

CHAPTER IV

FINDINGS AND DISCUSSION

A. Findings

1. Lexical Relation

a. Homonym

There are the words which includes to the Homonym in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

No	Verses	Homonym Word	Feature
1.	15, 20, 32	Right [rīt]	Lexemes of same categories, with same spelling
2.	3	Hour ['aʊə],	Lexemes of different categories, with same spelling
	5, 10, 12, 38, 43	Our [aʊə]	
3.	10, 15, 45	Too [tu:]	Lexemes of different categories, with same spelling
	15, 16	Two [tu:]	
	1, 2, 5, 6, 7, 8, 9, 18, 21, 22, 23, 27, 28, 31, 32, 33, 34, 36, 37, 38, 39, 40, 42, 43, 44, 46, 47, 50	To [tu:]	

1) Right (Verse 15, 20 and 32)

There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on *the right*, one on the left: 'Eat from what your Lord has

provided for you and give Him thanks, for your land is good, and your Lord most forgiving. (Saba: 15)

The right from the word *ن ي م* which is become the word *يَمِينٍ* is a noun which has meaning a side of body of a thing that is to the east when we are facing north or called right-hand side. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 1059)

So, the position of the word ‘the right’ is a *noun*, in verse 15 the word ‘right’ is a side of the body which can be useful for recognizing the position of something.

Satan was proved *right* in his opinion of them, for they all followed *Him*, except for a group of believers. (Saba: 20)

The word ‘Right’ in this verse refers to *a correctness of judgment* based on the point of view by the person who gives the opinion. So, the word *right* in this verse positioned as an *noun* implicit in the verse 20 on phrase ‘right in his opinion’ related to the *verse 20* which is the word *ظَنَّهُ* in Arabic. The word *ظَنَّهُ* is from the root *ظ ن ن* which has 4 forms at 69 places in Quran. From those forms there is word *ظَنَّ* (Zann) which positioned as noun with the meaning ‘expectation, opinion’. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 588-589)

The oppressors will say to them, ‘Was it we who prevented you from following *right* guidance after it had reached you? No! You yourselves were sinners.’ (Saba: 32)

In this verse the word right guidance written as *الهُدَى* which is from the root *ه د ي* which mentioned 291 times in Quran, one of them in the form *هُدَى* means as a guiding or showing *the right way*, this form mentioned 85 times in the Quran with the form of noun or verb. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 981-983)

Besides, from the interpretation the meaning of *الهُدَى* is a *noun* because there is *ل* signed as a noun in arabic. Besides, the word *الهُدَى* which is Messengers brought. (Kathir, 2013, p. 29)

From the explanation above the word ‘right’ in verse 15 as a noun, 20 as an noun, and 32 as an noun they positioned with same syntactic categories in noun category, with same spelling with the spelling (*rīt*). So, they categorized as Homonymy

2. Hour, Our (Verses 3, 5, 10, 12, 38 and 43)

Still, the disbelievers say, ‘The Last *Hour* will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record.’ (Saba: 3)

The word ‘the last hour’ or السَّاعَةَ is the time which is decided before it is too late. The word السَّاعَةَ in this verse means ‘the resurrection’ which denied by the disbelievers. (Kathir, 2013, p. 3)

Besides, in English the word ‘Hour’ is also defined with the term of ‘60 minutes’. The word ‘Hour’ categorized as a noun. Then, the phonetic symbol of the word ‘Hour’ is [‘aʊə].

But as for those who work against *Our* Revelations, seeking to undermine them, there will be a torment of painful suffering. (Saba: 5)

We graced David with *Our* favour. We said, ‘You mountains, echo God’s praises together with him, and you birds, too.’ We softened iron for him, (Saba: 10)

And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for him, and some of the jinn worked under his control with his Lord’s permission. If one of them deviated from *Our* command, We let him taste the suffering of the blazing flame. (Saba: 12)

Whereas those who work against *Our* messages, seeking to undermine them, will be summoned to punishment.’ (Saba: 38)

When *Our* messages are recited to them, clear as they are, they say, ‘This is only a man who wants to turn you away from what your forefathers worshipped,’ and, ‘This [Quran] is nothing but lies he has made up.’ When the Truth comes to the disbelievers, they say, ‘This is just plain sorcery, (Saba: 43)

أَلَيْتَنَا (Verse 5), مِّنْأَفْضَالِنَا (Verse 10), أَمْرِنَا (Verse 12), أَلَيْتَنَا (Verse 38),

أَلَيْتَنَا (Verse 43). The verses contains word ‘Our’ which written in those

verses with the article *نا* which refers to the dhamir *نحن* (We). The word *نحن* that have meaning the dominance of Allah with His majesty. The word *نحن* or We as first person placed Object Pronoun, the word 'we' appears 673 places inside the Quran and is regularly used by God to refer to Himself. (Badawi & Haleem, Arabic-English dictionary of Guranic Usage, 2008)

So, The word 'Our' from the verses above have the similarities which is positioned as the possessive determiner from the object 'We' which refers to Allah and His dominance. The word 'Our' written in the dictionary in the phonetic symbol with [aʊə].

From the explanation above the word 'Hour' in verse 3 as a noun, and the word 'Our' in verses 5, 10, 12, 38 and 43 as an possessive determiner of Allah and His dominance. Both of the words positioned with different syntactic categories, besides they are same spelling with the spelling [aʊə]. Thus, they classified as Homonymy.

3. Too, Two, To

We graced David with Our favour. We said, 'You mountains, echo God's praises together with him, and you birds, *too*.' We softened iron for him, (Saba: 10)

There was a sign for the people of Sheba, *too*, in their dwelling place: two gardens, one on the right, one on the left: 'Eat from what your

Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.’ (Saba: 15)

Those who lived before them also denied the truth—these people have not attained even a tenth of what We gave their predecessors—they, *too*, rejected My messengers, and how terrible My condemnation was! (Saba: 45)

The word ‘too’ usually placed at the end of the clauses. It positioned as an adverb, which has meaning as ‘also’ or ‘as well as’. This word showed with the phonetic symbol [tu:].

There was a sign for the people of Sheba, too, in their dwelling place: *two* gardens, one on the right, one on the left: ‘Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.’ (Saba: 15)

But they paid no heed, so We let loose on them a flood from the dam and replaced their *two* gardens with others that yielded bitter fruit, tamarisk bushes, and a few lote trees. (Saba: 16)

word is ‘two gardens’ جَنَّاتٍ which positioned as a noun becomes a type

of sign for Sheba. the word جَنَّاتٍ or translated as Two Gardens. It is

from the root ج ن ن , this root has 10 forms which mentioned in Quran,

one of the form is جَنَّةٌ with the meaning ‘garden’. The word جَنَّةٌ is a

noun which mentioned 70 times in Quran. . (Badawi & Haleem, Arabic-

English Dictionary of Quranic Usage, 2008, p. 175)

From the explanation above, the word ‘two’ in the word جَنَّاتٍ signed with the suffix تَيْنِ as the number quantity of the word ‘garden’, it positioned as a noun. This word written in English dictionary with the phonetic symbol [tu:].

Praise be *to* God, *to* whom belongs all that is in the heavens and earth, and praise be to Him in the life *to* come. He is the All Wise, the All Aware. (Saba : 1)

He knows all that goes into the earth and all that comes out of it; He knows all that comes down from the heavens and all that goes up *to* them. He is the Merciful, the Forgiving (Saba : 2)

But as for those who work against Our Revelations, seeking *to* undermine them, there will be a torment of painful suffering. (Saba : 5)

[Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it leads *to* the path of the Almighty, worthy of all praise. (Saba : 6)

But the disbelievers say, ‘Shall we show you a man who claims that, when you have been utterly torn *to* pieces, you will be raised in a new creation? (Saba : 7)

Has he invented a lie about God? Is he mad?’ No! It is those who do not believe in the life *to* come who will suffer torment, for they are in gross error. (Saba : 8)

Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make the earth swallow them, or make fragments from the heavens fall down upon them. There truly is a sign in this for every servant who turns back *to* God in repentance. (Saba : 9)

Also, We had placed, between them and the towns We had blessed, other towns within sight of one another *to* which they could travel easily—‘Travel safely in this land by night and by day’ (Saba : 18)

even though he had no authority over them. But [We aim] *to* distinguish those who believe in the life *to* come from those who doubt it: [Prophet], your Lord observes everything. (Saba : 21)

Say, 'Pray to your so-called gods besides God: they do not control even the weight of a speck of dust in heaven or earth, nor do they have any share in them, nor are any of them any help *to* God. (Saba : 22)

Intercession will not work with Him, except by those *to* whom He gives permission.' They will be asked, after the terror is lifted from their hearts [on the Day of Judgement], 'What did your Lord speak?' and they will answer, 'The Truth. He is the Most High, the Most Great.' (Saba : 23)

Say, 'Show me those you joined *to* Him as partners. No indeed! He alone is God, the Almighty, the All Wise.' (Saba : 27)

We have sent you [Prophet] only *to* bring good news and warning *to* all people, but most of them do not understand. *to* undermine (Saba : 28)

The disbelievers say, 'We will believe neither this Quran nor the Scriptures that came before it.' If only you could see [Prophet] how the wrongdoers will be made *to* stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to the oppressors, 'If it were not for you, we would have been believers.' (Saba : 31)

The oppressors will say *to* them, 'Was it we who prevented you from following right guidance after it had reached you? No! You yourselves were sinners.' (Saba : 32)

The oppressed will say to them, 'No, it was your scheming, night and day, ordering us *to* disbelieve in God and set up rivals to Him.' When they see the punishment, they will fall silent with regret, and We shall put iron collars on the disbelievers' necks. Why should they be rewarded for anything other than what they have done? (Saba : 33)

Never have We sent a warner *to* a community without those among them who were corrupted by wealth saying, 'We do not believe in the message you have been sent with.' (Saba : 34)

Say [Prophet], 'My Lord gives in abundance *to* whoever He will and sparingly *to* whoever He will, though most people do not understand. (Saba : 36)

Neither wealth nor children will bring you nearer *to* Us, but those who believe and do good deeds will have multiple rewards for what they have done, and will live safely in the lofty dwellings of Paradise, (Saba : 37)

Whereas those who work against Our messages, seeking *to* undermine them, will be summoned *to* punishment.’ (Saba : 38)

Say, ‘My Lord gives in abundance *to* whichever of His servants He will, and sparingly *to* whichever He will; He will replace whatever you give in alms; He is the best of providers.’ (Saba : 39)

On the Day He gathers them all together, He will say *to* the angels, ‘Was it you these people worshipped?’ (Saba : 40)

‘So today neither of you has any power *to* benefit or harm the other,’ We shall tell the evildoers, ‘Taste the torment of the fire which you called a lie.’ (Saba : 42)

When Our messages are recited to them, clear as they are, they say, ‘This is only a man who wants *to* turn you away from what your forefathers worshipped,’ and, ‘This [Quran] is nothing but lies he has made up.’ When the Truth comes to the disbelievers, they say, ‘This is just plain sorcery, (Saba : 43)

Though We have not given them any books *to* study nor sent any warner before you. (Saba : 44)

Say [Prophet], ‘I advise you *to* do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]—he is only warning you before severe suffering arrives.’ (Saba : 46)

Say, ‘If I have asked you for any reward, you can keep it. It is God alone who will reward me: He is witness *to* everything.’ (Saba : 47)

Say, ‘If I go astray, that is my loss, and if I am rightly guided, it is through what my Lord has revealed *to* me. He is all hearing, and ever near.’ (Saba : 50)

The words ‘to’ in the verses above are divided into two types which are ‘to invinitive’ and ‘to preposition. The word indicates to the word with ‘to invinitive’ usually using the formula (to + verb), these are the words indicates in Surah Saba as ‘to invinitive’ ; *to* come (Verse 1), *to* undermine (Verse 5), *to*

come (Verse 8), *to* distinguish and *to* come (Verse 21), *to* bring and *to* undermine (Verse 28), *to* stand (Verse 31), *to* disbelieve (Verse 33), *to* undermine and *to* punishment (Verse 38), *to* study (42), *to* turn (Verse 43), *to* do (Verse 46).

Then, the word which followed by ‘to preposition’ in this Surah are *to* come (Verse 1), *to* them (Verse 2), *to* the path (Verse 6), *to* pieces (Verse 7), *to* God (Verse 9), *to* which they (Verse 18), *to* God (Verse 22), *to* whom (Verse 23), *to* Him (Verse 27), *to* all people (Verse 28), *to* them (Verse 32), *to* a community (Verse 34), *to* whoever (Verse 36), *to* Us (Verse 37), *to* whichever (Verse 39), *to* the angels (Verse 40), *to* everything (Verse 47), *to* me (Verse 50).

From the explanation above, the word ‘to’ in those verses has two positions as ‘to preposition’ and ‘to infinitive’. They written with the pattern (to + verb) and (to + noun). And this word written in English dictionary with the phonetic symbol [tu:].

Thus, according to the preceding definition, the word ‘too, two and to’ can be categorized as Homonym word because the words ‘too, two and to’ have different syntactic categories, besides they are same spelling with the spelling [tu:].

b. Polysemy

There are the words which includes to the Polysemy in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

Table 2 <i>Polysemy</i>		
No	Verses	Polysemy Words
1	18, 23, 30, 33, 40	Day
		The Day of judgement
		An appointment for a Day
		Day
		The Day of Gathering
2	9, 15, 19	There truly is a sign
		There was a sign
		There truly are signs

1) Day

Also, We had placed, between them and the towns We had blessed, other towns within sight of one another to which they could travel easily – ‘Travel safely in this land by night and by *day*’– (*Saba*: 18)

Intercession will not work with Him, except by those to whom He gives permission.’ They will be asked, after the terror is lifted from their hearts [on the *Day* of Judgement], ‘What did your Lord speak?’ and they will answer, ‘The Truth. He is the Most High, the Most Great.’ (*Saba*: 23)

Say, ‘You have an appointment for a *Day* which you cannot put off nor bring forward, even by a single moment.’ (*Saba*: 30)

The oppressed will say to them, ‘No, it was your scheming, night and *day*, ordering us to disbelieve in God and set up rivals to Him.’ When they see the punishment, they will fall silent with regret, and We shall

put iron collars on the disbelievers' necks. Why should they be rewarded for anything other than what they have done? (*Saba*: 33)

On the *Day* He gathers them all together, He will say to the angels, 'Was it you these people worshipped?' (*Saba*: 40)

The word 'day' defines as a noun 'isim' which has many meaning.

First, the meaning of words 'day' in *the verse 18* on the phrase of أَيَّامًا is

the plural form from the word يَوْمٌ which means 'day' besides the word

أَيَّامًا means 'days', the word أَيَّامًا mentioned 27 times in the Quran.

Then, on *the verse 33* النَّهَارُ from the word نَهَارٌ means as the day time,

it happens between the early morning and dusk, those mean the time in the morning when the sun becomes light untill afternoon when the sunlight becomes dark.

Second, in the verse 23 in the translation there is the word 'the Day of Judgement' or called يَوْمَ الدِّينِ, vers e 30 يَوْمٍ مَّيْعَادٌ 'an appointment for a Day' and verse 40 وَيَوْمَ يَحْشُرُهُ 'the Day of Gathering'.

In this context, definition of يَوْمٌ is from the root ي و م which has four forms occur in Quran 472 times. One of the form word is يَوْمٌ with

the meaning 'Day', it is mentioned 373 times, the word **يَوْمٌ** positioned as a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 1060-1061)

So, the word 'Day' in verse 23, 30, and 40 means as a day period which has fixed by Allah on the hereafter.

According to the preceding definition, the word 'day' can be categorized as Polysemy word which has lexical semantic variants, the word 'day' in the world has different meaning with the word 'day' after death , but still have a relateness in a period of time.

2) Sign

Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make the earth swallow them, or make fragments from the heavens fall down upon them. *There truly is a sign* in this for every servant who turns back to God in repentance. (Saba: 9)

There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: 'Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving. (Saba: 15)

But [still] they complained, 'Our Lord has made the distance between our staging posts so long! They wronged themselves and, in the end, We made their fate a by word, and scattered them in countless fragments. *There truly are signs* in this for every patient, thankful person. (Saba: 19)

The root of the word sign in the verse 9 (لَايَةً) , 15 (آيَةً), and 19 (لَايَاتٍ)

is from the same root which is from the root **ي ي ا** which means marker,

sign, to pause, glory, etc. The word ^{آية} mentioned 86 times in the Quran as a noun which has meaning a sign. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 68).

The phrase of ‘There truly is a *sign*’ in verse 9 of surah Saba means that in looking at the creation of heaven and earth , there is a sign for every servant who is intelligent and wise and who turns towards Allah. There is a sign of Allah’s ability to recreate bodies and bring about the resurrection. (Kathir, 2013, p. 7)

Then, the next phrase in verse 15 there is ‘There truly are signs’, the word ‘signs’ intends to the luxurious in Saba’s land with plentiful fruit. It is appropriate with the interpretation of this verse which they given by Allah a luxury land and sent them any messengers to tell the Saba people so that giving thanks to Allah and whorshipping Allah. following Allah’s guidance and avoiding what is forbidden by Him. (Kathir, 2013, p. 13)

The last,t is the phrase ‘There truly are *signs*’ in verse 19 refers to the lesson from the punishment to the Sheba people. It suites with the Tafsir of this verse which states every person who is steady in the face of difficulty and appreciative for blessings can learn from these people's punishment, which was the way their blessing and good health were transformed into vengeance for their disbelief and misdeeds. (Kathir, 2013, p. 17)

Based on to the explanation above, the word ‘sign’ can be categorized as polysemy word which has lexical semantic variants, the word ‘sign’ in every verses above have differences meaning according to the context of verses, but still have a relatenss in a mark for infomation which given by Allah.

c. Synonymy

There are the words which includes to the Synonym in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

No	Verses	Synonym
1	1, 3, 6, 8, 9, 10, 15, 19, 21, 22, 23, 24, 26, 27, 33, 36, 39, 46, 47, 48, 50	God ; Lord ; Lord; God ; God ; God ; lord, lord ; lord ; lord ; God,God ; Lord ; God ; Lord ; God ; God; Lord; Lord; God; God; Lord; Lord.
2	5, 6, 23, 31, 34, 38, 43, 44, 45, 48, 49.	Revelations; the truth; Lord speak, ‘The Truth;Quran Scriptures; the message; messages; messages, Quran, the Truth; books; the truth; the Truth; The Truth.
3	4, 9, 13, 19, 20, 21, 31, 37	Who believe; servant who turns back to God; My servants are truly thankful; every patient, thankful person; believers; who believe; believers. Who believe
4	3, 7, 8, 17, 31, 32, 33, 42	The disbelievers; the disbelievers; who do not believe; the ungrateful; the

		disbelievers, the wrongdoers, oppressors; the oppressors; disbelievers; the evildoers
5	24, 28, 31, 34, 36, 45, 46, 51	Prophet; prophet; prophet; a warner; prophet; messengers; prophet, the prophet; prophet
6	52 and 53	A distant place; a far-off place
7	3, 23, 30	The last hour; the day of Judgement; appointment for a day;

1) God and Lord

Praise be to *God*, to whom belongs all that is in the heavens and earth, and praise be to Him in the life to come. He is *the All Wise, the All Aware*. (*Saba*: 1)

Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my *Lord*, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record. (*Saba*: 3)

[Prophet], those who have been given knowledge can see that what has been sent to you from your *Lord* is the truth, and that it leads to the path of the Almighty, worthy of all praise. (*Saba*: 6)

Has he invented a lie about *God*? Is he mad?’ No! It is those who do not believe in the life to come who will suffer torment, for they are in gross error. (*Saba*: 8)

Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make the earth swallow them, or make fragments from the heavens fall down upon them. There truly is a sign in this for every servant who turns back to *God* in repentance. (*Saba*: 9)

We graced David with Our favour. We said, ‘You mountains, echo *God*’s praises together with him, and you birds, too.’ We softened iron for him, (*Saba*: 10)

There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: ‘Eat from what your *Lord*

has provided for you and give Him thanks, for your land is good, and your *Lord most forgiving*.' (*Saba*: 15)

but [still] they complained, 'Our *Lord* has made the distance between our staging posts so long! They wronged themselves and, in the end, We made their fate a by word, and scattered them in countless fragments. There truly are signs in this for every patient, thankful person. (*Saba*: 19)

even though he had no authority over them. But [We aim] to distinguish those who believe in the life to come from those who doubt it: [Prophet], your *Lord* observes everything. (*Saba*: 21)

Say, 'Pray to your so-called gods besides *God*: they do not control even the weight of a speck of dust in heaven or earth, nor do they have any share in them, nor are any of them any help to *God*.' (*Saba*: 22)

Intercession will not work with Him, except by those to whom He gives permission.' They will be asked, after the terror is lifted from their hearts [on the Day of Judgement], 'What did your *Lord* speak?' and they will answer, 'The Truth. He is the Most High, the Most Great.' (*Saba*: 23)

Say [Prophet], 'Who gives you sustenance from the heavens and earth?' Say, '*God* does,' and '[One party of us] must be rightly guided and the other clearly astray.' (*Saba*: 24)

Say, 'Our Lord will gather us together, then He will judge justly between us; He alone is *the All Knowing Judge*.' (*Saba*: 26)

Say, 'Show me those you joined to Him as partners. No indeed! He alone is *God, the Almighty, the All Wise*.' (*Saba*: 27)

The oppressed will say to them, 'No, it was your scheming, night and day, ordering us to disbelieve in *God* and set up rivals to Him.' When they see the punishment, they will fall silent with regret, and We shall put iron collars on the disbelievers' necks. Why should they be rewarded for anything other than what they have done? (*Saba*: 33)

Say [Prophet], 'My *Lord* gives in abundance to whoever He will and sparingly to whoever He will, though most people do not understand. (*Saba*: 36)

Say, 'My *Lord* gives in abundance to whichever of His servants He will, and sparingly to whichever He will; He will replace whatever you give in alms; He is the best of providers.' (*Saba*: 39)

Say [Prophet], ‘I advise you to do one thing only: stand before *God*, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]—he is only warning you before severe suffering arrives.’ (*Saba*: 46)

Say, ‘If I have asked you for any reward, you can keep it. It is *God* alone who will reward me: He is witness to everything.’ (*Saba*: 47)

Say, ‘My *Lord* hurls the Truth down [before you]. He has full knowledge of all that is unseen.’ (*Saba*: 48)

Say, ‘If I go astray, that is my loss, and if I am rightly guided, it is through what my *Lord* has revealed to me. He is *all hearing*, and *ever near*.’ (*Saba*: 50)

God (Verse 1); Lord (verse 3); God (verse 8); God (verse 9); God (verse 10); Lord, Lord (verse 15); Lord (verse 19); Lord (verse 21); God, God (verse 22); Lord (verse 23); God (verse 24); Lord (verse 26), God (verse 27); Lord (verse 36); Lord (verse 39); God (verse 46); Lord (verse 48); Lord (verse 50).

The meaning of ‘God’ in this translation of the verse 1 (لَهُ), verse 8 (اللَّهُ), verse 9 (مُنِيبٍ), verse 10 (يُجِبَالُ), verse 22 (لَهُ) (اللَّهُ), verse 24 (اللَّهُ), verse 27 (اللَّهُ), and verse 46 (لَهُ). The word ‘God’ as a noun (isim) in those verses equal with Allah like as the literal meaning of the phrase in verse 1, 8, 22, 24,27 and 46 the word God is written in Arabic as Allah (لَهُ) which written explicit meaning, with the word لَّهُ translated as ‘God’ in this translation, Allah is God of Muslims. This synonymy being

reinforced with the meaning of Allah in the Oxford Dictionary's definition of the meaning the word 'Allah' is the name of God in Muslim.

In addition, the word 'Lord' in the verse 3 (رَبِّي), verse 6 (رَبِّكَ), verse 15 (رَبِّكُمْ) (رَبِّ), verse 19 (رَبِّنَا), verse 21 (رَبُّكَ), verse 23 (رَبُّكُمْ), verse 26 (رَبُّنَا), verse 36 (رَبِّي), verse 39 (رَبِّي), verse 48 (رَبِّي), and verse 50 (رَبِّي).

These word is from the same root ر ب ب which means Lord, it positioned as noun (isim). Those words synonymous with the word 'God' . (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 342)

So, In order to conclude the meaning of God is Allah as well as, it can be all of the words (God and Lord) defined as synonyms because their similarities which the words as nouns and their purpose be intended to Allah.

2) Revelation, the Truth, Lord speak, the message, messages, book, Quran.

But as for those who work against Our *Revelations*, seeking to undermine them, there will be a torment of painful suffering. (*Saba*: 5)

[Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is *the truth*, and that it leads to the path of the Almighty, worthy of all praise. (*Saba*: 6)

Intercession will not work with Him, except by those to whom He gives permission.' They will be asked, after the terror is lifted from

Their hearts [on the Day of Judgement], ‘What did your Lord speak?’ and they will answer, ‘*The Truth*. He is the Most High, the Most Great.’ (*Saba*: 23)

The disbelievers say, ‘We will believe neither this *Quran* nor the Scriptures that came before it.’ If only you could see [Prophet] how the wrongdoers will be made to stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to the oppressors, ‘If it were not for you, we would have been believers.’ (*Saba*: 31)

Never have We sent a warner to a community without those among them who were corrupted by wealth saying, ‘We do not believe in *the message* you have been sent with.’ (*Saba*: 34)

Whereas those who work against Our *messages*, seeking to undermine them, will be summoned to punishment.’ (*Saba*: 38)

When Our *messages* are recited to them, clear as they are, they say, ‘This is only a man who wants to turn you away from what your forefathers worshipped,’ and, ‘This [*Quran*] is nothing but lies he has made up.’ When the Truth comes to the disbelievers, they say, ‘This is just plain sorcery, (*Saba*: 43)

though We have not given them any *books* to study nor sent any warner before you. (*Saba*: 44)

Those who lived before them also denied *the truth*—these people have not attained even a tenth of what We gave their predecessors—they, too, rejected My messengers, and how terrible My condemnation was! (*Saba*: 45)

Say, ‘My Lord hurls *the Truth* down [before you]. He has full knowledge of all that is unseen.’ (*Saba*: 48)

Say, ‘*The Truth* has come; falsehood is powerless. (*Saba*: 50)

Revelations (Verse 5); the truth (verse 6); Lord speak, ‘The Truth (verse 23); *Quran* (verse 31); the message (verse 34); messages (verse 38); messages, *Quran*, the Truth (verse 43); books (verse 44); the truth (verse 45); the Truth (verse 48); The Truth (verse 49).

