A PRAGMATICS ANALYSIS OF SPEECH ACT
IN INTERROGATIVE UTTERANCES OF SURAH AL MULK

A GRADUATING PAPER
Submitted to the Board of Examiner in Partial Fulfillment of the Requirements for the
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in the English and Educational Department

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ENGLISH DEPARTMENT OF EDUCATIONAL FACULTY
STATE INSTITUTE FOR ISLAMIC STUDIES (IAIN)
SALATIGA
2016
DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious and Most Merciful
Hereby, the writer declares that this Graduating Paper is written by the writer himself. This paper does not contain any materials which have been published by other people and it does not cite any other people’s ideas except the information from the references.
In addition, this declaration is written by the writer to be understood.

Salatiga, February 3rd 2016

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ATTENTIVE COUNSELOR’S NOTE
Case: Faiz Mubarak’s graduating paper

Dear,
Dean of Teacher Training and Education Faculty

Assalamu’alaikum Wr. Wb.

After reading and correcting: Faiz Mubarak’s graduating paper entitled

A PRAGMATIC ANALYSIS OF SPEECH ACT IN INTERROGATIVE UTERANCES OF SURAH AL MULK, I have decided and would like to propose that this paper can be accepted by the Teacher Training and Education Faculty. I hope this paper will be examined as soon as possible.

Wassalamu’alaikum Wr. Wb.

Counselor

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A GRADUATING PAPER

A PRAGMATICS ANALYSIS OF SPEECH ACT IN INTERROGATIVE
UTTERANCES OF SURAH AL MULK

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Has been brought to the board of examiners of English and Education Department of Teacher Training and Education Faculty at State Institute for Islamic Studies (IAIN) Salatiga on 1st March, 2016 and hereby considered to complete the requirements for the degree of Sarjana Pendidikan Islam (S.Pd.I) in English and Education.

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MOTTO

رضاء الله في رضا الوالدين

(al-Hadits)

العلم الزاد الأفضل

THE KNOWLEDGE IS

THE MOST PRIMARY

(Ta’lim Muta’alim)
DEDICATION

I dedicate this graduating paper to;

• My God, Allah SWT who always besides me, listens to me, takes care of me, and gives me the best thing ever.

• My parents Badriyanto and Tatik Suprihatin, my old brother Mas Said and my young sisters Dek Tya, Bangkit, Ipah, and Sitta thanks for guidance, motivation and everything until I finished graduating paper

• All my friends
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Assalamu’alaikum Wr. Wb.

All praise due to Allah, the Most Gracious and the Most Merciful because of His wonderful blessing and His mercy, the writer can finish this graduating paper successfully. The incredible blessings make realize that nothing is impossible in the eyes. Thanks for Your will and endless blessing in my life.

Peace and salutation always be given to our beloved prophet Muhammad SAW that Moslem hopes his blessing in the Judgment day. However, this success would not be achieved without the support, guidance, advice, help and encouragement from individuals and institutions. Therefore, the writer would like to express the deepest gratitude to:

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8. My best friends (Dzulfikar, Honang, Lutfi, Hasan, Wahyu, Rifqy, Nafik and Umar Cupu), thanks for being by my side for your support and success for you all.

Salatiga, September 25th 2016

The writer

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**Keywords:** pragmatics, speech act analysis surah al-Mulk

This study is made to analyze the speech act analysis in *surah al-Mulk*. The research problems of the study are the types of *istifham*, the speech act analysis, and the intention of interrogative utterances in *surah al-Mulk*. The study is expected to be beneficial to the world of literature. In addition, the researcher hopes the result of the study will give additional information to the reader and can contribute to the development of literary study particularly among students who are interested in the literary study. It is literary research that focuses on interrogative utterances in *surah al-Mulk*. The uses analysis method. In addition, the results of the study are some interpreting of each part of *ayah*. The interrogative utterances in *surah al-Mulk* are message and threatening from Allah to all human about Him Dominion, and *istifham* from Allah that uses in dominant each *ayah* is the direct sentences.
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CHAPTER I
INTRODUCTION

A. Background of the Study

Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created. It is the first vision to Muhammad. Holy Qur’an is the muslim’s holy scriptures revealed by to the last prophet Muhammad through (Jibril) angel to be sent down for all humanities. Allah has communicated to all human about His greatness, His love. The Holy Qur’an is instruction’s book for Muslim. The important of study Holy Qur’an as guiding and also be greatest way to through all muslim’s life and to get the happiness in the world and the hereafter.

The muslim almost read Holy Qur’an every day, but partly of them did not understand the Holy Qur’an said. In generally, the studies of ayah in Qur’an just focus on generally characteristics, and commonly just showing issues in the basic principles, like as just understanding where the surah revealed, what is the translation each ayah. Holy Qur’an has rich pragmatic issues to conduct since it comes to be the main important point to interpret and understand the meaning of the interrogative utterances.

The interrogative from Him is the communication to us. We can find many interrogative utterances in Holy Qur’an. One of them is in surahar-
Rahman, الله says “Then which of the favours of your Lord will ye deny?” 31 times

فَأَيِّنَّ عَلَيْنَآ رَيْتُمُّنَا تَكَذِّبَانِ

It is means that الله the Most Gracious and the Most Merciful. الله gives us the opportunity to be repair our self. The researcher believes that the world is Him Dominion. He is the Greatest Creator. It is like an ayah part of surahal-Mulk. He is the creator of the heavens that has seven layer, and so beautiful.

 الله said in surah al-Mulk “so return the gaze, is there any break?”. He tells us here to return our gaze, it means to look again and again, and to look all over. To just try and find some defect or flaw in what He has created, in this surah more than 10 ayah that contain interrogative utterances.

Based on the example above, the researcher is of great interest in doing his research dealing with identification of the form and meaning of the:

“A PRAGMATICS ANALYSIS OF SPEECH ACT IN INTERROGATIVE UTTERANCES OF SURAH AL-MULK”

B. Statement of the Problems

To prove the original of this study, it necessary to formulate the scope of research, in order to avoid misunderstanding of the writer about the subject matter discussed. The research problems are:

1. What are types of Istifham in Surah al-Mulk?
2. What are the kinds of speech act of interrogative utterances in *Surah al-Mulk*?

3. What are intentions of the interrogative utterances in *Surah al-Mulk*?

**C. Objectives of the Study**

Formulating objectives of the study can be directly seen from the research problem. Thus, the researcher decides the objectives as follows:

1. To find types of *Istifham* in *Surah al-Mulk*

2. To find the kinds of speech act of interrogative utterances in *Surah al-Mulk*

3. To find intentions of the interrogative utterances in *Surah al-Mulk*.

**D. Limitation of the Study**

In pragmatics study, there are so many kinds of interesting problems that can be analyzed and discussed. It is impossible to analyze all of them. So, this research is limited to some problems by analyzing all the English interrogative utterances which contained in *surah al-Mulk*.

