

**A PRAGMATIC ANALYSIS OF INTERROGATIVE SENTENCES
IN THE NOBLE QUR'AN CHAPTER AR-RAHMĀN**



RESEARCH PAPER

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by

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CHAPTER I

INTRODUCTION

A. Background of the Study

Pragmatics is familiar and interesting in linguistics. Pragmatics is the study that concerns with the use of language tools in meaning communication. Pragmatics is about the interaction of semantics knowledge with the word knowledge taking into account context of the use.

People use language to send or convey their purposes, message or information. Message and information can be shown from structure of language, or by understanding intrinsic meaning of its word formation. Leech (1983: 1) holds that someone cannot understand rightly about the feature of language itself, if s/he does not know pragmatics, that is, how the language is used in communication. The focus of pragmatics analysis is on the meaning of speaker's utterances rather than on the meaning of word or sentences. Pragmatics concentrates on those aspects of meaning that cannot be predicted by linguistics knowledge itself but also it takes to account of the knowledge about the physical and social world.

The focus of pragmatics analysis is on the meaning of speaker's utterances rather than on the meaning of word or sentences. This means that pragmatics concerned with the study of meaning that communicated by a speaker (or writer) and interpreted by a listener (or reader). It has consequently

more to do with the analysis of what people means by their utterances than what the words or phrases in those utterances might mean by themselves.

As what has been stated by Leech (1983: 1) that someone cannot understand rightly about the feature of language itself, if s/he does not know pragmatics, so studying pragmatics is necessary needed for someone in order that s/he can understand rightly the feature of language which is used by someone else who s/he speaks with.

If by using pragmatics, someone can understand rightly the meaning of utterances which are uttered by someone else to her/him, it is very possible that by using pragmatics someone can do an analysis for the sake in understanding the content of the Noble Qur'an too.

Doing a pragmatic analysis of the Noble Qur'an' to know more deeply its content by analyzing its verses is very important to do because the verses of the Noble Qur'an are God utterances that contain a lot of benefits related to worldly and beyond life for people especially for Moslem.

For Moslem, the Noble Qur'an as the guidance from God to the human being has the highest language style. The language of the Noble Qur'an is very good and the structure of its sentence is so nice. The content is including kind of all problems both in the world and in the next life. Nobody can make the same creation. The content of the Noble Qur'an always feels up to date and people can use it as references in facing their problem of life or to guide them in finding the ways to achieve the greatest achievement for their day after. That is why it is stated in chapter An-Naml (27: 6) that the Noble Qur'an is as a big

miracle of Prophet Muhammad (praise be upon him), and the truth of content was guaranteed until judgment day (see chapter Al-Hijr, 15: 1).

The Noble Qur'an is God creation that is given to human to guide them in doing all their activities in their life. In the Noble Qur'an, God have given his instructions, guidance or guideline, advices, warnings, threats, promises etc. All of those things are presented by using the highest language style that sometimes people need to learn deeply so that they can understand what they means. For example, when God gives a warning to human, God no longer always uses the word "I **warn** you " or "I **threaten** you " to say his threat, but it might be expressed by using declarative sentences or interrogative sentences, for example: ***“but if ye decide to take one wife in place of another, even if ye had given the latter or whole treasure for dower, take not the least bit of it back: would ye take it by slander and a manifest wrong?”*** (chapter An-Nisa: 20). The underline sentence is in interrogative form, but the intention of that sentence is not asking or questioning. By using pragmatics theory, the intention of that sentence is like this: God forbid the human being especially for the man who had married takes the treasure back by slander and a manifest wrong. In the same case, Ar-Rahmān as one of chapter of the Noble Qur'an has interrogative sentence or refrain that is always said repeatedly.

Ar- Rahmān is one of chapter of the Noble Qur'an. It is the 55th chapter of the Noble Qur'an that can be found in part 27. The majority of commentators consider this in early Meccan Sûrah(chapter), though some consider at least a

part of it as dating from Medina. The greater part of it is undoubtedly early Meccan.

Ar-Rahmān consists of 78 verses with 31 interrogative sentences or refrains. Here the special theme is indicated by the refrain. Ali (in Holy Qur'an, 1983: 1471) states that it is highly poetical and mystical, and the refrain "***Then which of the Blessings of your Lord will you both (jinns and Men) deny?***" is interspersed 31 times among its 78 verses. The rhyme in most cases is in the Dual grammatical form, and the Argument implies that though things are created in pairs, there is an underlying Unity, through the Creator, in the blessings, which He bestows, and in the goal to which they are marching.

The researcher believes that although it has the same sentence structure, it has different meaning, that is why she needs to learn it deeply in order that she will know what meaning or the truly meaning of it. By using pragmatics, the researcher hopes that she and another people can understand rightly about the feature of language in the content of the Noble Qur'an, especially interrogative sentences in chapter Ar-Rahmān because the focus of pragmatics analysis is on the meaning of speaker's utterances rather than on the meaning of word or sentences.

