



**AN ANALYSIS ON TYPES OF SENTENCES IN
SURAH LUQMAN (Q.S. 1-34)**

A THESIS

Submitted to the State Institute for Islamic Studies Padangsidimpuan
as a Partial Fulfillment of the Requirement for Graduate Degree of
Education (S.Pd) in English

Written By:

MAHDI SYUKRI

Reg. No. 16 203 00109

ENGLISH EDUCATION DEPARTMENT

**TARBIYAH AND TEACHER TRAINING FACULTY
STATE INSTITUTE FOR ISLAMIC STUDIES
PADANGSIDIMPUAN
2021**



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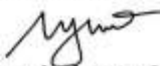
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LETTER OF AGREEMENT

Term : Munaqosyah
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Padangsidempuan, 31 Mei 2021
a.n. **Mahdi Syukri**
To: **Dean**
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Assalamu 'alaikum wr.wb.

After reading, studying and giving advice for necessary revision on the thesis belongs to **Mahdi Syukri**, entitled "**An Analysis On Types Of Sentences In Surah Luqman (Q.S. 1-34)**". We assumed that the thesis has been acceptable to complete the assignments and fulfill the requirements for graduate degree of Education (S.Pd) in English Education Department, Tarbiyah and Teacher Training Faculty in IAIN Padangsidempuan.

Therefore, we hope that the thesis will soon be examined by the Thesis examiner team of English Education Department of Tarbiyah and Teacher Training Faculty IAIN Padangsidempuan. Thank you.

Wassalam 'alaikumwr.wb.

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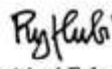
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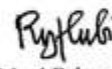

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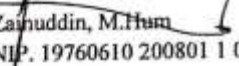
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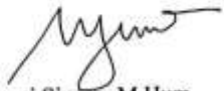

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ABSTRACT

English is the language that can make the different people understand each other when they do the interaction so, English is very important to be learned in order to improve social relation and knowledge, and also English plays an important role such as for science, economy, business, technology, education, and about religion. Islam which has followers in each country that has different language around the world automatically also will find the translation of Al-Qur'an in some countries, no exception in English translation.

The main problem in this research is focused for the analysis types of sentences that consist of declarative sentence, interrogative sentence, imperative sentence, and exclamatory sentence. While the limitations of the research problem are, *the first* what are the types of sentences in Surah Luqman?, *the second* is what the dominant type of sentence in Surah Luqman?. The purpose of this research is to know the types of sentences for each verse in Surah Luqman and to know the dominant type of sentence in Surah Luqman

This research is library research. The researcher has taken the data from Al-Qur'an, grammar book, and journal. The researcher analyzed by using three steps, they are selecting, reading, and collecting. While the technique of managing data using four steps they are, identifying, finding, explaining, and taking conclusion.

The result of this research is, *the first* Surah Luqman from the verse 1 up to verse 34 there are four types of sentences those are declarative sentence, interrogative sentence, imperative sentence, and exclamatory sentence. *The second* dominant the type of sentence in Surah Luqman from the verse 1 up to verse 34 is declarative sentence, but there are also the other types of sentences such as interrogative sentence, imperative sentence, and exclamatory sentence.

Key Words: Analysis, Sentences, Al-Qur'an.

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ABSTRAK

Bahasa Inggris adalah bahasa yang dapat membuat orang yang berbeda memahami satu sama lain ketika mereka melakukan interaksi sehingga, bahasa Inggris sangat penting untuk dipelajari untuk meningkatkan hubungan sosial dan pengetahuan, dan juga bahasa Inggris memainkan peran penting seperti untuk sains, ekonomi, bisnis, teknologi, pendidikan, dan tentang agama. Islam yang memiliki pengikut di setiap negara yang memiliki bahasa berbeda di seluruh dunia secara otomatis juga akan menemukan terjemahan Al-Qur'an di beberapa negara, tidak terkecuali dalam terjemahan bahasa Inggris.

Masalah utama dalam penelitian ini difokuskan pada analisis jenis kalimat yang terdiri dari kalimat deklaratif, kalimat interogatif, kalimat imperatif, dan kalimat eksklamatif. Sementara itu batasan masalah penelitian adalah, yang pertama apa saja jenis kalimat dalam Surah Luqman?, yang kedua adalah apa jenis kalimat yang dominan dalam Surah Luqman?. Tujuan penelitian ini adalah untuk mengetahui jenis kalimat pada setiap ayat dalam Surah Luqman dan untuk mengetahui jenis kalimat yang dominan dalam Surah Luqman.

Penelitian ini adalah penelitian kepustakaan. Peneliti telah mengambil data dari Al-Qur'an, buku tata bahasa, dan jurnal. Peneliti menganalisis dengan menggunakan tiga langkah, yaitu memilih, membaca, dan mengumpulkan. Sedangkan teknik pengelolaan data menggunakan empat langkah mereka adalah, mengidentifikasi, menemukan, menjelaskan, dan mengambil kesimpulan.

Hasil penelitian ini adalah, Surah Luqman dari ayat 1 sampai dengan ayat 34 terdapat empat jenis kalimat yaitu kalimat deklaratif, kalimat interogatif, kalimat imperatif, dan kalimat eksklamatif. Yang kedua dominan jenis kalimat dalam Surah Luqman dari ayat 1 sampai dengan ayat 34 adalah kalimat deklaratif, tetapi ada juga jenis kalimat lain seperti kalimat interogatif, kalimat imperatif, dan kalimat eksklamatif.

Kata Kunci: Analisis, Kalimat, Al-Qur'an.

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I realize this thesis would not exist without all of you. So, I say thank you so much for all of you. Finish.

Padangsidempuan, May 2021

The Writer

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CHAPTER I

INTRODUCTION

A. Background of The Problem

Islam is one of some religions that revealed by Allah SWT as usually called Samawi religion, it means the word comes from Arabic language the meaning is sky so, Islam is a religion turned down from sky by Allah SWT that was conveyed to the Prophet Muhammad PBUH through the intermediary of the Angel of Gabriel as a guidance for human and guiding from the dark faith to the bright faith.

Islam and Al-Qur'an is the last religion and holy book revealed to this world as the referring from the other holy book because there is no Prophet will sent by Allah after Muhammad SAW (PBUH) as the guidance for human life in the world, it means Al-Quran does not only cover for Islam but also includes for all religions or all people. Not only serves as the guidance, Al-Qur'an also as the worship for who read and memorize it. Even it will be made easy for who memorize it especially for Islam followers, as mentioned in Surah Al-Qamar (54) verse 17, 22, 32, and 40:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And We have certainly¹ made the Qur'an easy for remembrance, so is there any who will remember?

Al-Qur'an must be learned depth so that the values of the Al-Qur'an can practice in the life because the most important in Al-Qur'an is not about

how many letters that has read it and how many verses that has memorized it but how often do the practice of the values in daily life. Islam also is one of religion that recognized in the world and can be called as international religion because every country in the world there are people who obedient it.

Allah SWT created the humans in this world with different tribes and nations to know each other, as mentioned in Surah Al-Hujrat (49) verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ ١٣

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

It will be happened the people needs a language to make a good communication with the different people around the world. Language as the tool of communication, plays a very important role in human life because language in human life can interact, talk, and understanding each other about anything.

If a country has different regions and languages, so they have a unity language as the tool of communication to express their feeling each other and that is national language with the other countries they have a national language. So, if the people want to make a good communication with the other while they come from the different country they need international language that is English.

English is the language that can make the different people understand each other when they do the interaction so, English is very important to be learned in order to improve social relation and knowledge, and also English plays an important role such as for science, economy, business, technology, education, and about religion. Islam which has followers in each country that has different language around the world automatically also will find the translation of Al-Qur'an in some countries, no exception in English translation.

Al-Qur'an does not only cover for Muslims but for human life it means, all of people will get the benefit for who wants to practice the values of Al-Qur'an. Even though not dominated by Muslims, but they apply a lot of laws that precisely the theory is contained in the values of Al-Qur'an and they can provide the best facilities for the convenience of society moreover for education.

If they get the convenience that contained from the values of Al-Qur'an as a Muslim can be gotten it certainly even more than that. That is why Al-Qur'an must be analyzed and learned especially for Muslims and generally for all human in the world.

Among the Al-Qur'an that is consisted of 114 surah. In Al-Qur'an, there are three names of people neither prophet nor rasul, but Allah named three surah in Al-Qur'an by their names because of their majesty, they are

surah Ali 'Imran, surah Luqman, and surah Maryam. Allah immortalized them in Al-Qur'an because of their majesty to be a lesson for human.

The researcher will only focus on the 31st surah, namely Qs. Luqman. Qs. Luqman consist of 34 verses, it is include to Makkiyah surah, this surah tells about the guaranteed of success for who believe in Allah, the advices of Luqman to his son full with wisdom, and the absolute of god's authority in this universe and impact of denial it.

This surah is very famous about the advice full with wisdom, it is mentioned in the 12th up to 19th verse and also has a relationship with education that includes faith, syariat and moral likewise with the educational method of children as practiced by Luqman to his son.

The values of education found in Surah Luqman the researcher take into consideration it is important to analyze the sentences from the English point of view which specifically related to the types of sentences. In this case the researcher is interest to analyze further the types of sentences in Surah Luqman from the 1st up to 34th verse and make it in a writing that entitled "An Analysis On Types of Sentences in Surah Luqman (Q.S. 1-34)".

From the explanation above can be taken the conclusion, Al-Qur'an is Kalamullah from Allah SWT which revealed to Muhammad SAW through intermediary of the angel of Gabriel that consist of 6.236 verses, 114 surah, 30 juz, and as the guidance for human in living life in the world.

B. Focus of The Problem

Surah Luqman that consist of 34 verses and containing the values of education, syariat, morals, or commands and prohibitions, in this research, the researcher will be focused for the analysis types of sentences that consist of declarative sentence, interrogative sentence, imperative sentence, and exclamatory sentence.

C. Formulation of The Problem

For the formulation of the problem in this research explained as follows

1. What are the types of sentences in Surah Luqman?
2. What is the dominant type of sentence in Surah Luqman?

D. Purpose of the research

The purposes of the research are follows:

1. To know the types of sentences for each verse in Surah Luqman
2. To know the dominant type of sentence in Surah Luqman

E. Significances of The Research

Significances of the research are:

1. As an information to the other researcher who wants to conduct the research in the same problem of topic and research. The researcher hopes this research can be made by the other researcher as the references and standing point for studying the other subject.

2. As the information to the other people about types of sentences in Surah Luqman.

F. Review of Related Finding

There are some researchers on thesis that has conducted in the previous time, but there is no same object of analysis with the researcher's object. In this research has presented some of studies that relate with the researcher's object. These studies have the same purpose of research but has different object.