**E. Significance of the Study**

The researcher hopes the study gives benefits as follow:

1. Theoretically

   This study will give some additional information to the reader especially for English department students in order to be knowledgeable about the interrogative utterances in *surah al Mulk*.

2. Practically
The researcher expects that the study can contribute to the development of pragmatic study especially Islamic students, how to implement the messages from the Holy Qur’an in our life. Besides, the writer hope the result of this research can give some practical benefits for:

a. For English Department students, The result of this result can be used to enrich information to improve the ability of English Department students to understand in Interpretation of Holy Qur’an.

b. For teachers/ lecturers, the researcher expects the result of this research can be a reference in transferring knowledge to their students specifically about the pragmatics especially interrogative utterances in Holy Qur’an.

c. For future researchers, the resesacher hopes the result of this research can be meaningful for them, especially whose topic is similar with this research.

F. Definition of the Terms

To avoid misunderstanding in this study, the writer clarifies the term as the following:

1. Analysis

Analysis is the word derivesfrom the prefix ‘ana’ meaning ‘above’, and the root ‘lysis’ meaning ‘to breakup or dissolve’. It has means a process of resolving data into its constituent components, to reveal its characteristic elements and structure (Ian Dey, 1993:30)
2. **Pragmatics**

Pragmatics is the study of the conditions of human language uses as these are determined by the context of society (Mey, 1993: 42). Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language (Levinson, 1983:9)

3. **Interrogative**

Interrogative sentences are generally used to perform speech acts of directly asking a question or making a request. Interrogative sentence is a sentence that intends to ask something. Interrogative sentence is to ask question and the sentence ends with a question mark (Frank, 1972:221).

In the book “Oxford guide to English grammar”, an interrogative sentence, or a question is defined as a sentence whose most basic use is to ask for information (Eastwood, 2002:27)

4. **Istifham**

أَيَّا الاستفِئَاءَ، فَٕٓ طَهَّبُ انعهْىِ بشٙءٍ، ٔ أدأٔاتُّ انًٓشةُ،ٔ(ْمْ)، ٔ (يا)، ٔ (يٍَْ)،، ٔ (يتٗ)، ٔ (أَّٚاٌَ)،، ٔ (ٛيَ)، ٔ (أٍَٚ)،، ٔ (أََّٗ)،، ٔ (ىْ)، ٔ (آ٘يُّ).

*Istifham* in ‘ilmuma’ani is demand the ability of *Adad Istifham* Interrogative sentence, as follow: *Hamzah, Hal, Maa, Man, Mataa, Ayyaana, Kaifa, Aina, Annaa, Kam, dan Ayyu.*

5. **Utterance**

Utterance is defining any stretch of talk, by one person, before and after which there is silence on the part of that person. An utterance is the use by a particular speaker, on a particular occasion, of a piece of language, such as a sequence of sentences, or a single phrase, or even a single word (Huford, Heasly, and Smith, 2007:16)

G. **Previous Research Review**

In this thesis, the writer takes review from other thesis that related with this thesis as principle or comparative of the case in this research. The first review related to this research, the title is “contrastive analysis of interrogative sentences in english and indonesian language”. This is been researched by Nur Ulayatunnida the student of State Institute of Islamic Studies (STAIN) Salatiga in academic year of 2013. In his research, she focuses on differences and similarities of interrogative sentences in English and Indonesian language in order to contribute positively in language learning and teaching. Then, she contrast two languages to find out differences and similarities of them. The differences between two languages are found, such as in placing of question words, the use of “who”, tag questions. The similarities of two languages are found in kinds of interrogative sentences, taq questions, the functions of questions words. Based on her analysis can be
known that interrogative sentences in English and Indonesian language have brief differences and similarities. The research findings have been found based on the structures and the uses of sentences.

The second research made by Rindang Bahtiar, the student of teacher and education, faculty of Muhammadiyah University in Surakarta (UMS) in academic year of 2017. With the title “a pragmatic analysis on the directive utterances in the english translation of tradition of bukhari”. He found that there are some compound sentences, which can be found in the imperative form. Not all the imperative of declarative sentences has formulation of sentence begun by the subject. Meanwhile, the interrogative forms of directive utterances are begun by WH-Question and Modal as question mark of the sentence. In the declarative sentence by the subject with consist of the Noun phrase, Infinitive phrase, and Noun clause. Related to the meaning, he got four kind of meaning, namely commanding/ordering, requesting, suggesting, and forbidding.

The researcher is interested to analyze the same topic with the previous research. The subject of this research is Holy Qur'an Surah al-Mulk. The differences of this research with previous research are this research use Istifham and interrogative in Surah al-Mulk.

H. Outline Research Paper

This thesis will consist of five chapters. Each chapter has different elements as follows:
Chapter I tell introduction. The writer will explain about general background of the problem, statement of the problem, objective of the study, limitation of the study, significance of the study, definition of key term, previous research review, and graduating paper outline.

Chapter II is theoretical framework. It is the notion of pragmatics, interrogative sentence, *istifham*, utterance, interpretation Holy *Qur’an* of surah al-Mulk.

Chapter III tells about the research methodology, which consists of type of research, data source, object of the research, method of collecting data, and technique of data analysis.

Chapter IV is data analysis and research finding. It include the pragmatics analysis of interrogative utterances and discussing of the data.

Chapter V is closure. It contents all of data analysis an gives some suggestion of the problems discussed.

The last part is references.
CHAPTER II

THEORITICAL FRAMEWORK

This chapter relates to the theoretical framework that is relevant to the topic of the study. This is too important because this theory can be used as the basic of the analysis of the study. This study uses pragmatic approach to analyze meaning of interrogative utterances. Meaning is more than speaker’s meaning to their listener in a context. The writer also should find out some related theories that correlate with the study. This chapter comprises the definition of pragmatics, principles of pragmatics, interrogative sentence, utterance, interpretation of surah al-Mulk.