From the Oxford dictionary interpretation ‘revelation’ in Verse 5 is Something that is revealed, in the verse 5 the revelation said by Allah with *أَيُّنَا* from the word *آيَاتٌ* means as verses, part of the Quran’s verses. So, the term of ‘Revelation’ as the verses of Quran are same meaning with ‘*Lord speak*’ in Verse 23 *قَالَ رَبُّكُمْ* as ‘*the messages*’ in verse 34 *أَيُّنَا* which are from God which revealed to the prophet Muhammad through Jibril.

Then, the word ‘books in verse 44 in arabic is *كُتُبٌ* ‘The twons’ which is from the root *ك ت ب* from this root has 9 forms in Quran which Mentions 314 places, one of the forms is *كُتُبٌ* which is the plural form of *كِتَابٌ* which mentioned 250 times in Quran with the

meaning ‘written document, written text’, it is a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 795-796)

. The closest interpretation of the term "book" is given by the definition above for the verse 44th in Surah Saba is the scripture, because in the verse 44th the word ‘books’ in the plural form they refer to the revelations which has not yet revealed to the Arabian before Quran.

The word ‘*The truth*’ or الْحَقُّ in verse 6, 23, 43, 45, 48 and 49 from the word حقا - يحق - حق means as certainty – fixed – worthy, in the form حَقِيقَةٌ. Interprets as ‘The Truth’. The word الْحَقُّ mentioned 227 times in the Quran, it called ‘*Lord speak*’ because ‘*The truth*’ relevants with the interpretation in the verse 23 that describes الْحَقُّ as the Lord say without adding or taking away anything of it. (Kathir, 2013)

So, the words are synonymous because those are have similarities meaning that refer to the Quran which were conveyed by Allah to His servants and the same form class word as noun. Those words have meaning similarities are more stand out than the their differences. (Cruse, 2000)

- 3) Who believe, servant who turns back to God, My servants are truly thankful, every patient, thankful person, believers.

So that He can reward those *who believe* and do good deeds: they will have forgiveness and generous provision. (*Saba: 4*)

Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make the earth swallow them, or make fragments from the heavens fall down upon them. There truly is a sign in this for every *servant who turns back to God* in repentance. (*Saba: 9*)

They made him whatever he wanted— palaces, a statues, basins as large as water troughs, fixed cauldrons. We said, ‘Work thankfully, family of David, for few of *My servants are truly thankful.*’ (*Saba: 13*)

but [still] they complained, ‘Our Lord has made the distance between our staging posts so long! They wronged themselves and, in the end, We made their fate a by word, and scattered them in countless fragments. There truly are signs in this for *every patient, thankful person*. (*Saba: 19*)

Satan was proved right in his opinion of them, for they all followed him—except for a group of *believers*— (*Saba: 20*)

even though he had no authority over them. But [We aim] to distinguish those *who believe* in the life to come from those who doubt it: [Prophet], your Lord observes everything. (*Saba: 21*)

The disbelievers say, ‘We will believe neither this Quran nor the Scriptures that came before it.’ If only you could see [Prophet] how the wrongdoers will be made to stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to the oppressors, ‘If it were not for you, we would have been *believers*.’ (*Saba: 31*)

Neither wealth nor children will bring you nearer to Us, but those *who believe* and do good deeds will have multiple rewards for what they have done, and will live safely in the lofty dwellings of Paradise, (*Saba: 37*)

Who believe (Verse 4, Verse 21, Verse 37), servant who turns back to God (Verse 9), My servants are truly thankful (Verse 13), every patient (Verse 19), thankful person (Verse 19), believers (Verse 20, Verse 31).

‘Who believe’ *الْمُؤْمِنُونَ* in the verse 4 intended to whom believe in

Allah and that is the first pillar of faith become requirement of a Muslim’s faith. ‘Believers’ means people ‘*who believe*’ in the existence or truth of a religious faith. In this context believer means a person who believe Islam faith. ‘Servants’ are the people who work to God. ‘Every patient’ is anyone who able to accept the difficulties without becoming upset.

‘Thankful person’ is a person that shows his thankfulness for anything has given to *Him*. The words ‘Who believe’ in the verses 4 *أَمَّنُوا*, verse 21 *يُؤْمِنُ* and verse 37 *أَمَنَ* and ‘Believers’ in the verse 20 *الْمُؤْمِنِينَ* and verse 31 *مُؤْمِنِينَ* have the same meaning, the term ‘Believe’ is from the base word *أَمَنَ* which has meaning ‘to be safe’ mentioned 537 times in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 50-51)

The meaning of ‘to be safe’ is the servant of Allah who believe the pillars of faith in Islam. ‘Servant who turns back to God’ means the servant of Allah who back to Allah in the right way as a muslim and repent their sins. ‘My servants are truly thankful’ in the verse 13 means as the servants of Allah who grateful to Him for what has given.

Then, In the verse 19 the word ‘every patient’ there is the word *شُكُورٍ* which mentioned 10 times in the Quran with the same form of that word. *شُكُورٍ* from the root *ش ك ر* has the meaning as to thank which positioned as a verb. besides, in the verse 19 of surah Saba written with the phrase *لِكُلِّ صَبَّارٍ شَكُورٍ* there is the word *لِكُلِّ* means as ‘every one’

shows the class word of شَكُورٍ become a noun. so, the meaning of شَكُورٍ

صَبَّارٍ لِكُلِّ becomes ‘every one who are patient and who are thankful’.

(Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 493)

That is side by side with the word ‘thankful person’ because patient is a part of gratitude for what has given by Allah that become the attributes of servant in order to avoid the sins. It makes the words every patient and thankful person are equal to the natures of the believers.

In order that, the words that has definted above categorized as synonyms because all of word that have defined the meanings refer to the same word that is *believers*.

- 4) The Disbelievers, Who do not believe, The Ungrateful, The Wrongdoers, Who were oppressed, The Oppressors, The Oppressed, The Evildoers.

Still, *the disbelievers* say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record. (Saba: 3)

But *the disbelievers* say, ‘Shall we show you a man who claims that, when you have been utterly torn to pieces, you will be raised in a new creation? (Saba: 7)

Has he invented a lie about God? Is he mad?’ No! It is those *who do not believe* in the life to come who will suffer torment, for they are in gross error (Saba: 8)

In this way We punished them for their ingratitude— would We punish anyone but *the ungrateful*? (*Saba*: 17)

The disbelievers say, ‘We will believe neither this Quran nor the Scriptures that came before it.’ If only you could see [Prophet] how *the wrongdoers* will be made to stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to *the oppressors*, ‘If it were not for you, we would have been believers.’ (*Saba*: 31)

The oppressors will say to them, ‘Was it we who prevented you from following right guidance after it had reached you? No! You yourselves were sinners.’ (*Saba*: 32)

The oppressed will say to them, ‘No, it was your scheming, night and day, ordering us to disbelieve in God and set up rivals to Him.’ When they see the punishment, they will fall silent with regret, and We shall put iron collars on *the disbelievers*’ necks. Why should they be rewarded for anything other than what they have done? (*Saba*: 33)

‘So today neither of you has any power to benefit or harm the other,’ We shall tell *the evildoers*, ‘Taste the torment of the fire which you called a lie.’ (*Saba*: 42)

The disbelievers كَفَرُوا (Verse 3), the disbelievers كَفَرُوا (Verse 7),

who do not believe لَا يُؤْمِنُونَ (Verse 8), the ungrateful الْكَفُورَ (Verse

17), كَفَرُوا The disbelievers (Verse 31), الظَّالِمُونَ the wrongdoers (Verse

31), اسْتَكْبَرُوا oppressors (Verse 31), اسْتَكْبَرُوا The oppressors (Verse 32),

كَفَرُوا disbelievers (Verse 33), ظَلَمُوا the evildoers (Verse 42)

‘*The disbelievers*’ and ‘*who do not believe*’ means the people who do not believe the truth that has telling. ‘*The ungrateful*’ is someone

who do not show expressing of giving thanks for what has given to *Him*. 'The wrongdoers' are the people who make lies of something or dishonest persons. 'The evildoers' means the people that have did worst things.

Then, the word of 'Disbelievers' refers to the people who rejected the Islam faith. Then, the word of 'the disbeliever' in the verses 3, Verse 7 and Verse 31 have meaning as the people who didn't want to follow the Islam faith and they denied the 6 pillars of faith that those become a condition to be a Muslim. The 6 pillars are; the first is faith in Allah. Second, having faith in angels. The third is belief in the holy books from Allah. Fourth, trust in the prophets and messengers. Fifth, Belief in the Day of resurrection. Sixth, the conviction that everything, including Qadha and Qadar, is predestined by Allah.

The word 'The ungrateful' means as the disbeliever because the ungrateful is anyone who are thankless for what has given by Allah. In addition, the word ungrateful in the verse 17 is written with the word 'al-kafuur' which has literal meaning as the disbelievers. Such as the word **الْكَافُورَ** is the word from the root of **كفر** which means as to hide God's existence, this root categorized as a verb. Then, the word **كفر** is adding the prefix **الْ** becomes **الْكَافُورَ** which means the people whom hidden from

the God's existence, then it will be a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 809)

Then, the word the wrongdoers الظَّالِمُونَ in verse 31 refers to the word disbeliever which this verse about Allah's telling about the excessive wrongdoing of the disbelievers. So, the disbelievers called as wrongdoers.

And next, the words 'oppressors' are the words اسْتَكْبَرُوا in Arabic that refer to the meaning as the disbelievers. Because the disbelievers beside having outrageous nature, but also being arrogant or oppress because of their position as leaders in the world.

Thus, the words above are indicated as synonymys because the similar meaning which contain in each word. The words wrongdoers, the oppressed, the ungrateful are referring to the one word which is the disbelievers.

5) Prophet, A Warner, Messengers

Say [*Prophet*], 'Who gives you sustenance from the heavens and earth?' Say, 'God does,' and '[One party of us] must be rightly guided and the other clearly astray.' (*Saba*: 24)

We have sent you [*Prophet*] only to bring good news and warning to all people, but most of them do not understand. (*Saba*: 28)

The disbelievers say, 'We will believe neither this Quran nor the Scriptures that came before it.' If only you could see [*Prophet*] how the wrongdoers will be made to stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to the

oppressors, ‘If it were not for you, we would have been believers.’
(*Saba*: 31)

Never have We sent *a warner* to a community without those among them who were corrupted by wealth saying, ‘We do not believe in the message you have been sent with.’ (*Saba*: 34)

Say [*Prophet*], ‘My Lord gives in abundance to whoever He will and sparingly to whoever He will, though most people do not understand.’ (*Saba*: 36)

Those who lived before them also denied the truth—these people have not attained even a tenth of what We gave their predecessors—they, too, rejected *My messengers*, and how terrible My condemnation was! (*Saba*: 45)

Say [*Prophet*], ‘I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [*the Prophet*]—he is only warning you before severe suffering arrives.’ (*Saba*: 46)

[*Prophet*], if you could only see their terror! There will be no escape when they are seized from a nearby place (*Saba*: 51)

Prophet (Verse 24), Prophet (Verse 28), Prophet (Verse 31), نَذِيرٍ

a warner (Verse 34), Prophet (Verse 36) messengers (Verse 45) Prophet (Verse 46) , the Prophet (Verse 46), Prophet (Verse 51).

The prophet means as a person that has sent the messages by God to for teaching the human and deliver the messages from God to them. The word ‘prophet’ in the verses of 24, 28, 31, 36, 46, and 51 there are implicit word in arabic, the word ‘prophet’ show with the letter of قُلْ

‘says’, the word قَال - يَقُولُ categorized as injunction word ‘fi’il amr’

changes become the word **قُن**, it happens because the letter ‘ya’ in fiil mudhari is deleted and the letter ‘lam’ being ‘sukun’. The word **قُن** is a directed by Allah to His prophet as the Quran which is intended for the Prophet.

. *Warner* is a person that telling the people about something will happen which is dangerous. The word *warner* in the verse 34 written with the word **نَذِيرٍ** is fa’il or subject from isim maf’ul or object ‘the warning’ or **نذر**. Besides, the word **نَذِيرٍ** is the subject which intended to the prophet or messenger. (Kathir, 2013).

Messengers are people who give a message to some people. The word *messengers* in the verse 45 written in the form **رُسُلِي**, it from the word **رسول** (rasuul) singular become **رسل** (rusul) plural means messengers, it means the word **رُسُلِي** is the chosen humans being chosen by Allah to deliver the message from Allah. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 362)

From the definition of the words above known as nouns. the word ‘prophet’ and ‘messengers’ are refers to the same people in bringing the

messages of Islam who have the duties from Allah to humans obeying the right path from Allah. Whilst, the word ‘ a warner’ in verse 34 in Tafsir Ibnu Kathir means as a prophet or messenger that sent by Allah to give warning to the Saba people who have the wealth and children to stay grateful to Allah.

So, the meaning of the words prophet, warner, and messengers are synonyms, because the three words of those verses have identical meaning about a person who delivers messages from Allah.

6) A Distant Place and A Far-Off Place

They will say, ‘Now we believe in it, ‘but how can they reach it from such a *distant place*– (Verse 52)

They denied it all in the past, and threw conjecture from a *far-off place*— (Verse 53)

The phrases of a distant place and a far-off place are written in the same phrases as in the verse 52 and 53 as *مَكَّانٍ بَعِيدٍ* in Arabic. This phrase contains two words which build the meaning which is *مَكَّانٍ* and

بَعِيدٍ.

First, the word *مَكَّانٍ* which is from the root *ك و ن* has 3 forms mention in Quran which are *كان* , *مكان* , *مكانة* , they are mentioned 1283 times in Quran. The form *مكان* mentioned 27 times in Quran with

meaning 'place, direction'. The most relevant meaning from the definitions is a place. It means, the word مكان is a noun because the characteristic of its word. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 824-825)

Second, the word بَعِيدٍ is from the root ب ع د which has mentioned in 7 forms mentioned in Quran about 235 times. The form بَعِيد is one of the form of the root ب ع د. The word بَعِيد is mentioned 25 times. In this verse, the word بَعِيد means as 'distant, far away' which is positioned as quasi-act. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 100-101)

In concluded,. The phrases of مِنْ مَّكَانٍ بَعِيدٍ means a place that has space or time which is far away. Then, is a place which has a long distance away, the phrases are synonymy in the litteral meaning, those have symmetrical meaning about the distance. The words distant and far-off also shows the similarity how far the place are. Thus, the phrases of a distant place and a far-off place can be concluded as synonyms because they have identical meaning.

- 7) The Last Hour, the Day of Judgement, appointment for a Day.

Still, the disbelievers say, '*The Last Hour* will never come upon us.' Say, 'Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record. (*Saba*: 3)

Intercession will not work with Him, except by those to whom He gives permission.' They will be asked, after the terror is lifted from their hearts [on *the Day of Judgement*], 'What did your Lord speak?' and they will answer, 'The Truth. He is the Most High, the Most Great.' (*Saba*: 23)

Say, 'You have *an appointment for a Day* which you cannot put off nor bring forward, even by a single moment.' (*Saba*: 30)

The Last Hour (Verse 3), the Day of Judgement (Verse 23), appointment for a Day (Verse 30).

The word 'the last hour' or السَّاعَةَ is the time which is decided before it is too late. The word السَّاعَةَ in this verse means 'the resurrection' which denied by the disbelievers. (Kathir, 2013, p. 3)

The phrase "The day of judgment" in that verse addressed to the end of the universe, based on some religions, God will adjudicate for anyone who has lived in the world. The phrase of 'The day of judgement' is written implicitly in arabic, in verse فُرِّعَ عَنْ قُلُوبِهِمْ which means 'the terror is lifted from their hearts' it be intended the fear from 'A judgement day' removed from the disbeliever heart. (Kathir, 2013, p. 21)

Then, the phrase of ‘Appointment for a Day’ or **يَوْمٌ مَّيْعَادٌ** is consists from the words of ‘appointment’ **مَّيْعَادٌ** and ‘Day’ **يَوْمٌ**. The first, the word **يَوْمٌ** is from the root **ي و م** which has four forms occur in Quran 472 times. One of the form word is **يَوْمٌ** with the meaning ‘Day’, it is mentioned 373 times. In the phrase **يَوْمٌ مَّيْعَادٌ**, the word **يَوْمٌ** positioned as a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 1060-1061)

The second, the word **مَّيْعَادٌ** is from the root **و ع د** which has meaning in 11 forms mentioned in Quran about 151 times. The form **مَّيْعَادٌ** is one of the form of the root **و ع د**. The word **مَّيْعَادٌ** is mentioned 6 times, in this verse **مَّيْعَادٌ** means as ‘a promise’ which is positioned as noun of time. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 1032-1033)

An "appointment" is a formal agreement for attending a person at specific point in time, typically for a reason related to their job. Furthermore, the term "Day" refers to a certain period of time.. So, the

phrase of ‘an appointment for a Day’ means the period of time that has arranged by Allah to meet with *Him*.

From the definitions above, the words ‘last hour, day of judgement, and appointment for a day’ are symmetric in the time category. The word ‘the last hour’ in the verse 3 means as the day of resurrection after death. The interpretation of Tafsir Ibnu Kathir stated the verse 3 in surah Saba is the same answer from Allah to the disbelievers about the Resurrection Day in the verse 7 in the Surah at taghabun which has meaning “the disbelievers claim they will not *be raised from the dead*. Say (prophet), ‘Yes indeed! I swear by my Lord! You will be raised and then you will be informed about everything you have done: an easy matter for God’”. So, the last hour is same with the resurrection day. (Kathir, 2013)

Thus, the three words of the last hour, the Day of Judgement, and Appointment for a day have similar meanings because they are the time when the all of human meet with the God. So, the words included to the synonyms.

d. Antonymy

There are the words which includes to the Antonymy in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

No	Verse	Antonymy	Categories
1	1, 2, 3, 9, 22, 24	Earth X Heavens	Converses
2	2	Goes Into X Comes Out	Reverses
3	2	Comes Down X Goes Up	Reverses
4	3	Smaller X Greater	Gradable
5	4, 5	Who Believe X Who Work Against	Complementary
6	6, 8, 43	The Truth X A Lie	Complementary
7	9	In Front Of X Behind,	Converses
8	12	Outward Journey X Return Journey	Reverses
9	15	The Right X The Left	Converses
10	17, 19	The Ungrateful X Thankful Person	Complementary
11	21	Who believe X Who doubt	Complementary
12	22	Gods X God	Complementary
13	24, 50	Be Rightly Guided X Clearly Astray	Complementary
14	28	Good News X Warning	Complementary
15	30	Put Off X Bring Forward	Reverses
16	31	Disbelievers X Believers	Complementary
17	33	Night X Day	Complementary
18	39	Abundance X Sparingly	Complementary
19	42	Benefit X Harm	Complementary
20	46	Pairs X Singly	Complementary
21	52, 53	Now X The Past	Converses
22	52, 53	Believe X Denied	Complementary

23	52, 53	Reach X Threw	Reverses
24	54	Has Been X Was Done	Converses

1. Earth X heavens (Verses 1, 2, 3, 9, 22, 24)

Praise be to God, to whom belongs all that is in *the heavens* and *earth*, and praise be to Him in the life to come. He is the All Wise, the All Aware. (*Saba*: 1)

He knows all that goes into *the earth* and all that comes out of it; He knows all that comes down from *the heavens* and all that goes up to them. He is the Merciful, the Forgiving. (*Saba*: 2)

Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in *the heavens* or *earth* escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record. (*Saba*: 3)

Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make *the earth* swallow them, or make fragments from *the heavens* fall down upon them. There truly is a sign in this for every servant who turns back to God in repentance. (*Saba*: 9)

Say, ‘Pray to your so-called gods besides God: they do not control even the weight of a speck of dust in *heaven* or *earth*, nor do they have any share in them, nor are any of them any help to God. (*Saba*: 22)

Say [Prophet], ‘Who gives you sustenance from *the heavens* and *earth*?’
 Say, ‘God does,’ and ‘[One party of us] must be rightly guided and the
 other clearly astray.’ (*Saba*: 24)

The Verses 1, 2, 3, 9, 22, 24 contain the word *السَّمَوَاتِ* and *الأَرْضِ* which
 indicated as antonymys. The word *السَّمَوَاتِ* and *الأَرْضِ* are the noun place
 because there is one sign of noun or isim is beginning with *ال*.

The word of *السَّمَوَاتِ* is from the word *السَّمَاءِ* which means as
 ‘The heaven’ The area known as ‘the heaven’ which is thought to be
 where people live after death for whom have right deeds in their past.
 (Badawi & Haleem, Arabic-English dictionary of Guranic Usage, 2008,
 p. 458)

Besides, The word *الأَرْضِ* from the word *أَرْضٌ* mentions 461 in the
 Quran which means ‘the earth’. (Badawi & Haleem, Arabic-English
 dictionary of Guranic Usage, 2008, p. 25)

Earth based on the Dictionary means the world; the earth on
 which we exist.

Based on the interpretation of the Oxford Dictionary, The word
 ‘earth’ describes as a place for the living things to live in alive waiting
 for death. But, the word ‘heaven’ is a place with different nature.

‘heaven’ which is the place where the chosen people can life there after death in the hereafter. Therefore, the words have different context and situation of life and death which become requirements for staying there. So, they categorized as Antonymy because they are contrast in meaning in noun place category.

The definitions of two words which are ‘earth’ and ‘heaven’ classified to the antonyms because they are same positioned in the noun place category but those words have differentiation in meaning. The word ‘earth’ manifested of the place for the living things to live in alive with the body and soul. But, the word ‘heaven’ is a place with different nature. ‘heaven’ which is the place where the chosen people can life there after death. So, the words have different context and situation of life and death which become requirements to occupy one of these places.

Based on the interpretation of the Oxford Dictionary above, the two words which are ‘earth’ and ‘heaven’ included to the antonyms because those words have the differences in meaning. The word ‘earth’ describes as a place for the living things to live in alive waiting for death. But, the word ‘heaven’ is a place with different nature. ‘heaven’ which is the place where the chosen people can life there after death in the hereafter. Therefore, the words have different context and situation of life and death which become requirements for staying there. In order that, these words describe a relationship between two entities from different point of view which named as Converses.

2. goes into X comes out (Verse 2)

He knows all that *goes into* the earth and all that *comes out* of it; He knows all that comes down from the heavens and all that goes up to them. He is the Merciful, the Forgiving. (*Saba: 2*)

The word ‘Goes into’ **يَلِجُ** from the root **ج ل و** means to enter or moving in a particular way (to the earth), it means the word **يَلِجُ** positioned as a verb. The word **يَلِجُ** in the Quran mentioned 3 times with multi meanings, one of the meaning is ‘to enter. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 1045)

Whilst, the Comes out **يَخْرُجُ** – **خرج** means ‘to go out’ as a verb have the contrast meaning with word ‘Goes into’ which the word Comes out is something that being removed from its place where it is fixed. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 257)

From the interpretation above, the word ‘goes into’ as entering that follows the direction of the earth’s gravity. But, the word ‘comes out’ has opposite meaning which means the movement that againts the gravity. So, the word ‘goes into’ and ‘comes out’ are antonym because they have antonymy relationship that has opposite meaning in reverses category.

3. Comes down X Goes up (Verse 2)

He knows all that goes into the earth and all that comes out of it; He knows all that comes down from the heavens and all that goes up to them. He is the Merciful, the Forgiving. (Saba: 2)

The verse 2nd contains the word **يَنْزِلُ** and **يَعْرُجُ**. Both of them are fi'il or verb. First, **يَنْزِلُ** means 'to come down' as a verb, the word **يَنْزِلُ** from the based word of **ن ز ل**. The article of **ي** is adding to the word **نَزَلَ** is signing dhamir or pronoun of He (هو). (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 929)

Besides, the word **يَنْزِلُ** have the contrast meaning with word 'Goes up' or **يَعْرُجُ**. Second, the word **يَعْرُجُ** from the root **ع ر ج** means something moving to ascend in a particular way (out of the earth), it means the word **يَعْرُجُ** positioned as a verb. This word in the Quran mentined 5 times with multi meanings, one of the mening is 'to ascend'. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 610)

Comes down is something that fall to the ground from the sky (heaven). While the word Goes up is oppositeness with come down, goes up means something move which become higher to the sky. Thus, they called antonymy because they have opposite in meaning in movement with the reverses category.

4. Smaller X greater.

Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record. (Saba: 3)

In the verse 3 the phrase that contains the word ‘smaller’ and ‘greater’ is the phrase of “nor anything *smaller* or *greater*”. The word ‘Smaller’ in arabic is *أَصْغَرُ* from the based word of *صغر* which means ‘small’. The word ‘small’ means the size, number, degree, amount, etc: that is not big as something else. Then, the word *أَصْغَرُ* means ‘smaller’ as a comparative degree from *صغر*. The word *أَصْغَرُ* mentioned twice in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 526)

The term of ‘Greater’ *أَكْبَرُ* is from the word *كبر* ‘great’ which means the amount that is much bigger than average in degree. The word *أَكْبَرُ* comparative form with affixes the letter of *أ* which signed the degree.