The first, Arifah Wulandari she did the research about analysis of basic sentence patterns in English translation of the holy Qur'an in Surah Ad-Dukhan by Abdullah Yousuf Ali. The objective of the research is to examine the students' ability to understand the meaning of English sentences and recognize basic sentence patterns of English sentences. The aim of the research is to find out the basic sentence patterns in Surah Ad-Dukhan and to find out the dominant basic sentence patterns in Surah Ad-Dukhan.¹

The second, Ahmad Luthfi he did the research about analysis of the translation quality in Surah Yasin. The objective of the research is to find out any kinds of differences of the translation procedures which are translated by

¹Arifah Wulandari, "The Analysis of Basic Sentence Patterns in English Translation of The Holy Qur 'An in Surah Ad Dukhan By Abdullah Yousuf Ali" (Institut Agama Islam Negeri Salatiga, 2015), p.5, <http://e-repository.perpus.iainsalatiga.ac.id>.

using the diction and meaning of text and the aim of the research is to find out which one is the comprehensible the translation.²

The third, Moh. Badrul Munir he did the research about analysis on directive speech act in English translation of Al-Qur'an Surah Luqman. The objective of the research is to find kinds of directive speech act in the English translation of Al-Qur'an Surah Luqman. The aim of the research is to know the kinds of directive speech acts in Surah Luqman. The result of the research is the dominant of kinds of directive speech in Surah Luqman is apprising.³

The fourth, Uswatun Hasanah she did the research about the syntax analysis on declarative sentence in Ann Jungman's *Lucy keep the wolf from the door*. The aim of the research is to identify and describe the syntactic structure on declarative sentence in Ann Jungman's *Lucy keep the wolf from the door*. The result of the research is the simple sentence mostly occurred are 53,6% or 15 sentences from the total number of the, and for the compound sentence 17,8% or 5 sentences and both complex sentence and compound complex sentence have the same frequency they are 14,3% or 4 sentences.⁴

The fifth, Riski Ganesa Putri she did the research about syntactical analysis of interrogative sentences in Aladdin movie script. The result of the

²Ahmad Luthfi, "An Analysis on the Translation Quality of 'Surah Yasîn'" (Universitas Islam Negeri Jakarta, 2010), p.5, <http://repository.uinjkt.ac.id>.

³Moh. Badrul Munir, "An Analysis on Directive Speech Act in English Translation of Al-Qur'an Surah Luqman" (Institut Agama Islam Kediri, 2019), p.4, <http://ethesis.iainkediri.ac.id>.

⁴Uswatun Khasanah, "The Syntax Analysis on Declarative Sentence in Ann Jungman ' S Lucy Keep The Wolf From The Door" (Universitas Muhammadiyah Semarang, 2016), p.70, <http://lib.unimus.ac.id>.

research is the complete interrogative sentence is the most interrogative sentence that the characters use.

The characters in the movie Aladdin mostly imply their interrogative sentence by using the WH interrogative sentence and the pattern includes the doing pattern in WH interrogative sentence as the most used by the characters. The being pattern in WH interrogative sentence is the least kind of the pattern that used.⁵

The sixth, Irpan Hasibuan he did the research about analysis imperative sentence in a movie entitled “UP”. The result of the research, the researcher found the imperative sentence base on functions in movie entitled “UP”, imperative sentence as the command are 35 (5.47%), imperative sentence as the request are 8 (11.76%), imperative sentence as the inviting are 4 (5.58%), imperative sentence as the offering are 11 (16.17%), %, imperative sentence as the advice are 9 (13.23%). Based on the percentages automatically command imperative sentence is the highest point about 35 or 51.47%.⁶

The seventh, Isdiati Agustriani she did the research about a translation analysis of exclamatory sentences based on the technique of adjustment in the novel of *Harry Potter and Deathly Hallows* into *Harry Potter dan Relikui*

⁵Riski Ganesa Putri, “A Syntactical Analysis of Interrogative Sentences in Aladdin Movie Script” (Universitas Islam Negeri Sunan Ampel Surabaya, 2020), p.64, <http://digilib.uinsby.ac.id>.

⁶Irpan Hasibuan, “An Analysis of Imperative Sentences in A Movie Entitled ‘Up’” (Institut Agama Islam Negeri Padangsidempuan, 2018), p.67, <http://etd.iain-padangsidempuan.ac.id>.

Kematian. The result of the research, the researcher found the message of the exclamatory sentences in *Harry Potter and Deathly Hallows* novel is naturally translated into the target text and can be understood. It can be said the translation is an acceptable one since there is almost no significant grammatical mistake and it sounds natural.⁷

The eighth, Eris and Fauji Imamul Arifin they did the research about analysis of interrogative sentence translation in English into Indonesian on the subtitle of “Ant-Man” movie. The result of the research, the researcher found the types of interrogative sentences in “Ant-Man” movie were 188 data. There are two types of interrogative sentence they are Wh-Question that found as many as 88 data and Yes-No Question that found as many as 100 data.⁸

The ninth, Imelda Malawaty Simorangkir and Yosi M. Passandaran, they did the research about the imperative sentence in Dolok Sanggul Toba Batak language. The result of the research, the researcher found the using of particle ‘*ma*’ and ‘*do*’ those are general used in Toba Batak language but in Dolok Sanggul Toba Language, for using particle ‘*do*’ is never used and the

⁷Isdiati Agustriani, “A Translation Analysis of Exclamatory Sentences Based on The Technique of Adjustment in The Novel of Harry Potter And The Deathly Hollows Into Harry Potter Dan Relikui Kematian” (Universitas Sebelas Maret, 2011), p.105, <https://digilibuns.ac.id>.

⁸Eris and Fauji Imamul Arifin, “Analysis of Interrogative Sentences Translation In English Into Indonesian On The Subtitle of ‘Ant-Man’ Movie,” *Project 2* (2019): p.13, <https://journal.ikipsiliwangi.ac.id/index.php/project/>.

using of intonation between Dolok Sanggul Toba Language is harder than Toba Batak language generally.⁹

The tenth, Destina Kasriyanti and Ajah Rosidah they did the research about the study on students' understanding on applying declarative sentence. The result of the result, the researcher found some students have understood about declarative sentence based on sentence structure and the researcher also find the problem faced by some students, they got difficult in writing declarative sentence in position subject and verb in test form.¹⁰

Meanwhile, in this research the researcher focused to analyze the types of sentences in Surah Luqman. The aim of this research is to find out the types of sentences in Surah Luqman.

G. Research Methodology

This research includes to library research, the researcher used the research methodology as followed:

1. Research Methodology

In this research, the researcher apply library research, which is this research will analyze the data and the researcher describes about types of sentences through content analysis. Content analysis can be used as a stage of data analysis that relate with previous theory to be tested and can be used as

⁹Imelda Malawaty Simorangkir, "The Imperative Sentence In Dolok Sanggul Toba Batak Language," *Pujangga* 2 (2016): p.12, <https://doi.org/http://dx.doi.org/10.47313/pujangga.v2i2.389>.

¹⁰Destina Kasriyati and Ajah Rosidah, "A Study on Students' Understanding on Applying Declarative Sentence," *Smart* 6, no. 1 (2020): p.8, <https://doi.org/10.26638/js.972.203X>.

the way of assessing the practice of a theory that arise during thematic or content analysis.

Content analysis as the process of summarizing of the written data in the main content of data and the message, many researchers think that content analysis is an alternative to numerical analysis of qualitative data. But is not so, although it is widely used as a device for extracting numerical data from word based data.

Content analysis uses to analyze written or visual material and to describe the characteristic of material and it can be qualitative and quantitative. This method is very suitable to this study because content analysis can be used to analyze written document or text.

This research uses the research content analysis that used to describe the theory in research, so the researcher will describe the types of sentences in Qur'an Surah Luqman in English translation.

2. Sources of Data

The data sources of this research are types of sentence that found in Qur'an Surah Luqman in English translation. Bogdan and Biklen stated that the data on official documents memos, policy documents, books, code of ethics, proposals, and statement of philosophy. The data is related with the meaning word by word in Qur'an Surah Luqman in English translation.

According to the source of the data, data can be differentiated into primary and secondary data. Primary data that data was got from the first

source the data or first hand in field. This source of data can be respondent or subject of the research. Secondary data, the data was got from the second source or secondary source. Secondary data source to complete the primary data. Here the sources of the data in this research:

a. Source of Primary Data

Source of primary data in this research was got from the Holy book Al-Qur'an Perkata Indonesia-Inggris (Arrahman) published by Kalam Media Ilmu in 2012.

b. Source of Secondary Data

Source of secondary data in this research was got from library media to find information which relevant with the primary data, the researcher got secondary data from books such as; Marcella Frank's book the title is Modern English a Partical Reference Guide published by Prentice-Hall in 1972, Sidney Greenbaum's book the title is An Introduction to English Grammar published by Pearson Education Limited in 2002, AS Hornby's book the title is Oxford Advanced Learner's Dictionary published by Oxford University Press in 1995, Alice Oshima's book the title is Writing Academic English published by Pearson Education Limited in 2006, Otto Jespersen's book the title is Essential of English Grammar published by Routledge in 2006, Michael Swan's book the title is Partical English Usage published by Oxford University Press in 1996, Verspoor's book the title is English Sentence Analysis: An Introducy Course published by Jhon

Benjamins Publishing Company in 2000, Al-A'zami's book the title is The History of The Qur'anic Text From Revelation to Compilation published by Gema Insani in 2005, Von Denver's book the title is ' Ulum Al-Qur'an An Introduction to The Sciences of The Qur'an published by The Islamic Foundation in 1983, Sayyed Hossein's book the title is The Study Quran published by Harper Collins in 2015, Jabbar's book the title is Ensiklopedia Makna Al-Qur'an Syarah Alfaazhul Qur'an published by Media Fitrah Rabbani in 2012, Mashuri's book the title is Pengantar Ilmu Tafsir published by Angkasa in 1993, Al-Qattan's book the title is Studi Ilmu-Ilmu Qur'an published by Pustaka Litera Antar Nusa in 2015, Quraish Sihab's book the title is Tafsir Al-Misbah Pesan, Kesan, Dan Keserasian Dalam Al-Qur'an published by Lentera Hati in 2012, Az-Zuhaili's book the title is Tafsir Al-Munir Aqidah, Syari'ah, Manhaj (Al-Ankabut - Yaasiinn) Juz 21 & 22 published by Gema Insani in 2013, Amroeni's book the title is Ulumul Qur'an Pengantar Ilmu-Ilmu Al-Qur'an published by Kencana in 2017, Moleong's book the title is Metodologi Penelitian Kualitatif published by Remaja Rosdakarya in 2000, Nyoman's book the title is Metode Penelitian Kajian Budaya Dan Ilmu Sosial Humaniora Pada Umumnya published by Pustaka Pelajar in 2010, Shiddiqey's book the title is Sejarah Dan Pengantar Ilmu Al-Qur'an/Tafsir published by Bulan Bintang in 1994, Marzuki's book the title is Studi Al-Qur'an Kontemporer Prespektif Islam Dan Barat published by Pustaka

Setia in 2005, and also some journals such as; Destina's journal the title is "A study on Students" Understanding on Applying Declarative Sentence, Putri's journal the title is The Analysis of Imperative Sentence Used In Mata Najwa Episode "Siasat Berebut Istana", Imelda's journal the title is The Imperative Sentence In Dolok Sanggul Toba Batak Language, and Astuti's journal the title is An Analysis of The Sentence Types Used In Classroom Interaction At STKIP PGRI Sumatera Barat to complete and close the problem has found by the researcher.