A. Pragmatics

1. The Notion of Pragmatics

Pragmatic is the study of meaning as communicated by a speaker (or writer) and interpret by a listener (or reader). This type of study necessarily involves the interpretation of what people mean in particular context influences what is said. It requires in consideration of how speakers organize what they want to say in accordance with whom they are talking to, where, when, and under what circumstance. George Yule in “Pragmatics” says that pragmatics is the study of the relationships between linguistic forms and the user of those forms (1996:4).
Several linguistics conceptualizes pragmatics differently. (Morris:1980) argues that pragmatics is the study of language use in communication. In the same mood, pragmatics is the study of the conditions of human language uses as these are determined by the context of society (Mey, 1993:42). Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language (Levinson, 1983:9).

Furthermore states that pragmatics is the study of speaker meaning. That means that pragmatics is concerned with the study of meaning 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 mean by their utterances than what the words or phrases in those utterances might by themselves. These two concepts of pragmatics have the same sense that an utterance which consists of words has a certain interpretation as communicated by a speakers an interpreted by a listener.

From whole all theories can be concluded that pragmatics is the study of speakers meaning which consider the context and how the language is used and still more to do with words in utterance.

2. Principles of Pragmatics

The study of pragmatics is a concerned with many principles to make sense of what somebody hears and reads. Levinson (2000) states that pragmatics involves some focuses of study like a deixis, reference, entailment, implicature, presupposition, and speech act.
a. Deixis

Deixis is generally called “deitic words”. Deixis means “pointing” via language. Any linguistic form used to achieve this “pointing” is called a Deictic expression or Indexicals. They are among the first forms to be spoken by very young children and can be used to indicate people via person deixis (me, you), or location via spatial deixis (here, there), or time via temporal deixis (now, then) or discourse analysis or demonstrative article or discourse deixis (this, that, these, those).

If you notice a strange object and ask “what’s that?”, you are using deictic expression. Deixis is a technical term (from Greek) for one of the most basic things we do with utterances (Yule, 1995: 9). It means “pointing via” language. Any linguistic form used to accomplish this “pointing” is called a deictic expression.

b. Presupposition

Presupposition is an assumption about the word whose truth is taken for granted in discourse.

i.e : Do you want to again?

It’s means that “you have done it already, at least once”.

c. Entailment

Entailment is something that logically follows what is asserted in the utterance.

i.e : Harun is a bachelor
- Harun is unmarried
- Harun is male
d. Implicature

Implicature is a matter of utterance meaning, and not of sentence meaning.
i.e: Teacher said to Utsman who come at 7.20 in the class, “what time is it?” (It's means that Utsman came too late).
e. Speech act

When people produce utterances containing grammatical structure and words and they perform action via those utterances, it is called that the people does the speech acts (Yule 1996).

B. Speech Act

1. Notion of Speech Act

According to Austin in Laurence and Ward (2004: 56) speech act theory is How to Do Things With Word, it means that language is not only used to do inform or to do describe things, its often used to “do things” to perform acts. Yule (1996: 47) said that speech act is the action performed via utterance.

2. The Kinds of Speech Act

According Yule (1996) The action performed by producing an utterance will consist of three related acts, they are:

a. Locutionary act
Locutionary act is simply called the locution, what is said, the utterance by a speaker. It is easy to identify the locution without understanding the context. For example:

Umar asks to the woman “what is your name?”

Locution: the woman asked Umar what is her name.

b. Illocutionary act

Illocutionary act is different from the illocution. It is what the speaker intends to communicate to the addressee. For example:

Umar asks to the woman “what is your name?”

Illocution: the question purposed to woman that Umar would like to ask the woman’s name

c. Perlocutionary act

Perlocutionary act is the message that addressee gets, his interpretation of what the speakers says. It is the act of causing a certain effect on the hearer and others. For example:

Umar asks to the woman “what is your name?”

Perlocution: when she was knew that Umar ask to her, so she gives her id card.

C. Interrogative Sentence

Interrogative sentences are part of language grammar. Through interrogative sentences, we can get information that is needed. Interrogative sentences can be termed question sentences. In language learning process or daily conversations, interrogative sentence has fundamental functions.
Interrogative sentences are generally used to perform speech acts of directly asking a question or making a request. Interrogative sentence is a sentence that intends to ask something. Carter (2008) states that “An interrogative sentence asks a question or requests information and ends with a question mark”. Frank (1972:221) states that interrogative sentence is to ask question and the sentence ends with a question mark. Interrogative sentence is the one’s model of sentence to ask the question.

Frank (1972:88) states that interrogative sentences or questions in English are divided to 3 kinds, as follows:

a. **Yes / No Questions**

Frank (1972:88) states “These are simple questions elicting the answer yes or no only”. This sentence is started by auxiliary verb. For examples:

1) Can you come here?
   
   Yes, I can or No, I can not

2) Would you like to bring your books for me?
   
   Yes, I would or No, I would not

3) Are you reading a novel?
   
   Yes, I am or No, I am not

b. **Interrogative-Words Questions**

Azar (1941: 128) says “An information question is a question that asks for information by using question words”. Commonly, it is named information question. The question usually is formed by question
word such as: what, where, why, who, which, When, whom, whose, how. For examples:

1) Where do you come from? I come from Turkey.

2) Why do you cry? My grandmother was died.

3) What is your father? My father is a farmer

c. Tag Questions

Tag questions are questions attached or tagged onto the ending of a declarative statement. Elan (2005:139) says that tag questions are questions that are added by tobe and auxiliary verbs in the end of the sentences. They transform declarative sentences into interrogative sentences. The function of tag question is for give an asserting to listeners. For examples:

1) You live in the city, don’t you?

2) John has a class, doesn’t he?

3) Sila went to Jakarta, didn’t she?

4) He is working, isn’t he?

D. Istifham

وأمّا الاستفهام فهُو طلْبٌ العلم بشيء، وأدواته الهمزة، و(هل)، و(ما)، و(من)، و(متى)، و(أي)، و(كيف)، و(أين)، و(أنى)، و(كم)، و(أي).

Adapun yang dikatakan istifham (dalam ilmu ma’ani) adalah, menuntut pengetahuan tentang sesuatu. Adad istifham (alat kata Tanya) berupa:

Hamzah, Hal, Maa, Man, Mataa, Ayyaana, Kaifa, Aina, Annaa, Kam, dan Ayyu.
Al Istifham in ‘ilmuma’ani is demand the ability of AdadIstifham Interrogative sentence, as follow: Hamzah, Hal, Maa, Man, Mataa, Ayyaana, Kaifa, Aina, Annaa, KamdanAyyu.

There are two groups:

1. Question Formed Hamzah (ء) and Hal ( هل)

Questions of this type are those employed by the speaker when he expects the listener to reply with a negative or an affirmative answer, similar to English yes or no questions. This category includes two types in terms of form and structure:

a. Hamzah (ء)

Hamzah use to Tashawwur (Conception) and Tashdiq (Confirmation)

1) Tashowwur (Conception) is concerning in mufrad (single) and should by “or” أم in English like rhetorical question

Example:

اعلى مسافر أم خالد؟

The one who went is Ali or Kholid?