The word ‘small’ and ‘great’ being the words with affixes *-er* when they are in comparative degree form. Then, the definitions from the Oxford Dictionary above shows the oppositeness in meaning although they are in the same form with the adjective form and the same kind in

the amount category. But, the meaning is contrast each other shows the level in the amount. So, the word ‘smaller’ and ‘greater’ are antonyms in gradable category because their characteristic in meaning when the positive of one term does not always imply the negative of the other.

5. who believe X who work against (Verse 4, Verse 5)

So that He can reward those who believe and do good deeds: they will have forgiveness and generous provision. (Saba: 4)

But as for those who work against Our Revelations, seeking to undermine them, there will be a torment of painful suffering. (Saba: 5)

The arabic verse of the ‘who believe’ is **الَّذِينَ آمَنُوا**, the term of

‘Believe’ is from the base word word **آمَنَ** which is ‘to be safe’ mentioned

537 times in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 50-51)

It also means as noun whom are the people have feeling or thinking that something is true of the truth .

Whereas, the word ‘ who work against’ in arabic is **سَعَوْا فِي آيَاتِنَا**

وَالَّذِينَ as noun which means the people whom being not to obey or

disagreeing with Allah’s says that have delivered to the Prophet Muhammad. (Kathir, 2013, p. 22)

The two words are symmetric in some way such as in the class word, the word ‘who believe’ which is a noun and the word ‘ who work againts’ means the people who work againts to Allah make the words are noun. But, they are contradictory in the meaning which states agreeing and disagreeing in something. The term can be defined as antonymy in complementary category because their characteristic of opposite meaning with the positive of one term suggests the negative of the other.

6. The truth X lie (Verse 6, Verse 8, Verse 43)

[Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it leads to the path of the Almighty, worthy of all praise (Saba: 6)

Has he invented a lie about God? Is he mad?’ No! It is those who do not believe in the life to come who will suffer torment, for they are in gross error. (Saba: 8)

When Our messages are recited to them, clear as they are, they say, ‘This is only a man who wants to turn you away from what your forefathers worshipped,’ and, ‘This [Quran] is nothing but lies he has made up.’ When the Truth comes to the disbelievers, they say, ‘This is just plain sorcery, (Saba: 43)

The word ‘the truth’ in the verse 6 in arabic is الْحَقُّ which indicates contrans in meaning with the word ‘A lie’ in the verse 8 which wrote with كَذِبًا in arabic.

First, the word الْحَقُّ from the root word ح ق ق means the center; the truth; thigh bone's head fitting into its socket; to deserve; affliction; calamity; to dispute or prove the argument; to reach maturity. That root has mentioned 268 times in the Quran with 8 forms. One of that

form is the word **الْحَقُّ** means a truth which is factual of something has founded. The word **حَقٌّ** mentioned 247 times in the Quran Then, ‘a lie’ means a saying or writing that is not true at all in the statement. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 224)

Second, the word ‘A lie’ in the verse 8 is **كَذِبًا**. That word is from the root **ك ذ ب** which has 13 forms mentioned 281 times in Quran. One of the form from its root is **كَذِب** (kadzhib). The word **كَذِب** has meaning ‘lying, falsehood’, it is positioned as a noun (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008)

Third, the words ‘lie’ **إِفْكٌ** in verse 43 from the root **أ ف ك** means a falsehood or saying or writing that is not true at all in the statement, the word **إِفْكٌ** mentioned 9 times in the Quran. Then, the position of the word **إِفْكٌ** is a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 31)

When Our messages are recited to them, clear as they are, they say, ‘This is only a man who wants to turn you away from what your forefathers

worshipped,’ and, ‘This [Quran] is nothing but *lies* he has made up.’ When *the Truth* comes to the disbelievers, they say, ‘This is just plain sorcery, (*Saba*: 43)

The words ‘lie’ اِفْكٌ from the root ا ف ك means a falsehood or saying or writing that is not true at all in the statement, the word اِفْكٌ mentioned 9 times in the Quran. Then, the position of the word اِفْكٌ is a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 31)

From the definitions above, the word ‘lie’ means something is delivered with falsehood. Inverse, the word ‘the truth’ is a thing which delivered with the righteousness. So, the words of ‘lie’ and ‘the truth’ are symmetrical as noun and the quality of something that delivered by someone. But, their meanings are opposite in their qualities it selves between true or not true. Thus, these words can be defined as antonymy in complementary category because their characteristic of opposite meaning with the positive of one term suggests the negative of the other.

7. In front of X behind (Verse 9)

Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make the earth swallow them, or make fragments from the heavens fall down upon them. There truly is a sign in this for every servant who turns back to God in repentance. (*Saba*: 9)

The word ‘In front of’ in the verse 9 is **أَيْدِيهِمْ** from the base word **ي ي د** is a noun which means hand, palm, possession, handle, power. in the most forward part of something (Badawi & Haleem, Arabic-English dictionary of Guranic Usage, 2008, p. 1054).

Whilst , the word ‘behind’ or **خَلْفُهُمْ** from the base word **خ ل ف** as a noun which means as back, backside, or behind (Badawi & Haleem, Arabic-English dictionary of Guranic Usage, 2008, p. 278)

It, also means at or towards the back of something and often hidden by it. From the interpretation of the word ‘in front of’ and ‘behind’ above, the words are some positions of something, the positions are different each other. Therefore, this reason makes the words are antonymy because the meanings are contradictory on point of view which named as converses antonym.

8. Outward journey X Return journey (Verse 12)

And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for Him, and some of the jinn worked under his control with his Lord’s permission. If one of them deviated from Our command, We let Him taste the suffering of the blazing flame. (Saba: 12)

‘Outward journey’ **عُدُّوْهَا** from the word **عُدُّوْ** as a verb which means the action of leaving or departing from a place. The word **عُدُّوْ** mentioned five times in the Quran, one of them is in the surah Saba verse 12. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 660-661) . In addition, it means go away from the center or from particular point.

Whilst, ‘Return journey’ **وَرَوَّاحُهَا** is from the base word **رواح** which means going back from the trip . (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 387). So, the word ‘return journey’ is a verb means coming or going back from one place to another place.

From the meanings of the two words, they included to Antonymy because their meanings are contrasting in movement, it divided to the reverses category.

9. The right X The left (Verse 15)

There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: ‘Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving’ (Saba: 15)

The right from the word **يَمِينٍ** which is become the word **يَمِينٍ** is a noun which has meaning a side of body of a thing that is to the east when we are facing north or called right-hand side. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 1059)

Whereas, the left **شِمَالٍ** from the root word **ش م ل** left side of hand which is towards the west when we are facing north, the class word of **شِمَالٍ** is noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 496)

So, The meaning of the word ‘the right’ and ‘the left’ in this verse are two sides of the body which can be useful for recognizing the position of something. The difference of this words is the sides are opposite, ‘the right’ side is to the west when we facing to the north and ‘the left’ side is otherwise, it makes the words belong to antonymy because both of them have the opposite meaning between two entities from different point of view which named as converses.

10. The ungrateful X Thankful person (Verse 17, Verse 19)

In this way We punished them for their ingratitude— would We punish anyone but the ungrateful? (Saba: 17)

But [still] they complained, ‘Our Lord has made the distance between our staging posts so long! They wronged themselves and, in the end, We made their fate a by word, and scattered them in countless

fragments. There truly are signs in this for every patient, thankful person. (Saba: 19)

The word **الْكُفُورَ** is from the root of **كفر** which means as to hide God's existence, this root categorized as a verb. Then, the word **كفر** is adding the prefix **ال** becomes **الْكُفُورَ** which means the people whom hidden from the God's existence, then it will be a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 809)

there is the word **شُكُورٍ** which mentioned 10 times in the Quran with the same form of that word. **شُكُورٍ** from the root **ش ك ر** has the meaning as to thank which positioned as a verb. besides, in the verse 19 of surah Saba written with the phrase **لِكُلِّ صَبَّارٍ شُكُورٍ** there is the word **لِكُلِّ** means as 'for every one' shows the class word of **شُكُورٍ** become a noun. so, the meaning of **لِكُلِّ صَبَّارٍ شُكُورٍ** becomes 'every one who are patient and who are thankful'. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 493)

The word 'ungrateful' means an expression that is not showing expressing thanks for something that has done given to you. Besides, the

word "thankful" denotes satisfaction at a favorable development or the absence of a negative condition.

The words 'ungrateful' and 'thankful' in the Oxford dictionary defined in the same category of word which is adjective. But, in these verses both of the words 'the ungrateful' and 'thankful person' are noun because they are indicated as subjects in these verses. Then, related to the meaning of the word 'the ungrateful' who is a person that is not grateful for everything that Allah has given. In contrast, the word 'thankful person' is a person has a character which can be accepted what Allah has ordained for *Him*. Accordingly, the words have oppositeness in meaning which one of them shows a positive and other one is negative. So, it included to complementary antonym.

11. Who believe X Who doubt (Verse 21)

Even though he had no authority over them. But [We aim] to distinguish those who believe in the life to come from those who doubt it: [Prophet], your Lord observes everything. (Saba: 21)

'Believe' is a feeling that something is true of the truth. Then, 'the doubt' word means a sense of skepticism or disbelief concerning anything.

The word يُؤْمِنُ from the root word آمَنَ which means to be safe mentioned 537 times in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 50-51). In order that, the words

of ‘who believe’ is **يُؤْمِنُ** in arabic which positioned as fiil mudhari signed with the prefix of **يُ** and mufrad or single for man.

The term of ‘who doubt’ **شَكَّ** is the noun in this verse. the root of **شَكَّ** is **ش / ك / ك** which means to doubt or to be confused. Then, the word **شَكَّ** mentioned 15 times in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 494)

So, the word **يُؤْمِنُ** and **شَكَّ** are distinct in the meaning. The word ‘believe’ is the word that describes being convinced to the something. Whilst, the word ‘doubt’ is the word that describes the hesitant of something. Thus, the words clearly distinguish in the terms of the meaning of the feeling category in a person which one contains positivity and the second one shows negativity. They can be included to the antonyms category in complementary.

12. God X gods (Verse 22)

Say, ‘Pray to your so-called gods besides God: they do not control even the weight of a speck of dust in heaven or earth, nor do they have any share in them, nor are any of them any help to God. (Saba: 22)

God ^{الله} means a single God of Islam that is worshipped and believed who creates the world. In contrast, the Gods ^{زَعَمْتُمْ} means a claim, the root of ^{زَعَمْتُمْ} is ^{زَعَمَ}. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 398)

In another word, ^{زَعَمْتُمْ} there is implicity of the word gods which the plural word that showing some people that claims whorshipped to two or more of god.

The definition of the words above can be realized that the meaning of the words of ‘Gods’ and ‘God’ are opposite. The word ‘Gods’ are the allies of god who are worshiped by the disbelievers. In contrast, the word ‘God’ shows that God in Islam is one. It is relevant with the next sentence of this verse ‘..., nor are any of them any help to God’ which interpreted by Tafsir Ibnu Kathir as Allah doesn’t have a helper in all matters, because He stands alone, it is precisely all of his creatures who really need *Him*. Besides, another surah that explains the oneness of Allah is surah Al-ikhlas ‘*Say, He is God the One. (verse 1)*’, in that verse explained that in Islam there is only one God. So, the meaning of the ‘Gods’ and ‘God’ are very contrasting in this verse, for this reason he words can be defined as antonymy in complementary category because

their characteristic of opposite meaning with the positive of one term suggests the negative of the other.

13. Rightly guided X Clearly astray (verse 24, verse 50)

Say [Prophet], ‘Who gives you sustenance from the heavens and earth?’ Say, ‘God does,’ and ‘[One party of us] must be rightly guided and the other clearly astray.’ (Saba: 24)

Say, ‘If I go astray, that is my loss, and if I am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near. (Saba: 50)

‘Astray’ *إِنْ ضَلَّكَ* is from the root *ض ل ل* which this root

mentioned 191 in the Quran with meaning loss, to lose the way or to deviate from the right way. So, the word *إِنْ ضَلَّكَ* is becoming lost and being stolen in this verse. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 554)

‘Rightly guided’ *وَإِنْ اهْتَدَيْتُ* from the root *ه د ي* which means as a guided or to rightly guided, it placed in Quran 291 places in many form, one of them is *اهْتَدَيْتُ* has meaning what is morally good or correct guiding. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 981-982)

From the meanings above, the words ‘astray’ and ‘rightly’ have the symmetrical position as adverb. Whereas, the meaning of ‘astray’

shows being a wrong way and the word ‘rightly’ become a correct way to be taken. Thus, both of the word are antonyms because they are opposite in meaning which shows a negative and positive condition. So, these word categorized in complementary antonymy.

14. Good news X Warning (Verse 28)

We have sent you [Prophet] only to bring good news and warning to all people, but most of them do not understand. (Saba: 28)

The word ‘Good news’ *بَشِيرًا* from the word *بَشَّرَ* is a verb means as bringing an information about something that has happed recently in good condition. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 93)

While, a warning or *وَنَذِيرًا* from the root *ذ ر ن* as a verb has meaning as an act to give statement telling about they can try to prevent it by realizing that something negative or unpleasant might occur in the future. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 925)

In the verse 28, the words of ‘good news’ and ‘warning’ are the words which related to the provision of information for people. The word are symmetric, but they contrast in their meaning. The word ‘good news’ contains the information with the positive vibes. Whilst, ‘warning’ contains the information about the negative vibes in the future. So, they

called as antonyms because the words have oppositeness in meaning which one of them shows a positive and other one is negative. So, it included to complementary antonym..

15. Put off X Bring forward (Verse 30)

Say, ‘You have an appointment for a Day which you cannot put off nor bring forward, even by a single moment.’ (Saba: 30)

The meaning of word ‘put off’ in arabic from the root أ خ ر which means to delay, تَسْتَأْجِرُونَ uses dhamir *Hum* is the most relevant with canceling a discussion or deal reached with someone. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 16-17)

Besides, the word ‘bring forward’ تَسْتَقْدِمُونَ is from root ق د م.

The form of تَسْتَقْدِمُونَ mentioned four times in the Quran which means as to seek to bring forward (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 743-744).

In addition, this word interpreted by Oxford Dictionary as moving something to an earlier time from the appointment that has made with somebody.

From the interpretation above, the words of ‘put off’ and ‘bring forward’ have the symmetrical in their context with the time of a meeting.

But, in this verse the word ‘put off’ as delaying the time and the word ‘bring forward’ as an accelerating the time. From the explanation about the two words, the words have opposite meaning. Therefore, the words ‘put off’ and ‘bring forward’ included to the antonyms in movements which called reverses.

16. The Disbelievers X Believers (Verse 31)

The disbelievers say, ‘We will believe neither this Quran nor the Scriptures that came before it.’ If only you could see [Prophet] how the wrongdoers will be made to stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to the oppressors, ‘If it were not for you, we would have been believers.’ (Saba: 31)

الكُفُورَ is the word from the root of ك ف ر which means as to hide God’s existence, this root categorized as a verb. Then, the word كُفْر is adding the prefix ال becomes الكُفُورَ which means the people whom hidden from the God’s existence, then it will be a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 809)

While, Believers الْمُؤْمِنِينَ are people who believes something’s reality or existing, especially the people who believes in a god or religious way. The word الْمُؤْمِنِينَ from the root word آمَنَ which means to be safe mentioned 537 times in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 50-51).

The words of ‘who believe’ is مُؤْمِنِينَ in arabic which positioned as fiil mudhari signed with the prefix of يُ and jamak or single for man.

The definitions of two words above describe oppositeness in meaning, but they still symmetrical in the belief way of someone. The word ‘disbelievers’ in this verse are the people who do not follow the Islam faith. Whereas, ‘believers’ are the followers of Islam faith as their guide of life. In other that the meaning are contrast, the words have oppositeness in meaning which one of them shows a positive and other one is negative. So, it included to complementary antonymy..

17. Night X Day (Verse 33)

The oppressed will say to them, ‘No, it was your scheming, night and day, ordering us to disbelieve in God and set up rivals to Him.’ When they see the punishment, they will fall silent with regret, and We shall put iron collars on the disbelievers’ necks. Why should they be rewarded for anything other than what they have done? (Saba: 33)

The word ‘Night’ اللَّيْلُ is from the root of ل ي ل which means the period of darkness among one day and the next, during which persons commonly sleep, the form word اللَّيْلُ mentioned 72 times in Quran as a noun (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 859-860).

Day' النَّهَارِ from the root ن ه ر s. The form of النَّهَارِ mentioned 57 times in the Quran which has meaning as the time among first daylight in the early and when it becomes dark in the afternoon or between dawn and dusk (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 967)

The words 'night' and 'day' in this verse are symmetric in the context of the cause of 'night' and 'day' are noun, they are noun signed with ال in the beggining of each word. The words 'night' and 'day' is the phenomenon when the sun's orbit around the earth is in. When the sun is closer to the part of earth, it makes its part becomes day. Whereas, when the sun is more far from the earth, it makes another part of the earth is night. Thus, the contrasting meaning in the words 'night' and 'day' there is no middle ground between 'night' and 'day' and there only two possiblilities, it named as complementary.

18. Abundance X sparingly (Verse 39)

Say, 'My Lord gives in abundance to whichever of His servants He will, and sparingly to whichever He will; He will replace whatever you give in alms; He is the best of providers. (Saba: 39)

'Abudance' يَبْسُطُ from the root ب س ط one of the meaning of

this root is abundance or a large quantity that is more than enough.

(Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 91)

The word ‘Sparingly’ in arabic is يُقْدِرُ from the root ق د ر which means to give in mearge quantity or giving only a little of something (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 740).

Thus, the meaning of word ‘abudance’ based on the verse 39 means the sustenance from the God to His servants with a large portion for trying their gratitude. Then, the word ‘sparingly’ يُقْدِرُ is a condition of sustenance constriction from the God to His servants for trying their patience.

So, Because their meanings are complementary antonymy, both terms are antonyms, even though they are symmetrical in terms of giving sustenance from the God, but the word abudance intends to the positive word and the sparingly indicates to the negative word.

19. Benefit X Harm (Verse 42)

‘So today neither of you has any power to benefit or harm the other,’ We shall tell the evildoers, ‘Taste the torment of the fire which you called a lie.’ (Saba: 42)

‘Benefit’ نَفَعًا from the root ن ف ع defines as benefit or a benefit something provides for you or a beneficial result something has, the word نَفَعًا in the form نَفَعٌ which is can be a verb or noun that is mentioned 11 times in the Quran . (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 955)

Then, the word ‘Harm’ ضَرًّا from the root ض ر ر which means to harm, to impair, or to disadvantage. The word ضَرًّا is the word in plural form of ضَرٌّ which mentioned 10 times in the Quran as verb and noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 549)

They are symmetrical in the effect of doing something as the nouns. But, they are contrast in meaning. The word ‘benefit’ as the positive effect after doing something. Whereas, the word ‘harm’ as the negative effect for someone after doing something. The contrasting of meaning as a sign for the words can be included in the antonyms with complementary category.

20. Pairs X Singly (Verse 46)

Say [Prophet], ‘I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your

companion [the Prophet]—he is only warning you before severe suffering arrives.’ (Saba: 46)

The word ‘Pairs’ مثنى from the root ث ن ي which means two or to double. The word مثنى mention 3 times in the Quran with meaning two parts joined make a pair. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 148-149)

Besides, Singly فرادى from the root ف ر د means aloness, to be unique, to be separated, or odd number. In the form word فرادى mentioned twice in the Quran which means singly or alone. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 699)

Based on the interpretation above, the words ‘pairs’ and ‘singly’ in the verse 46 have an equality position marked with the word ‘or’. But, they are contrasting in the meaning. The meaning of ‘pairs’ shows a set of couple, whilst the word ‘singly’ shows something is alone. Thus, they can be included as the antonyms in complementary class because they are opposite meaning when the terms show there only two possibility between pairs and singly in two different entities.

21. Now X The past (Verse 52, Verse 53)

They will say, ‘Now we believe in it, ‘but how can they reach it from such a distant place (Saba: 52)

They denied it all in the past, and threw conjecture from a far-off place
(Saba: 53)

The word 'Now' means the present time that happen, in the verse 52 the word 'Now' is implicit on the word *أَمَّنَّا* which shows the time of believe in that time, it become an adverb of time because shows the time. Then, 'The past' *فَبَلَّغُ* from the root *ل ب ل*. The word *فَبَلَّغُ* means the time has gone in the past or the things that happened in an earlier time, this word categorized as an adverb of time which mentioned 261 times in Quran (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 733-735).

The verses of 52 and 53 contain the words 'now' and 'the past' which have antonyms relation and symmetrical in adverb of time category. The word 'now' is a present time. In otherwise, the word 'the past' shows an elapsing time. Thus, the meaning that is opposite from both of word make they indicated as the antonyms words, theses describe a relationship between two entities from different point of view which named as Converses.

22. Believe X Denied (Verse 52, Verse 53)

They will say, 'Now we believe in it, 'but how can they reach it from such a distant place (Saba: 52)

They denied it all in the past, and threw conjecture from a far-off place
(Saba: 53)

The word 'Believe' **أَمَنَّا** from the root word **آمَنَ** which means to be safe mentioned 537 times in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 50-51) . It might also refer to feel sure to the something is real for what someone is telling you the truth.

The word 'Denied' **وَقَدْ كَفَرُوا** from the root of **كفر** which means as to hide God's existence, this root categorized as a verb. Then, the word **كفر** added **ا** **و** in the last word or suffix which means the word signing the people whom hidden from the God's existence, then it will be a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 809). So, it means refusing to admit or accept something , especially for moral or religious reasons.

The words of 'believe' and 'denied' are in the same category of verb. Although they symmetric in verb category, but they have contrast meaning. The word 'believe' as the word that describes as a verb of being convinced of something. Then, the word 'denied' describes as a verb of refusing of something. So, from their contrasting of meaning , they can be included to the antonyms. in complementary category because their characteristic of opposite meaning with the positivity of one term and the negativity of the other term.

23. Reach X Threw (Verse 52, Verse 53)

They will say, ‘Now we believe in it, ‘but how can they reach it from such a distant place (Saba: 52)

They denied it all in the past, and threw conjecture from a far-off place (Saba: 53)

The word ‘Reach’ التَّنَاوُشُ from the root ن و ش . the word التَّنَاوُشُ

is a verb which means the act of attaning or reaching grasping, then in other words it can be means arriving at the place that have been travelling to. The word التَّنَاوُشُ occurs once in the Quran just in surah Saba verse

52. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 971-972)

And, ‘Threw’ وَيَقْدِفُونَ from the root ق ذ ف this root mentioned

9 times in two form in the Quran with the meaning is to cast away, to throw. The word وَيَقْدِفُونَ means to cast away, to throw something suddenly and with force, beside that positioned as a verb. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 745)

These words ‘reach ‘ and ‘threw’ have the opposite meanings. ‘reach’ is an action to span something. Contraty of it, ‘threw’ is an action to hurling something. The word symmetrical in verb class, but the meanings are contrasting. So, the contrasting of meaning in movement make they as antonyms with the reverses category.

24. Has been X Was done (Verse 54)

When a barrier has been placed between them and what they desire, just as was done with their kind before? They were deep in doubt and suspicion. (Saba: 54)

The phrase of ‘was done’ is a time that shows the situation has finished. But, ‘has been’ is a time describes the ongoing situation. Thus, the meaning of two words are opposite point of view, they divided into antonyms in converses category.

e. Hyponymy

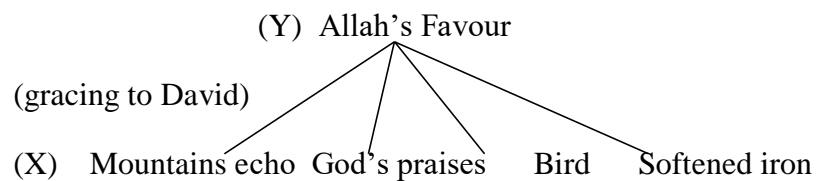
There are the words which includes to the Hyponymy in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

No	Verse	Hypernymy	Hyponymy
		(Y)	(X)
1	10	Favour	You mountains, echo God’s praises together with him, and you birds. We softened iron for Him
2	13	They made	Palaces, a statues, basins as large as water troughs, fixed cauldrons
3	15	A sign for the people of Sheba	Two gardens, one on the right, one on the left
4	18	Blessed	Travel easily, travel safely
5	31	Scriptures	Quran

6	31 and 32	Right Guidance	Quran, scriptures
7	35 and 36	Abundance	Wealth and more children

1) Mountains echo God's Praises, Birds, Softened Iron (Verse 10)

We graced David with Our favour. We said, 'You mountains, echo God's praises together with *Him*, and you birds, too.' We softened iron for him, (*Saba*: 10)



In other word, Favour is something you do for someone else. The word "favor" has a strong emotional connection to someone's desire to show compassion to others. In the Surah Saba verse 10th, the word 'favour' is the generosity from the God to His prophet. This word become an abstract word because the word 'favour' can be clasified in the concepts category which the concept in question is the concept of generosity that God gives to His servant, especially for Prophet David.

The word 'Favour' in the verse 10 is *فَضْلاً* in Arabic .That word is from the root *ف ض ل* which has 5 forms mentioned 104 times in Quran.

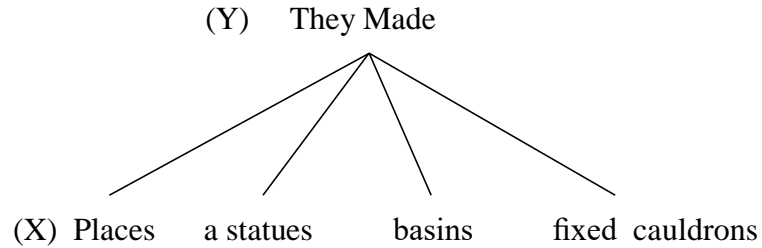
One of the form from its root *فَضْل* (fadl). The word *فَضْل* has meaning

‘grace, favour and free gift’, it is positioned as a noun . (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 715)

The hierarchy word above has a superordinate (Y) that is ‘Allah’s Favour’. The superordinate (Y) becomes a word which is embracing the whole of its subordinates. Then, the subordinate or hyponym (X) words of ‘Allah’s Favour’ are ‘Mountains Echo God’s praises مَعَهُ أَوَّيْنِي يُجِبَّالُ, Birds الطَّيْرُ and Softened iron الْحَدِيدُ’ which are graced by Allah to Prophet David. So, the word ‘Mountains Echo, God’s Praises, Birds and Softened iron’ are kinds of Allah’s favour named as Hyponyms or (X).