3. Technique of data collection

Based on source of data in this research, the researcher use documentation technique to collect the data by reading Surah Luqman from verse 1 up to verse 34. The ways to collect the data are follows:

- a. The researcher select the types of sentences in Surah Luqman
- b. The researcher reads all of the analysis types of sentences in Surah Luqman
- c. The researcher make the coding in a table
- d. The researcher collects and take the notes about types of sentences in Surah Luqman

4. Data analysis

For technique of data analysis, it has stated in the formulation and the objective line of study. This research uses the technique analysis content, it

means in using the technique data of analysis make the researcher more understand about the data and can be shared each other with the people.

The data analysis is a process to manage data, organize it in order the pattern, categorize and unit of basic in the collected of data.¹¹ The process of managing and organizing the data as follows:

- a. Identifying the types of sentence in Qur'an Surah Luqman from verse 1 up to verse 34.
- b. Finding the types of sentence in Qur'an Surah Luqman from verse 1 up to verse 34.
- c. Make a coding in a table for analysis types of sentence in Qur'an Surah Luqman from verse 1 up to verse 34.
- d. Explain the types of sentence in Qur'an Surah Luqman from verse 1 up to verse 34.
- e. Taking conclusion of the result¹²

H. Outline of The Research

The researcher divided this research into five chapters:

Chapter I is the Introduction, which contains the background of the problem, limitation of the problem, formulation of the problem, purpose of

¹¹Lexy. J. Moleong, *Metodologi Penelitian Kualitatif*, 11st ed. (Bandung: Remaja Rosdakarya, 2000), p. 103.

¹²Nyoman Kutha Ratna, *Metode Penelitian Kajian Budaya Dan Ilmu Sosial Humaniora Pada Umumnya*, 1st ed. (Yogyakarta: Pustaka Pelajar, 2010), p. 310.

the research, significances of the research , the previous of the research and research methodology.

Chapter II is the general concept of object of the research, which contains of the definition of Al-Qur'an and the explanation of Surah Luqman.

Chapter III is the specific findings of Analysis of types of sentences in Surah Luqman, which contains of the definition of sentence and types of sentences.

Chapter IV are the findings and discussion, which consists of analysis the data.

Chapter V presents the conclusion and suggestion.

CHAPTER II

REVIEW OF SURAH LUQMAN

A. Al-Qur'an

1. Definition of Al-Qur'an

From Arabic word, Qur'an is derived from the root *qara'a*, which has various meanings, such as to read and recite. Qur'an is the words of God that revealed to the Prophet Muhammad PBUH in Arabic and written in a book and as a worship for who reading it. Al-Qur'an revealed gradually that started from Surah Al-Fatihah and ended with Surah An-Nas.¹³ Before Al-Qur'an was recorded, the first Surah that revealed is Surah Al-'Alaq from verse 1 up to verse 5 and ended with Surah Al-Baqarah in 281st verse.

According to Manna Al-Qattan, Al-Qur'an is the word of God (Kalamullah) who has revealed to Prophet Muhammad SAW and became worship for those who read it.¹⁴

Amroeni Drajat in his book stated Al-Qur'an is the words of Allah that revealed to the Prophet Muhammad PBUH gradually that contain halal and haram law, threats, prohibitions, good news and as the guidance that to get the safety and happiness in the world and the hereafter.¹⁵

¹³Wahbah Az-Zuhaili, *Tafsir Al-Munir Aqidah, Syari'ah, Manhaj (Al-Ankabut - Yaasiinn) Juz 21 & 22*, 11th ed. (Jakarta: Gema Insani, 2013), p.1, <https://www.pdfdrive.com>.

¹⁴Manna Khalil Al-Qattan, *Studi Ilmu-Ilmu Qur'an*, 18th ed. (Bogor: Pustaka Litera Antar Nusa, 2015), p. 17.

¹⁵Amroeni Drajat, *Ulumul Qur'an Pengantar Ilmu-Ilmu Al-Qur'an*, 1st ed. (Depok: Kencana, 2017), p.33, <https://repository.uinsu.ac.id>.

Al-Qur'an is Allah's words that consist of previous stories, halal and haram law, news of certainty comes in the day of charity calculation, cheerfulness for those who are obedient and eternal work for those who underestimate and forget it.¹⁶

Al-Qur'an is the book of God who has revealed to the Prophet Muhammad SAW through the Angel of Gabriel by gradually, both in terms of language and the contents, wherever and whenever.¹⁷ Not only as guidance Al-Qur'an also as a worship for who read and practice the values.

Al-Qur'an was revealed by Gabriel to the Prophet during twenty-three years of his prophetic mission in different occasions during night and day, in both Makkah and Madinah, in such a manner that, although the words of the Qur'an come out of his mouth, its author is God.¹⁸

From some definitions above, researcher concludes that Al-Qur'an is Allah's word that revealed to Prophet Muhammad SAW trough angel of Gabriel that consist of 30 juz, 114 surah, 6236 verses and became worship for who reads and memorizes it. Al-Qur'an does not only cover for Islam, but also includes for all religions or all people. Al-Qur'an is the biggest marmate for the Prophet Muhammad SAW, because the Qur'an can be proven by humanity until now.

¹⁶M. Dhuha Abdul Jabbar and N. Burhanuddin, *Ensiklopedia Makna Al-Qur'an Syarah Alfaazhul Qur'an* (Bandung: CV. Media Fitrah Rabbani, 2012), p.552, <https://www.pdfdrive.com>.

¹⁷Mashuri Sirojuddin Iqbal and A. Fudlali, *Pengantar Ilmu Tafsir* (Bandung: Angkasa, 1993), p.4.

¹⁸Seyyed Hossein Nasr, *The Study Quran* (England: Harper Collins, 2015), p.20, <https://www.pdfdrive.com>.

The meaning of revelation is command or instructions inspired by God to the Prophet and Apostle through intermediary of the Angel of Gabriel quickly and secretly. The revelation was revealed by Allah to the Prophet and Apostle in various ways such as through the dream, angel resembling themselves in human form like a man, exhaled into their soul, and Angel showed their original form to the Prophet and Apostle. The downward revelation with the way, the Prophet had never mixed with their personal affairs as a human being commanded to receive revelations from God. Because they realized that they are weak human in front of God.

As the holy book that Allah revealed to the Prophet Muhammad PBUH and submitted to the people officially (*mutawatir*), Al-Qur'an contain with teachings that covered the faith, morals, and syari'at. Also to remove humanity from toward to the right path with God's will. From the definition above there are also the other names of Al-Qur'an depends with the function as will be shown below.

2. History of Al-Qur'an

For the first time appeared in front of the Prophet Muhammad while in Hira cave, Angel of Gabriel asked to read and the Prophet Muhammad said He did not know. The Angel repeated his request three times and He (The Prophet Muhammad) answered with a confused and fearful state before knowing unexpected prophethood and the first time to hear Al-Qur'an.

The revealed of Al-Qur'an is the biggest event which at the same time declared its position for occupants of heaven and earth. Al-Qur'an was revealed for the first time at the night of *Lailatul Qadar* coincide on the 17th of Ramadhan is a notification to the high level nature consisting of angels and the glory of the people of Prophet Muhammad.¹⁹ The first revelation that the Prophet Muhammad received is in the first verses from Surah Al-'Alaq (96: 1-5), the remainder of Surah Al-'Alaq has 19 verses was revealed at the other occasions.²⁰ For the last *wahy* that revealed to the Prophet Muhammad by Allah SWT, most of Muslim scholars agree that the last revelation is the 281st verse in Qur'an Surah Al-Baqarah.²¹ It shows that the process of revealed Al-Qur'an is not at the time but gradually.

In the span of twenty-three years, Al-Qur'an was revealed gradually fulfilling the demands of existing situations and environments. Ibn 'Abbas (68 H), a prominent scientist among the friends of apostle reinforced that Al-Qur'an was revealed to the bottom of sky (*Baitul'izzah*) in one night which was later revealed to this world gradually according to needs.²² It was very helpful for the Prophet Muhammad PBUH to convey the

¹⁹Al-Qattan, *Studi Ilmu-Ilmu Qur'an*, 142.

²⁰Ahmad Von Denffer, '*Ulum Al-Qur'an An Introduction to The Sciences of The Qur'an* (England: The Islamic Foundation, 1983), 15, <https://gen.lib.rus.ec/>.

²¹ Tengku Muhammad Hasbi Ash Shiddieqy, *Sejarah Dan Pengantar Ilmu Al-Qur'an/Tafsir*, 15th ed. (Jakarta: Bulan Bintang, 1994), 41.

²²M. M. Al-A'zami, *The History of The Qur'anic Text From Revelation to Compilation*, 1st ed. (Jakarta: Gema Insani, 2005), 48.

missionary endeavor and to make it easier for the friends to memorize the verses of Al-Qur'an.

Islamic scripture are full with holy history of stories. It talks about the community and the previous prophets, war, betrayal, love, peace, affection, and revenge of god. Al-Qur'an and Islam are not only the holy history. Al-Qur'an is not only a history book and even less attention to history compared to the book of Bible. The holy history in Al-Qur'an is told about the reality of great life.

The purpose of reading Al-Qur'an is to be an awareness of the history of the existence of humans itself, the power of the soul, and the condition of life journey at the end of death and retaliation god.²³ From the other names of Al-Qur'an with the function, here is the explanation of surah Luqman.

3. Names of Al-Qur'an

Al-Qur'an has many names of Al-Qur'an according to several scholars. Al-Zarkasyi in *Al-Burhan*, suggested the names of Al-Qur'an taken from Al-Qadhi Abu Al-Ma'ali 'Azizi bin 'Abdul Al-Malik.²⁴

- a. Al-Kitab (*Kitaaban*), the native meaning is *Al-Jami'* (collecting), and it is called *Kitaaban* because Al-Qur'an collect the letters. Or it has gathered the variety of stories, legal verses, and news with separate

²³Marzuki Wahid, *Studi Al-Qur'an Kontemporer Prespektif Islam Dan Barat*, 1st ed. (Bandung: Pustaka Setia, 2005), 38.

²⁴Drajat, *Ulumul Qur'an Pengantar Ilmu-Ilmu Al-Qur'an*, 29.

exposure style. *Al-Maktuub* is also called *Al-Kitab* that is the other form of *majazi* (figurative word).

- b. *Qur'aanan*, the term that cannot be taken from the name of something other than it, because it is a name for its own for Kalamullah. Because of its existence of collecting all scenes of the books that have been revealed earlier.
- c. *Kalaaman* (*the words of Allah*), named *Kalaaman* because it was taken from *At-Ta'atsir* (giving the impression). It was said *Kalamahu* if it has given painful impression. So, *Al-Qur'an* is called *Kalaaman*, because it gives the impression in the hearts of the meaning, and the benefit can be learned from it.

“And if anyone polytheists seek your protection then grant (protect) him until he hears the words of Allah, then tell him the safety place for him that is because they are the people who do not know”. (Qur'an Surah At-Taubah: 6)

- d. *Nuuran* (*manifest light*), named *Nuuran* because it revealed the things that were quaint who was from something that was lawful (halal) and illegitimate (haram).