2) Tashdiq (Confirmation) is to know the nisbat should to answer “yes” or “no”

Example:

افهمت العلم ؟
Did you understand? (Asking the nisbat need the answer “yes or No”)

b. *Hal* (ْمُن)

*Hal* is implementation of *Tasdhiq*, and the answer should “yes” or “no”

Example:

ْم جاء عهٙ؟

Does Ali Come?

2. W-H Question

This group of interrogative articles is similar to question words or wh-questions in English. The article used in a question has a meaning, where the answer goes along with that meaning as long as it is used in terms of its typical illocutionary force i.e. asking a question. Meanings of the articles of this group are as follows:


*Man* use to ask that the object is human being.

Example:

من بَنِى هذا لَمسجد؟ احمد بَنِى هذاالمسجد؟

Who is built the Mosque? Ahmad has built this Mosque

b. *Maa* (ما) What

*Maa* use to ask the name or the things has name.

Example:
What is your name?

c. **Mataa (متى)** When

*Mataa* use to ask adverb of time maybe past or future.

Example:

متى يعود فايز؟

When Faiz come?

d. **Ayyaana (آيان)** When (for future)

*Ayyaana* use to ask adverb of time (future) that really creeps happen.

Example:

يسألونك عن الساعة عيانا مرسها؟

They ask to You, when the end of the world happen? *(Al-A’rāf:187)*

e. **Kaifa (كيف)** How

*Kaifa* use to ask the condition.

Example:

كيف حاكم يا أخي؟

How is life brother?

f. **Aina (أين)** Where

*Aina* use to ask the adverb of place

أين تذهب؟
Where are you going?

g.安娜 (ًآنى)

Annaa has three functions. As follow: How, where from, and when

1) How

أنى يحبى هذه الله بعد موتى؟

How الله revive after he was die?

2) Where from

Example:

أنى لهم هذا أعمال؟

Where from you get it (rich)?

3) When

Example:

أنى جاء حجاج في مكة؟

When the pilgrimage came to Mecca?

h. كم (كم) How many, How much

Kam use to ask the quantity

Example:

كم جندى في ألكتب؟

How much the warrior those gather in troops?
Ayyun (أيّ)

Ayyun use to ask from the two choices or more that has same “which”

Example:

أيُّ أَلَّا أَخُوِّيْن أَكْبَرْ سِنًا؟

Which the old age from both of you?

E. Utterances

Utterance is defining any stretch of talk, by one person, before and after which there is silence on the part of that person. An utterance is the use by a particular speaker, on a particular occasion, of a piece of language, such as a sequence of sentences, or a single phrase, or even a single word (Huford, Heasly, and Smith, 2007:16)

George Yule in “Pragmatics” says that pragmatics is the study of the relationships between linguistic forms and the user of those forms (1996:4). Furthermore, pragmatics is the study of those relations between language and context that are grammaticalized or encoded in the structure of language (Levinson, 1991:9). In these three part distinctions, only pragmatics allows human into the analysis. The advantage of studying language via pragmatics is that one can talk about people’s intended meaning, their assumptions, their purposes or goals and the kind of actions that they are performing when they speak.
F. Interpretation of holy Qur’an Surah Al Mulk

According to Sayyid Abul Ala Maududi:

In this surah, on the one hand, the teachings of Islam have been introduced briefly, and, on the other, the people living in heedlessness have been aroused from their slumber in a most effective way. A characteristic of the earliest surahs of the Makkah period is that they present the entire teachings of Islam and the object of the Muhammad’s mission, not in detail, but briefly, so that they are assimilated by the people easily. Moreover, they are particularly directed to make the people shun heedlessness, to make them think, and to arouse their dormant conscience.

“Surah al-Mulk” is one of 144 surah in holy Qur’an, and at list in the first chapter juz 29. It is consist 30 verse ayah, and it has the epithet is Tabarak blessed is He. al-Mulk it means Him Kingdom. In this surah there are moral value in through this live, as follows:

1. He create the death and life
2. Who created seven heavens in layer, and all of Him create there are no breaks
3. The instruction from الله to all of the created the universe, and the punishment to disbeliever, and the promises الله to Mu’min believers
4. الله created the perfect of earth and make all of you easy to through your life
5. The instruction from الله to humans to grateful on Him Gracious

According on Tafsir Al Azhar by Hamka, he says that al-Mulk is explain about:

1. He was created Him Kingdom, and the directionary is in Him hand.
2. The beauty of Heavens
3. Explain to believe to ghair unseen
4. Explain the beautiful flying birds
5. Teach to us to believe and already about Him fate
CHAPTER III
RESEARCH METHODOLOGY

A. Type of Research

This research is in the domain of literary research. It says qualitative research because the writer intends to identify types of interrogative utterances, to describe the kinds and patterns, and intentions of interrogative utterances in Surah al-Mulk.

B. Data Source

Data source which are used in this study are taken from the primary data will be taken from the Holy Qur’an and its interpretation by Yousuf Ali. The secondary data are taken from books, like as tafseer by al-‘Ursy al-Akhir, tafsir al-Maragi, tafsir al-Azhar, Ilmu Balaghoh tarjamah Jauhar Maknun, Kaidah Penafsiran Al Qur’an, Memahami Al Qur’an, and some website recommended.

C. Object of the Research

The object of the study in Surah al-Mulk that contained interrogative utterance, and it’s meaning are the primary object that want to be analyzed in this research, they are in ayah:

الذى خلق سبعة سماوات وطبعاً ما ترى فى خلق الرحمن من تفولت فارجع
البصره وَتَرخص مِن فَطُورٍ
3. He who created the seven heavens one above another: no Want of proportion wilt Thou see In the creation of ((الله)) Most Gracious. so turn Thy vision again: seest Thou any flaw?

4. Almost bursting with fury: every time a group is cast therein, its keepers will ask, "Did no warner come to you?"

14. Should He not know, - He that created? and He is the one that understands the finest mysteries (and) is well-acquainted (with them).

16. Do ye feel secure that He who is In heaven will not cause you to be swallowed up by the earth when it shakes (as In an earthquake)?

17. Or do ye feel secure that He who is In heaven will not send against you a violent tornado (with showers of stones), so that ye shall know How (terrible) was My Warning?
19. Do They not observe the birds above them, spreading their wings and folding them in? none can uphold them except ((الله)) Most gracious: truly ((الله)) Most gracious: truly it is He that watches over all things.

