revealed</td>
<td>In this sentence there is a declarative function, the function of this speech act is to strengthen and justify, in the nineteenth verse.</td>
<td>In this sentence it means that the warning of Allah SWT has also previously been conveyed to his followers, Prophet Ibrahim AS and Prophet Musa AS.</td>
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</tbody>
</table>
sentence 
"(namely) the books of Ibrahim and Musa" in this sentence there is an expansion of the meaning of the sentence connection in the previous verse which explains the truth that all the rules of life and the
| warnings that Allah sent down have been previously written in the books before the Qur'an |
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