B. Previous Study

First researcher is Sugiyanti (2007) in her study "***A Pragmatics Analysis on Forbidden Utterance in The English Translation of Al-Qur'an***" found that: 1) the speaker's intentions are prohibition, inhibition and ban. There are

10 prohibitions, 9 inhibitions, and 18 bans, 2) The pattern of the forbidden is mostly imperative, 3) The topics of the forbidden utterance talk about marriage and women's right, rights and duties of the guardian, social relationship, obedience to God, recompense of God to human being, the Jewish, the hypocrites, syirik and justice ness.

Second researcher is Anis Tri Hatmini (2008) in her study "*A Pragmatics Analysis of Commissive Utterances in English Translation of Prophetic Tradition Related by BUKHORI*". Different from Sugiyanti, she did not focus on speech act. She focused on implicature to conduct her research.

The result of her research is divided into two main parts. Her finding are: 1) There are four forms of commissive utterances in the form of clause exist in the data, they are interrogative, imperative, exclamation and declarative, 2) The result deals with implicature of commissive utterances is that there are six implied meanings found in English Translation of Prophetic Tradition Related by "BUKHORI" in the book of *Jihad on Military expedition*, they are; offer, warning, threat, swear, volunteering, and promise.

The study that has been conducted by Sugiyanti is pragmatic study that focuses on the speech act theory to find out the intentions of forbidden utterances in Al-Qur'an, while the study of Anis Tri Hatmini is pragmatic study that focuses on the implicature theory to find out the implied meaning of commissive utterances in The English Translation of Prophetic Tradition Related by "BUKHORI". It can be concluded that in conducting their research they did the sequence activities such find the verses that include forbidden

and/or commissive utterances, then they classify them based on the sentence form, and as the final activity they find the intention and/or implied meaning of them. Both researchers did not focus on the specific sentence form.

The study that is to be conducted by the researcher in this research is the fusion study because it fuses the part that is used in those research papers. This research is focused on a chapter of the Noble Qur'an as the data of the study like Sugiyanti does, and uses implicature theory similar to what Anis Tri Hatmini does. This research also can add to various language researches that use chapter of Al-Qur'an as the research data, because this research uses verses of the Noble Qur'an especially in chapter Ar-Rahmān which are in interrogative form that will be observed their implied meaning.

C. Limitation of the Study

The researcher limits the scope of the study on the interrogative sentences in the Noble Qur'an, especially chapter Ar-Rahmān. The researcher realizes that the study is only a little part of study that discusses chapters of the Noble Qur'an, so it cannot cover all the chapters and verses in it. This study is as a part of pragmatic study. However, the technique that will be used is implicature.

The reason why researcher is interested in conducting this research is because Ar-Rahmān is one of God names that is conveyed by stating it in verses of the Noble Qur'an and it is being a chapter of the Noble Qur'an. Ar-Rahmān includes interrogative sentences or refrains which are repeated so

many times. *“Then which of the Blessings of your Lord will you both (jinns and Men) deny?”* is interspersed 31 times among its 78 verses. Here the special theme is indicated by the refrain. The rhyme in most cases is in the Dual grammatical form, and the argument implies that though things are created in pairs. Although they have the same form, the researcher believes that they have different meaning. The last reason is because the researcher wants to enrich the discussion of interrogative sentences in the Noble Qur’an viewed pragmatics angle.

D. Problem of the Study

Based on the background of the study above, the writer draws only one problem of the study that is “What are the implied meaning (implicature) of interrogative sentences in the Noble Qur’an, especially chapter Ar- Rahmān?”

E. Objective of the Study

The objective of this research is to clarify the implied meaning (implicature) of interrogative sentences in the Noble Qur’an, especially chapter Ar- Rahmān.

F. Benefit of the Study

The benefits of this research are divided into two parts: theoretical benefit and practical benefit. The expected benefits of the study both theoretical and practical benefit are:

1. Theoretical Benefit

- a. This research will give contribution in pragmatics study, especially in implicature.
- b. The result of this research can be used to add the reference for other researchers in studying implicature and interrogative sentences.

2. Practical Benefit

- a. The result of this research will give benefit to the users of the Noble Qur'an for the sake in understanding the content of chapter Ar-Rahmān.
- b. The reader and the researcher know more deeply the meaning of interrogative sentences in the Noble Qur'an, especially chapter Ar-Rahmān.

G. Research Paper Organization

The researcher organizes this research paper into five chapters in order to make it easily understood. Each of them is concerned with different issues but it is related to each other. The organization of this research paper is as follows:

Chapter I is introduction. This part consists of background of study, previous study, limitation of the study, problem of the study, objective of the study, benefit of the study, and research paper organization.

Chapter II is underlying theory, which deals with pragmatics, implicature, and context of speech situation, sentences, interrogative sentences, and concept of Qur'an.

Chapter III is the method of the study, which involves type of the research, object and data of the research, source of data, the method of data collection, and the technique of data analysis.

Chapter IV is analyzing and discussing of the data.

Chapter V is conclusion and suggestion.