20. Nay, who is there that can help you, (even as) an army, besides ((الله)) Most Merciful? In nothing but delusion are the Unbelievers.

21. or who is there that can provide you with sustenance if He were to withhold His provision? Nay, They obstinately persist In insolent impiety and flight (from the truth).

22. is then one who walks headlong, with His face grovelling, better guided,- or one who walks evenly on a straight Way?
25. They ask: when will This promise be (fulfilled)? - if ye are telling the Truth.

28. say: "See ye?- if \( \text{الله} \) were to destroy me, and those with me, or if He bestows His Mercy on Us,- yet who can deliver the unbelievers from a grievous Penalty?"

30. say: "See ye?- if your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"

D. Method of Collecting Data

In this research, the writer uses documentation as the way to collect the data. Documentation is a written or printed paper that bears the original, official or legal form of something and can be used to furnish decisive evidence or information. Documentation in this case is the holy Qur’an of surah al-Mulk translated by Yousuf Ali.

The ways of collecting data are as follows:

1. The writer reads all of the Holy Qur’an of surah al-Mulk

2. The writer observing the Holy Qur’an of surah al-Mulk
3. The writer collects and takes notes about interrogative utterances and other elements relating with interrogative utterances in Holy Qur’an of surah al-Mulk translated by Yousuf Ali.

E. Technique of Analyzing Data

In analyzing the data, the writer uses descriptive analysis technique to analyze the interrogative utterance in surah al-Mulk.

The procedures of analyzing the data are as follows:

2. Study all sentences from the ayah and interpretation of surah al-Mulk.
3. Identifying the types of istifham in surah al-Mulk.
4. Identifying the speech act each ayah that contained of interrogative utterances in surah al-Mulk.
5. Identifying the intention of interrogative utterances in surah al-Mulk.

F. The Description of Surah al-Mulk

"And it is a letter from the Qur’an which consists of thirty ayah and can provide intercession for those who read it, until he was pardoned, namely:"
Tabaarakalladziibiadihilmulku (Surah al-Mulk) "(HR. Tirmidhi no. 2891, Abu Dawud no. 1400, IbnMajah no. 3786, and Ahmad 2/299).

According to Sayyid Abul Ala Maududi on his web on englishtafsir.com accessed Thursday, 3\textsuperscript{rd} December 2015

In this surah, on the one hand, the teachings of Islam have been introduced briefly, and, on the other, the people living in heedlessness have been aroused from their slumber in a most effective way. A characteristic of the earliest surahs of the Mecca Makkah period is that they present the entire teachings of Islam and the object of the Muhammad's mission, not in detail, but briefly, so that they are assimilated by the people easily. Moreover, they are particularly directed to make the people shun heedlessness, to make them think, and to arouse their dormant conscience.

\textit{Surah al-Mulk} is one of 144 surah in holy Qur'an, and at list in the first chapter juz 29. It is consist 30 \textit{ayah}, and it has the epithet is Tabarak blessed is He. \textit{al-Mulk} it means Him Kingdom. In this surah there are moral value in through this live, as follows:

1. He create the death and life
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3. The instruction from \textit{الله} to all of the created the universe, and the punishment to disbeliever, and the promises \textit{الله} to Mu'min believers
4. \textit{الله} created the perfect of earth and make all of you easy to through your life
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According on Tafsir al-Azhar by Hamka (1982:17), he says that *al-Mulk* explains about:

1. He created Him Kingdom, and the directionary is in Him hand.
2. The beauty of Heavens
3. Explain to believe to *ghaib* (unseen objects)
4. Explain the beautiful flying birds
5. Teach to us to believe and ready about His fate
CHAPTER IV
DATA ANALYSIS

This chapter is the main part of the whole research, the writer presents the data as the data presentation. The data is very important for the writer to show the object being researched. Therefore, this chapter will explain and analyze about the data of interrogative utterance used in surah al-Mulk. What the types of istifham that used in of interrogative utterances, kinds of speech act of interrogative utterances in surah al-Mulk., and the intention of interrogative utterance in Surah Al Mulk.

Firstly, the writer reads Holy Qur’an and the interpretation of surah al-Mulk. Secondly, the writer studies all sentence from meaning each ayah that contained interrogative utterances. Thirdly, the writer identifies the types of istifham. Fourth the researcher identify the kinds of speech act, and the last the researcher finds the intention of interrogative utterances by applying speech act theory. The researcher finds twelve ayah that contained interrogative utterances.

A. Istifham, Kinds of Speech Act, and the Intention of Interrogative Utterances

In this chapter the researcher identify the kinds speech act, as follow: locution, illocutionary, and perlocutionary.
Who has created the seven heavens one above another, You can see no fault In the creations of the Most Beneficent. Then look again: "Can You see any rifts?"

a. *Istifham*: هل ترى من فتور؟ هل ترى من فتور؟, necessity the answer “yes” or “no”

So, the *istifham* in this *ayah* will be answer the next *ayah*.

b. *Locutionary Act*: Is there any break? We can find the rifts. The perfect creator.

c. *Illocutionary Act*: The question purposed to human that *الله* is perfect creator.

d. *Perlocutionary Act*: Can be the hearer’s (human) believe or unbelief about Him creation. *الله* asks to human to look again and again, and to look all over. When the believer certain even thankfulness. There is no defect in there, created the seven heavens, and so beautiful by decorated light of stars, the blue sky, sun, cloud, etc, and has useful for human, because He is *ar-Rahmanar-Rahim*. For example in *an-Nahl*: 16,
And marks and sign-posts; and by the stars (men) guide themselves”

e. Intention of interrogative utterances is warning

Data 2:

It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"

a. *Istifham* : Hamzah (ء) in أَلْم

b. Locutionary Act : Before clarifying of interrogative utterances, there is relation from “It (hell) almost bursts up with fury”. This is a further description of Hell. Recall from the previous ayah where He had begun to describe it. Here He continues with this description. He tells us how it is about to burst from rage. It is about to explode into pieces only from its anger. This is how furious it is. It is about to just destroy itself only from the anger which is consuming it. Angle Malik says "Did no warner come to you?" it’s mean the *kaafir* (unbeliever)
c. Illocutionary Act: The *kaafir* (unbeliever) say “yes indeed, but we believed”

d. Perlocutionary Act: Angle Malik will cast into the hell thus *kaafir* group of unbeliever, and the *jahannam* is the so bad place for them. It almost bursts up with fury. The researcher says that each part of *ayah* when has function it can be call the positive value is the commands from holy Qur’an, and mention of negative value is the warning and prohibition to all human. Like as in *ayah al-Anfal*: 27