2) Places, A statues, Basins, Fixed Cauldrons (Verse 13)

They made Him whatever he wanted— palaces, a statues, basins as large as water troughs, fixed cauldrons. We said, ‘Work thankfully, family of David, for few of My servants are truly thankful. (Saba: 13)



The word ‘they made’ **يَعْمَلُونَ** (Y) is a verb which means an action

make something this word from root which mentioned 360 times in six form, one of them in the form **يَعْمَلُونَ** - **عَمِلَ** mentioned 275 times.

(Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 645)

The word **يَعْمَلُونَ** that is a whole-meaning of its kinds. The word

‘they made’ positioned as a superordinate or called Hypernym (Y). Then,

the words ‘places **مِنْ مَّحَارِيبَ**, a statues **وَتَمَاثِيلَ**, basins **كَالْجَوَابِ** and

fixed cauldrons **وَقُدُورٍ رَّسِيَّتٍ** have position as subordinates which

categorized in Hyponyms (X) because they are kinds of what ‘they made’ (Y).

3) Two Gardens (Verse 15)

There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: ‘Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.’ (Saba: 15)

(Y) A Sign for the people of Sheba

|

(X) Two gardens

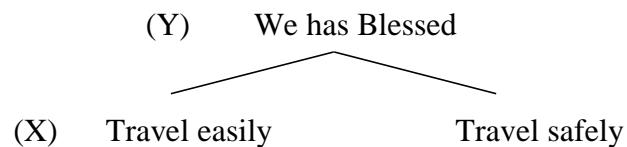
The hierarchy word above shows the position of phrase ‘A sign for the people of Sheba’ ^{أَيَّةٌ} is the word from the root ^{أ ي ي} which means marker, sign, to pause, glory, etc. The word ^{أَيَّةٌ} mentioned 86 times in the Quran as a noun which has meaning a sign. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 68).

The word ^{أَيَّةٌ} become a whole meaning as a subset (Y) which includes its subordinate word (X). The subordinate word is ‘two gardens’ ^{جَنَّاتٍ} which positioned as a noun becomes a type of sign for Sheba. the word ^{جَنَّاتٍ} or translated as Two Gardens. It is from the root ^{ج ن ن}, this

root has 10 forms which mentioned in Quran, one of the form is جَنَّةٌ with the meaning ‘garden’. The word جَنَّةٌ is a noun which mentioned 70 times in Quran.. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 175) Thus, the words ‘two gardens’ indicated as a type of its superordinates named Hyponym (X).

4) Travel easily, Travel Safely (Verse 18)

Also, We had placed, between them and the towns We had blessed, other towns within sight of one another to which they could travel easily—‘Travel safely in this land by night and by day’— (Saba: 18)



The superordinate (Y) of that hierarcy word above is ‘We had blessed’ in arabic is بَرَكْنَا from the root ب ر ك - ب ا ر ك which means to bless positioned as a verb III with preposition في or على , in he verse 18 the phrase the word بَرَكْنَا فِيهَا’ on it في (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 89)

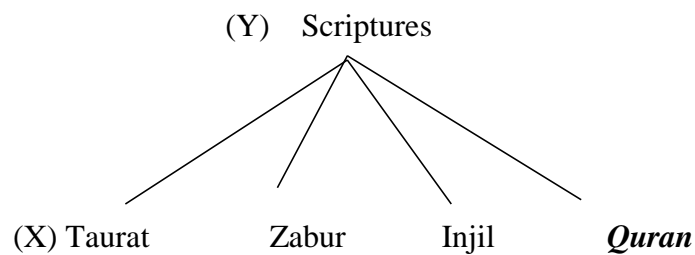
The word ‘Travel easily- travel safely’ in Arabic written as **أَمِنِينَ**.

The word **أَمِنِينَ** from the root **ا م ن** which is this root mentioned 858 times with 19 forms in Quran which has meaning ‘being safe, being secure, trust, faith, to believe’ . (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 50-51)

The phrase of ‘We had blessed’ become a phrase with broad coverage for its subordinates. Therefore, the word ‘Travel easily’ and ‘Travel safely’ (X) which become two kinds embodiment **امن -أَمِنِينَ** from the phrase ‘We had blessed’ those are become subordinates or Hyponyms.

5) Quran (Verse 31)

The disbelievers say, ‘We will believe neither this *Quran* nor the *Scriptures* that came before it.’ If only you could see [Prophet] how the wrongdoers will be made to stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to the oppressors, ‘If it were not for you, we would have been believers.’ (Saba: 31)



The word **الْقُرْآنِ** 'The Quran' from the root **ق ر أ** which mean to read. From this root has six form and mentioned 88 times in Quran. One of the form from the root is **الْقُرْآنِ** mentioned 50 times in Quran. Then, the word **الْقُرْآنِ** in this phrase means as one of 'scripture' that the moslems have believe as Holy book. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 746)

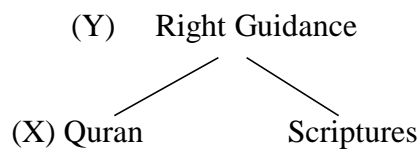
From the word hierarchy above, 'Scriptures' is a word which become a general meaning as a Hypernym (Y) because the word 'scriptures' in verse 31 is presiding 4 scriptures in Islam it signed with the literal meaning of the sentence in arabic **وَلَا بِالَّذِي بَيْنَ يَدَيْهِ** , which means 'nor the Scriptures that came before it'. The scriptures before the Holy Quran are Taurat, Zabur, Injil and Quran. The 4 scriptures in faith of islam relevant with the verses about each scripture; first, the verse about Taurat in Al Mu'minun verse 49. Second, the verse about Zabur in surah Al-isra' verse 55. Third, in surah Maryam verse 30. And Fourth, the Quran also in surah saba verse 31.

So, the word 'Quran' **الْقُرْآنِ** as a spesific kind of 'scriptures' in Islam categorized as Hyponym (X), because the word of Hyponym is subordinate of its Hypernym.

6) Quran and Scriptures

The disbelievers say, ‘We will believe neither this *Quran* nor the *Scriptures* that came before it.’ If only you could see [Prophet] how the wrongdoers will be made to stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to the oppressors, ‘If it were not for you, we would have been believers.’ (Saba : 31)

The oppressors will say to them, ‘Was it we who prevented you from following *right guidance* after it had reached you? No! You yourselves were sinners.’ (Saba : 32)



From the word hierarchy above, ‘Right guidance’ is a word which become a general meaning as a Hypernym (Y) because the word **الهُدَى** from the root **ي د ه** which mentioned 291 times in Quran, one of them in the form **هُدًى** means as a guiding or showing the right way, this form mentioned 85 times in the Quran with the form of noun or verb. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 981-983)

In other word, the meaning of **الْهُدَى** is a noun because there is **ا** signed as a noun in arabic. Besides, the word **الْهُدَى** which is Messengers' brought. (Kathir, 2013, p. 29)

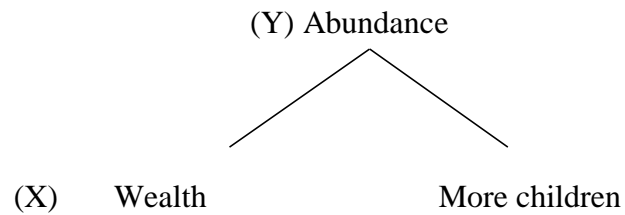
The word **الْقُرْآنِ** 'The Quran' from the root **ق ر أ** which mean to read. From this root has six form and mentioned 88 times in Quran. One of the form from the root is **الْقُرْآنِ** mentioned 50 times in Quran. Then, the word **الْقُرْآنِ** in this phrase means as one of 'scripture' that the moslems have believe as Holy book. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 746)

In order that, one of the messenger brought is Quran as the right guidance from Allah. Then, the words 'Quran' **الْقُرْآنِ** and 'scriptures' as the books before the Quran **وَلَا بِالَّذِي بَيْنَ يَدَيْهِ** are the Hyponymy (X) because 'Quran' is a scripture. The word 'scriptures' in verse 31 is means 3 others scriptures in Islam, they are Taurat, Zabur, Injil. So, the word 'Quran' and 'scriptures' as spesific kinds of 'right guidance in Islam categorized as Hyponymy, because the word of Hyponym (X) is subordinate of its Hypernymy (Y).

7) Wealth and Children (Verse 35)

They would say, ‘We have greater wealth and more children than you, and we shall not be punished.’ (Saba: 35)

Say [Prophet], ‘My Lord gives in abundance to whoever He will and sparingly to whoever He will, though most people do not understand. (Saba: 36)



The of ‘abundance’ $يَبْسُطُ$ from the root $ب س ط$ which this root

mentioned 25 times in the Quran, one of them is $بَسَطَ - يَبْسُطُ$ adding the

letter of $ي$ as dhamir Huwa, in the form $بَسَطَ$ mentioned 16 times in

the Quran (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 91)

Thus, the word ‘abundance’ is a subset word (Y) for its subordinate word (X) which are the words ‘wealth and children’ from arabic and $أَكْثَرُ أَمْوَالًا وَأَوْلَادًا$ manifestation ‘wealth and children’ categorized as Hyponymy words (X) because their position as kinds of the ‘abundance’ (Y).

f. Meronymy

There are the words which includes to the Meronymy in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

No	Verse	Meronymy	Holonymy
		(A)	(B)
1	1, 2, 6, 23, 26, 27, 39, 50	the All Wise, the All Aware 1; the Merciful, the Forgiving 2; the Almighty, worthy of all praise 6; the Most High, the Most Great 23; the all knowing judge 26; the Almighty, the All Wise 27 ; the best of providers 39; all hearing, ever near 50.	Allah
2	10 and 11	Coat of chain	Iron
3	15	Two gardens, one on the right, one on the left	Their dwelling place
4	16	Bitter fruit, tmarisk bushes, a few lote trees.	Two gardens of Sheba

- 1) The All Wise, The All Aware (Verse 1); The Merciful, The Forgiving (Verse 2); The Almighty, Worthy Of All Praise (Verse 6); The Most High, The Most Great (Verse 23); The All Knowing Judge (Verse 26); The Almighty, The All Wise (Verse 27) ; The Best Of Providers (Verse 39); All Hearing, Ever Near (Verse 50)

Praise be to God, to whom belongs all that is in the heavens and earth, and praise be to Him in the life to come. He is the All Wise, the All Aware. (Saba: 1)

He knows all that goes into the earth and all that comes out of it; He knows all that comes down from the heavens and all that goes up to them. He is the Merciful, the Forgiving (Saba: 2)

[Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it leads to the path of the Almighty, worthy of all praise. (Saba: 6)

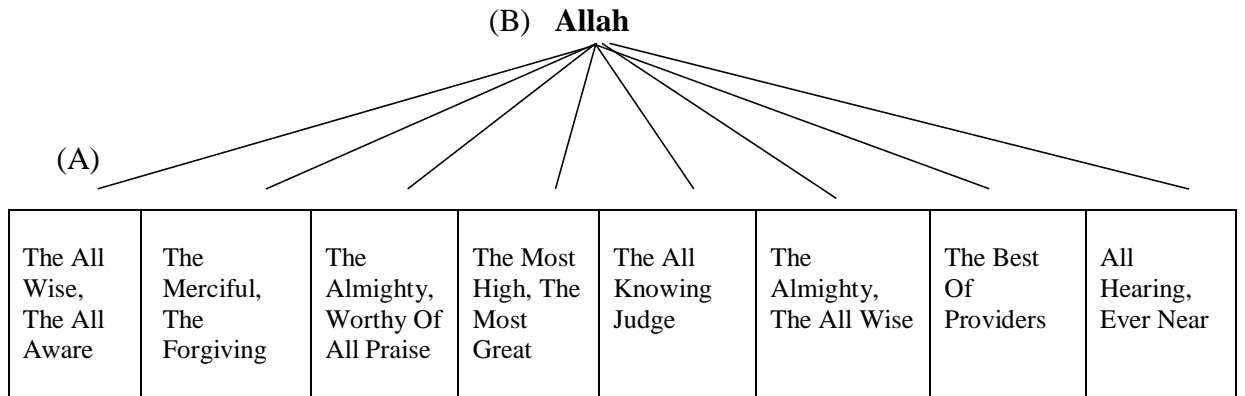
Intercession will not work with Him, except by those to whom He gives permission.' They will be asked, after the terror is lifted from their hearts [on the Day of Judgement], 'What did your Lord speak?' and they will answer, 'The Truth. He is the Most High, the Most Great.' (Saba: 23)

Say, 'Our Lord will gather us together, then He will judge justly between us; He alone is the All Knowing Judge.' (Saba: 26)

Say, 'Show me those you joined to Him as partners. No indeed! He alone is God, the Almighty, the All Wise.' (Saba: 27)

Say, 'My Lord gives in abundance to whichever of His servants He will, and sparingly to whichever He will; He will replace whatever you give in alms; He is the best of providers.' (Saba: 39)

Say, 'If I go astray, that is my loss, and if I am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near.' (Saba: 50)



the meaning of God is Allah as well as ‘the All Wise **الْحَكِيمُ**, the All Aware **الْحَيُّ**; the Merciful **الرَّحِيمُ**, the Forgiving **الْعَفُورُ**; the Almighty **الْعَزِيزُ**, worthy of all praise **الْحَمِيدُ** ; the Most High **الْعَلِيُّ**, the Most Great **الْكَبِيرُ**; the All Knowing Judge **الْعَلِيمُ الْفَتَّاحُ**, Almighty **الْعَزِيزُ**, the All Wise **الْحَكِيمُ**; the best of providers **الرَّزَقِينَ حَيْرُ**; all hearing **السَّمِيعُ**, ever near’ **قَرِيبٌ**.

All of those words are synonyms by reason of the words are the names of Allah. It is because they are proper names of regard to their referring to the Essence or Individual of Allah and representations with regard to the meanings they carry. (Rumaysah, 1956)

According to Al-A’raf verse 7 which has meaning ‘To Allah belong the most beautiful and perfect Names, so invoke *Him* by them.

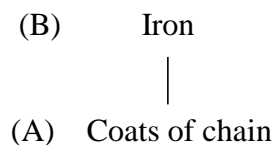
Abandon those who desecrate His Names, they will be recompensed for what they did’.

The Names of Allah defined as *Asmaul Husna*, it refers to Allah's majestic and perfect Names, which become His Attributes that demonstrate His Majesty, Perfection, and Strength. So, from the characteristics of the *Asmaul Husna* as attributes or parts of Allah, and Allah is a whole of meaning, it can be concluded as a meronymy relation in meaning.

2) Coat of Chain (Verse 11)

We graced David with Our favour. We said, ‘You mountains, echo God’s praises together with Him, and you birds, too.’ We softened *iron* for Him, (Saba: 10)

saying, ‘Make *coats of chain* mail and measure the links well.’ ‘Do good, all of you, for I see everything you do.’ (Saba: 11)



The verses above still have the relation meaning each verse. The underlined word in the verses above are the word ‘iron’ الْحَدِيدَ from the root ح د ح which means as noundary, to sharpen, or iron. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 195)

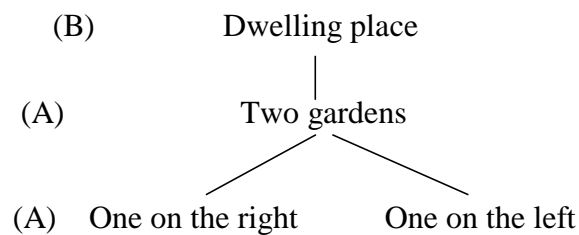
So, in the verse 10 above the word الحَدِيدَ means the iron. And, the word الحَدِيدَ categorized as a noun if looked from the form of the word which uses prefix ال. Then, the word ‘coat of chain’ in arabic is

سَبْعَاتٍ.

In conclusion, the word ‘iron’ is the part-whole meaning which is called as holonyms or as (B) , because the word ‘iron’ is the main material to make ‘coat of chain’. So, ‘coats of chain’ is meronymy of ‘iron’ because the ‘coat of chain’ is a substance or product from the ‘iron’.

3) Two gardens; One on right, One on the left (Verse 15)

There was a sign for the people of Sheba, too, in their dwelling place: *two gardens, one on the right, one on the left*: ‘Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.’ (Saba: 15)



Based on the hierarcy word, the word ‘Two gardens’ جَنَّاتٍ

denotes that it is part of ‘dwelling place’ فِي مَسْكِنِهِمْ which can not be

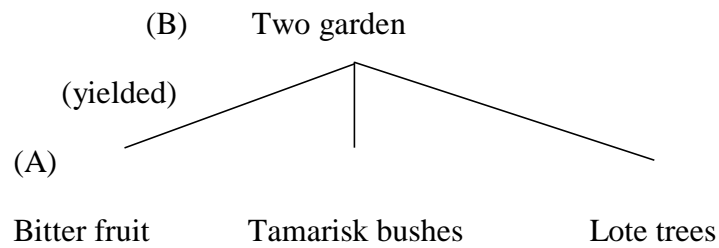
sparated from its place, the garden has two sides, there are right عَنْ يَمِينٍ and the left وَشِمَالٍ هـ. In order that, the word ‘dwelling place’ named as Holonymy because it is broad the whole meaning and the word ‘Two gardens’ named Meronymy as parts of Holonymy.

The right from the word ن ي م which is become the word يَمِينٍ is a noun which has meaning a side of body of a thing that is to the east when we are facing north or called right-hand side. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 1059)

Whereas, the left شِمَالٍ from the root word ل م ش left side of hand which is towards the west when we are facing north, the class word of شِمَالٍ is noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 496)

4) Bitter Fruit, Tamarisk Bushes, And A Few Lote Trees (Verse 16)

But they paid no heed, so We let loose on them a flood from the dam and replaced their *two gardens* with others that yielded *bitter fruit, tamarisk bushes, and a few lote trees* (Saba: 16)



The garden is a part-whole meaning or holonymy which has member which are bitter fruit *حَمَاطٍ دَوَاتِي أُمْلٍ*, tamarisk bushes *وَأَنْثَلٍ*, and a few lote trees *سِدْرٍ*. Those members ‘bitter fruit, tamarisk bushes, and a few lote trees’ are called meronymy because they plants in ‘garden’ or *جَنَّتَيْنِ* which become a part-whole word.

g. Member-Collection

There are the words which includes to the Member-collection in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

No	Verse	Unit	Collective Word
1	16	Trees	Garden
2	31	Quran	Scriptures

1) Gardens, Trees (Verse 16)

But they paid no heed, so We let loose on them a flood from the dam and replaced their *two gardens* with others that yielded bitter fruit, tamarisk bushes, and a few lote *trees* (Saba: 16)

The word that underlined have a Member-collection relationship.

Member-collection relationship signed with the collection of the trees is

a Garden. It can be concluded, ‘Garden’ بِجَنَّتِيهِمْ is from word جَنَّةٌ which

is a garden. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 176)

Then the word جَنَّةٌ become a collective word of ‘trees’ because in the garden is an area you can grow plants, fruit, vegetables, etc. (Oxford Advanced Learner's Dictionary, 2015, p. 627)

So, the word ‘trees’ is the unit because the word ‘trees’ become members of plants in the garden. So, The manner of sentence is ‘Garden’ is a collection of ‘trees’ or ‘trees’ are member of ‘gardens’

2) Quran, Scriptures (Verse 31)

The disbelievers say, ‘We will believe neither this *Quran* nor the *Scriptures* that came before it.’ If only you could see [Prophet] how the wrongdoers will be made to stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to the oppressors, ‘If it were not for you, we would have been believers.’ (Saba: 31)

The relations of member-collection in this verse is signed with the word ‘scriptures’ which implicit in sentence وَلَا بِالَّذِي بَيْنَ يَدَيْهِ that represent of spesific word that is ‘Quran’ or الْقُرْآنِ.

The word الْقُرْآنِ ‘The Quran’ from the root ق ر أ which mean to read. From this root has six form and mentioned 88 times in Quran. One of the form from the root is الْقُرْآنِ mentioned 50 times in Quran. Then, the word الْقُرْآنِ in this phrase means as one of ‘scripture’ that the moslems have believe as Holy book. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 746)

The Holy books in Islam that must believe are Zabur, Taurat, Injil, and Quran. In order that ‘Scriptures’ are the collection of Holy books. So, the conclusion of that phrase, *The Quran* as a unit is a part of *Scriptures* as the collection.

h. Portion-Mass

There are the words which includes to the Portion-mass in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

Table 8 <i>Portion-Mass</i>			
No	Verse	Portion	Mass noun
1	3 and 22	A Speck	Dust
2	5	A Torment	Painful suffering
3	12	A fountain	Molten brass
4	12	One	Them
5	45	A tenth	What We gave (sustenance from Allah)

1) A speck of Dust (Verse 3, Verse 22)

Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of *a speck of dust* in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record. (Saba: 3)

Say, ‘Pray to your so-called gods besides God: they do not control even the weight of *a speck of dust* in heaven or earth, nor do they have any share in them, nor are any of them any help to God. (Saba: 22)

A speck + Of + Dust

That phrase contains the word ‘A speck’ **مِثْقَالٌ** is from the base

word of **ث ق ل**. Then, the word **مِثْقَالٌ** means ‘a weight’ (Badawi &

Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 144).

Then, the word **ذَرَّةٌ** from the root **ذ ر ذ** which has meaning ‘a

mote’ positioned as a noun. the form word of **ذَرَّةٌ** mentioned 6 times in

Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 326)

It means, the word ذَرَّةٌ as portion of mass noun from ‘dust’

as a mass noun because the word ذَرَّةٌ is uncountable noun and needs to followed by its portion word for showing the definite portion. So, The phrases that has underlined in verse 3 above is categorized as portion-mass.

2) A torment of Painful Suffering (Verse 5)

But as for those who work against Our Revelations, seeking to undermine them, there will be *a torment of painful suffering*. (Saba: 5)

A torment (portion) + painful suffering (mass noun)

The word *a torment* عَذَابٌ is from the root ع ذ ب , the word عَذَابٌ means a torment or punishment, this form mentioned 322 times in Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 608)

Then, the phrase رَجْزٍ أَلِيمٍ means painful suffering.

(Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008)

The word عَذَابٌ is a portion for denoting portion because the phrase ‘painful suffering’ مِّن رَّجْزٍ أَلِيمٍ is the division has no unit. So, The verse has a portion-mass meaning relation in phrase that is *a torment of painful suffering*.

3) A fountain of Molten Brass (Verse 12)

And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made *a fountain of molten brass* flow for Him, and some of the jinn worked under his control with his Lord’s permission. If one of them deviated from Our command, We let Him taste the suffering of the blazing flame. (Saba: 12)

A fountain (portion) + Of + Molten brass (mass noun)

The first phrase that has underlined is ‘A fountain of molten brass’. There is the phrase عَيْنِ الْقَطْرِ which indicated as a portion-mass relationship. The phrase build from the word عَيْنٌ and الْقَطْرِ.

The first, the word عَيْنٌ from the root ع ي ن , from this root mentioned 66 time in Quran. In the form word عَيْنٌ mentioned 18 times

in Quran. One of meaning of the word عَيْنٌ which relevant in this verse is a water spring, it means ‘a fountain’ describes a large quantity of the next word which follow its. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 657)

The second, the word الْقَطْرِ from the root ق ط ر as a noun, this root mentioned 5 times in Quran. One of the form from that root is the word الْقَطْرِ which has meaning as ‘molten copper’ mentioned twice in Quran. It means, the word ‘molten copper’ is a liquid positioned as a mass noun which is uncountable that should be helped by the portion word to show its quantity. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 765)

In order that, the word الْقَطْرِ helped by its portion is ‘A fountain’ عَيْنٌ in order to showing the portion of ‘Molten brass’. So, it called portion-mass relationship because the phrase contains the portion and the mass noun.

4) One of Them (Verse 12)

And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for Him, and some of the jinn worked under his control with his Lord’s permission. If *one of them* deviated from Our

command, We let Him taste the suffering of the blazing flame. (Saba: 12)

One + Of + Them

The phrase ‘One of them’ is the second phrase which underlined in the verse 12. The phrase of ‘One of them’ مِنْهُمْ from the word مِنْ and هُمْ.

The word مِنْ is a preposition which has mentioned 3221 in many form, one of the form is ‘some of’ which signed the specific object. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 896-897)

The word هُمْ is the third person which positioned as objectival pronominal suffix which means ‘of them’. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 990)

In order that, the phrase of ‘one of them’ classified to the portion-mass relationship. That phrase contains the word ‘One’ which is the portion to measure of its mass noun which is ‘Them’.

5) A tenth of What We gave (Verse 45)

Those who lived before them also denied the truth—these people have not attained even *a tenth of what We gave* their predecessors—they,

too, rejected My messengers, and how terrible My condemnation was!
(Saba: 45)

A tenth (portion) + Of + what We gave (mass noun)

In verse 45 contains the phrase *مَّا أَتَيْنَهُمْ مِّعْشَارَ* which built from the word *مِّعْشَارَ* and *مَّا أَتَيْنَهُمْ* which indicated as portion mass relationship in meaning. The word *مِّعْشَارَ* from the root *ع ش ر* which means number ten. It mentioned in 12 forms, one of the form is *مِّعْشَارَ* mentioned once in Quran, it has meaning as one tenth, it is a noun that is usually used follows a negative sentence. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 621-622)

Then the phrase *مَّا أَتَيْنَهُمْ* built from the words *مَّا* 'what' and *أَتَيْنُ* 'We gave'. This phrase describes Allah gives to them something which is not knowing the amount if the phrase not followed with the portion.