“O mankind! Verily, there has come to you a proof from your Lord and We have sent down to you a manifest light (Al-Qur'an)”. (Qur'an Surah An-Nisa: 174)

- e. *Hudan*, named *Hudan* because it contains the arguments (*dalil*) and evidence that is undeniable that directs to the truth (*Al-Haq*), as well as the distinguish between truth (*Al-Haq*) and evil (*Bathil*). And as the

guidance and mercy for the people who always do the good things, as mentioned in Qur'an Surah Luqman in the 3rd verse:

“As a guidance and mercy for the people who always do the good things”.

- f. *Rahmatan*, named *Rahmatan* because Al-Qur'an carries a message of love and affection, it means Al-Qur'an contains the elements of merciful from Him (Allah)²⁵, it is mentioned in Qur'an Surah Yunus in the 58th verse:

“Say (Muhammad SAW), in the bounty of Allah and His mercy, so in that let them rejoice. It is better than what they accumulate (collect)”.

- g. *Furqaan*, it is the other name in Al-Qur'an on account of its being speech which distinguishes between truth and falsehood. Allah revealed Al-Qur'an with mercy to His servant as the differentiator between the truth and falsehood and as the warner to this world (mankind and jinn), as mentioned in Qur'an Surah Al-Furqan in verse one:

“Blessed upon Him (Allah) who has sent down Furqan (Al-Qur'an) to His servant (Muhammad SAW) so that He may be a warner to the world (mankind and jinn)”.

- h. *Syifaan*, “healing”, many of the previous Muslim scholars argued not only as a guidance but also as the healing that Allah revealed with his mercy. The meaning of “healing” in this verse not only as a drug

²⁵ Jabbar and Burhanuddin, *Ensiklopedia Makna Al-Qur'an Syarah Alfaazhul Qur'an*, p.774.

(medicine) for body but also as the healing for heart to avoid the error, as mentioned in the verse below:

“And We send down of the Qur’an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the zalimun (polythesist and wrong doers) nothing but loss”. (Qur’an Surah Al-Isra’: 82)

- i. *Dzikran*, named *Dzikran* because in Al-Qur’an there are threat and warnings about the condition of the previous people.²⁶ Allah also gives the easy to memorize:

“And verily, We have made the Qur’an easy to remembrance (understand), then is there anyone who will receive the admission (learn)”. (Qur’an Surah Al-Qamar: 17)

- j. *Kariiman*, named *Kariiman* because Al-Qur’an is the word of Allah that contains full with glory and it is mentioned in Qur’an Surah Al-Waqi’ah in the 77th verse:

“Verily, this is the glory (honourable) recitation (Al-Qur’an)”.

Al-Qur’an and Al-Kitab are the most popular names of other names. In this case Dr. Muhammad Abdullah Daraz said: “it was called Al-Qur’an because it was “*read*” orally, and called Al-Kitab because it was “*written*” with a pen. Both of these names show the meaning that suits with the reality”.²⁷

²⁶Jabbar and Burhanuddin, 775.

²⁷Al-Qattan, *Studi Ilmu-Ilmu Qur’an*, 19.

Al-Qur'an named with these two names give a signal that Al-Qur'an should be maintained in the form of memorization and writing. Thus, if anyone is deviated, so the others will straighten it out.

B. Asbabunnuzul Surah Luqman

1. Surah Luqman

الم

1. Alif Laam Miim

تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ

2. These are verses of wise book (Qur'an)

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

3. As a guide and mercy for the *Muhsininun*

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

4. Those for who perform shalat and give zakat and they have faith in the hereafter with certainly

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

5. Such are on guidance from their Lord, and such are the successful

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا
هُزُوعًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾

6. And of mankind is he who purchases idle talks (music and singing) to mislead from the path of Allah without knowledge and takes it, by way of mockery. For such there will be humiliating torment (in the hell-fire).

وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَوَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ
بِعَذَابِ الْيَمِّ ﴿٧﴾

7. And when Our verses (of the Qur'an) are recited to such a one, he turns away in pride, as if he heard them not as if there were deafness in his ear. So announce to him a painful torment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾

8. Verily, those who believe and do righteous good deeds, for them are Gardens of Delight

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

9. To abide therein. It is a promise of Allah in truth And he is the All Mighty, the all Wise.

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن
كُلِّ دَابَّةٍ ۗ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

10. He has created the heavens without any pillars that you see on the earth firm mountains lest it should shake with you. And he has scattered therein moving creatures of all kinds. And We send down water from the sky and We cause (plants) of every goodly kind to grown therein.

هَذَا خَلَقَ اللَّهُ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ﴿١١﴾

11. This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created. Nay, the *Zalimun* are in plain error.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ

كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

12. And indeed We bestowed upon Luqman *Al-Hikmah* (wisdom and religious understanding) saying: “give thanks to Allah”. And whoever gives thanks for His ownself. And whoever is unthankful, then verily. Allah is All Rich, Worthy of all praise

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

﴿١٣﴾

13. And (remember) when Luqman said to his son when he was advising him: “O my son! Join not worship others with Allah. Verily joining others in worship with Allah is a great *Zulm* (wrong) indeed

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ ۖ وَهَتَّا عَلَىٰ وَهْنٍ ۖ وَفَصَلُّهُ ۖ فِي عَامَيْنِ أَنْ اشْكُرْ لِي

وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years, give thanks to Me and to your parents. Unto Me is the final destination

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا
 فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ
 تَعْمَلُونَ ﴿١٥﴾

15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and shall tell you what you used to do

يَبْنِيٰ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي
 الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

16. O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily Allah is subtle (in bringing out that grain), Well Aware

يَبْنِيٰ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَلِكَ
 مِّنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

17. O my son! Do the shalat, enjoin (on people) *Al-Ma'ruf* and forbid the people to do the *Munkar* and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption)

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ
 فَخُورٍ ﴿١٨﴾

18. And do not turn your face away from people with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

19. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices are the braying of the asses

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ
ظَهْرًا وَبَاطِنًا ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ

﴿٢٠﴾

20. See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent and hidden? But of the people disputes about Allah without knowledge and not guidance and not book that giving the light (explanation)

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا أُولَٰئِكَ كَانَ

الشَّيْطٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

21. And when it is said to them: “follow that which Allah has sent down”, they say: “Nay, we shall follow that which we found our fathers (following)”. (Would they do so) even if was Shaitaan invites them to the torment of the blaze?

﴿٢٢﴾ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ

عَقِبَةُ الْأُمُورِ ﴿٢٢﴾

22. And whosoever submits his face (himself) to Allah, while he is a *Muhsin*, then indeed, he has grasped the handhold the most trustworthy and to Allah the end of matters

وَمَنْ كَفَرَ فَلَا تَحْزُنْكَ كُفْرُهُمْ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ

الصُّدُورِ ﴿١٣﴾

23. And whoever disbelieves, let not grieve his disbelieves. To Us is their return, then We will inform of what they did. Verily Allah is All knower of what in the hearts

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿١٤﴾

24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment

وَلِئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ

لَا يَعْلَمُونَ ﴿١٥﴾

25. And if you (O Muhammad SAW) ask them: “Who has created the heavens and the earth?”, they will certainly say: “Allah”. Say: “all the praises and thanks be to Allah!” but most of them do not know

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٦﴾

26. To Allah belongs whatsoever is in the heavens and the earth. Verily, Allah, He is the free of need, the praiseworthy

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أُخْرٍ مَا نَفِدَتْ

كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٧﴾

27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the words of Allah would not be exhausted. Verily, Allah is All Mighty, All Wise

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All Hearer, All Seer.

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

29. See you not you (O Muhammad SAW) that Allah merge the night into the day. And merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed and that Allah is All Aware of what you do.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطِيلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

﴿٣٠﴾

30. That is because Allah, He is the truth, and what which they invoke besides Him *Al-Batil* and that Allah, He is the most High, the most Great.

أَلَمْ تَرَ أَنَّ الْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِّنْ آيَاتِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

31. Do not you see that the ships sail through the sea by the grace of Allah that He may show you of His verses? Verily, in these are signs for every patient, grateful (person).

وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

32. And when a wave covers them like shades, they invoke Allah, making their invocations for him only. But when he brings them safe to land, there are among them those that stop in between (belief and disbelief). But none denies Our signs except every perfidious ingrate.

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا تَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ
عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمُ
بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

33. O mankind! Be afraid of your Lord, and fear a day when no father can avail aught his son, nor a son avail aught for his father. Verily, the promise of Allah is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (satan) deceive you about Allah.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ
مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

34. Verily Allah, with Him (alone) is the knowledge of the hour, He sends down the rain, and knows that which is in the wombs. No person knows what they will earn tomorrow, and no person knows in what land they will die. Verily Allah is All Knower, All Aware (of things).

Surah Luqman is a surah that revealed before the Prophet Muhammad SAW moved to Medina. All of the verses are Makkiyah (the verses that revealed in Mecca). This Surah is named Surah Luqman because it contains the story of Luqman Al-Hakim who has a deep understanding of the substance of wisdom and a correct understanding of the power of God and worship to Him, orders to practice the noble, attitude, ethical, and the prohibition on bad behavior. This naming surah with surah Luqman is very reasonable because his name and advice is very is touched and only mentioned in this surah.

Thus the opinion of the Muslim scholar, there are also the Muslim scholar exclude three verses, namely verse 27, 28, 29 or two verses, namely verse 27 and 28, around the verses decide based on discussion with Jews who live in Medina.

Cause and the background of the revealed of this Surah was that the Quraisy asked the Prophet of Muhammad SAW about the story of Luqman's advice to his son and his devotion parents. From Surah Luqman there are some words in Arabic words "yaabunayya" it means parent's call to his child to shows affection and the name of Luqman's son that mentioned in Surah Luqman from the 12nd verse up to 19th verse is Tsaran.²⁸

²⁸Wahbah Az-Zuhaili, *Tafsir Al-Munir Aqidah, Syari'ah, Manhaj (Al-Ankabut - Yaasiinn) Juz 21 & 22*, 11th ed. (Jakarta: Gema Insani, 2013), p. 164, <https://www.pdfdrive.com>.

The main topic of this surah or verse is the invitation to the unity (Tauhid) and trust in the end of the world and the practice of the basic principles of religion this is the statement of Thabathaba'I and Sayyid Quthub. Al-Biqqa'I stated that the main purpose of this surah is to prove that Al-Qur'an contains very deep wisdom, which leads to the conclusion that the reduction is Allah the Mercy in the word and its actions.²⁹

Luqman that mentioned in this Surah is a figure that the identity is disputed by Muslim scholars. The Arabian know two figures that named of Luqman the first is Luqman Ibn 'Ad, this figure they glorify because of authority, leadership, science, fluke and intelligence. He was often used as a parable and employment. The second is Luqman Al-Hakim, he was famous for his wise words and parables. It seems he is meant by this Surah. Many opinions about who is Luqman Al-Hakim, some stated he came from Nuba from the residents (Ailah) and some stated also he is from Ethiopia. The others opinion stated that he is from South Egypt that is black. There is another stating that he is a Hebrew (Ibrani) and his profession was blessed, some argue that he is a tailor, a wood collector worker, a carpenter, and herder.³⁰

3. Content or Message of Surah Luqman Verse 1 Up To 34

²⁹M. Quraish Shihab, *Tafsi Al-Misbah Pesan, Kesan, Dan Keserasian Dalam Al-Qur'an*, 5th ed. (Jakarta: Lentera Hati, 2012), p. 274.