> يَا بَنَيَا الْدِّينِ أَمْنُونَا لَا تَخْرُجُوا اللَّهَ وَالرَّسُولَ وَتَخْرُجُوا أَمْنَاتُكُمُ وَأَنتُمْ تَعْلَمُونَ

O ye that believe! Don’t to Betray the trust of Allah and the Rasul, nor misappropriate knowingly things entrusted to you.

e. Intention of interrogative utterances is warning

**Data 3:**

> أَلَا يَعْلَمُ مِنْ خَلْقٍ وَهُوَ الْطَّيِّفُ الأَحْبَرُ

Should not He who has created know? And He is the Most kind and Courteous (to his slaves) All-Aware (of everything).
a. *Istifham*: Hamzah (ء) in ﷺ

b. Locutionary Act: Is all-knowing about His creature, and absolutely has aim for human

c. Illocutionary Act: Try to muse about the His creature, this ayah explain to us about His characteristic in *Asmaul Husna* and say in last part of ayah Most Kinds and Most Courteous all aware.

d. Perlocutionary Act: The all that His creature is nothing useless, and ﷺ the Most Knows about His creations

\[
\text{إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضُرُّ عَنَّ سَبِيلِهِ، وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ}
\]

Verily, Your Lord knows better, who (among men) has gone astray from his path, and He knows better those who are guided.

e. Intention of interrogative utterances is informing.

**Data 4:**

Do you feel secure that he, who is over the heaven (الله), will not cause the earth to sink with you. Then behold it shakes (as in an earthquake)?

a. *Istifham*: Hamzah (ء) in ﷺ
b. Locutionary Act: 

Allah secured all of in earth and heavens.

Proven to surah Hud: 6 Allah says:

وَمَا مِنْ دَايَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رَزْقُهَا وَيَعْلَمُ مُسْتَقْرَهَا وَمُسْتَوْدُعَهَا كُلُّهَا فِي ضِرْبٍ مَّيْنٍ

There is no moving creature on earth but its sustenance dependeth on Allah. He knoweth the time and place of its definite abode and its temporary deposit: all is In a Clear record.

c. Illocutionary Act: Based on this ayah the human belied to the Rosul Allah (warner). Recall from the previous ayahs where He told to us that He Knows our inner speech, He Knows our thoughts, He Knows what our heart conceal. He tells us here how is it that He Knows. He Knows because He is the Creator, and He explain in ayah eightieth, they belied Rasulullah.

d. Perlocutionary Act: The unbeliever regretful, because did not follow the Him instruction.

e. Intention of interrogative utterances is threatening

Data 5:

آَمَّا أُمِئْتُمْ مِنْ فِي السَّمَاوَاتِ أَن يُرِسْلَ عَلَيكُمْ خَاصِبًا فَسَتَعْمَالُونَ كَيفَ نَدْرَّ
Or do you feel secure that he, who is over the heaven (الله), will not send against you a violent whirlwind? Then you shall know, How (terrible) has been My Warning?

a. *Istifham* : *Hamzah(*) in أَمَّ أَمْتَم tashowwur* there is “*أَمَّ أَمْتَم or*” purposed to *mufrad* single, it refers to *kafir* unbeliever, so the end of *ayah الله* uses *ف* it is mean “*then*”. There are relation cause effect.

b. *Locutionary Act* : The effect from ignored الله’s warning and be falsehood. All of in the world has law of cause effect.

c. *Illocutionary Act* : The *kaafir* (unbeliever) so regretful, because they ignorance the warner. Moreover الله asks to us that not only believe to His, but also to His warner. Who had believe to warner they are believe to الله.

d. *Perlocutionary Act* : الله already throw all of them to the hell and punish them.

e. *Intention of interrogative utterances is informing*

**Data 6:**

أَوْلَٰٰلْبَرَّتَارَا إِلَى الْطَّيْرِ فَوَقَّفَهُمْ صَفَتْتَ وَبِقِيَضْتَ مَا لَمْ يَمْسِكْهُمْ إِلَّا أَلْهَمُّ إِنَّهُ

َبِكُلِّ مَثَلِّكَ بَيِّنَاءً بِصِيرُ
Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Beneficent (الله). Verily, He is the All-Seer of everything.

a. *Istifham* : Hamzah (اء) in begin of *ayah* 19

b. *Locutionary Act* : الله asks to human to look Him Greatness, the birds flying when He command.

c. *Illocutionary Act* : We cannot think by logic if the birds fly in the skies and never fall down, have we think that? The birds can fly and make the beautiful formation, moreover folding out the wings to through the air miles. It that from Greatness الله.

d. *Perlocutionary Act* : The human do as to make the plan. The human make as like the real bird, has two wings, light weight, and light metal is the important material. Although human make resemblance like bird.

e. Intention of interrogative utterances is threatening

**Data 7:**

أَمَّنْ هَنَّادَ اللَّهُ الَّذِي هُوَ جَنُدُ أَكْبَرُ يَنْصُرُكُمْ مَنْ دُونِ الرَّحْمَةِ إِنَّ الْكَفِّرَؤُونَ إِلَّاَ غَرْوُورُ

Who is He besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion.
a. **Istifham**: Hamzah (ء) (or) مَن (who)

b. **Locutionary Act**: الله is the Most Kinds and helper for us (Muslim).

c. **Illocutionary Act**: The **Muslim** would like to follow Him way.

d. **Perlocutionary Act**: When the kaafir ignorant about Him instructions’, they are tricked by syaithaan (evil).

e. Intention of interrogative utterances is invitation.

**Data 8:**

أَمَّنْ هَنَّادَأَ الَّذِي بَرَزَ فَكُرَّ إِنَّ أَمْسَكَ رَزَقَهُ بَلْ لَجَوْا فِي عُطُو وَطَفْرٍ

Who is He that can provide for You if He should withhold his provision? Nay, but they continue to be in pride, and (they) flee (from the truth)

a. **Istifham**: Hamzah (ء) مَن (who)

b. **Locutionary Act**: الله is the Most Kinds, He is engaging for the blessing

risq for human.

c. **Illocutionary Act**: Who belied and be arrogant and leave Him way, they are group of lose dheep

d. **Perlocutionary Act**: Do not be afraid الله is the Most Wealthier

e. Intention of interrogative utterances is encourage.