So, The phrase above categorized as Portion-mass because the word 'A tenth' *مِّعْشَارَ* positioned as a portion for the phrase 'what We gave' *مَّا أَتَيْنَهُمْ* which have no units so that the whole of phrases can be measured.

2. Diction

Diction describes a writer's style of writing or the choice of vocabulary they choose to use. The choice of words has a significant effect on the quality of writing works or speech. The diction help the writer to deliver a message clearly and easily. the diction must be considered when a writer or speaker uses diction. First, diction is used to convey the meaning of a words to another words. The next, the suitability of the words used for the diction can be accepted and adjusts the sense of the audiences. And the last, the diction will be more easily adapted if the user of diction has mastery with the capacity of words in the target language. (Keraf, 1994)

a. Denotation and Connotation

There are the words or phrases which have the Connotation and Denotation meaning in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

Table 9 <i>Denotation and Connotation</i>				
No	Verse	The words	Denotative meaning	Connotative meaning
1	3	The Last Hour	The last time when something important happens	The resurrection

2	3 and 22	A speck of dust	A very small piece of powder	Nothing is hidden from Him.
3	5	A torment of painful suffering	<i>Torment</i> is an extreme mental suffering or an anguish. <i>Painful</i> describes the body illness. <i>Suffering</i> means a feeling of pain.	A punishment of the fire (in the hell)
4	6	The truth	<i>Truth</i> is a true fact about something	The Revelation
5	7	Torn to pieces	<i>Torn</i> means ripped. <i>Pieces</i> is separate amount into small sizes.	Dispersed without a trace.
6	7	A new creation	<i>New</i> means something that recently made. <i>Creation</i> is an act or process of making something that is new.	Being restored to life.
7	8	They are in gross error	<i>They</i> as a subject <i>Gross</i> means very obvious	Far from the truth

			<i>Error</i> is mistake	
8	11	Measure the links well	<i>Measure</i> is an activity to find the size. <i>Links</i> means every rings of chains. <i>Well</i> is the right way.	How Allah taught His prophet Dawud to make coats of mail
9	12	The suffering of the blazing flame	The term <i>suffering</i> refers to pain, either physical or mental. The term of <i>blazing</i> refers to an unusually hot temperature. <i>A flame</i> is an extremely hot and bright jet of burning gas that emanates from an item that is blazing.	Burning
10	16	Replaced their two gardens	<i>Replaced</i> is change something with another.	The Sheba's gardens were converted from beautiful garden to

			<p><i>Their</i> is the possessive form of they.</p> <p><i>Two gardens</i> are two areas where can grow plants</p>	unproductive gardens.
11	18	The towns We had blessed	<p><i>The twons</i> are the places where people live and work.</p> <p><i>We</i> refers to Allah with His dominance.</p> <p><i>Had</i> as a past form of Have.</p> <p><i>Blessed</i> means a protection from God.</p>	The towns of Syiria.
12	19	We made their fate a by word	<p><i>We</i> refers to Allah with His dominance.</p> <p><i>Made</i> is create something.</p> <p><i>Their</i> is the possessive form of they.</p> <p><i>Fate</i> is the things , especially bad things.</p>	Allah made them something for people to talk about.

			<i>A by word</i> is a person or things that is a well-known.	
13	24	Clearly astray	<i>Clearly</i> means a way that is easy to see or hear. <i>Astray</i> is become to lost.	Shirk
14	27	Partners	<i>Partners</i> are some people that are doing activities with.	Gods for the disbelievers.
15	30	An appointment for a Day	<i>An appointment</i> is a formal agreement to attend a person at a specific time, usually for a specific reason to their employment. <i>A day</i> is a particular period of time.	The doomsday which is fixed.
16	33	We shall put iron collars on the disbelievers' neck	<i>We</i> refers to Allah with His dominance. <i>Put</i> is moving something into a	The chain will tie their hands to their necks.

			<p>particular position.</p> <p><i>Iron Collars</i> is a necklace made from iron.</p> <p><i>Disbelievers</i> mean the people are not believe to the something the truth.</p> <p><i>Neck</i> is part of the body between head and the shoulders.</p>	
17	37	The lofty dwelling of Paradise	<p><i>The lofty</i> is very high and impressive.</p> <p><i>Dwelling</i> means where a person lives.</p> <p><i>Paradise</i> is a great perfect location where individuals are said to enter after they pass away.</p>	The place where is safe from all misery, fear and harm, and from the evils.
18	43	The truth	<i>Truth</i> is a true fact about something	The Quran

19	44	Any warner before you	<p><i>Any</i> used with singular countable nouns to refer to one of a number of things or people.</p> <p><i>Warner</i> is a person that tells somebody about something dangerous or unpleasant that is likely to happen, so they can avoid it.</p> <p><i>Before</i> is earlier than somebody.</p> <p><i>You</i> used for referring to people in general.</p>	Any prophet to them before Muhammad.
20	48	The truth	<i>Truth</i> is a true fact about something	The revelation
21	49	The truth	<i>Truth</i> is a true fact about something	The revelation
22	52	A distant place	<p><i>A distant</i> is far away in space.</p> <p><i>Place</i> is a place</p>	The Hereafter

			where something happens.	
23	53	Threw conjecture from far off place	<i>Threw</i> is an activity to put something through the air by moving your hand quickly. <i>Conjecture</i> is an opinion that is not based on definite knowledge. <i>Far-off</i> is a long distance away. <i>Place</i> means an area.	The disbelievers denied the idea of resurrection from Hereafter

1) The Last Hour (Verse 3)

Still, the disbelievers say, ‘*The Last Hour* will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record (Saba: 3)

Denotative meaning:

The verse 3 above contains the phrase ‘The last hour’ as one of the denotative words. Based on the oxford dictionary P. 741, ‘The last hour’ defines as the last time when something important happens. In arabic the word ‘the last hour’ is الأخرى which is from the root أ خ ر that

has mentioned 250 times in the Quran in 13 forms, one of the form is الأخرّة mentioned 115 times with the meaning ‘the last’. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 17-18)

Conotative meaning:

The phrase of “the last hour” means the resurrection, it confirms with the statement in Tafsir Ibnu Kathir says that where Allah instructs *His Messenger* must swear by His AlMighty that the Resurrection will certainly occur . The statement being reinforced with the verse 7 of Surah At-Taghabun with the meaning “The disbelievers pretend that they will never be resurrected (for reckoning). Say: ‘*Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.*’”, it confirms the meaning of the sentence “*the Last Hour will never come upon us*” that Allah answered the incredulity of the disbelievers with another verse in another Surah (Kathir, 2013, pp. 3-4)

2) A Speck of Dust (Verse 3, Verse 22)

Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of *a speck of dust* in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record. (Saba: 3)

Say, ‘Pray to your so-called gods besides God: they do not control even the weight of *a speck of dust* in heaven or earth, nor do they have any share in them, nor are any of them any help to God. (Saba: 22)

Denotative meaning:

The phrase that underlined in the verse above is ‘a speck of dust’.

In the dictionary the word “speck” **مِثْقَالٌ** from the root **ل ق ث** of this root, there is the form **مِثْقَالٌ** which means a weight. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 145)

Then, the word “dust” **ذَرَّةٌ** from the root **ر ر ذ** has meaning a fine powder, speck, or small . The position of the word **ذَرَّةٌ** is a noun . (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 326)

Conotative meaning:

The phrase a speck of dust there is a sentence “Not even the weight of *a speck of dust* ‘in the heavens or earth escapes His knowledge” have meaning that is from Mujahid and Qatadah said, “Nothing is hidden or concealed from *Him*.” With other word For *Him*, nothing is kept secret or hidden. Even though skeletons may shatter and break, God is aware of their whereabouts and their dispersion. (Kathir, 2013, p. 4)

Thus, a speck of dust can be defined as the smallest part of thing that the human eyes may be can’t see.

3) A Torment of Painful Suffering (Verse 5)

But as for those who work against Our Revelations, seeking to undermine them, there will be *a torment of painful suffering*. (Saba: 5)

Denotative meaning:

The phrase of “a torment of painful suffering” consists of three based words, there are the words “a torment”, “painful”, and “suffering”. Based on Oxford dictionary defines the words are “a torment” means an extreme mental suffering or an anguish, the word “painful” describes as the body illness, the last is “suffering” has meaning a feeling of pain. The phrase of “a torment of painful suffering” positioned as a noun phrase that becomes a unity. The meaning can be concluded as an extreme anguish with the pain and body illness.

Besides, the meaning of *عَذَابٌ مِّنْ رَّجْزٍ أَلِيمٍ* from the Quranic dictionary is The word *a torment* *عَذَابٌ* is from the root *ع ذ ب*, the word *عَذَابٌ* means a torment or punishment, this form mentioned 322 times in Quran, the word *عَذَابٌ* in this phrase positioned as a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 608). And the phrase *رَّجْزٍ أَلِيمٍ* means painful suffering.

Conotative meaning:

The phrase ‘a torment of painful suffering’ in the Tafsir Ibnu Kathir interprets this phrase as punishment the doomed for who are the disbelievers will be placed in the hell with the verse “Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (Al-Hasyr: 20)”. (Kathir, 2013, p. 4)

So, the meaning of that phrase is A punishment of the fire (in the hell) that will be suffer for the disbelievers.

4) The Truth (Verse 6)

[Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is *the truth*, and that it leads to the path of the Almighty, worthy of all praise. (Saba: 6)

Denotative meaning:

In the verse sixth, there is the word “the truth”. The word “the truth” based on the Dictionary states as: (1) rather of things that have been invented, use the factual information about something; (2) the characteristic or state depending on a factual data; (3) a fact that most people think to be true.

The, the meaning of الْحَقُّ based on the Quranic dictionary is the word الْحَقُّ from the root word ح / ق / ق means the center; the truth; thigh bone's head fitting into its socket; to deserve; affliction; calamity; to dispute or prove the argument; to reach maturity. That root has mentioned 268 times in the Quran with 8 forms.

Besides, one of that form is the word **الْحَقُّ** means a truth of facts regarding something right, the things that have been invented. The word **حَقٌّ** mentioned 247 times in the Quran Then, ‘a lie’ means a saying or writing that is not true at all in the statement. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 224)

Connotative meaning:

“[Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it leads to the path of the Almighty, worthy of all praise.” From this verse the word that has connotative meaning is “the truth”, it has meaning from the interpretation of Tafsir Ibnu Kathir explains that is another kind of wisdom, following on from there one before, which is that when those who believed in what was revealed to the Messengers. All Allah’s words, deeds, laws and decrees, is deserving or praise, may He be glorified and exalted. This interpretation followed with another verses as the surely those are Surah (Al-A’raaf:43) *“Indeed ,the Messengers of our Lord did come with the truth.”* And Allah says in Surah (Yasiin:52) *“This is what the Most Gracious had promised, and the Messengers spoke truth!”* (Kathir, 2013, p. 5) .

So, the meaning of “the truth” from the interpretation of Ibnu Kathir can be concluded as the revelation or the lord words that revealed to His Messengers.

5) Torn to Pieces (Verse 7)

But the disbelievers say, ‘Shall we show you a man who claims that, when you have been utterly *torn to pieces*, you will be raised in a new creation? (Saba: 7)

Denotative meaning:

The phrase “torn to pieces” consists of the words “torn” and “pieces”. The Oxford Dictionary bears a meaning for the word “torn” is the past form part of tear. Besides that, When something is torn, it signifies that it has been ruined by being cut on something sharp, pulled apart, or both. Then, the meaning of the word “pieces” based on Oxford dictionary as a very general words and can be used with most uncountable nouns, it can be defines as the word “piece” is something that has been divided or cut off from the rest of it.

In addition, the phrase **مُزَقِّمٌ كُلٌّ مُمَزَّقٌ** consists from the 3 word that are **مُزَقِّمٌ**, **كُلٌّ**, and **مُمَزَّقٌ**. First, the word **مُزَقِّمٌ** from the root **م ز ق** has 3 forms that mentioned in the Quran 4 times. One of the form is **مُزَقِّ** which is mentioned once in Quran, in the verse 7 the word **مُزَقِّ** is added

with dhamir **أَنْتُمْ** then it becomes **مُزَقَّتُمْ**. the word **مُزِقَ** means ‘to tear apart’ which positioned as a verb or fi’il. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 880)

Second, the is the word **كُلَّ** in the middle of the phrase. The word **كُلَّ** has function as a conjunction of the each word so they can joining each other.

Then, the root **م ز ق** has another form of 3 forms that mentioned in Quran 4 times. Another form is **مُزِقَّ** cited twice in Quran as a verb. The meaning of **مُزِقَّ** is an act of tearing into pieces. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 880)

Conotative meaning:

The phrase “torn to pieces” can be looked with the sentence “*when you have been utterly torn to pieces*” that has meaning when your bodies have disintegrated into the earth and dispersed without trace (Kathir, 2013, p. 6)

. It means, the meaning of the “torn to pieces” is dispersed without trace because the term dispersed has the same sense with the phrase of separated in denotative meaning.

6) A New Creation (Verse 7)

But the disbelievers say, ‘Shall we show you a man who claims that, when you have been utterly torn to pieces, you will be raised in *a new creation*? (Saba: 7)

Denotative meaning:

A word **خُلِقَ** from the root **خ ل ق** becomes **خَلْقٌ** positioned as isim or noun which means ‘all creations’, with this form the word **خَلْقٌ** mentioned 52 times in Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 282)

Then, there is the word **جَدِيدٌ** which following the word **خَلْقٌ**.

The word **جَدِيدٌ** from the root **ج د ج**. the word **جَدِيدٌ** means ‘new’, this form mentioned 8 times in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 156)

‘A new creation’ or *خَلْقٍ جَدِيدٍ* as a phrase that has two words based on it, the word ‘New’ means something that recently made. And the word ‘Creation’ is an act or process of making something that is new. It can be seen at the one of the whole a phrase “*a new creation?*” will be has meaning something that is recently made to a new form.

Connotative meaning:

But the disbelievers say, ‘Shall we show you a man who claims that, when you have been utterly torn to pieces, you will be raised in a new creation?’ The underlined phrase is the noun phrase that interprets by Ibnu Kathir means Individuals will be brought back into existence and given fresh provision. So, someone can be restored again to life to be given sustenance by Allah. (Kathir, 2013, p. 6)

7) They are in Gross Error (Verse 8)

Has he invented a lie about God? Is he mad?’ No! It is those who do not believe in the life to come who will suffer torment, for they are in gross error. (Saba: 8)

Denotative meaning:

‘They are in gross error’ *وَالضَّالُّونَ الْبَعِيدِينَ* the meaning of this phrase consists of two words are *الضَّالُّونَ* and *الْبَعِيدِينَ*. First, the word *الضَّالُّونَ* is from

the root ض ل ل from this root there is 11 forms which mentioned 191 times in Holy Quran. One of the form from the root ض ل ل is ضَلَّالٌ means as ‘going astray or loss’, it positioned as noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 555)

Then, the word البَعِيدِ from the root ب ع د which has 7 forms which mentioned in Quran 235 times. In 7 forms there is one form which is بَعِيدٌ mentioned 25 times in Quran, it has meaning 'distant' or ‘far away’ positioned as quasi-act. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 100-101)

So, the words ‘error’ الضَّلِيلِ have meaning astray, and ‘gross’ البَعِيدِ is ‘distant or far away’. It means the whole phrase of ‘they are in gross error’ has meaning the disbelievers that is very far away in a mistake .

Connotative meaning:

“No! It is those who do not believe in the life to come who will suffer torment, for they are in gross error” this verse have the meaning as Their absence of faith will cause them to face Allah's punishment

because they are so far from the truth in this world, the truth that has brought by Muhammad from Allah. (Kathir, 2013, pp. 6-7)

Thus, the phrase “they are in gross error” means they are so far from the truth that Allah has come down as a guidance for their life.

8) Measure the Links Well (Verse 11)

Saying, ‘Make coats of chain mail and *measure the links well*.’ ‘Do good, all of you, for I see everything you do.’ (Saba: 11)

Denotative meaning:

The phrase ‘Measure the links well’ وَقَدِّرْ فِي السَّرْدِ according to Dictionary the definition of the words in that phrase contains the words are; The first, ‘*Measure*’ as the verb is a task to identify the dimensions, number, etc. Of something. Second, ‘*Links*’ as the noun means (every rings of chains. The third, ‘*Well*’ is the right way.

قَدِّر is from the root ق د ر which has 14 forms, one of them is قَدِّر which mentioned 16 times in Quran and positioned as a verb, it has meaning ‘to measure’. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 740-741)

السَّرْدِ from the root س ر د of this root mentioned in Quran only once in Holy Quran where is in the verse 11 in surah Saba. The word of

السَّرْدِ positioned as noun with the meaning ‘links in a coat of mail’.

(Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 431)

Conotative meaning:

This phrase refers to the way Allah delivered His Teachings to Dawud, peace always be with him, to produce mail-covered mantle. Regarding the verse, Mujahid suggested balancing some links of chain armour (Sard) and cautioned against making the rivets too loose because this would cause the rings to tremble, or make them so tighter that they're unable to move even really, but keeping it all just good. Ibn Abbas reportedly declared, according to Ali bin Abi Talhah, “Sard is the name for an iron ring”. Many of them stated, “Masrud is the name of the chain mail that is fastened by rivets”. (Kathir, 2013, p. 9)

9) The Suffering of The Blazing flame (Verse 12)

And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for Him, and some of the jinn worked under his control with his Lord's permission. If one of them deviated from Our command, We let Him taste *the suffering of the blazing flame*. (Saba: 12)

Dennotative meaning:

There is the phrase ‘*the suffering of the blazing flame*’ or عَذَابِ السَّعِيرِ which interpreted to dennotative meaning. The first, The word *a torment* عَذَابٌ is from the root ع ذ ب, the word عَذَابٌ means a torment or punishment, this form mentioned 322 times in Quran, the word عَذَابٌ in this phrase positioned as a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 608)

The second, the word السَّعِيرِ from the root س ع ر which has 3 forms mentioned in the Quran, one of the three is سَعِير. The word سَعِير mentioned 17 times in the Quran, in this verse the word سَعِير means as blazing intense fire as a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 437)

It defines the phrase of ‘The suffering of the blazing flame’ into some words, The term “*suffering*” refers to pain, either physical or mental. The term of “*blazing*” refers to an unusually hot temperature. Then, the word of ‘Blazing’ is a condition when the day is extremely hot. And the last, “*A flame*” is an extremely hot and bright jet of burning gas

that emanates from an item that is blazing comes from a burning substance.. It means, a condition of the day is very hot because fire that makes the physical will be pain.

Connotative meaning:

‘The suffering of the blazing flame’ that is the phrase in the Tafsir Ibnu Kathir translated as ‘A torment of the blazing Fire’ which has meaning, burning. Thus, the burning will be a painful punishment for who deviates from Allah’s command. (Kathir, 2013, p. 10)

10) Replaced their two gardens (Verse 16)

But they paid no heed, so We let loose on them a flood from the dam and *replaced their two gardens* with others that yielded bitter fruit, tamarisk bushes, and a few lote trees. (Saba: 16)

Denotative meaning:

The phrase ‘replaced their two gardens’ consists of the words are بَدَّلْنَاهُمْ and بِجَنَّاتِهِمْ . The first بَدَّلْنَاهُمْ from the root ب د ل which has 9 forms mentioned in Quran, one of the forms is تَبَدَّلُوا with the meaning ‘the act of exchanging’ which signed as a verb. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 81)

The second, the word بِجَنَّاتِهِمْ or translated as Two Gardens. It from the root ج ن ن , this root has 10 forms which mentioned in Quran,

one of the form is **جَنَّةٌ** with the meaning ‘garden’. The word **جَنَّةٌ** is a noun which mentioned 70 times in Quran. In the word **بِجَنَّتَيْهِمْ** used dhamir **هُمُ**. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 175)

Then, the definition of those words according to Oxford dictionary are; Replaced is change something with another; Their is the possessive form of they; Two gardens are two areas where can grow plants. So, the meaning of the phrase is their gardens that have changing to another versions.

Conotative meaning:

The phrase of ‘replaced their two gardens’ in sentence of verse 16 On the right and left sides of the magnificent gardens of Sheba, such plants withered and were destroyed. Those magnificent, fruit-bearing plants were removed and substituted being something different. It means, the gardens were converted from the beautiful gardens that were fruitful and productive to unproductive gardens. (Kathir, 2013, p. 15)

11) The Towns We Had Blessed (Verse 18)

Also, We had placed, between them and *the towns We had blessed*, other towns within sight of one another to which they could travel easily ‘Travel safely in this land by night and by day’. (*Saba*: 18)

Denotative meaning:

In verse 18 there is the phrase **الْقُرَىٰ بَرَكْنَا** . Based on Dictionary the phrase of ‘The towns We had blessed’ defined as **الْقُرَىٰ** ‘The towns’ which is from the root **ق ر ي** from this root has 3 forms in Quran which Mentions 56 times, one of the forms is **الْقُرَىٰ** which mentioned 18 times in Quran with the meaning ‘the towns’, it is a noun. the town the places where people live and work. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 755)

Then, the word **بَرَكْنَا** is from the root **ب ر ك** which has 6 forms mentioned 32 times in Quran, one of the branch of the root is **بَارَكَ** with the meaning ‘ to bless’ which positioned as a verb. In the word **بَرَكْنَا** added the letter **نا** because used dhamir **نَحْنُ** or we. In this verse ‘We’ refers to Allah with His dominance. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 89)

Connotative meaning:

From Mujahid, Al-Hasan, Sa'id bin Jubayr and Malik, who reported it from Zayd bin Aslam, and Qatadah, Ad-Dahlak, As-Suddi, Ibnu Zayd and others – all said that; this means the towns of Syria. (Kathir, 2013, p. 17)

So, They used to get a journey from Yemen to Syria via towns easily accessible and well-known to each other. Then, Ibn Abbas was quoted by Al-Awii as saying, "The places which We had favored by included Jerusalem between them.". Thus, the towns that had blessed are the towns of Syria.

12) We Made Their Fate A By Word (Verse 19)

But [still] they complained, 'Our Lord has made the distance between our staging posts so long! They wronged themselves and, in the end, We made their fate a by word, and scattered them in countless fragments. There truly are signs in this for every patient, thankful person. (*Saba*: 19)

Denotation meaning:

'We made their fate a by word' from the phrase *فَجَعَلْنَاهُمْ أَحَادِيثًا*

, it consists from the word *فَجَعَلْنَاهُمْ* and *أَحَادِيثًا*. the definition of *فَجَعَلْنَاهُمْ*

can be looked from the root *ج ع ل*, from that root mentioned 4 forms in

Quran occur 245 times, one of the form is *جَعَلَ* which mean 'to make',

the word *جَعَلَ* positioned as a verb. The word *فَجَعَلْنَاهُمْ* added the letter *نَا*

because used dhamir نَحْنُ or we and followes with هُمْ Their is the possessive form of they. In this word ‘We’ refers to Allah with His dominance. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 164-165)

Then, there is the word أَحَادِيثٌ which is from the root ح د ث in 5 forms, the form أَحَادِيثٌ mentioned 5 times in Quran with meaning ‘lesson, example, cautionary tale’. The most relevant meaning from the defitions is cautionary tale for the people of Sheba. It means, the word أَحَادِيثٌ is a noun because the characteristic of its word. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 193-194)

Connotation meaning:

“We made their fate a by word and scattered them in countless fragments” translated the sentence with “so We made them as tales (in the land), and We dispersed them all totally” which has meaning Allah gave them a topic of conversation for their nightly conversations, How Allah worked to harm them and scattered them after they lived together in luxury for a time, and they dispersed all over the place throughout the country. Then, the Arabian said of persons while people are scattered, “They are spreading like Saba’s people”. Therefore, the phrase of ‘fate a

by word' similar with 'the tales' that means something to talk about. The whole of phrase 'We made their fate a by word' means Allah make the people of Sheba as something for people to talk about. (Kathir, 2013, p. 17)

13) Clearly Astray (Verse 24)

Say [Prophet], 'Who gives you sustenance from the heavens and earth?' Say, 'God does,' and '[One part of us] must be rightly guided and the other *clearly astray*.

Denotative meaning:

The phrase *clearly astray* in the verse 24 written in arabic is مُبِينٍ

ضَلَّلٍ. First, the word الضَّلَّلِ is from the root ض ل ل from this root there

is 11 forms which mentioned 191 times in Holy Quran. One of the form

from the root ض ل ل is ضَالًا means as 'going astray or loss', it

positioned as noun. (Badawi & Haleem, Arabic-English Dictionary of

Quranic Usage, 2008, p. 555)

Second, the word مُبِينٍ is from the root ب ي ن which has 14

forms and they mentioned 574 times in Quran. One of the form is مُبِينٍ

which mentioned 119 times in Quran. The word مُبِينٍ has meaning as

‘things clearly’, it is positioned as quasi-act. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 124-125)

Based on Oxford Dictionary “Clearly” has meaning (1) how is easy for seeing or hearing; (2) the way which is sensible and easy to get the meaning; (3) used to highlight how evident it is that what you are stating is correct. Then, the word “Astray” means (1) to go missing; being stolen; (2) making a mistake for a direction or to have an erroneous result. So, the clearly astray defines as going to the wrong direction that is easy to see and hear.

Connotative meaning:

The interpretation the sentence of “and [One part of us] must be rightly guided and the other clearly astray.” One of the 2 sides should be lying, whereas the other should be declaring the truth. There is absolutely no possibility that the other one could be mistaken or that either of us could be obeying accurate guidance. Only one of us will be right, therefore we must present the Tawhid evidence proving that your shirk is untrue. Therefore, the phrase “clearly astray” can be concluded as the people that are not following the true guidance from Allah and they will be being Shirk. (Kathir, 2013, p. 24)

14) Partners (Verse 27)

Say, ‘Show me those you joined to Him as *partners*. No indeed! He alone is God, the Almighty, the All Wise.’