³⁰Shihab, p. 297.

The focus of this surah is upon worship, obedience, grateful. Luqman enjoined his son to know and believe in the Greatness of God, His Oneness, and just worship to Him. This injunction is linked to obedience and gratitude towards parents so long as it does not against with the regulation from God.

In this teaching one can be seen an important component of the Qur'an for social message: people should keep the relationship each other and defend the allegiances of family (*Hablumminannas*), without detriment of the relationship with God (*Hablumminallah*).³¹

This surah consist of 34 verses, it is include to Makkiyah surah (surah which was revealed in Mecca). This Surah contains a number of themes, first of all the Surah explained the information that confirmed the miracle of eternal the Prophet Muhammad PBUH namely Al-Qur'an which was the constitution of *Hidayah Rabbaniyah*, and the human attitude towards Him. There is the comity of human that believes and justifies all the things contained in Al-Qur'an so that they reach a very beautiful pleasure that is heaven. There is the comity of human who mocking, insulting, and turning away from the verses contained in Al-Qur'an and get a lost in the way of faith because of their stupidity so that it gets a very painful reply, namely hell. Furthermore, this Surah discusses about the evidence of the creation of the universe, faith, and His extraordinary power.

³¹Nasr, *The Study Quran*, 1833.

Then continued with the presentation of the story of Luqman Al-Hakim who gave the eternal message to his son, this is to provide teaching and guidance for humans to stay away from worship others with Allah, devoted to both parents, always maintain awareness of God's reply from small and big things, praying, humble and avoid arrogant attitude, and walk politely.

Then continued with the criticism of the polytheists people for their consistent attitude in the polytheists, even though they have witnessed the verses and evidence of monotheism, their attitude who were guided by ancestors, did not know the grateful, and denying the blessing of God. Also notices to them that Islam is the path of salvation, surrender to God, and always do good things.

In this Surah explains about the attitude of unbelievers who said that Allah SWT is the Lord of the universe, but in the other hand they did not to Allah SWT. He is the one who controls this universe, when the unbelievers get the pain they will pray to Allah SWT and when they prosper they will turn away from Allah SWT. This adds the evidence of other guidance for the power of Allah SWT, they are making the night and afternoon, control the sun, and moving the ships in the ocean.

Then, this Surah this Surah is closed with orders to worship and fear to the torment that certainly came in the end of the day. In the day of judgment no one is expected to be able to provide help, also a warning so

that humans do not fall down by the world's pleasure the affirmatuion of God's knowledge covering everything, He is God Almighty knows everything that happens.³²

From the explanation about Surah Luqman above the researcher conclude that this surah has three subject matter they are, tells about the guaranteed of success for who believe in Allah (it is mentioned in the 1st up to 11th verse), the advices of Luqman to his son full with wisdom (it is mentioned in the 12th up to 19th verse), and the absolute of god's authority in this universe and impact of denial of it (it is mentioned in the 20th up to 34th verse).

³²Az-Zuhaili, *Tafsir Al-Munir Aqidah, Syari'ah, Manhaj (Al-Ankabut - Yaasiinn) Juz 21 & 22*, p.148.

CHAPTER III

REVIEW OF SENTENCE

A. Sentence

1. Definition of sentence

Sentence is derived from Latin “*entential*” which the meaning is feeling or opinion, in grammatically it means of a word, or a syntactically related group of words that expresses an assertion, a question, a command, a wish, or an exclamation, which in writing usually begins with a capital letter and ends with a period, question mark, or exclamation mark.³³

According to Alice Oshima and Ann Hogue sentence is “a group of words that use the communication of ideas. Every sentence is formed from one or more clauses and expresses a complete thought”.³⁴ A. S Hornby stated “sentence usual contain a subject and a verb. In written English they begin with a capital letter and end with a full stop or an equivalent mark”.³⁵

Michael Swan state “sentence is a group of words that express a statement, command, question or exclamation. Sentence consist of one or more clauses, and usually has at least one subject and verb. In writing,

³³Marjolijn Verspoor and Kim Sauter, *English Sentence Analysis: An Introductory Course* (Amsterdam: Jhon Benjamins Publishing Company, 2000),p. 33, <https://gen.lib.rus.ec/>.

³⁴Alice Oshima and Ann Hogue, *Writing Academic English*, 4th ed. (England: Pearson Education Limited, 2006), p. 164, <https://gen.lib.rus.ec/>.

³⁵AS. Hornby, *Oxford Advanced Learner’s Dictionary* (New York: Oxford University Press, 1995), p. 1071.

begins with a capital letter and ends with a full stop, question mark or exclamation mark”.³⁶

Otto Jespersen stated in his book “sentence is a complete unit of communication. The completeness and independence being shown by its standing alone or its capability of standing alone being uttered by itself”.³⁷

Grammar deals with rules for combining into larger units. The largest unit that is described in grammar is normally the sentence. However, defining a ‘sentence’ is notoriously difficult. It is sometimes said that sentence expresses a complete thought. Sentence is a string of words beginning with a capital (upper case) letter and ending with a full stop (period). This is a formal definition it defines a term by the form or shape of what the term refers to. We can at once see that as it stands this definition is inadequate, since (1) many sentences end with a question mark or an exclamation mark, and (2) capital letters are used for names, and full stops are often used in abbreviations. Even if we amend the definition to make account of these objections, it still finds strings of words in newspaper headlines, titles, and notices that everyone would recognize as sentences even though it does not end with a full stop, a question mark, or an exclamation mark.³⁸

³⁴Michael Swan, *Partical English Usage*, 2nd ed. (New york: Oxford University Press, 1996), p. 27, <https://gen.lib.rus.ec/>.

³⁷Otto Jespersen, *Essential of English Grammar* (London: Routledge, 2006), p.73, <https://gen.lib.rus.ec/>.

³⁸Sidney Greenbaum and Gerald Nelson, *An Introduction to English Grammar*, 2nd ed. (London: Pearson Education Limited, 2002), 13, <https://gen.lib.rus.ec/>.

Marcella Frank said sentence is “A full predication containing a subject plus a predicate with a finite verb”. Sentences are generally classified in two ways, one by types and one by the number of formal predications. Sentences are divided into several kinds, they are: Declarative sentence, Interrogative sentence, Imperative sentences, and Exclamation sentence. Sentences also divide into several number of full predications, they are: Simple sentence, Compound sentence, Complex sentence, and Compound complex sentence.³⁹

Based on some definitions above, the researcher concludes that sentence is a group of words that contain a meaning and can express a complete idea in writing on in speech. From the explanation and definition about sentence there are some types of sentence will be explained.

2. Types of sentence

The classification of sentences by types there are:

a. Declarative sentences (Statement)

In a declarative sentence or assertive sentence the subject and predicate have normal word order. Sentence ends with a period in writing and a drop in pitch in speech. According to Zhang declarative

³⁹Marcella Frank, *Modern English a Partical Reference Guide* (New Jersey: Prentice-Hall, 1972), p.220.

sentence is a fact or an argument without requiring either an answer action from the reader or listener.⁴⁰

Example:

- a) The child reads Al-Qur'an
 - b) As a Muslim has to know the aim of each verse in Al-Qur'an and makes it as the way of life
 - c) You may not go to bed before you take your shalat
- b. Interrogative sentence (Question)

In interrogative sentence the subject and auxiliary are often reversed. Sentence ends with a question mark. It means interrogative is a sentence to ask as someone or the other and also can get information they want and can search the information about the truthfulness.

From interrogative sentence people can ask several things such as opinion, emotion, purpose, and possession. From the explanation above that interrogative is a sentence, so the sentence is always marked by question mark (?) and use the language with the high tone.

In English, there are two kinds of interrogative sentence the first is using word question (WH-Question) and the second without word question Yes/no question. Interrogative of Wh-question is the kinds of sentence that does not give yes/no answer but followed by word

⁴⁰Sri Puji Astuti, Armilia Riza, and M Khairi Ikhsan, "An Analysis of The Sentence Types Used In Classroom Interaction At STKIP PGRI Sumatera Barat," 2016, 3, <http://jim.stkip-pgri-sumbar.ac.id>.

question such *as who, what, where, when, why, and how*. Then interrogative of yes/no question is the kind of sentence that needs yes/no answer and the word of this sentence usually started with *to be* and *do/does*.⁴¹

1. Interrogative with Wh-question

Example:

- a) What did Syamil write just now?
- b) What surah did you read yesterday?
- c) Where will we take our subuh prayer tomorrow morning?
- d) When did you last read Al-Qur'an?

2. Interrogative without Wh-question

Example:

- a) Are you a Muslim?
- b) Is he Arabian?

c. Imperative sentence

In imperative sentence, only the predicate is expressed. The simple form of the verb is used, regardless of person or tense. The imperative sentence ends with a period in writing and drop in pitch of speech.

⁴¹Eris and Arifin, "Analysis of Interrogative Sentences Translation In English Into Indonesian On The Subtitle of 'Ant-Man' Movie," p.2.

In grammatically, category of mood is the main means to express the modality of will in the form of a wish, order, request and advice.⁴² There are some functions of imperative sentence, will be explained as follows:

Functions of imperative sentence:

1. Imperative sentence as a command

Command is the power different between speaker and listener, the speaker has an authority to command the listener to do something.

Example:

- a) Read the Qur'an now!
- b) Listen to the teacher!
- c) Go to the mosque to do prayer!

2. Imperative sentence as the request

Actually, imperative sentence as the request is quite same with the command, but the form is more polite than the command. Request is an intention of the speaker, and then the listener does something.

Example:

- a) Could you listen my Qur'an memorizing?
- b) Could you teach me about Islam!
- c) Can you give him suggestion?

⁴²Simorangkir, "The Imperative Sentence In Dolok Sanggul Toba Batak Language," p.4.

d) Would you like to help me?

e) Please! Lower your voice

3. Imperative sentence as direction

Direction means the instruction to do something meaningful direction, guidance, or guidelines that must be made to do something.

Example:

a) Straight and meet the line for the perfection congregation!

b) Read the Al-Qur'an according to the rules!

c) Straight and meet the line for the perfection congregation!

d) Turn off the phone when inside the mosque!

4. Imperative sentence as prohibition

In prohibition, the speaker forbids the listener to do something. It is concerned with the negative imperative the prohibition always uses marker “*do not*” before the sentence.⁴³

Example:

a) Do not smoke here!

b) Do not drink while standing up!

c) Do not throw litter!