**Data 9:**

أَفْمَنْ يَمْشِىُ مُكَبّرًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمْنَى يَمْشِىُ سَوِيًا عَلَىٰ صَرْطٍ مُسْتَقِيمٍ

Who is He that can provide for You if He should withhold his provision? Nay, but they continue to be in pride, and (they) flee (from the truth)
Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a straight way? (i.e. Islamic Monotheism)

a. **Istifham**:  Hamzah (ء) in أفٗمن+ (ء)

b. **Locutionary Act**: Who following the His way they are group of guidance and they are lucky

c. **Illocutionary Act**: This question for the people about the truth way, which means to tell cause effect.

d. **Perlocutionary Act**: Certainly who had believe to الله, they should guide Him way.

e. Intention of interrogative utterances is asking.

**Data 10:**

ویقولون متي هذَا الوعد إن كتم صدقيين

They say: "When will This Promise (i.e. the Day of Resurrection) come to pass if You are telling the truth?"

a. **Istifham**: متي

b. **Locutionary Act**: The unbelievers ask when the threat of punishment come when you are is the truth man.

c. **Illocutionary Act**: The promise (torment from الله azab) should come.

Like as in surah Ibrahim: 47

فَلا تَحْسَبْنَ أَنَّ اللَّهَ مُخْلِفًا وُعْدَهُ، إِنَّ اللَّهَ عِزيِّ الْفُرْقَانِ
Never think that الله would fail His apostles In His promise: for الله is Exalted In power, - the Lord of Retribution.

d. Perlocutionary Act: الله has been warned to all human included unbelievers that الله will give heaven and hell.

e. Intention of interrogative utterances is requesting

Data 11:

قلَّ أَرَأَيْتَ أَنَّ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيْ أَوْ رَجُلًا فَمَنْ يَعْجِبْ الْكَفُرِينَ مِنْ عَدَاءٍ

Say (O Muhammad Sal-Allaahu alayheWaSallam): "Tell me! If الله destroys me, and those with me, or He bestows his Mercy on us, - who can save the disbelievers from a painful torment?"

a. Istifham: Hamzah (أَرْعَابِيَمُ) inORE1

b. Locutionary Act: The Muslims ask to الله, who is being guidance the unbelievers.

c. Illocutionary Act: All human certainly die, and only الله the God. The unbelievers gather in hell by evil

d. Perlocutionary Act: We should remember الله. He will show us the truth
way.

e. Intention of interrogative utterances is threatening

Data 12:

قُلْ أَرَأَيْتُمْ إِنَّ أَصِيبَ مَآؤُوْكُمْ غَوْرًا فَمَنْ يَأْتِيَكُمْ بِمَا آتَىٰ مَعِينًا

Say (O Muhammad sal-Allahu 'alayheWaSallam): "Tell me! If (all) your water were to be sunk away, who Then can supply you with flowing (spring) water?"

a. *Istifham*: Hamzah (ء) in أرَأَيْتُمْ

b. Locutionary Act: الله is the Most Everything, He deserves for He want, like as the water to be sunk away, who are supply water?

c. Illocutionary Act: The all of human fell be restless. Because water is source of live. الله says in surah al-Anbiya': 30

أَوَلَمْ يَرَ الَّذِينَ كَفُرُوا أنَّ السَّمَوَاتَ وَالْأَرْضَ سَكَانَتَا رَنَعَا فَفَتَقَنُّوهُمَا وَجَعَلْنَا مِنْ آلِهَةٍ كُلٌّ شَيْءًا حَيًا أَفَلا يُؤْمِنُونَ

Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every Living thing. Will They
not then believe?

d. Perlocutionary Act: When we know that water is the useful for us, surely we remember the Allah’s Greatest and increase our faithness. How the Most Allah create the worlds and all that in them is, moreover Allah unites the two pole that has ambivalence, Allah says in surat al-Ankabut 53:

And they ask You to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. and surely, it will come upon them suddenly while they perceive not!

We should already about when the die comes anytime and without permission.

e. Intention of interrogative utterances is threatening
CHAPTER V

CLOSURE

After accomplishing chapter I to chapter IV, in this chapter the researcher will draw conclusions regarding the research questions in the first chapter. In the previous chapter, the researcher discussed the data analyzing each one through *surah al-Mulk* as the object being analyzed.

A. Conclusion

Based on the data analysis of the speech analysis in *surah al-Mulk*, the writer draws a conclusion that:

1. The types of *istifham* in *surah al-Mulk* are four categories, they are: 
   
   The Hamzah (ء) is more dominant than the other. Because, 
   
   asks to human directly

2. The analysis of speech act each *ayah* that contain the interrogative utterances includes locutionary act (the literal of meaning), illocutionary act (request the speakers), and perlocutionary act (respond the hearers) in *surah al-Mulk* shows that all *Muslim* about the *الله*’s Greatest, and it is all His Dominion.

3. The intention of utterances in *surah al-Mulk* are:
   
   a. As messages from *الله* found in *ayah* 20, 25, 28,30 saying
b. As warning from ﷺ found in ayah 3,8 saying that ﷺ says about His gratest and His Dominion.

c. As threatenig from ﷺ found in ayah 1, 16, 17, 19, 21, 22 saying that when we do not believe Him, ﷺ will gives the punishment in the hereafter.

The all of intentions for all people about His Greatest atributes and He shows His Rahman and Rahim. Aswe knw the part of ayah that has purpose for guidance our life. Sometimes humans understand translation of al-Qur’anbut ignored the meaning. Whereas when they understand the aim of meaning and the litterture, they never feel the too poignant of torment and happily here and the hereafter.

B. Suggestion

Based on the research result, the researcher would like to give some suggestions as follows:

1. The writer hopes that this research will give more information about the details meaning, lesson from each ayah, and purposes of the surah al-Mulk gives to us.