Denotative meaning:

The word *partners* in the verse 27 is شُرَكَاءَ. The word شُرَكَاءَ is from the root ش ر ك which has 11 forms occur 168 times in Quran. The form of شُرَكَاءَ is one of 11 forms, the شُرَكَاءَ mentioned 37 times in Quran with the meaning ‘partner’. The term of شُرَكَاءَ is a *jamak* form from the شَرِيكَ which positioned as a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 483)

From those definitions if it looked from the context of the sentence “Show me those you joined to *Him* as partners” the word “partners” means some people that that you are doing an activity with.

Connotative meaning:

The verse of “Say, show me those whom you have joined with *Him* as partners...,” has meaning ‘demonstrating to me those deities that you created as competitors and equals of Allah’. So, the word “partners” has meaning as the gods for the disbelievers whom don’t believe to Allah as the only one of God. (Kathir, 2013, p. 25)

15) An Appointment for A Day (Verse 30)

Say, ‘You have *an appointment for a Day* which you cannot put off nor bring forward, even by a single moment.’ (Saba: 30)

Denotative meaning:

‘An appointment for a Day’ is the phrase **يَوْمٍ مَّيْعَادُ** that consists from the words of ‘appointment’ **مَّيْعَادُ** and ‘Day’ **يَوْمٍ**. The first, the word **يَوْمٍ** is from the root **ي و م** which has four forms occur in Quran 472 times. One of the form word is **يَوْمٍ** with the meaning ‘Day’, it is mentioned 373 times. In the phrase **مَّيْعَادُ يَوْمٍ**, the word **يَوْمٍ** positioned as a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 1060-1061)

The second, the word **مَّيْعَادُ** is from the root **و ع د** which has meaning in 11 forms mentioned in Quran about 151 times. The form **مَّيْعَادُ** is one of the form of the root **و ع د**. The word **مَّيْعَادُ** is mentioned 6 times, in this verse **مَّيْعَادُ** means as ‘a promise’ which is positioned as noun of time. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 1032-1033)

The word “appointment” is a scheduled meeting with a person at a specific time, typically for business-related purposes. Then, The word "Day" refers to a certain timescale. So, the phrase of ‘an appointment for a Day’ means the period of time that has arranged by Allah to met with *Him*.

Connotative meaning:

Ibnu Kathir says the meaning of ‘an appointment for a Day’ is you have a scheduled appointment that cannot be changed or modified. It means the appointed time is the doomsday which is fixed by Allah and cannot be delayed. (Kathir, 2013, p. 27)

16) We Shall Put Iron Collars on The Disbelievers Necks (Verse 33)

The oppressed will say to them, ‘No, it was your scheming, night and day, ordering us to disbelieve in God and set up rivals to Him.’ When they see the punishment, they will fall silent with regret, and *We shall put iron collars on the disbelievers’ necks*. Why should they be rewarded for anything other than what they have done? (Saba: 33)

Denotative meaning:

We refers to Allah with His dominance. Put is moving something into a particular position. Iron Collars is a necklace made from iron. Disbelievers mean the people are not believe to the something the truth. Neck is component of body in between of shoulders and the head.

Connotative meaning:

The word ‘We shall put iron collars on the disbelievers’ necks’ in that verse has different meaning with the translation in the dictionary. That phrase interprets as the disbelievers shackle their necks with their hands. (Kathir, 2013, p. 30)

17) The lofty dwelling of Paradise (Verse 37)

Neither wealth nor children will bring you nearer to Us, but those who believe and do good deeds will have multiple rewards for what they have done, and will live safely in *the lofty dwellings of Paradise*, (Saba: 37)

Denotative meaning:

‘the lofty dwellings of Paradise’ is the phrase **الْعُرْفَاتِ أَمْنُونَ** that consists from the words of ‘**الْعُرْفَاتِ**’ and ‘**أَمْنُونَ**’. The first, the word **الْعُرْفَاتِ** is from the root **غ ر ف** which has four forms occur in Quran 7 times. One of the form word is **الْعُرْفَاتِ** with the meaning ‘Places of honour or elevated positions’, it is mentioned 3 times. In the phrase **الْعُرْفَاتِ أَمْنُونَ** , the word **الْعُرْفَاتِ** positioned as noun in plural form. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 663)

Then, the word *أَمْنٌ* is from the root *أ م ن* which has mentioned in 19 forms mentioned in Quran about 858 times. The form *أَمْنٌ* is one of the form of the root *أ م ن*. The word *أَمْنٌ* is mentioned 10 times. In this verse, the word *أَمْنٌ* means as ‘safe, secure’ which is positioned as quasi-act in plural form of *أَمْنٌ*. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 50-52)

The lofty is very high and impressive. *Dwelling* means where a person lives. *Paradise* is a great perfect location where individuals are said to enter after they die.

Connotative meaning:

The meaning of the phrase ‘The lofty dwelling of Paradise’ is the place which is safe from the suffering, be afraid, all of the harming and the temptation of evils. From Ibnu Abi Hatim recorded that Ali, Allah's message through His Messenger was “There are loft chambers in heaven where you can watch everything outside from the inside and even inside via the outside.”. (Kathir, 2013, p. 34)

18) The truth (Verse 43)

When Our messages are recited to them, clear as they are, they say, ‘This is only a man who wants to turn you away from what your forefathers worshipped,’ and, ‘This [Quran] is nothing but lies he has

made up.’ When *the Truth* comes to the disbelievers, they say, ‘This is just plain sorcery, (Saba: 43)

Denotative meaning:

The definitions of word ‘the truth’ as: (1) rather of things that have been invented, use the actual facts regarding something; (2) the characteristic or state depending on a fact; (3) a fact that most people think to be true.

In addition, the meaning of word **لِلْحَقِّ** from word **الْحَقِّ** in Quranic dictionary from the root word **ح / ق / ق** means the center; the truth; the cavity that holds the head of the thigh bone; to deserve; affliction; calamity; to dispute or prove the argument; to reach maturity. That root has mentioned 268 times in the Quran with 8 forms.

Besides, one of that form is the word **الْحَقِّ** means a factual statement concerning what is correct, rather than the inventions. The word **حَقًّا** mentioned 247 times in the Quran Then, ‘a lie’ means a saying or writing that is not true at all in the statement. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 224)

Connotative meaning:

The word of ‘The Truth’ refers to object before it which is ‘the Quran’.
(Kathir, 2013, p. 38)

19) Any warner before you (Verse 44)

Though We have not given them any books to study nor *sent any warner before you*. (Verse 44)

Dennotative meaning:

The phrase has signed in verse 44 is ‘Any warner before you’ in arabic is *فَبَلِّغْ مِنْ نَذِيرٍ* . The word *Any warner* in the verse 27 is *فَبَلِّغْ*.

The word *فَبَلِّغْ* is from the root *ل ب ق* which has 15 forms occur 313 times in Quran. The form of *فَبَلِّغْ* is one of 15 forms, then it added the letter of *ك* as dhamir You (man) or *أَنْتَ* becomes *فَبَلِّغْكَ*. The word *فَبَلِّغْ* mentioned 261 times in Quran with the meaning ‘in the past, of old’. So, The word *فَبَلِّغْكَ* with the whole meaning is ‘before you’ and it positioned as an adverb. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 733-734)

Then, the word *نَذِيرٍ* is from the root *ذ ر ن* which has mentioned in 11 forms mentioned in Quran about 130 times. The form *نَذِيرٍ* is one

of the form of the root ن ذ ر . The word نَذِيرٌ is mentioned 44 times. In this verse, the word نَذِيرٌ means as ‘warner or preacher which gives warning’ which is positioned as noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 925-926)

The word ‘Any’ is a term that refers to any of a number of objects or people when it is used with singular countable nouns.. Then, ‘Warner’ is a person that informs someone to a potentially hazardous or unpleasant event so they can take precautions to avoid it. ‘Before’ is easier than somebody. ‘You’ used for referring to people in general.

Connotative meaning:

Allah did not send them the Prophet before Muhammad to the Arabs.
(Kathir, 2013, p. 38)

20) The truth (Verse 48)

Say, ‘My Lord hurls *the Truth* down [before you]. He has full knowledge of all that is unseen.’ (Verse 48)

Dennotative meaning:

The definitions of word ‘the truth’ as: (1) rather of things that have been invented, use the actual facts regarding something; (2) the characteristic or state depending on a factual thing; (3) a declaration that so many people believe to be truthful.

Besides, the meaning of the word الْحَقُّ in Quranic dictionary from the root word ح / ق / ق means the center; the truth; the cavity that the head of the thigh bone rests in; to deserve; affliction; calamity; to dispute or prove the argument; to reach maturity. That root has mentioned 268 times in the Quran with 8 forms.

Besides, one of that form is the word الْحَقِّقُ means a truth of facts regarding something, as opposed to things that have been invented. The word حَقٌّ mentioned 247 times in the Quran Then, ‘a lie’ means a saying or writing that is not true at all in the statement. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 224)

Connotative meaning:

The word ‘the truth’ interprets same with the verse “He send the Revelation by His command to any His servants He wills (*Al-Mu'minun*: 15). The word ‘the truth’ is ‘the revelation brought by Jibril to the whomever He wills. (Kathir, 2013, p. 42)

21) The truth (Verse 49)

Say, ‘*The Truth* has come; falsehood is powerless. (Verse 49)

Denotative meaning:

The definitions of word ‘the truth’ as: (1) rather of things that have been invented, use the actual facts regarding something; (2) the characteristic or state depending on a factual thing; (3) a declaration that so many people believe to be truthful.

In addition, the meaning of the word **الْحَقُّ** in Quranic dictionary from the root word **ح / ق / ق** means the center; the truth; the cavity that the head of the thigh bone rests in together; to deserve; affliction; calamity; to dispute or prove the argument; to reach maturity. That root has mentioned 268 times in the Quran with 8 forms.

Besides, one of that form is the word **الْحَقِّقُ** means a truth of facts regarding something, as opposed to things that have been invented. The word **كَذَبَ** mentioned 247 times in the Quran Then, ‘a lie’ means a saying or writing that is not true at all in the statement. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 224)

Connotative meaning:

‘The truth’ means as ‘the revelation’ from Allah that has send down with the guidance and wisdom for His servants. (Kathir, 2013, p. 42)

22) A distant place (Verse 52)

they will say, ‘Now we believe in it, ‘but how can they reach it from such a *distant place*– (Verse 52)

Denotative meaning:

A distant is far away in space. *Place* is a place where something happens.

There is the phrase **بَعِيدٍ مَّكَانٍ** which contains two words, first the word

مَّكَانٍ which is from the root **ك و ن** has 3 forms mention in Quran which

are **كان** , **مكان** , **مكانة** , they are mentioned 1283 times in Quran. The

form **مكان** mentioned 27 times in Quran with meaning ‘place, direction’.

The most relevant meaning from the defitions is a place. It means, the

word **مكان** is a noun because the characteristic of its word. (Badawi &

Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 824-825)

Then, the word **بَعِيدٍ** is from the root **ب ع د** which has mentioned

in 7 forms mentioned in Quran about 235 times. The form **بَعِيدٍ** is one of

the form of the root **ب ع د**. The word **بَعِيدٍ** is mentioned 25 times. In

this verse, the word **بَعِيدٍ** means as ‘distant, far away’ which is positioned

as quasi-act. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 100-101)

Connotative meaning:

‘A distant place’ means a place where the disbelievers entered the *Hereafter*. The hereafter is so far from the world and there is no one can get a thing, there is the faith of them can not be accepted.

23) Threw conjecture from far off place (Verse 53)

They denied it all in the past, and *threw conjecture from a far-off place* (Verse 53)

Denotative meaning:

Threw is an activity putting anything through the air with a fast hand motion. *Conjecture* is an opinion that is not based on definite knowledge. *Far-off* is a long distance away.

There is the phrase بِالْعَيْبِ يَفْذِفُونَ which contains some words.

First, the word يَفْذِفُونَ which is from the root ق ذ ف mentioned in two forms in 9 places in Quran. قَذَفَ (qadzafa) 8 times and يَفْذِفُونَ 1 time.

Besides, the word يَفْذِفُونَ has the meaning ‘to pelt’ which positioned as verb. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 745)

Second, the word الْعَيْبِ is from the root غ ي ب, from this root has 6 forms in Quran which mentioned 60 times. One of the form is the

word **الْغَيْبِ** positioned as noun. based on the dictionary the word **الْغَيْبِ** means ‘absence’. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 680-681)

مَّكَانٍ which is from the root **ك و ن** has 3 forms mention in Quran which are **كان , مكان , مكانة** , they are mentioned 1283 times in Quran.

The form **مكان** mentioned 27 times in Quran with meaning ‘place, direction’. The most relevant meaning from the definitions is a place. It means, the word **مكان** is a noun because the characteristic of its word. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 824-825)

Then, the word **بَعِيدٍ** is from the root **ب ع د** which has mentioned in 7 forms mentioned in Quran about 235 times. The form **بَعِيدٍ** is one of the form of the root **ب ع د**. The word **بَعِيدٍ** is mentioned 25 times. In this verse, the word **بَعِيدٍ** means as ‘distant, far away’ which is positioned as quasi-act. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 100-101)

Connotative meaning:

The word ‘conjecture’ in this verse means ‘a guessing’ about how the disbelievers denied the resurrection form the Hereafter. From Qatadah and Mujahid “The disbelievers assumed that there wouldn’t be raised, no Heaven, no Hell based on their conjecture”. (Kathir, 2013, p. 44)

b. Concrete word

There are the words which includes to the Concrete word in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

No	Concrete Word	The Category of sensous					Verses
		Hear	taste	Touch	sight	Smell	
1.	Earth			√	√		1, 2, 3, 9, 14, 22, 24.
2.	Prophet	√		√	√		6, 21, 24, 28, 31, 36, 46, 51.
3.	Dust			√	√		3 and 22
4.	Servant	√		√	√		9, 13, 39.
5.	Mountains			√	√		10
6.	Iron			√	√		10 and 33
7.	Birds	√		√	√		10

8.	Statues			√	√		13
9.	Stick			√	√		14
10.	People	√		√	√		15, 28, 36, 40, 45
11.	Gardens			√	√		15, 16
12.	Dam			√	√		16
13.	Towns				√		18
14.	Books			√	√		44
15.	Messengers	√		√	√		45
16.	Children	√		√	√		35 and 37

1) Earth (Verses; 1, 2, 3, 9, 14, 22, 24)

Praise be to God, to whom belongs all that is in the heavens and *earth*, and praise be to Him in the life to come. He is the All Wise, the All Aware. (*Saba*: 1)

He knows all that goes into the *earth* and all that comes out of it; He knows all that comes down from the heavens and all that goes up to them. He is the Merciful, the Forgiving. (*Saba*: 2)

Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by *Him* who knows the unseen! Not even the weight of a speck of dust in the heavens or *earth* escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record. (*Saba*: 3)

Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make the *earth* swallow them, or make fragments from the heavens fall down upon them. There truly is a sign in this for every servant who turns back to God in repentance. (*Saba*: 9)

Then, when We decreed Solomon’s death, nothing showed the jinn he was dead, but a creature of the *earth* eating at his stick: when he fell

down they realized—if they had known what was hidden they would not have continued their demeaning labour. (*Saba*: 14)

Say, ‘Pray to your so-called gods besides God: they do not control even the weight of a speck of dust in heaven or *earth*, nor do they have any share in them, nor are any of them any help to God. (*Saba*: 22)

Say [Prophet], ‘Who gives you sustenance from the heavens and *earth*?’ Say, ‘God does,’ and ‘[One party of us] must be rightly guided and the other clearly astray.’ (*Saba*: 24)

The word Earth based on the Dictionary the word ‘earth’ or الأَرْضِ

- أرض mentioned 461 times in the Holy Quran. The word أرض (with adding the prefix of ال) is a noun place which means ‘the earth or the land’ where we live on. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 25)

The word “earth” based on the Oxford Dictionary defined as a noun that has meaning 1) the planet on which we exist; 2) island; 3) the environment in which plants grow; 4) the opening where an animal enters; 5) a wire that connects an electric circuit with the ground and make it safe.

Thus, the verses above contains the word “earth” that is relevant with the definitions in Oxford Dictionary that is the planet where the humans, plants, and animal live on. The word “earth” included in concrete word because “earth” is a planet that we can see with our eyes as a visual thing and we can touch “earth” with our skin. So, it’s a

concrete word with the categories of sensuous of the word “earth” are sight and touch.

2) Prophet (Verses 6, 21, 24, 28, 31, 36, 46, 51)

[*Prophet*], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it leads to the path of the Almighty, worthy of all praise. (*Saba*: 6)

even though he had no authority over them. But [We aim] to distinguish those who believe in the life to come from those who doubt it: [*Prophet*], your Lord observes everything. (*Saba*: 21)

Say [*Prophet*], ‘Who gives you sustenance from the heavens and earth?’ Say, ‘God does,’ and ‘[One party of us] must be rightly guided and the other clearly astray.’ (*Saba*: 24)

We have sent you [*Prophet*] only to bring good news and warning to all people, but most of them do not understand. (*Saba*: 28)

The disbelievers say, ‘We will believe neither this Quran nor the Scriptures that came before it.’ If only you could see [*Prophet*] how the wrongdoers will be made to stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to the oppressors, ‘If it were not for you, we would have been believers.’ (*Saba*: 31)

Say [*Prophet*], ‘My Lord gives in abundance to whoever He will and sparingly to whoever He will, though most people do not understand. (*Saba*: 36)

Say [*Prophet*], ‘I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]—he is only warning you before severe suffering arrives.’ (*Saba*: 46)

[*Prophet*], if you could only see their terror! There will be no escape when they are seized from a nearby place. (*Saba*: 51)

According to Oxford Dictionary based on the Christian, Jewish, and Muslim religions, the word "prophet" first refers to someone sent by Allah to guide the public and spread the teaching of Allah.; second, a person who declares to be able to predict the future; third, a person who claimed to have the capacity for future prediction

Therefore, the word “prophet” describes as a person that is human who has the same shape as another humans. What makes the difference with another humans are some special abilities that have given by God. Thus, the “prophet” is concrete word as a human that can be see by another people with sense of sight and can be touch with the skin.

3) Dust (Verse 3, verse 22)

Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of *dust* in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record. (Saba: 3)

Say, ‘Pray to your so-called gods besides God: they do not control even the weight of a speck of *dust* in heaven or earth, nor do they have any share in them, nor are any of them any help to God. (Saba: 22)

The meanings of “Dust” in Oxford Dictionary are first, a thin powder made up of tiny fragments of sand, soil, and other materials; Second, the fine powder of dirt that forms in buildings, floors, etc; Third, a thin powder made up of very tiny bits of a specific substance.

The word دَّرَج from the root ر ر د which has meaning ‘a mote’ positioned as a noun. the form word of دَّرَج mentioned 6 times in Quran.

(Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 326)

So, from the definitions above, the word ‘dust’ is a noun that has a little form as fine powder which certainly has color that can be captured by sense of vision and it has texture that can be touched. Then, it can be concluded that the word “dust” is categorized as a concrete word.

4) Servant (Verses 9, 13, 39)

Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make the earth swallow them, or make fragments from the heavens fall down upon them. There truly is a sign in this for every *servant* who turns back to God in repentance. (Saba: 9)

They made Him whatever he wanted— palaces, a statues, basins as large as water troughs, fixed cauldrons. We said, ‘Work thankfully, family of David, for few of My *servants* are truly thankful. (Saba: 13)

Say, ‘My Lord gives in abundance to whichever of His *servants* He will, and sparingly to whichever He will; He will replace whatever you give in alms; He is the best of providers. (Saba: 39)

The word ‘servant’ categorized as a noun that has meaning by Oxford Dictionary first, someone who resides and works for another house of someone to cook, clean, etc; Second, a person who work for a company or an organization; Third, a person or thing that is controlled by something.

The word ‘servant’ written as عَبْدٍ (verse 9), عَبَادِي (verse 13),

عِبَادِهِ (verse 23). These words are from the root ع ب د , from its root has

11 forms occur 27 times in Quran. One of the form from this root is عَبْدٌ

which means ‘servant, someone in relation to God’ positioned as noun.

So, the ‘servant’ is a noun as a human whom has parts of body as normally. A ‘servant’ has form that can be looked with eyes and touch with hands, it means the word ‘servant’ defines a concrete word.

5) Mountain (Verse 10)

We graced David with Our favour. We said, ‘You *mountains*, echo God’s praises together with Him, and you birds, too.’ We softened iron for Him. (Saba: 10)

there is the word جِبَالٌ which is from the root ج ب ل in 4 forms

which mentions 41 times in Quran from its root. The form جِبَالٌ

mentioned 33 times in Quran with meaning ‘mountain, hill’. The most relevant meaning from the definitions is mountain or hill. It means, the word جِبَالٌ is a noun because the characteristic of its word. (Badawi &

Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 153-154)

The word ‘mountains’ in the verse 10 of Surah Saba have meaning based on Oxford Dictionary as a noun and the meanings are; First, a mountain or a hill; Second, a horse that you ride on; Third, something such as a piece of card or glass that you put something on; Fourth, something that an object stands on.

Thus, the most relevant definition for the context in the verse 10 of Surah Saba for the word ‘mountains’ are hills. The hill is a the higher area than around it that can be see by visual. The word “mountains” as a concrete word can be ascertained because of the physical form of the word is real.

6) Iron (Verse 10, Verse 33)

We graced David with Our favour. We said, ‘You mountains, echo God’s praises together with *Him*, and you birds, too.’ We softened *iron* for *Him*. (*Saba*: 10)

oppressed will say to them, ‘No, it was your scheming, night and day, ordering us to disbelieve in God and set up rivals to *Him*.’ When they see the punishment, they will fall silent with regret, and We shall put *iron* collars on the disbelievers’ necks. Why should they be rewarded for anything other than what they have done?. (*Saba*: 33)

The Oxford dictionary interprets the word ‘iron’ with some meanings, that are ; First, a tough metal used to create steel that is also found in trace amounts in food and blood; Second, a heating device with a flat metal base that is used to smooth clothing; Third, a tool made of iron; Fourth, chains or other bulky iron items.

There are the words الْحَدِيدِ (verse 10) and الْأَعْلَلِ (verse 33) which translate as iron in Abdel Haleem’s translation. First the word الْحَدِيدِ in verse 10 which is from the root ح د ح has 4 forms mentioned in Quran

which are حداد , حدید , حدود , حد , they are mentioned 25 times in Quran.

The form حدید mentioned 6 times in Quran with meaning ‘iron, sharp’.

The most relevant meaning from the definitions is ‘iron’. It means, the word حدید is a noun because the characteristic of its word. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 194-195)

Then, the word الأَغْلَالِ is from the root غ ل ل which has mentioned in 5 forms mentioned in Quran about 16 times. The form اغلال is one of the form of the root غ ل ل . The word اغلال is mentioned 6 times. In this verse, the word الأَغْلَالِ means as ‘fetter, collars, shackles’ which is positioned as noun plural form of غُلٌّ . (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 673-674)

In conclusion, the word ‘iron’ in verse 10 and 33 as noun that is a real tangible. The ‘iron’ has color and texture of hardness that can be felt by the senses, especially the senses of sight and touch. It can be concluded as concrete word that the word has the real existence.

7) Bird (Verse 10)

We graced David with Our favour. We said, ‘You mountains, echo God’s praises together with Him, and you *birds*, too.’ We softened iron for Him. (Saba: 10)

there is the word الطَّيْرَ which is from the root ط ي ر in 6 forms,

the form طَيْرَ mentioned 9 times in Quran with meaning ‘bird’. It means,

the word الطَّيْرَ is a noun because the characteristic of its word. (Badawi

& Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 581-582)

Thus, in this verse the word ‘bird’ is an animal that has two wings and two legs. It means the animal is one of a creature that can be catch with eyes and can be touched by hand. It is corresponding with the theory from Abram that concrete words can be felt by the sense, including the senses of sight and touch.

8) Statues (Verse 13)

They made Him whatever he wanted— palaces, a *statues*, basins as large as water troughs, fixed cauldrons. We said, ‘Work thankfully, family of David, for few of My servants are truly thankful. (Saba: 13)

Statues are figures of persons or animals carved in stone, metal, etc. are commonly larger than their natural size.. To conclude, ‘statues’ is a work from the stone, metal, etc. that is made by humans to enjoy the beauty of art from the sense of sight and touch.

9) Basins (verse 13)

They made Him whatever he wanted— palaces, a statues, *basins* as large as water troughs, fixed cauldrons. We said, ‘Work thankfully, family of David, for few of My servants are truly thankful. (Saba: 13)

There is the word جَفَانٍ in verse 13 in Surah Saba which is from the root

ن ج ف ن in one forms, the form is جَفَانٍ mentioned once in Quran it is a

plural form from the word جَفْنَةٌ with meaning ‘large bowls’.. It means,

the word جَفَانٍ is a noun because the characteristic of its word. (Badawi

& Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 166)

So, in this verse the word ‘Basins or large bowls’ are the handcraft. It means the basins is one of a creature that can be catch with eyes and can be touched by hand. It is related with the theory from Abram that concrete words can be felt by the sense, including the senses of sight and touch.

10) Cauldrons (verse 13)

They made Him whatever he wanted— palaces, a statues, basins as large as water troughs, fixed *cauldrons*. We said, ‘Work thankfully, family of David, for few of My servants are truly thankful. (Saba: 13)

The word ‘Cauldrons’ written as عَبْدٍ (in verse 13). This words

are from the root ق د ر, from its root has 14 forms occur 132 places in

Quran. One of the form from this root is قُدُورٌ which mentioned just one time in Quran. The word قُدُورٌ is a plural form of noun قَدْرٌ which means 'cauldron'. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 740-742)

In concluded, in this verse the word 'cauldrons' are an noun that can be used in daily life. It means, the cauldrons are ohandcraft that can be catch with eyes and can be touched by hand. It is corresponding with the theory from Abram that concrete words can be felt by the sense, including the senses of sight and touch.