⁴³Iga Vina Widiadnya Putri, I Dewa Ayu Devi Maharani Santika, and Putu Subaktiasih, “The Analysis of Imperative Sentence Used In Mata Najwa Episode ‘Siasat Berebut Istana,’” *Sintesa*, 2018, 5, <https://jurnal.undhirabali.ac.id/index.php/sintesa/article/view/491>.

d. Exclamatory sentence (Exclamations)

In exclamation sentence ends with an exclamation mark. Sometimes a period is used to lessen the force of the exclamation. In speech, the most important word in exclamatory phrase may receive a stronger degree of stress and be accompanied by rise in pitch.

Exclamation sentences are often constructed with how, what, so, such, and negative questions are the common forms.⁴⁴

1. Exclamation with “*how*” word

Example:

- a) How happily the Muslim people!
- b) How well you read Al-Qur’an

2. Exclamation with “*what*” word:

Example:

- a) What a glory the creation of Allah!
- b) What a big mosque!
- c) What a bad attitude the people who does not do shalat five times a day at least!⁴⁵

3. Exclamation with “*so*” and “*such*”

Example:

- a) You are so kind!
- b) They are such kind people!

⁴⁴Swan, *Partical English Usage*, 193.

⁴⁵Frank, *Modern English a Partical Reference Guide*, p.221.

CHAPTER IV
FINDING AND DISCUSSION

A. FINDING

1. Table of Analysis Surah Luqman

In accordance with the result of research obtained in Surah Luqman verse 1 up to 34, it is obtained in 4 types of sentences, namely declarative sentence, interrogative sentence, imperative sentence, and exclamatory sentence. The description of the types of sentences is listed in the table below.

NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
1	الم ﴿١﴾	Alif Laam Miim	-	-	-	-
2	تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾	These are verses of wise book (Qur'an)	✓			
3	هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾	As a guide and mercy for the <i>Muhsinun</i>	✓			
4	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾	Those for who perform shalat and give zakat and they have faith in the hereafter with certainly	✓			

NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
5	<p>أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾</p>	Such are on guidance from their Lord, and such are the successful	✓			
6	<p>وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾</p>	And of mankind is he who purchases idle talks (music and singing) to mislead from the path of Allah without knowledge and takes it, by way of mockery. For such there will be humiliating torment (in the hell-fire)	✓			
7	<p>وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَحِيَ إِلَيْهِ فَسَاءَ لِمَ يُصَلِّ ۗ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾</p>	And when Our verses (of the Qur'an) are recited to such a one, he turns away in pride, as if he heard them not as if there were deafness in his ear. So announce to him a painful torment	✓			
8	<p>إِنَّ الَّذِينَ آمَنُوا</p>	Verily, those who believe and do				

NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
	<p>وَعَمَلُوا الصَّالِحَاتِ هُمْ</p> <p>جَنَّاتُ النَّعِيمِ ﴿٨﴾</p>	<p>righteous good deeds, for them are Gardens of Delight</p>	✓			
9	<p>خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ</p> <p>حَقًّا ۚ وَهُوَ الْعَزِيزُ</p> <p>الْحَكِيمُ ﴿٩﴾</p>	<p>To abide therein. It is a promise of Allah in truth And he is the All Mighty, the all Wise</p>	✓			
10	<p>خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ</p> <p>تَرَوْنَهَا ۚ وَالْقَىٰ فِي الْأَرْضِ</p> <p>رَوَاسِيَ أَن تَمِيدَ بِكُمْ</p> <p>وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ ۚ</p> <p>وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً</p> <p>فَأَنْبَتْنَا فِيهَا مِن كُلِّ</p> <p>زَوْجٍ كَرِيمٍ ﴿١٠﴾</p>	<p>He has created the heavens without any pillars that you see on the earth firm mountains lest it should shake with you. And he has scattered therein moving creatures of all kinds. And We send down water from the sky and We cause (plants) of every goodly kind to grown therein</p>	✓			
11	<p>هَذَا خَلْقُ اللَّهِ فَأَرُونِي</p> <p>مَاذَا خَلَقَ الَّذِينَ مِن</p>	<p>This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created. Nay, the</p>	✓			




NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
	<p>دُونَهُ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ﴿١١﴾</p>	Zalimun are in plain error				
12	<p>وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾</p>	<p>And indeed We bestowed upon <u>Luqman Al-Hikmah</u> (wisdom and religious understanding) saying: “give thanks to Allah”. And whoever gives thanks for His <u>ownself</u>. And whoever is <u>unthankful</u>, then <u>verily</u>. Allah is <u>All Rich, Worthy of all praise</u></p>	✓		✓	
13	<p>وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۚ وَهُوَ يَعِظُهُ ۚ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۗ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾</p>	<p>And (remember) when Luqman said to his son when he was advising him: “O my son! Join not worship <u>others with Allah</u>. <u>Verily joining others in worship with Allah is a great Zulm (wrong) indeed</u></p>	✓		✓	
14	<p>وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ ۚ وَهَنَا عَلَىٰ وَهْنٍ ۚ وَفَصَّلَتْهُ فِي عَمَإٍمٍ</p>	<p>And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his</p>			✓	

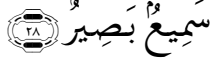
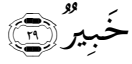
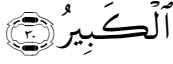
NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
	<p>أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾</p>	<p>weaning is in two years, give thanks to Me and to your parents. Unto Me is the final destination</p>				
15	<p>وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنْابَ إِلَيَّ ۖ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾</p>	<p>But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and shall tell you what you used to do</p>			✓	
16	<p>يَبْنِيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ</p>	<p>O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily</p>	✓			

NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
	<p>إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾</p>	Allah is subtle (in bringing out that grain), Well Aware				
17	<p>يَبْنِيْ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ ۗ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿١٧﴾</p>	O my son! Do the shalat, enjoin (on people) <i>Al-Ma'ruf</i> and forbid the people to do the <i>Munkar</i> and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption)			✓	
18	<p>وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾</p>	And do not turn your face away from people with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster			✓	
19	<p>وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ</p>	And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices are the braying of the asses			✓	



NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
	<p>أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ</p> <p>الْحَمِيرِ ﴿١٩﴾</p>					
20	<p>أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ</p> <p>لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا</p> <p>فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ</p> <p>نِعْمَهُ ظَهْرَةً وَبَاطِنَةً ۗ</p> <p>وَمِنَ النَّاسِ مَن تَجَدَّلُ</p> <p>فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا</p> <p>هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾</p>	<p>See you not that Allah has subjected for you <u>whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent and hidden?</u> <u>But of the people disputes about Allah without knowledge and not guidance and not book that giving the light (explanation)</u></p>	✓			
21	<p>وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا</p> <p>أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا</p> <p>وَجَدْنَا عَلَيْهِ ءَابَاءَنَا أُولَوْ</p> <p>كَانَ الشَّيْطَانُ</p> <p>يَدْعُوهُمْ إِلَىٰ عَذَابٍ</p>	<p>And when it is said to them: “<u>follow that which Allah has sent down</u>”, they say: “<u>Nay, we shall follow that which we found our fathers (following)</u>”. (Would they do so) even if <u>was Shaitaan invites them to the torment of the blaze?</u></p>	✓		✓	✓

NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
	السَّعِيرِ ﴿١١﴾					
22	<p>﴿ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَنَقَبَةُ الْأُمُورِ ﴾</p> <p>﴿١٢﴾</p>	<p>And whosoever submits his face (himself) to Allah, while he is a <i>Muhsin</i>, then indeed, he has grasped the handhold the most trustworthy and to Allah the end of matters</p>	✓			
23	<p>﴿ وَمَنْ كَفَرَ فَلَا تَحْزَنْكَ كُفْرُهُمْ ۗ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾</p> <p>﴿١٣﴾</p>	<p>And whoever disbelieves, let not grieve his disbelieves. To Us is their return, then We will inform of what they did. Verily Allah is All knower of what in the hearts</p>	✓			
24	<p>﴿ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴾</p> <p>﴿١٤﴾</p>	<p>We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment</p>	✓			

NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
25	<p>وَلَيْن سَأَلْتَهُمْ مِّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ</p> 	<p>And if you (O Muhammad SAW) ask them: “Who has created the heavens and the earth?”, they will certainly say: “Allah”. Say: “all the praises and thanks be to Allah!” but most of them do not know</p>		✓		✓
26	<p>لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ</p> 	<p>To Allah belongs whatsoever is in the heavens and the earth. Verily, Allah, He is the free of need, the praiseworthy</p>	✓			
27	<p>وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرِ يَمْدُهُرٌ مِنْ بَعْدِهِ سَبْعَةُ أَنْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ</p> 	<p>And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the words of Allah would not be exhausted. Verily, Allah is All Mighty, All Wise</p>	✓			
28	<p>مَا خَلَقْكُمْ وَلَا بَعَثْكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ</p>	<p>The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily,</p>	✓			

NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
		Allah is All Hearer, All Seer				
29	<p>أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّهُ تَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ</p> 	See you not you (O Muhammad SAW) that Allah merge the night into the day. And merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed and that Allah is All Aware of what you do	✓			
30	<p>ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ</p> 	That is because Allah, He is the truth, and what which they invoke besides Him <i>Al-Batil</i> and that Allah, He is the most High, the most Great	✓			
31	<p>أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيكُمْ</p>	Do not you see that the ships sail through the sea by the grace of Allah that He may show you of His	✓			

NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
	<p>مِّنْ ءَايَاتِهِۦ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ</p> <p style="text-align: center;">﴿٦٥﴾</p>	<p>verses? Verily, in these are signs for every patient, grateful (person)</p>				
32	<p>وَإِذَا غَشِيَهُمْ مَّوْجٌ كَاطِلٌ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ</p> <p style="text-align: center;">﴿٦٦﴾</p>	<p>And when a wave covers them like shades, they invoke Allah, making their invocations for him only. But when he brings them safe to land, there are among them those that stop in between (belief and disbelief). But none denies Our signs except every perfidious ingrate</p>	✓			
33	<p>يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَحْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ فَلَا تَغُرَّنَّكُمُ</p>	<p>O mankind! <u>Be afraid of your Lord, and fear a day when no father can avail aught his son, nor a son avail aught for his father.</u> Verily, the promise of Allah is true, let not then this (worldly) present life deceive you, nor let the chief</p>			✓	

NO	VERSE	MEANING	TYPES OF SENTENCES			
			DS	INS	IMS	ES
	<p>الْحَيَاةُ الدُّنْيَا وَلَا يُغْرِنَكُمْ بِاللَّهِ الْغُرُورُ</p> <p style="text-align: center;"></p>	<p><u>deceiver (satan)</u> <u>deceive you about</u> <u>Allah</u></p>				
34	<p>إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ</p> <p style="text-align: center;"></p>	<p>Verily Allah, with Him (alone) is the knowledge of the hour, He sends down the rain, and knows that which is in the wombs. No person knows what they will earn tomorrow, and no person knows in what land they will die. Verily Allah is All Knower, All Aware (of things)</p>	✓			

From the table it can be seen clearly the types of sentences as mentioned above.

After analyzing Surah Luqman verse 1 -34 the types of sentences are obtained such as declarative sentence, interrogative sentence, imperative sentence, and exclamatory sentence.