2. The writer expects that this research could be useful additional academic reference especially to discuss about speech act analysis and detail’s meaning of the interrogative utterances in surah al-Mulk.
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englishtafsir.com accessed Thursday, 3th December 2015
نُعْمَيْ الله الرحمن الرحيم

نَبَرَكَ الَّذِي بَيْنِهِ الْمَلَكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ ًالَّذِي خَلَقَ الْمَوْتَ وَالْخَيْوَةَ

لِيُبْنِوْكُمْ أَحْسَنَ عَمَلًا ًوَهُوَ الْعَزِيزُ الْغَفُورُ ًالَّذِي خَلَقَ سَبَعَ سَمَوَاتٍ

طِبَاقًا ًمَا تُرِى فِي خَلْقِ الْرَّحْمَنِ مِنْ تَقُوَّمَتْ فَأَرْجَعَ الْبَصَرُ هُلْ تُرَى مِنْ فُطُورٍ

فَمَ أَرْجَعَ الْبَصَرُ كَرَّتَنِى بَنَقَلْتَ إِلَى الْبَصَرِ حَاسِبًا ٌوَهُوَ حَسِيرٌ ًوَلَقَدْ

رَزَى الْمَسَامَاءَ الْجَذَّابَةَا بِمُصَبَّحِهِ وَجَعَلَهَا رَجُوُمًا لِلْمُسَضْنَطِينَ ٌوَأَعْدَدُهَا هُمُ عَذَابُ

الْمُضَيِّعٍ ًوَالَذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابَ جَهَنَّمَ ٌوِيَسِيرُ الْمُسَيِّرُ ٌإِذَا أَلْفُوا فِيٓ

سَيْعُوُنَّهَا شَهِيفَةً وَهُمْ نَفْوُوُرٌ ٌتَكَادُ تَمْيَّزُ مِنْ الغَيْظِ كَلَّمَا أَلْقَى فِيهَا فَوْجُ سَاهِمٍ

خَزَنَتَهَا الْحَرَّرُ يُقَبَّرُنَّ نَزِيرٌ ٌقُولُوا إِنَّ ذَلِلٌ كَبِيرٌ ٌقُولُوا لَوْ كَانَ مُعْمَعَ أَوْ نَعْقُلُ مَا كُنَّا فِي

أَصْحَبٌ الْمُسِيرِ ٌفَأَعْتَزَّلُوا بِذِبَاحٍ فَمُخَافَأَا لأَصْحَبٍ الْمُسِيرِ ٌإِنَّ الَّذِينَ

خَشَيْنُوُنَّ رَبِّهِمْ بِأَلْغَبِّ لِهُمْ مُغْفِرَةٌ ٌوَأَجْرٌ كَبِيرٌ ٌوَأَنْجَزُوا قَوْلُهُمْ أَوْ أَجْهَرُوُا بِهِ

إِنَّهُ ٌعَلِيمُ مَنْ خَلَقَ ٌوَهُوَ اللَّطِيفُ الْخَيْبِرُ ٌاَلَّذِي جَعَلَ لِكُمْ الأَرْضَ ذَلِلًا فَأَمْسَحَوْا فِي مَنَاكِبِهِ وَكُلُّوْا مِنْ زَرِيقِهِ ٌوَإِلَيْهِ الْمُشْتَرُ

أَمَّنْ مَنْ فِي الْسَّمَاءِ أَنْ خَسِيفَ بِكُمْ الأَرْضِ فَإِذَا هُوَ تَمْوَرُ ٌأَمْ أَمْتَمِ

مَنْ فِي الْسَّمَاءِ أَنْ يَرْسِلَ عَلَيْكُمُ حَاصِبًا ٌفَسَتَعَالُونَ كَيفُ تَذَّرِيٓ ٌوَلَقَدْ كَذَّبَ
1. Blessed be He in whose hands is Dominion, and He over all things hath Power

2. He who created death and life, that He may try which of you is best In deed:

and He is the Exalted In Might, Oft-Forgiving
3. He who created the seven heavens one above another: no Want of proportion wilt Thou see in the creation of ((Allah)) Most Gracious. so turn Thy vision again: seest Thou any flaw?

4. Again turn Thy vision a second time: (thy) vision will come back to Thee dull and discomfited, in a state worn out.

5. And we have, (from of old), adorned the lowest heaven with Lamps, and we have made such (Lamps) (as) missiles to drive away the evil ones, and have prepared for them the penalty of the Blazing Fire.

6. For those who reject their Lord (and Cherisher) is the penalty of Hell: and evil is (such), destination.

7. When They are cast therein, They will Hear the (terrible) drawing In of its breath Even As it blazes forth,

8. Almost bursting with fury: every time a group is cast therein, its keepers will ask, "Did no warner come to you?"

9. They will say: "Yes indeed; a warner did come to us, but we rejected Him and said, '(Allah) never sent down any (Message): ye are nothing but an egregious delusion!'"

10. They will further say: "Had we but listened or used Our intelligence, we should not (now) be among the companions of the Blazing Fire!"

11. They will then confess their sins: but far will be (Forgiveness) from the companions of the Blazing Fire!
12. As for those who fear their Lord Unseen, for them is forgiveness and a great reward.

13. And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.

14. Should He not know, - He that created? and He is the one that understands the finest mysteries (and) is well-acquainted (with them).

15. It is He who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the sustenance which He furnishes, but unto Him is the Resurrection.

16. Do ye feel secure that He who is In heaven will not cause you to be swallowed up by the earth when it shakes (as In an earthquake)?

17. Or do ye feel secure that He who is In heaven will not send against you a violent tornado (with showers of stones), so that ye shall know How (terrible) was My Warning?

18. But indeed men before them rejected (my warning): then How (terrible) was My rejection (of them)?

19. Do They not observe the birds above them, spreading their wings and folding them in? none can uphold them except ((Allah)) Most gracious: truly ((Allah)) Most gracious: truly it is He that watches over all things.

20. Nay, who is there that can help you, (even as) an army, besides ((Allah)) Most Merciful? In nothing but delusion are the Unbelievers.
21. Or who is there that can provide you with sustenance if He were to withhold His provision? Nay, They obstinately persist in insolent impiety and flight (from the truth).

22. Is then one who walks headlong, with His face grovelling, better guided, or one who walks evenly on a straight Way?

23. Say: "It is He who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: Little thanks it is ye give.

24. Say: "It is He who has multiplied you through the earth, and to Him shall ye be gathered together."

25. They ask: when will This promise be (fulfilled)? - if ye are telling the Truth.

26. Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly In public."

27. At length, when They see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!"

28. Say: "See ye?- if Allah were to destroy me, and those with me, or if He bestows His Mercy on Us, - yet who can deliver the unbelievers from a grievous Penalty?"

29. Say: "He is ((Allah)) Most gracious: we have believed In him, and on Him have we put Our trust: so, soon will ye know which (of us) it is that is In Manifest error."
30. Say: "See ye?- if your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"
### Daftar Satuan Kredit Kegiatan (SKK)

**Nama**: Faiz Mobarok  
**NIM**: 113-11-139  
**Faculty**: Teacher Training and Education Faculty  
**Department**: English Education Department

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Salatiga, 18 September 2015

Mengetahui

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Achmad Maimun, M. Ag
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**CATATAN**

SETIAP KONSULASI LEMBAR INI HARUS DIBAWA

Dosan Pembimbing

NIP. __________________________

Dr. Fadlil