11) Stick (Verse 14)

Then, when We decreed Solomon's death, nothing showed the jinn he was dead, but a creature of the earth eating at his *stick*: when he fell down they realized—if they had known what was hidden they would not have continued their demeaning labour. (*Saba*: 14)

Based on the verse 14 Surah Saba, the word 'stick' in arabic is مِّنْسَاةٌ. The word is from the root ن س ا , from its root has 2 forms occur 2 times in Quran. One of the form from this root is مِّنْسَاةٌ which means 'thick stick, cudgel, staff' positioned as noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 932-933)

In addition, from the Dictionary, the term of 'stick' can be described as a thin piece of wood that has fallen or been broken from a

tree; Then, ‘stick’ as a long thin object that is used in some sports; And also, as a thin piece of wood or plastic that you use for a particular purpose.

So, the most relevant definition of the word ‘stick’ in the verse 14 of Surah Saba with the Oxford Dictionary is a piece of wood that used by Prophet Solomon in his daily activities. Then, from the definition we know that the wood is a noun that can be hold by hand and it has variation of colors, it can be categorized as a concrete noun.

12) People (Verse 15, Verse 28, Verse 36, Verse 40, Verse 45)

There was a sign for the *people* of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: ‘Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving. (Saba: 15)

We have sent you [Prophet] only to bring good news and warning to all *people*, but most of them do not understand. (Saba: 28)

Say [Prophet], ‘My Lord gives in abundance to whoever He will and sparingly to whoever He will, though most *people* do not understand. (Saba: 36)

On the Day He gathers them all together, He will say to the angels, ‘Was it you these *people* worshipped?. (Saba: 40)

Those who lived before them also denied the truth—these *people* have not attained even a tenth of what We gave their predecessors—they, too, rejected My messengers, and how terrible My condemnation was!. (Saba: 45)

The word ‘people’ has meanings are firstly, persons (men, women and children); Secondly, person in general or everyone; Thirdly, all the person who live in a particular place.

The word 'person' is a noun that has a physical form. The word person as human that has several physical characteristics such as skin color, hair style, or gender. Those characteristics are real and it can be agreed as a concrete word because the aspect that fulfills to become as a concrete word such as has physical form that can be seen and held.

13) Gardens (Verse 15, Verse 16)

There was a sign for the people of Sheba, too, in their dwelling place: two *gardens*, one on the right, one on the left: 'Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving. (*Saba*: 15)

But they paid no heed, so We let loose on them a flood from the dam and replaced their two *gardens* with others that yielded bitter fruit, tamarisk bushes, and a few lote trees. (*Saba*: 16)

The definitions of 'garden' are, as an area of ground near your home or in its environs where you can raise plants; Then, as a region in a backyard where you cultivate vegetation or blossoms; Next, as a green space of park; The last, used in the name of streets. In addition, , 'Garden' جَنَّاتٍ is from word جَنَّةٌ which is plural form of a garden.

(Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 176)

From the definitions above, the word 'garden' can be defined as a piece of land where can be grew the plants for the people of Sheba as an agricultural land. The word 'garden' is a part of the earth that can be

found anywhere, the existence of ‘garden’ can be seen and its texture can be felt by human touching, it will be said as a concrete word.

14) Dam (Verse 16)

But they paid no heed, so We let loose on them a flood from the *dam* and replaced their two gardens with others that yielded bitter fruit, tamarisk bushes, and a few lote trees. (Saba: 16)

The interpretations of the word ‘dam’ from the Oxford Dictionary are; the first, a barrier that is built across a river in order to stop the water from flowing, used especially to make a reservoir or to produce electricity; Second, the mother of some animals.

The word ‘dam’ in the verse 16 of Surah Saba is the most proper to the meaning of the first definition that mentioned the word ‘dam’ as a building that has a function to stop the the flowing of water from the river to the garden of Sheba people. The ‘dam’ is built using some solid materials which is the building can be detected by the senses, such as eyes and skin.

15) Towns (Verse 18)

Also, We had placed, between them and the *towns* We had blessed, other towns within sight of one another to which they could travel easily— ‘Travel safely in this land by night and by day. (Saba: 18)

The word ‘towns’ in verse 18 in arabic is *الْقُرَى* ‘The twons’ which is from the root *ق ر ي* from this root has 3 forms in Quran which Mentions

56 times, one of the forms is **الْقُرَى** which mentioned 18 times in Quran with the meaning ‘the towns’, it is a noun. the town the places where people live and work. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 755)

1) a location where people live and work and where there are various residences, shops, etc. It is bigger than a village, but not as big as a city.; 2) the residents of a certain town; 3) where the majority of the stores and businesses are concentrated in a town.

From the definitions above, the word ‘town’ categorized as a concrete words because it reflects the noun which can be seen by the eyes and relevant with Abram’s theory.

16) Books (Verse 44)

Though We have not given them any *books* to study nor sent any warner before you. (*Saba*: 44)

The word ‘books in verse 44 in arabic is **كُتُبٍ** ‘The twons’ which is from the root **ك ت ب** from this root has 9 forms in Quran which Mentions 314 places, one of the forms is **كُتُبٍ** which is the plural form of **كِتَابٍ** which mentioned 250 times in Quran with the meaning ‘written document, written text’, it is a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 795-796)

There are some meanings from the Oxford Dictionary. The word ‘book’ as a collection of printed pages that are maintained together between a case and can be flipped over to read them. Then, ‘book’ means as a piece of work which in written form that has been printed or released online. Next, the word ‘book’ is a group of looseleaf paper bound together within a cover. And, ‘book’ defines as a group of items that are bound together inside, like such a book. And also as section of the scripture in some religions.

The closest meaning of the word ‘book’ for the verse 44th in Surah Saba is the scripture, because in the verse 44 the term of ‘books’ in the plural word they refer to the scriptures before the Quran for the Arabian. So, the word ‘books’ is a scripture which is has writing that can looked by eyes and can be touched, it can be clasified as a concrete word.

17) Messengers (Verse 45)

Those who lived before them also denied the truth—these people have not attained even a tenth of what We gave their predecessors—they, too, rejected My *messengers*, and how terrible My condemnation was!. (*Saba*: 45)

Messengers are people who give a message to some people. The word messengers in the verse 45 written in the form رُسُلِي, it from the word رسول (rasuul) singular become رسل (rusul) plural means messengers, it means the word رُسُلِي is the chosen humans being chosen

by Allah to deliver the message from Allah. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 362)

In order that, ‘Messengers’ are people who give a message to somebody or who delivers messages to people as a job. The word ‘messengers’ positioned as noun. Then, ‘messengers’ in some religion are the people that have chosen by God to deliver His message to the humans and they invites to be faithful servants.

So, the word ‘messengers’ is a noun which has human form which is concrete to see their bodies, to hear their voices, and to touch the form.

18) Children (Verse 35, Verse 37)

They would say, ‘We have greater wealth and more *children* than you, and we shall not be punished. (*Saba*: 35)

Neither wealth nor *children* will bring you nearer to Us, but those who believe and do good deeds will have multiple rewards for what they have done, and will live safely in the lofty dwellings of Paradise. (*Saba*: 37)

The word of ‘children’ *أَوْلَادًا* (verse 35) and *أَوْلَادِكُمْ* (verse 37)

from the root *و ل د* which this root mentioned 102 times with 11 forms

in the Quran, one of them is *وَلَدٌ* which means ‘child’ , this form

mentioned in 33 places. Then, it become a plural noun *أَوْلَادٌ* with meaning

‘children’ mentioned 23 times in Quran positioned as a noun. (Badawi &

Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 1045-1046)

From the Oxford Dictionary the term ‘Children’ is a plural of word ‘child’. It has meaning as having a son or daughter of any age.

Thus, the word ‘children’ has genders and shape of bodies that can be recognized by the sense of sight. Then, the sound of their voice can be heard by the ears. And also, the bodies can be touched by another.

c. Abstract word

There are the words which includes to the Abstract word in translation of Surah Saba verse 1 up to 54 which translated by Muhammad Abdel Haleem:

No	Abstract Word	Verse
1.	Praise	1, 6
2.	Unseen	3, 48
3.	Knowledge	3, 6, 48
4.	Forgiveness	4
5.	Generous	4
6.	Suffering	5, 12, 46
7.	A Lie	8, 42
8.	Believe	8, 21, 34, 37, 52
9.	Suffer	8
10.	Error	8

11.	Favour	10
12.	Permission	12, 23
13.	Thankful	13, 19
14.	Demeaning	14
15.	Forgiving	15
16.	Ingratitude	17
17.	Ungrateful	17
18.	Easily – Safely	18
19.	Patient	19
20.	Right in his opinion	20
21.	Doubt	21, 54
22.	Astray	24, 50
23.	Sins	25
24.	Do not understand	28, 36
25.	Regret	33
26.	Abundance	36, 39
27.	Sparingly	36, 39
28.	Sorcery	43
29.	Reward	47
30.	Falsehood	49
31.	Terror	51
32.	Conjecture	53
33.	Doubt	54

1) Praise (Verse 1, Verse 6)

Praise be to God, to whom belongs all that is in the heavens and earth, and *praise* be to Him in the life to come. He is the All Wise, the All Aware. (Saba: 1)

[Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it leads to the path of the Almighty, worthy of all *praise*. (Saba: 6)

Based on the verse 1 Surah Saba the word 'praise' is written الْحَمْدُ.

Then, in the verse 6 Surah Saba, the word 'praise' in arabic is الْحَمِيدِ.

Those words are from the same root which is ح م د , from its root has 7

forms occur 68 times in Quran. One of the form from this root is حَمْدٌ

which is mentioned in 43 places, it has mean 'praise' positioned as noun signed with ال followed each word. (Badawi & Haleem, Arabic-English

Dictionary of Quranic Usage, 2008, pp. 233-234)

The meanings of 'Praise' in the Oxford Dictionary is a noun that shows your approval or admiration for something; or the expression of thanks and respects for God.

As a result, from the definitions above the most corresponding meaning for the word 'Praise' in the verse 1 and 6 of surah Saba are the expression of thanks and respects for God because the word after the 'Praise' in that verse is 'God'. Then, the category of the abstract word of 'Praise' as a state because the word 'Praise' is the word can being a state for our respectness to our God.

2) Unseen (Verse 3, Verse 48)

Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the *unseen*! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record. (Saba: 3)

Say, ‘My Lord hurls the Truth down [before you]. He has full knowledge of all that is *unseen*. (Saba: 48)

The word ‘Unseen’ in the verse 3 and verse 48 of surah Saba written in the form **الْغَيْبِ**, it from the word root **ب ي غ** which has 6 forms mentioned 60 times in Quran. One of the form from its root is **الْغَيْبِ** (al-ghayb) in singular form. The word **الْغَيْبِ** has meaning ‘absence, the Unknown, the future’, it is positioned as a noun because signed with **ال** followed its word. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 680-681)

‘The unseen’ means something that cannot be seen or something is not previously seen. Besides, The words ‘Unseen’ based on the verses above have meaning as a noun from the Arabic word ‘al-ghaib’ that is something cannot be seen or it’s hidden from humans and other living things except Allah that knows it. So, it categorized as an abstract word because it cannot be catch by senses.

3) Knowledge (Verse 3, Verse 6, Verse 48)

Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His *knowledge*, nor anything smaller or greater. It is all recorded in a clear Record. (Saba: 3)

[Prophet], those who have been given *knowledge* can see that what has been sent to you from your Lord is the truth, and that it leads to the path of the Almighty, worthy of all praise. (Saba: 6)

Say, ‘My Lord hurls the Truth down [before you]. He has full *knowledge* of all that is unseen. (Saba: 48)

The word ‘knowledge’ according to Oxford Dictionary has meaning the knowledge, comprehension, and abilities you acquire through school or experience, as well as awareness of a certain condition and reality.

The word ‘Knowledge’ in the verse 3 is *عَلِيمٌ*, verse 6 is *الْعَلِيمُ*, and verse 48 is *عَلَّامٌ*, those words from the root *ع ل م* which has 17 forms mentioned 854 times in Quran. One of the form from its root is *عِلْمٌ* (‘ilm).

The word *عِلْمٌ* has meaning ‘knowledge’, it is positioned as a noun .

(Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 635-637)

So, the word of ‘knowledge’ categorized as an abstract word because ‘the knowledge’ is the word that can be describe only with thought and the form of ‘knowledge’ can not be catch with the five

senses. Then, ‘knowledge’ is abstract word classified as Ideas category because related to the mind.

4) Forgiveness (Verse 4)

So that He can reward those who believe and do good deeds: they will have *forgiveness* and generous provision. (Saba: 4)

According to Oxford Dictionary ‘forgiveness’ as a noun means an act of for forgiving something or willingness to forgive somebody.

The word ‘Forgiveness’ in the verse 4 of surah Saba written in the form ^{*}مَغْفِرَةٌ , it from the word root ر ف غ which has 11 forms mentioned 224 times in Quran. One of the form from its root is ^{*}مَغْفِرَةٌ (maghfiratun) which mentioned 28 times. The word ^{*}مَغْفِرَةٌ has meaning ‘forgiveness, pardon’, it is positioned as a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 669-670)

The word ‘forgiveness’ showing the feeling of someone. So, this word is an abstract word that has a reason ‘forgiveness’ stored in someone’s heart that can not be seen, touched, tasted, smelled, or sight it. And category of this abstract word in feeling.

5) Generous (Verse 4)

So that He can reward those who believe and do good deeds: they will have forgiveness and *generous* provision. (Saba: 4)

The Oxford Dictionary defines the word ‘generous’ as a willing for giving freely and the synonym of this word is ‘kind’.

The word ‘Generous’ in the verse 4 of surah Saba written in the form كَرِيمٌ, it from the word root ك ر م which has 9 forms mentioned 47 times in Quran. One of the form from its root is كَرِيمٌ (kariim) which mentioned 27 times. The word كَرِيمٌ has meaning ‘Generous, plentiful, noble, and dignified’, it is positioned as a quasi-act because become the attribute the word before its. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 803-804)

Besides, the word ‘Generous’ classify to the abstract word, it is a word that can not be detect with the five senses. The class of this word is quality, because the word ‘generous’ shows the characteristic of someone.

6) Suffering (Verse 5, Verse 12, Verse 46)

But as for those who work against Our Revelations, seeking to undermine them, there will be a torment of painful *suffering*. (Saba: 5)

And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for Him, and some of the jinn worked under his control with his Lord’s permission. If one of them deviated from Our

command, We let Him taste the *suffering* of the blazing flame. (Saba: 12)

Say [Prophet], ‘I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]—he is only warning you before severe *suffering* arrive s. (Saba: 46)

The word ‘Suffering’ in the verse 5 is عَذَابٌ, verse 12 is عَذَابٍ, and verse 46 is عَذَابٍ, those words from the root ع ذ ب which has 6 forms mentioned 373 times in Quran. One of the form from its root is عَذَابٌ (adzabun). The word عَذَابٌ has meaning ‘Torment, punishment’, it is positioned as a noun . (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 608)

The word that has underlined above is ‘suffering’, it has meanings on the Oxford Dictionary are first, the physical or mental pain. Second, the feeling of pain and unhappiness. Thus, ‘suffering’ is a feeling of pain on the body or mental. So, ‘Suffering’ means a painness and unhappiness that can be feel by someone.

In conclusion, the word ‘suffering’ is a kind of feeling that can not be detected by five senses. So, it is an abstract word because include to the feeling’s category.

7) A lie (Verse 8, Verse 42)

Has he invented *a lie* about God? Is he mad?' No! It is those who do not believe in the life to come who will suffer torment, for they are in gross error. (Saba: 8)

So today neither of you has any power to benefit or harm the other,' We shall tell the evildoers, 'Taste the torment of the fire which you called *a lie*. (Saba: 42)

The word 'A lie' in the verse 8 is كَذِبًا and the word تُكذِّبُونَ in verse

42. That word is from the root ك ذ ب which has 13 forms mentioned 281

times in Quran. One of the form from its root is كَذِب (kadzhib). The

word كَذِب has meaning 'lying, falsehood', it is positioned as a noun .

(Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 800-801)

The definition of 'a lie' as a noun that is something that is not true.

The word 'a lie' is the manifestation from the idea and can not be detected by anyone except who makes 'a lie' its self in his mind.

8) Believe (Verse 8, Verse 21, Verse 34, Verse 37, Verse 52)

Has he invented a lie about God? Is he mad?' No! It is those who do not *believe* in the life to come who will suffer torment, for they are in gross error. (Saba: 8)

Even though he had no authority over them. But [We aim] to distinguish those who *believe* in the life to come from those who doubt it: [Prophet], your Lord observes everything. (Saba: 21)

Never have We sent a warner to a community without those among them who were corrupted by wealth saying, 'We do not *believe* in the message you have been sent with. (Saba: 34)

Neither wealth nor children will bring you nearer to Us, but those who *believe* and do good deeds will have multiple rewards for what they have done, and will live safely in the lofty dwellings of Paradise. (*Saba: 37*)

They will say, ‘Now we *believe* in it, ‘but how can they reach it from such a distant place. (*Saba: 52*)

The word ‘Believe’ آمَنَّا is from the root word آمَنَ which means to be safe mentioned 537 times in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 50-51) . It also means the feeling that certain of That fact is accurate or that someone is stating the thing is truthness to you.

The Oxford dictionary defines the word ‘believe’ are: First, as a feeling, thinking, or having opinion for a certainty of something is true. Second, as a religion faith.

The most suitable meaning for the word ‘believe’ in the verses above is as a certainty of feeling something that is true. The word that indicated as a feeling also categorized as an abstract word because it can not be measured by the five senses.

9) Suffer torment (Verse 8)

Has he invented a lie about God? Is he mad?’ No! It is those who do not believe in the life to come who will *suffer torment*, for they are in gross error. (*Saba: 8*)

The word ‘suffer torment’ in verse 8 is **العَذَابِ** is a verb that is from the root **ع ذ ب** which has 6 forms in 322 places in Quran. one of the form is **عَذَابٌ** which means a punishment such a something unpleasant or to become worse. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 608)

It can be inferred the word ‘suffer torment’ means as the painness, sadness, and a bad effect for someone. The definition indicates the word ‘suffer torment’ is a part of punishment makes a bad feeling from someone that has been in a misery. It is only can be described by the feeling and thinking based on experience and can not detected by our senses. So, it can be an abstract word because that reason.

10) Error (Verse 8)

Has he invented a lie about God? Is he mad?’ No! It is those who do not believe in the life to come who will suffer torment, for they are in gross *error*. (Saba: 8)

The word ‘error’ in verse 8 written as **الضَّلِيلِ** in arabic. It is from the root **ض ل ل** from this root there is 11 forms which mentioned 191 times in Holy Quran. One of the form from the root **ض ل ل** is **ضَلَّالٌ** means as ‘going astray or loss’, it positioned as noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 555)

Error is made defines the word of mistake, especially something that disrupts or influences the conclusion of things. The word ‘error’ has some synonym, one of its synonym is ‘digression’. It is relevant with the context of meaning in the verse 8th in Surah Saba. The word ‘error’ as an ‘digression’ is a part of the negligence in the way of thinking which makes the mistakes in decision making. The word that related to the logic is included in the category of abstract word.

11) Favour (Verse 10)

We graced David with Our *favour*. We said, ‘You mountains, echo God’s praises together with *Him*, and you birds, too.’ We softened iron for *Him*. (*Saba: 10*)

The word ‘Favour’ in the verse 10 is فَضْلاً in Arabic .That word is from the root ف ض ل which has 5 forms mentioned 104 times in Quran.

One of the form from its root فَضَّل (fadl). The word فَضْل has meaning ‘grace, favour and free gift’, it is positioned as a noun . (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 715)

In other word, A favor is something you do for another person.. The word ‘favour’ closely related to the feelings of somebody in order to give a kindness to others. In the Surah Saba verse 10th, the word ‘favour’ is the generosity from the God to His prophet. This word become an abstract word because the word ‘favour’ can be clasified in the concepts

category which the concept in question is the concept of generosity that God gives to His servant, especially for Prophet David.

12) Permission (Verse 12, Verse 23)

And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for Him, and some of the jinn worked under his control with his Lord's *permission*. If one of them deviated from Our command, We let Him taste the suffering of the blazing flame. (*Saba: 12*)

Intercession will not work with Him, except by those to whom He gives *permission*.' They will be asked, after the terror is lifted from their hearts [on the Day of Judgement], 'What did your Lord speak?' and they will answer, 'The Truth. He is the Most High, the Most Great. (*Saba: 23*)

In the verses 12 and 23 there are the words بِإِذْنٍ (verse 12) and إِذْنٌ.

(verse 23). That words are from the root اذ ن which has 12 forms

mentioned 104 times in Quran. One of the form from its root إِذْنٌ (adzina).

The word إِذْنٌ (verse 23) has meaning 'to allow', then, the word إِذْنٌ

with preposition بِ or بِإِذْنٍ (verse 12) means as 'allowing something to

be done' . those word are positioned as a verb intransitive . (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 22)

The word 'permission' is an action of granting permission, particularly when it's carried out by a person in a position of power. The word 'permission' in the verse 12 and verse 23 of Saba means Allah gives

the grants to His servants. ‘permission’ is formless because the permit from Allah is different with the permit from humans which must be confirmed by speech or writing in formal situation. the word ‘permission’ is more inclined to Allah’s authority in all decisions. Thus, ‘permission’ is an abstract word with the philosophical concept category because the word ‘permission’ can be found its essence through the deep thought with several points of view.

13) Thankful (Verse 13, Verse 19)

They made Him whatever he wanted palaces, a statues, basins as large as water troughs, fixed cauldrons. We said, ‘Work thankfully, family of David, for few of My servants are truly *thankful*. (*Saba: 13*)

But [still] they complained, ‘Our Lord has made the distance between our staging posts so long! They wronged themselves and, in the end, We made their fate a by word, and scattered them in countless fragments. There truly are signs in this for every patient, *thankful* person. (*Saba: 19*)

there is the word شَكُورٍ which mentioned 10 times in the Quran

with the same form of that word. شَكُورٍ from the root ش ك ر has the

meaning as to thank which positioned as a verb. Besides, in the verse 13

the word ‘thankful’ addressed to Allah’s servants who truly thankful

which written as الشَّكُورُ. This word positioned as a noun because it

followed by ا ل.

Then, in the verse 19 of surah Saba written with the phrase لِكُلِّ

صَبَّارٍ شَكُورٍ there is the word لِكُلِّ means as ‘every one’ shows the class

word of شَكُورٍ become a noun. so, the meaning of لِكُلِّ صَبَّارٍ شَكُورٍ

becomes ‘every one who are patient and who are thankful’. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 493)

The word الشُّكُورُ and شَكُورٍ which have meaning as people who feel pleased about something good that has happened, or that something bad has been avoided.

Thus, one of the category in abstract word is the word as a feeling. The word ‘thankful’ also is a kind of feeling of someone to feel lucky after something has happened to his life.

14) Demeaning (Verse 14)

Then, when We decreed Solomon’s death, nothing showed the jinn he was dead, but a creature of the earth eating at his stick: when he fell down they realized if they had known what was hidden they would not have continued their *demeaning* labour. (Saba: 14)

The word ‘Demeaning’ in the verse 14 of surah Saba written in the form الْمُهِينِ, it from the word root م ه ن which has meaning ‘contemptible, despicable’. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 903)

The word ‘Demeaning’ means also as contemptible which does not give someone some respect for his deeds. From the definition, the word ‘demeaning’ is disrespect to someone that has did something. The word ‘disrespect’ is a feeling which is showed because someone did not like about something. The word ‘demeaning’ only can analyzed by thinking or feeling of someone, it can not be seen in the real situation..

15) Forgiving (Verse 15)

There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: ‘Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most *forgiving*. (Saba: 15)

The word ‘Forgiving’ in the verse 15 of surah Saba written in the form عَفُوْرٌ, it from the word root غ ف ر which has 11 forms mentioned 224 times in Quran. One of the form from its root is عَفُوْرٌ (ghafuur) which mentioned 81 times. The word عَفُوْرٌ has meaning an attribute of God ‘very forgiving’, it is positioned as an intensive. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 669-670)

The word ‘Forgiving’ is a willing to give a forgive any mistakes of somebody that has did some mistakes or sins. In Islam Allah has 99 names, one of the name is ‘Al-Ghaffar’ which means *The most forgiving*. The attribute of forgiving applied to all of His servants who commits the sins,, except who are violate the oneness of Allah. From the definition in

the Oxford dictionary can be concluded the word ‘Forgiving’ is a condition of willingness which is can not be explained with the five senses that exist in humans. Therefore, the word of ‘Forgiving’ categorized as an abstract word in Philosophical concept because its characteristics.

16) Ingratitude (Verse 17)

In this way We punished them for their *ingratitude*, would We punish anyone but the ungrateful? (Saba: 17)

In verse 17 of surah Saba the word ‘ingratitude’ in Arabic is *كَفَرُوا* is the word from the root of *ك ف ر* which means as to hide God’s existence, this root categorized as a verb. Then, the word *كَفَرُوا* is a plural term of the form *كفر* which refers to those who have concealed Existence of god., then it is a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 809)

So, the word ‘Ingratitude’ is a condition where is not feeling grateful for something that has been. The definition above about ‘ingratitude’ as a feeling which has given a sign for showing the kind of this word that is an abstract word.

17) Ungrateful (Verse 17)

In this way We punished them for their ingratitude, would We punish anyone but *the ungrateful*? (Saba: 17)

In verse 17 of surah Saba the word ‘the ungrateful’ in Arabic is **الْكُفُورَ** is the word from the root of **كفر** which means as to hide God’s existence, this root categorized as a verb. Then, the word **كفُور** which means as ‘rejecter of God’ then it’s adding the prefix **ال** becomes **الْكُفُورَ** which means the people whom hidden from the God’s existence, then it positioned as a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, hal. 809)

This word is contrast with the word ‘grateful’. The word ‘ungrateful’ means an adjective that is not showing thankful for something that has given or done.