2. Types of Sentences in Surah Luqman

In accordance with the data that obtained by the researcher, in Surah Luqman from the verse 1 up to the verse 34 the researcher found some verses that form of declarative sentence, interrogative sentence, imperative sentence, and exclamatory sentence. Besides that it was also found the dominant types of sentences.

a. Declarative Sentence

After surah Luqman was researched, the data was obtained in declarative sentence as many as 27 namely in verse 2 up to 13, 16, verse 20 up to 24, and verse 26 up to 34. More details can be seen in the explanation below.

NO	VERSE	MEANING	TYPES OF SENTENCES
			DS
1	تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾	These are verses of wise book (Qur'an)	✓
2	هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٢﴾	As a guide and mercy for the <i>Muhsininun</i>	✓
3	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾	Those for who perform shalat and give zakat and they have faith in the hereafter with	✓

NO	VERSE	MEANING	TYPES OF SENTENCES
			DS
		certainly	
4	<p>أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٤﴾</p>	Such are on guidance from their Lord, and such are the successful	✓
5	<p>وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥﴾</p>	And of mankind is he who purchases idle talks (music and singing) to mislead from the path of Allah without knowledge and takes it, by way of mockery. For such there will be humiliating torment (in the hell-fire)	✓
6	<p>وَإِذَا تُلِيٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِيٓ أُذُنِهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٦﴾</p>	And when Our verses (of the Qur'an) are recited to such a one, he turns away in pride, as if he heard them not as if there were deafness in his ear. So announce to him a painful torment	✓

NO	VERSE	MEANING	TYPES OF SENTENCES
			DS
7	<p>إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾</p>	<p>Verily, those who believe and do righteous good deeds, for them are Gardens of Delight</p>	✓
8	<p>خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾</p>	<p>To abide therein. It is a promise of Allah in truth And he is the All Mighty, the all Wise</p>	✓
9	<p>خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾</p>	<p>He has created the heavens without any pillars that you see on the earth firm mountains lest it should shake with you. And he has scattered therein moving creatures of all kinds. And We send down water from the sky and We cause (plants) of every goodly kind to grown therein</p>	✓
10	<p>هَذَا خَلْقُ اللَّهِ فَأَرُونِي</p>	<p>This is the creation of Allah. So show Me that which those (whom you worship)</p>	


NO	VERSE	MEANING	TYPES OF SENTENCES
			DS
	<p>مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ﴿١١﴾</p>	<p>besides Him have created. Nay, the <i>Zalimun</i> are in plain error</p>	✓
11	<p>وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾</p>	<p>And whoever is <u>unthankful</u>, then <u>verily</u>. Allah is All <u>Rich</u>, <u>Worthy of all praise</u></p>	✓
12	<p>إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾</p>	<p>Verily joining others <u>in worship with Allah</u> is a great <u>Zulm</u> (wrong) indeed</p>	✓
13	<p>يَسْبِيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٤﴾</p>	<p>O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily Allah is subtle (in bringing out that grain), Well Aware</p>	✓
14	<p>وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا</p>	<p>But of the people <u>disputes about Allah without knowledge and not guidance and not book that giving</u></p>	✓

NO	VERSE	MEANING	TYPES OF SENTENCES
			DS
	هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٢٠﴾	the light (explanation)	
15	قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءِآبَاءَنَا ﴿٢١﴾	“Nay, we shall follow that which we found our fathers	✓
16	﴿٢٢﴾ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى وَإِلَى اللَّهِ عَنَقَبَةُ الْأُمُورِ ﴿٢٣﴾	And whosoever submits his face (himself) to Allah, while he is a <i>Muhsin</i> , then indeed, he has grasped the handhold the most trustworthy and to Allah the end of matters	✓
17	﴿٢٤﴾ وَمَنْ كَفَرَ فَلَا تَحْزَنْكَ كُفْرُهُمْ ۗ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٥﴾	And whoever disbelieves, let not grieve his disbelieves. To Us is their return, then We will inform of what they did. Verily Allah is All knower of what in the hearts	✓
18	﴿٢٦﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ	We let them enjoy for a little while, then in the end We shall oblige them to (enter)	✓

NO	VERSE	MEANING	TYPES OF SENTENCES
			DS
	<p>نَضَطَّرُهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾</p>	a great torment	
19	<p>لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢١﴾</p>	To Allah belongs whatsoever is in the heavens and the earth. Verily, Allah, He is the free of need, the praiseworthy	✓
20	<p>وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرِ يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةَ أَنْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾</p>	And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the words of Allah would not be exhausted. Verily, Allah is All Mighty, All Wise	✓
21	<p>مَا خَلَقْكُمْ وَلَا بَعَثْكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾</p>	The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All Hearer, All Seer	✓
22	<p>أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ</p>	See you not you (O Muhammad SAW) that Allah merge the	

NO	VERSE	MEANING	TYPES OF SENTENCES
			DS
	<p>فِي اللَّيْلِ وَسَخَرَ الشَّمْسَ وَالْقَمَرَ كُلًّا تَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢١﴾</p>	<p>night into the day. And merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed and that Allah is All Aware of what you do</p>	✓
23	<p>ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٢﴾</p>	<p>That is because Allah, He is the truth, and what which they invoke besides Him <i>Al-Batil</i> and that Allah, He is the most High, the most Great</p>	✓
24	<p>أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيكُمْ مِّنْ ءَايَاتِهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٣﴾</p>	<p>Do not you see that the ships sail through the sea by the grace of Allah that He may show you of His verses? Verily, in these are signs for every patient, grateful (person)</p>	✓
25	<p>وَإِذَا غَشِيَهُمْ مَّوْجٌ كَاطِلٌ</p>	<p>And when a wave covers them like shades, they invoke</p>	

NO	VERSE	MEANING	TYPES OF SENTENCES
			DS
	<p>دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا تَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ حَتَّارٍ كَفُورٍ ﴿٢٦﴾</p>	<p>Allah, making their invocations for him only. But when he brings them safe to land, there are among them those that stop in between (belief and disbelief). But none denies Our signs except every perfidious ingrate</p>	✓
26	<p>إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٢٧﴾</p>	<p><u>Verily, the promise of Allah is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (satan) deceive you about Allah</u></p>	✓
27	<p>إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا</p>	<p>Verily Allah, with Him (alone) is the knowledge of the hour, He sends down the rain, and knows that which is in the wombs. No person knows what they will earn tomorrow, and no person knows in what land they will die. Verily Allah is All Knower, All Aware (of things)</p>	✓

NO	VERSE	MEANING	TYPES OF SENTENCES
			DS
	<p>تَدْرِي نَفْسُ بَيِّ أَرْضِ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ</p> 		

The second verse is “*these are verses of wise book (Qur’an)*”, this verse is included to declarative sentence because in this verse Allah SWT explain that Al-Qur’an is full with wisdom. The third verse is “*As a guide and mercy for the Muhsinun*”, this verse is included to declarative sentence because in this verse Allah SWT explained that Al-Qur’an as the guidance for the people who accept it and as a Mercy that bring them to the safety, goodness, and happiness.

The fourth verse is “*Those for who perform shalat and give zakat and they have faith in the hereafter with certainly*”, this verse is included to declarative sentence because in this verse mentioned there are three characteristics of people who are devoted that was concluded into the word “those who do the goodness”, namely those who do the prayers, give the zakat, and believe the end of the day.

The fifth verse is “*Such are on guidance from their Lord, and such are the successful*”, this verse is included to declarative sentence because

Allah SWT explain that the people who has given the Mercy and surrender to Him will get the best in the world and the hereafter.

The sixth verse is *“And of mankind is he who purchases idle talks (music and singing) to mislead from the path of Allah without knowledge and takes it, by way of mockery. For such there will be humiliating torment (in the hell-fire)”*, this verse is included to declarative sentence because in this verse explain the people who understand about the hereafter will prepare it with truly in the world.

The seventh verse is *“And when Our verses (of the Qur’an) are recited to such a one, he turns away in pride, as if he heard them not as if there were deafness in his ear. So announce to him a painful torment”*, this verse is included to declarative sentence because the unbelievers who turned away from God’s warnings through His verses, they were as if they did not hear it even though they heard it. So Allah SWT will give a very painful punishment.

The eighth verse is *“Verily, those who believe and do righteous good deeds, for them are Gardens of Delight”*, this verse is included to declarative sentence because in this verse explain that Allah SWT will give a reward to the good people in the form of goodness and heaven.

The ninth verse is *“To abide therein. It is a promise of Allah in truth And he is the All Mighty, the all Wise”*, this verse is included to

declarative sentence because Allah SWT says in the verse that His promise must be kept, that is the reward of heaven for the good people.

The tenth verse is *“He has created the heavens without any pillars that you see on the earth firm mountains lest it should shake with you. And he has scattered therein moving creatures of all kinds. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein”*, this verse is included to declarative sentence because Allah SWT proves the Mighty that is created the sky without any pillars and put down the mountain on the surface of the earth so as not to shake, indeed it cannot imitated by anyone.

The eleventh verse is *“This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created. Nay, the Zalimun are in plain error”*, this verse is included to declarative sentence because Allah SWT confirms the Mighty that Most create and can be witnessed directly that there are no creatures can match His creation.

The twelfth verse is *“And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding)”*, a half of the twelfth verse is included to declarative sentence because Allah SWT bestowed to someone who is not a prophet but his name Allah captures in Al-Qur’an that is Luqman Al-Hakim.

The thirteenth verse is *“And (remember) when Luqman said to his son when he was advising him”*, a half of the thirteenth verse is included to

declarative sentence because Allah SWT captures through the verse when Luqman gave the advice to his son.

The sixteenth verse is *“O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily Allah is subtle (in bringing out that grain), Well Aware”*, this verse is included to declarative sentence because in this verse Luqman advice his son that all actions Allah SWT give the reply.

The twentieth verse is *“But of the people disputes about Allah without knowledge and not guidance and not book that giving the light (explanation)”*, a half of the twentieth verse is included to declarative sentence because Allah SWT has proven the Godhead and Oneness still there are people disputes about Allah without knowledge and not guidance and not book that giving the light (explanation).

The twenty first verse is *“they say: Nay, we shall follow that which we found our fathers (following)”*, this is the disbelievers’ answer that followed the teachings of their ancestors and made the guidelines of their lives even though their action is misleading.⁴⁶

The twenty second verse is *“And whosoever submits his face (himself) to Allah, while he is a Muhsin, then indeed, he has grasped the handhold*

⁴⁶Az-Zuhaili, *Tafsir Al-Munir Aqidah, Syari'ah, Manhaj (Al-Ankabut - Yaasiinn) Juz 21 & 22*, p.182.

the most trustworthy and to Allah the end of matters”, this verse is included to declarative sentence because everything will return to Allah SWT, He is the final destination of human and He also the end of everything.

The twenty third verse is *“And whoever disbelieves, let not grieve his disbelieves. To Us is their return, then We will inform of what they did. Verily Allah is All knower of what in the hearts”*, this verse is included to declarative sentence because Allah SWT advised to the Prophet Muhammad PBUH so that not worried, restless and sad to think of the disbelief of disbelievers.