So, the word ‘ungrateful’ from that definition as an adjective, but in the verse 17th is ‘the ungrateful’ as a noun that refers to the disbelievers. The word ‘ungrateful’ can’t be known by anyone if ‘the ungrateful’ doesn’t reveal it openly, the nature of ‘the ungrateful’ is intangible. Therefore, this word categorized as an abstract word because the existence of this word as a feeling without grateful.

18) Easily-Safely (Verse 18)

Also, We had placed, between them and the towns We had blessed, other towns within sight of one another to which they could *travel easily* - ‘*Travel safely* in this land by night and by day. (Saba: 18)

The word ‘Travel easily- travel safely’ in Arabic written as **أَمِنِينَ**.

The word **أَمِنِينَ** from the root **ا م ن** which is this root mentioned 858 times with 19 forms in Quran which has meaning ‘to be risk-free, protected, and to have faith’. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 50-51)

‘Easily-Safely’ is a condition which is without danger and not being lost. Then, ‘Easily-Safely’ categorized as an adverb in class word. In this verse ‘safely’ means avoiding the calamity that has been experienced by someone. This is a condition where a person does not get into an accident after the problem comes, the ‘safely’ is from Allah’s help. So, the word ‘safely’ is an intangible gift from Allah and the word ‘safely’ can be classified as an abstract word.

19) Patient (Verse 19)

But [still] they complained, ‘Our Lord has made the distance between our staging posts so long! They wronged themselves and, in the end, We made their fate a by word, and scattered them in countless fragments. There truly are signs in this for every *patient*, thankful person. (Saba: 19)

From the verse 19 above, the word ‘patient’ written as **صَبَّارٍ** in

Arabic. That word from the root **ص ب ر** which has 10 forms at 103

places in Quran. Then, from its root there is form **صَبَّارٍ** which means as

‘steadfast or patient’, it is used as noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 508-509)

The word ‘patient’ in the Oxford dictionary has some variations of meaning, among others are as a person received medical caring in hospital. Then, as a person that receives treatment from medical personnel like doctor, dentist, etc. Next, a person who is able to wait for something that is difficult without despitiful.

In order that, the word ‘patient’ in the verse 19 has meaning as an ability to wait or pass something with its hardness. Therefore, regarding the word ‘patient’ is an ability, the word ‘patient’ can be included to the abstract word because it relates to the Qualities category of abstract word because can’t catch by the senses.

20) Right in his Opinion (Verse 20)

Satan was proved *right in his opinion* of them, for they all followed Him, except for a group of believers. (Saba: 20)

‘Right’ is a true fact in a particular situation. And, a correct judgement based on the point of view by the person who gives the opinion.

The definition of word ‘right in his opinion’ related to the verse 20 which is the word *ظَنَّهُ* in Arabic. The word *ظَنَّهُ* is from the root ن ن ظ

which has 4 forms at 69 places in Quran. From those forms there is

word *ظَنَّ* (Zann) which positined as noun with the meaning

‘expectation, opinion’. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 588-589)

From the context in verse 20 the word ظَنَّ with adding the letter of ه become ظَنَّهُ is the preception satan about their notion that is considered correct. The word ‘right in his opinion’ as a preception related to the abstract word category that is Idea category. In conclusion, ‘right in his opinion’ is abstract word with the reason this word is a point of view that is can not be detected by sensory way to knowing its existence.

21) Doubt (Verse 21, Verse 54)

Even though he had no authority over them. But [We aim] to distinguish those who believe in the life to come from those who *doubt* it: [Prophet], your Lord observes everything. (*Saba: 21*)

When a barrier has been placed between them and what they desire, just as was done with their kind before? They were deep in *doubt* and suspicion. (*Saba: 54*)

In the verse 21 and 54 the word ‘doubt’ written as شَكٌّ in Arabic.

The word شَكٌّ is the noun in this verse. the root of شَكٌّ is ش ك ك which means to doubt or to be confused. Then, the word شَكٌّ mentioned 15 times in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 494)

In order that, the word ‘doubt’ is a feeling of uncertainty about something and not sure about the correctness of the fact or something else. The word ‘doubt’ means a feeling that exist in a person that can not be understood rough the five sense. The data in the verse 21st is ‘doubt’ classified as abstract word which has signs to say the word ‘doubt’ fits into Feelings category based on the definition above.

22) Astray (Verse 24, Verse 50)

Say [Prophet], ‘Who gives you sustenance from the heavens and earth?’ Say, ‘God does,’ and ‘[One party of us] must be rightly guided and the other clearly *astray*.’ (Saba: 24)

Say, ‘If I go *astray*, that is my loss, and if I am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near. (Saba: 50)

The word ‘Astray’ in verse 24 is ضَلَّ and in the verse 50 written as اِنْ ضَلَّكَ is from the root ض ل ل which this root mentioned 191 in the Quran with meaning loss, to lose the way or to deviate from the right way. So, the word ضَلَّ and اِنْ ضَلَّكَ are becoming lost and being stolen in those verses. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 554)

From the verse 24 and 50 in the word ‘astray’ means a condition where someone far away from Allah’s guide through His Messages that has revealed to His prophet. So, this is related to the category of

Philosophical Concept in the abstract word because the word 'astray' needs to think comprehensively.

23) Sins (Verse 25)

Say, 'You will not be questioned about our *sins*, nor will we be questioned about what you do. (Saba: 25)

The word 'sins' in the verse 25 written with the word 'أَجْرَمْنَا' in Arabic. The word أَجْرَمْنَا is from the root ج ر م which has 6 forms and it mentioned 66 times in the Quran. one of the word from the root is أَجْرَامٌ which means 'to commit (crime or sins)' mentioned 5 times in Quran, it is a verb. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 160)

Sin has some meaning that are an offence against God, religious, or moral law. Second, as disobedience of a moral or religious obligation. Third, a behavior that most individuals strongly oppose.

The suitable meaning for the word 'sins' in the verse 25th is the second definition. The word 'sins' describes as a result of human's deed that violate God's rules makes the accumulated become bad results that is called 'sins'. The word 'sins' can be an abstract word because the abstractness in its form that is intangible. And also it can be included in class of Philosophical Concept cause it needs a deep understanding of using human's mind to find out the meaning through a philosophical approach.

24) Do Not Understand (Verse 28, Verse 36)

We have sent you [Prophet] only to bring good news and warning to all people, but most of them *do not understand*. (*Saba: 28*)

Say [Prophet], ‘My Lord gives in abundance to whoever He will and sparingly to whoever He will, though most people *do not understand*. (*Saba: 36*)

The word ‘understand’ in verse 28 and verse 47 is written يَعْلَمُونَ

in Arabic and it is from the root ع ل م which has 17 forms and it

mentioned 854 times in the Quran. one of the word from the root is عَلِمَ

which means ‘to know’ mentioned 381 times in Quran, it is a verb.

(Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 635-636)

The definition of word ‘understand’ is a verb that means knowing or realizing the meaning of something and interpreting what other people’s idea. Then, the word ‘understand’ followed by the word لَا ‘not’

before, the whole phrase has meaning as From the definition, the word ‘understand’ which is more inclined can not be comprehend something happened. That can not be felt by others through their five senses except themselves. So, it can be categorized as an abstract word with the Idea category.

25) Regret (Verse 33)

The oppressed will say to them, ‘No, it was your scheming, night and day, ordering us to disbelieve in God and set up rivals to *Him*.’ When they see the punishment, they will fall silent with *regret*, and We shall put iron collars on the disbelievers’ necks. Why should they be rewarded for anything other than what they have done? (*Saba: 33*)

The word ‘regret’ in verse 33 is النَّدَامَةَ in Arabic and it is from the root ن د م which has 2 forms and it mentioned 7 times in the Quran. one of the word from the root is النَّدَامَةُ which means ‘remorse, regret’ mentioned 2 times in Quran, it is a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 923-924)

The word ‘regret’ interpreted by Oxford Dictionary as a feeling where someone feels sadness or disappointment with the condition that has happened.

Based on the interpretation above ‘regret’ is a kind of feeling that makes someone remains his mistakes in the past. It can be a feature of abstract word which is Feeling category, because the feeling is only can be describe with heart or thinking and it cannot be felt by senses.

26) Abundance (Verse 36, Verse 39)

Say [Prophet], ‘My Lord gives in *abundance* to whoever He will and sparingly to whoever He will, though most people do not understand. (*Saba: 36*)

Say, ‘My Lord gives in *abundance* to whichever of His servants He will, and sparingly to whichever He will; He will replace whatever you give in alms; He is the best of providers.’ (*Saba: 39*)

The word ‘Abundance’ in arabic **يَبْسُطُ** from the root **ط س ب** one of the meaning of this root is abundance or a large quantity that is more than enough. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 91)

Abundance is a quantity of something which is large that is more than enough from the needs. From its definition, based on the context of verses 36 and 39, the word ‘abundance’ is a condition which Allah gives His servant the sustenance is very much. So, it is called as an abstract word because the formless of ‘abundance’ which is the five senses can no be felt.

27) Sparingly (Verse 36, Verse 39)

Say [Prophet], ‘My Lord gives in abundance to whoever He will and *sparingly* to whoever He will, though most people do not understand. (*Saba: 36*)

Say, ‘My Lord gives in abundance to whichever of His servants He will, and *sparingly* to whichever He will; He will replace whatever you give in alms; He is the best of providers.’ (*Saba: 39*)

The word ‘Sparingly’ in arabic is **يَقْدِرُ** from the root **ق د ر** which means to give in mearge quantity or giving only a little of something (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 740)

The meaning of ‘sparingly’ in the verses 36 and 39 of surah Saba refers to the authority of Allah to give a condition to His servants who

He wants. ‘sparingly’ is the condition makes some people feel lacking from the previous state. The ‘sparingly’ is a form of the wise of Allah that can be founded in Asmaul Husna (the 99 Names of Allah) that is *Al-Qabidh* which means Allah restrains and constricts the sustenance for His servants.

From the explanation above about the word ‘sparingly’ as a condition that has given by Allah, it can be categorized as abstract word because the characteristic of the word is intangible and it can be included into Qualities class of abstract word cause in this verse the word ‘sparingly’ describes the level of difficulty of human’s life.

28) Sorcery (Verse 43)

When Our messages are recited to them, clear as they are, they say, ‘This is only a man who wants to turn you away from what your forefathers worshipped,’ and, ‘This [Quran] is nothing but lies he has made up.’ When the Truth comes to the disbelievers, they say, ‘This is just plain *sorcery*.’ (Saba: 43)

The word ‘Sorcery’ in verse 43 is *سِحْرٌ* in Arabic . the word *سِحْرٌ* is from the root *س ح ر* from this root has 9 forms which mentioned 63 times in the Quran. one of the form is *سِحْرٌ* with the meaning ‘sorcery, witchcraft, magic’. It is mentioned 27 places in Quran and the positioned as a noun in this verse (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 425)

Sorcery is a deceit with intermediary the morale of demon that is deceive. So, it is an abstract word because ‘sorcery’ is can’t be catch by senses.

29) Reward (Verse 47)

Say, ‘If I have asked you for any *reward*, you can keep it. It is God alone who will reward me: He is witness to everything.’ (Saba: 47)

The word ‘reward’ in verse 47 is أَجْرٌ in Arabic and it is from the root ر ج ا which has 4 forms and it mentioned 108 times in the Quran. one of the word from the root is أَجْرٌ which means ‘reward, wages and dowry’ mentioned 93 times in Quran, it is a noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 13)

Based on the interpretation from the Oxford Dictionary, the meaning of ‘reward’ can be defined as something that has given by someone for making a felicitation to celebrate the achievement that have been achieved. Therefore, the word ‘reward’ in the verse 47 defines as a merit from Allah which is can not be felt its existence by the senses cause the merit is formless and it will be useful in the hereafter. So, it is an abstract word because ‘merit’ is can’t be catch by senses.

30) Falsehood (Verse 49)

Say, ‘The Truth has come; *falsehood* is powerless. (Saba: 49)

The word **الباطل** which is from the root **ب ط ل** mentioned in four forms in 34 places in Quran. One of the form is the word **باطل** (bathil) 26 times. Then, the word **باطل** with the definite article **الباطل** has the meaning ‘the falsehood’ which is the contrast meaning of ‘the truth’ which positioned as noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, pp. 97-98)

It also defines with a state of being untruth that stated by someone who is dishonest or someone who wants to check the fact of the truth. So, The word ‘falsehood’ is a noun that is similar with the word ‘lie’. Besides, ‘falsehood’ is formless because ‘falsehood’ is only felt by the person who did it, another people may didn’t know it if his ‘falsehood’ is not told or exposed. So, it is an abstract word because it is a kind of quality of someone that can not be measured by the senses.

31) Terror (Verse 51)

[Prophet], if you could only see their *terror*! There will be no escape when they are seized from a nearby place; (*Saba*: 51)

The word **فَزَعُوا** which is from the root **ف ز ع** mentioned in three forms in 6 places in Quran. the word **فَزَعُوا** is a plural form **فَزَع** (faza’). Besides, the word **فَزَع** has the meaning ‘terror, fright’ which positioned

as noun. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 708)

There are some interpretation of the word ‘terror’ in the Oxford Dictionary. The first, as a feeling of tremendous dread. Second, a situation or something that makes people scared. Third, a rage which makes the dreadness caused by political issues. Fourth, something is can not be managed that causes a chaos.

Based on the definition above, the meaning of ‘terror’ which is relevant with the meaning in the verse 51 is the feeling of a big dread which is felt by some people. Thus, because of the word ‘terror’ based on the part of feelings that are invisible to the human senses, the word ‘terror’ is classified as an abstract word.

32) Conjecture (Verse 53)

They denied it all in the past, and threw *conjecture* from a far-off place. (*Saba: 53*)

. there is the word ‘conjecture’ in verse 53, the word ‘conjecture’ in Arabic is **يَعْتَذِرُونَ** which is from the root **ق ذ ف** mentioned in two forms in 9 places in Quran. **قَذَفَ** (qadzafa) 8 times and **يَعْتَذِرُونَ** 1 time.

Besides, the word **يَعْتَذِرُونَ** has the meaning ‘to pelt’ which positioned as verb. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 745)

Conjecture is a supposition that is only an opinion which is not based on obvious knowledge. In order that, the word ‘conjecture’ has no form which can’t be caught by the five senses. ‘conjecture’ is a part of idea from someone that has no based in knowledge. It is only can be described by thinking. So, it becomes an abstract word because the characteristic of word.

33) Doubt (Verse 54)

When a barrier has been placed between them and what they desire, just as was done with their kind before? They were deep in *doubt* and suspicion. (*Saba: 54*)

The word ‘doubt and suspicion’ in arabic base on the verse 54 above is شَكِّ. The word ‘doubt’ شَكِّ is the noun in this verse. the root of شَكِّ is ش ك ك which means to doubt or to be confused. Then, the word شَكِّ mentioned 15 times in the Quran. (Badawi & Haleem, Arabic-English Dictionary of Quranic Usage, 2008, p. 494)

From the definition above, the word ‘doubt’ in verse 54 can be concluded as a confusing from the disbelievers because the deed which they did before in hereafter. This feeling cannot be felt by senses, but it can be felt by the heart and mind. Thus, the word ‘doubt’ related to the theory of an abstract word because its characteristic and it is in feeling category.

B. Discussion

In this part, the researcher shows the discussion after the data obtained with the observation like the descriptions above. The researcher had collected and analyzed the data in order to find the answer of research questions. From the research, the researcher was able to know the types of lexical relation and the types of diction which has found in the translation which translated by Muhammad Abdel Haleem of Surah Saba in the Holy Quran.

1. Lexical Relation

a. Homonym

Homonym is distinct meanings of an identical phonological word. Besides, some of writers distinguish between *homophones* which means similar pronunciation in speech, and *homographs* have unrelated meanings of words. The homonym creates lexical ambiguity in that a single form has two or more different meanings. In order to distinguish different types depending on their syntactic behaviour, and spelling so that these are the categories; (Saeed J. I., Semantics (Fourth Edition), 2016, p. 60)

- 1) Lexemes of the same syntactic category, and with the same spelling.
- 2) Lexemes of the same category, but with different spelling.
- 3) Lexemes of different categories, but with same spelling.
- 4) Lexemes of different categories, and with different spelling.

Based on this theory, the homonym is divided into some categories. The translation of Surah Saba which was analyzed and filled to table based on the categories and its spelling. In this part, the homonym founded in two categories which are lexemes of same categories, with same spelling and lexemes of different categories, with same spelling. Total of the cases in homonym is 3.

b. Polysemy

Polysemy deals with words or phrases that have several (apparently) related meanings. The polysemy made a procedures of making a decision for choosing the word based on etymology when two lexemes have similarity in origin. (Kreidler, 2002)

Polysemy are indexed under the identical lexical form, but the polysemy's meaning has different contexts. There is a traditional distinction made in lexicology between homonymy and polysemy. Both deal with multiple senses of the same phonological word, but polysemy is invoked if the senses are judged to be related. This is an important distinction for lexicographers in the design of their dictionaries, because polysemous senses are listed under the same lexical entry, while homonymous senses are given separate entries. Lexicographers tend to use criteria of "relatedness" to identify polysemy. These criteria include speakers' intuitions, and what is known about the historical development of the items (Saeed J. I., Semantics (Fourth Edition), 2016)

Based on this theory, the polysemy is found in several verses in the translation of Surah Saba which was analyzed and filled to table . In this part, the polysemy founded in two kind of words in different phrases which are “day” and “sign”. Total of the cases in polysemy is 2.

c. Synonym

The synonymy is a relation of meaning between words (phrases or sentences) whose meaning is very similar. In a language it is very rare to find two words with absolute synonymy. There are several things that cause the appearance of synonymous words, such as words derived from regional, national, or foreign language. Besides, synonyms have the differences for some aspect such as level, style of language, colloquial, formal, literary, and etc, belong to different situation. Synonyms also shows the positive and negative of the speakers. Thus *wife* or *spouse* is more formal than *old lady* or *missus*. Synonyms may also portray positive or negative attitudes of the speaker: for example *naive* or *gullible* seem more critical than *ingenuous*. (John, 2016, p. 62)

Based on this theory above, the synonym founded in 7 cases after read whole of the translation of Surah Saba which was analyzed in the aspect of the similities of meaning and fill it to table based on. In this part, the synonyms analyzed with the dictionary of Quranic usage to confirm the meaning was corrected has the simillarities in meaning.

d. Antonym

Antonymy is the characteristic of antonyms' word are opposite in meaning which are related in the meaning yet incompatible, this lexical relation divided into some kinds which are complementary antonymy, gradable antonymy, reverses, converses, taxonomic sisters . (John, 2016).

Thus, the word oppositeness can be defined as a connection of incompatibility with regard to some given dimension of contrast. The example of the antonym words based on the those categories are.

1) Complementary Antonymys

As a result of this relationship between words, the positive of one term suggests the negative of the other. Contradictory, binary, and simple antonyms are other names for the pairs. The words basically create a two-term classification which have no middle ground.

Pass/fail (a test)

Bad/good (character)

Passed away/alive (living things)

Thus, when these words are used literally, the idea of passed away indicates that something is not alive, and so on.

2) Gradable Antonymys

This is a relationship between opposites, such as rich/poor, fast/slow, young/old, beautiful/ugly, when the positive of one term

does not always imply the negative of the other. This association often involves adjectives and has two important unique properties: Firstly, there are usually gradable antonyms between the terms hot and cold, therefore we can find:

a) Hot (warm tepid cool) cold

Naturally, this implies that something may not be *hot* or *cold*. Second, the phrases are typically relative; for example, a *thick* pencil is likely to be *thinner* than a thin girl, and an early Elvis album is older than a late dinosaur fossil. Thirdly, in some pairs, one term is more basic and prevalent than the other such as *long* and *short*.

3) Reverses

The expressions push and pull on a swing door, which instruct you in which direction to apply force, are examples of terms that describe movement in a distinctive reverse relation, where one term indicates movement in one direction, and the other the same action in the opposite direction. *Come/go*, *go/return*, and *ascend/descend* are further examples of these pairs. The following movement can be referred to as reverses: (go) *up/down*, (go) *in/out*, and (turn) *right/left*.

4) Converses

As in the following pairings, these phrases describe a relationship between two entities from different point of view, such as;

own/belong , above/below , employer/employee

5) Taxonomic sisters

When two words are classified at the same level in a taxonomy, the word "antonymy" is occasionally used to characterize them. Taxonomies are hierarchical classification schemes; as an example, let's look at the English language's color adjectives. Here are some choices at one level of the taxonomy:

Blue, green, black, grey, yellow

We can say that the words "green" and "yellow" are sister-members of the same taxonomy and therefore incompatible with each other, such as aother example like the taxonomies in the name of month "January, february, march, and so on."

Based on this theory, the antonymy is devided into five categories which are complementary, gradable, reverses, converses and taxonomic sister. After the resracher analyzed the translation of Surah Saba verses 1 to 54, it founded 24 cases of antonymys and fill it to table based on the categories. In this part, the antonym founded in four categories which are complementary, gradable, reverses,

converses. Besides, the taxonomic sister was not found in this translation.

e. Hyponymy

Hyponymy is a relation inclusion, a hyponym includes the meaning of a more general word which is called superordinate or hypernym. (Saeed J. I., *Semantics (Fourth Edition)*, 2016, p. 65)

Hyponymy explained by the word *kind* or *type of*. A sequence of hyponymy outlines an organization of factors. A general identification procedure for hyponym is primarily based on the ideas of class-inclusion: X is a hyponym of Y if every X is certainly Y, but not every Y is certainly an X. (Riemer, 2010, p. 142)

Based on that theory, the hyponymy is followed with its hypernymy. In the translation of Surah Saba verse 1 to 54 verses which has analyzed and filled to table based on the hyponymy (X) and its hypernymy (Y). In this part, the hyponymy founded in 7 cases which means it contains some sets of hyponymy and hypernymy. Then, the cases which has founded explained with the tree of hyponymy and interpreted it with the dictionary.

f. Meronymy

Meronymy is a relation of meaning that bear a resemblance to hyponymy, because relation has a hierarchical meaning, but does not imply direct engagement, it is a *part-whole* of meaning. Meronymy can

be analyzed with the formula A is a part of B. Which is the A is meronymy and the B is Holonym of A . there is the typical system of meronymy (John, 2016, p. 70)

Based on that theory, the Meronymy is followed with its Holonymy. In the translation of Surah Saba verse 1 to 54 verses which has analyzed and filled to table based on the Meronymy (A) and its Holonymy (B). In this part, the Meronymy founded in 4 cases which means it contains sets of meronymy and holonymy. Then, the cases which has founded explained with the tree of meronymy and interpreted it with the dictionary.

g. Member-Collection

The relationship between unit words and common words for a group of the specific thing such as people, animals, or things. The member collection represents each object into a scope using collective words. (John, 2016)

The relationship between unit words and common words for a group of the specific thing such as people, animals, or things. The member collection represents each object into a scope using collective words. (John, 2016)

Based on that theory, the researcher analyzed the translation of Surah Saba verse 1 to 54 verses which has conducted the words are indicated to

Member-collection and filled it to table with two categories which are unit and its collective word. In this part, the member-collection founded in 2 cases which means it contains the unit and collective word. Then, the cases which has founded explained it with the dictionary of Quranic usage.

h. Portion-Mass

In general the portion mass defines as a relation the portion with its noun, the noun is named mass noun. The mass noun have a relation with measurement word to make a nominal counting. (John, 2016)

Based on that theory, the researcher analyzed the translation of Surah Saba verse 1 to 54 verses which has conducted the words are indicated to Portion-mass and filled it to table with two categories which are portion and its mass noun. In this part, the portion-mass founded in 5 cases which means it contains the portion and mass noun, it showed the phrase which indicated to this category usually connected with the word “of”. Then, the cases which has founded explained it with the dictionary of Quranic usage.

2. Diction

a. Connotation

The Connotation word appends the feeling and emotional in another words. Besides, the connotation used by the writer to express a word with

another figurative word that containing sense value in a particular context as an individual perception. Thus, the connotative word become an alternative in a widespread literary usage. (Abrams, 2014)

b. Denotation

Denotation means the words that have meaning as written in dictionary, these words are defined based on literal meaning. (Abrams, 2014)

Based on that theory, the researcher analyzed the translation of Surah Saba verse 1 to 54 verses which has conducted the words are indicated to Denotation and Conotation and filled it to table with two categories which are denotation meaning and conotation meaning. In this part, the denotation and conotation founded in 23 cases after the researcher found the words have sense value in particular context. Then, the cases which has founded explained the denotation with the dictionary of Quranic usage and explained the connotative meaning with Tafsir Ibnu Kathir.

c. Concrete

Concrete word leads to the words that can describe a human being or things that are felt by the senses such as hearing, touch, smell, taste, and sight.

Based on theory above, the researcher analyzed the translation of Surah Saba verse 1 to 54 verses in order to conduct the words are indicated

to Concrete word and filled it to table with 5 sense of human categories which are hear, taste, touch, sight and smell. In this part, concrete word founded in 16 cases which are mostly in hear, touch and sight categories, there was not found with taste and smell categories. Then, the cases which has founded explained the concrete word with the dictionary of Quranic usage.

d. Abstract

Abstract word can be define as a no sensuous word or can not be observed by the senses that requires the users of abstract word to use their imagination or belief for describing the meaning. The example of abstract word such as “sad”, the user of this diction can explain the meaning with the emotion, but the function of this word as an attribute of particular person.

Based on theory above, the researcher analyzed the translation of Surah Saba verse 1 to 54 verses in order to conduct the words are indicated to Abstract word which contains the emotion or feeling and filled it to table. In this part, abstract word founded in 33 cases. Then, the cases which has founded explained the abstract word with the dictionary of Quranic usage.