The twenty forth verse is *“We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment”*, this verse is included to declarative sentence because in this verse Allah SWT explain, that Allah SWT will let the disbelievers to have fun in the world and force them to accept very painful punishment in the hereafter.

The twenty sixth verse is *“To Allah belongs whatsoever is in the heavens and the earth. Verily, Allah, He is the free of need, the praiseworthy”*, this verse is included to declarative sentence because Allah SWT is the only one who has all of that. Therefore, there is nothing worthy, deserve and has the right worshiped other than Allah SWT. Because Allah SWT is rich, does not anyone and anything.(al-munir)

The twenty seventh verse is *“And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the words of Allah would not be exhausted. Verily, Allah is All Mighty, All Wise”*, this verse is included to declarative sentence because through this verse Allah SWT confirmed His majesty, His greatness, His perfect sentence, and His secret that not one person who knows it.⁴⁷

The twenty eighth verse is *“The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All Hearer, All Seer”*, this verse is included to declarative sentence because easy for Allah SWT to created and raised humans like creating one soul.⁴⁸

The twenty ninth verse is *“See you not you (O Muhammad SAW) that Allah merge the night into the day. And merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed and that Allah is All Aware of what you do “*, this verse is included to declarative sentence because Allah Swt subjects, controls, and fully controls everything in the heavens and in the earth.

The thirty verse is *“That is because Allah, He is the truth, and what which they invoke besides Him Al-Batil and that Allah, He is the most*

⁴⁷Az-Zuhaili, p.191.

⁴⁸Az-Zuhaili, p.192.

High, the most Great “,this verse is included to declarative sentence because Allah SWT explain His magic, power and wisdom, so that the humans can know, understand and realize He is the right. He really exist, for sure real and eternal that worthy to worship.⁴⁹

The thirty second verse is “*And when a wave covers them like shades, they invoke Allah, making their invocations for him only. But when he brings them safe to land, there are among them those that stop in between (belief and disbelief). But none denies Our signs except every perfidious ingrate*”, this verse is included to declarative sentence because Allah explain that the unbelievers if they get distress then they will pray to Allah SWT sincerely. If Allah saves it then some of them have broken.⁵⁰

The thirty third verse is “*Verily, the promise of Allah is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (satan) deceive you about Allah*”, a half of the thirty third verse is included to declarative sentence because explain that human beings should not be fooled by the beauty of the world that makes forget to Allah SWT.

The thirty fourth verse is “*Verily Allah, with Him (alone) is the knowledge of the hour, He sends down the rain, and knows that which is in the wombs. No person knows what they will earn tomorrow, and no*

⁴⁹Az-Zuhaili, p.193.

⁵⁰Az-Zuhaili, p.194.

person knows in what land they will die. Verily Allah is All Knower, All Aware (of things)”, this verse is included to declarative sentence because Allah explain that there is no one the end of day will happen and there is no one knows what will be happened tomorrow.

b. Interrogative sentence

After surah Luqman was researched, the data was obtained in Interrogative sentence as many as 3 namely in verse 20, 21, and verse 25.

More details can be seen in the explanation below.

NO	VERSE	MEANING	TYPES OF SENTENCES
			INS
1	<p>أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَةً وَبَاطِنَةً</p>	<p><u>See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent and hidden?</u></p>	✓
2	<p>أَوْلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ</p>	<p><u>(Would they do so) even if was Shaitaan invites them to the torment of the blaze?</u></p>	✓
3	<p>مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ</p>	<p><u>“Who has created the heavens and the earth?”</u></p>	✓

The twentieth verse is “*See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent and hidden?*”, this verse is included to interrogative sentence because in this verse Allah questioned to humans for the blessings that has given, but still denied it without knowledge.

The twenty first verse is “*(Would they do so) even if was Shaitaan invites them to the torment of the blaze?*”, this verse is included to interrogative sentence because through this verse Allah SWT questioned to the disbelievers, do they follow the teachings of their ancestors that full with demonic and invite them to the hell.⁵¹

The twenty fifth verse is “*Who has created the heavens and the earth?*”, this verse is included to interrogative sentence because if the Prophet of Muhammad PBUH ask disbelievers the question they will answer Allah. They admitted that the creation of this universe is Allah SWT but they do not obey and worship to Him.⁵²

c. Imperative Sentence

After surah Luqman was researched, the data was obtained in Imperative sentence as many as 9 namely in verse 12 up to 15, verse 17



⁵¹Az-Zuhaili, p.181.

⁵²Az-Zuhaili, p.190.

up to 19, verse 21, and verse 33. More details can be seen in the explanation below.

NO	VERSE	MEANING	TYPES OF SENTENCES
			IMS
1	وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ	And indeed We bestowed upon <u>Luqman Al-Hikmah</u> (wisdom and religious understanding) saying: <u>“give thanks to Allah”</u>	✓
2	يَبْنِي لَا تُشْرِكْ بِاللَّهِ	“O my son! Join not <u>worship others with Allah</u> ”.	✓
3	وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ	And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years, give thanks to Me and to your parents. Unto Me is the final destination	✓
4	وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَأَتَّبِعْ سَبِيلَ مَنْ	But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not but behave with them in the world	✓

NO	VERSE	MEANING	TYPES OF SENTENCES
			IMS
	<p>أَنَابَ إِلَىٰ ثُمَّ إِلَىٰ مَرَّجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾</p>	<p>kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and shall tell you what you used to do</p>	
5	<p>يَبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٤﴾</p>	<p>O my son! Do the shalat, enjoin (on people) <i>Al-Ma'ruf</i> and forbid the people to do the <i>Munkar</i> and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption)</p>	✓
6	<p>وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا</p>	<p>And do not turn your face away from people with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant</p>	✓

NO	VERSE	MEANING	TYPES OF SENTENCES
			IMS
	تُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ 	boaster	
7	وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ 	And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices are the braying of the asses	✓
8	وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ	“follow that which Allah has sent down”	✓
9	يَتَأْتِيهَا النَّاسُ أَنْفِقُوا رَبِّكُمْ وَأَحْشَوْا يَوْمًا لَا تَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا	O mankind! <u>Be afraid of your Lord, and fear a day when no father can avail aught his son, nor a son avail aught for his father.</u>	✓

The twelfth verse is “give thanks to Allah”, this verse is included to imperative sentence because Luqman give the advice to his son to give

thanks to Allah SWT, because it will bring benefit, reward and save from punishment.

The thirteenth verse is *“O my son! Join not worship others with Allah”*, this verse is included to imperative sentence because Luqman give the advice to his son so as not associate Allah SWT because the reply is the very painful punishment.

The fourteenth verse is *“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years, give thanks to Me and to your parents. Unto Me is the final destination”*, this verse is included to imperative sentence because Allah SWT commands humans to serve parents, especially to mother who has contained it in a weak state in a row and continue to increase, start from containing then pain before birth to the process of childbirth and breastfeeding until the age of two years.⁵³

The fifteenth verse is *“But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and shall tell you what you used to do ”*, this verse is

⁵³Az-Zuhaili, p.167.

included to imperative sentence because Allah SWT explain if parents joined to badness do not obey them, but devoted them in the world well.⁵⁴

The seventeenth verse is *“O my son! Do the shalat, enjoin (on people) Al-Ma’ruf and forbid the people to do the Munkar and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption)”*, this verse is included to imperative sentence because Luqman give the advice to his son to do the prayer, join the people to do the goodness, forbid the people to do the badness and be patient.

The eighteenth verse is *“And do not turn your face away from people with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster”*, this verse is included to imperative sentence because Luqman give the advice to his son not to arrogant and do not turn face away because Allah SWT does not like the arrogant and proud people.

The nineteenth verse is *“And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices are the braying of the asses”*, this verse is included to imperative sentence because Luqman give the advice to his son about the attitude of speaks and walks.

⁵⁴Az-Zuhaili, p.169.

The twenty first verse is “*And when it is said to them: “follow that which Allah has sent down”*”, this verse is included to imperative sentence because this verse told the Prophet Of Muhammad PBUH join them to follow the verse of Allah SWT that showed the right and goodness, but on the other hand they preferred to follow thei ancestral words.

The thirty third verse is “*O mankind! Be afraid of your Lord, and fear a day when no father can avail aught his son, nor a son avail aught for his father*”, this verse is included to imperative sentence because Allah SWT command humans to be devoted and be afraid to very terrible day, namely the end of the world which when a father cannot help his son nor a son cannot help his father.

d. exclamatory sentence

After surah Luqman was researched, the data was obtained in exclamatory sentence only 1 namely in verse 25. More details can be seen in the explanation below.

NO	VERSE	MEANING	TYPES OF SENTENCES
			ES
1	قُلِ الْحَمْدُ لِلَّهِ ۚ بَلَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾	Say: “ <u>all the praises and thanks be to Allah!</u> ”.But most of them do not know	✓

The twenty fifth verse is “*all the praises and thanks be to Allah!*”, this verse is included to exclamatory sentence because this verse is the greetings of gratitude for the Muslims that who created this universe is Allah SWT.

B. DISCUSSION

1. Dominant Sentence in Surah Luqman

From the analysis of the sentences above obtained data that the most dominant type of sentence in Surah Luqman from the verse 1-34 is declarative sentence. The result can be seen in the explanation below.

- a. Declarative sentence was obtained as many as 27 sentences in Surah Luqman and it is located in verse 2 up to 13, verse 16, verse 20 up to 24, and verse 26 up to 34.
- b. Interrogative sentence was obtained as many as 3 sentences in Surah Luqman and it is located in verse 20, verse 21, and verse 25.
- c. Imperative sentence was obtained as many as 9 sentences in Surah Luqman and it is located in verse 12 up to 15, verse 17 up to 19, verse 21, and verse 23.
- d. Exclamatory sentence was obtained only 1 sentence in Surah Luqman and it is located in verse 25.

From the explanation above it can be seen in the form of table below as follows:

NO	TYPES OF SENTENCES	TOTAL
1	Declarative Sentence	27
2	Interrogative Sentence	3
3	Imperative Sentence	9
4	Exclamatory Sentence	1

CHAPTER V

CONCLUSION AND SUGGESTION

A. CONCLUSION

Based on analysis data of types of sentences in Surah Luqman will be concluded as follows:

1. In Surah Luqman from the verse 1 up to verse 34 there are four types of sentences those are declarative sentence, interrogative sentence, imperative sentence, and exclamatory sentence.
2. The dominant the type of sentence in Surah Luqman from the verse 1 up to verse 34 is declarative sentence which amounts to 27 sentences, but there are also the other types of sentences such as interrogative sentence which amounts to 3 sentences, imperative sentence which amounts to 9 sentences, and exclamatory sentence it was found only 1 sentence.

B. SUGGESTION

In order to accomplish this research, the researcher gave some suggestion as follows:

1. The English student should understand about sentence in English study. It can help student or people more understand the usage and the purpose of sentence. If sentence has understood, so it will be easy to analyze.
2. The researcher hoped to the future researchers should have more complete research about the types of sentences and can develop this research by

including all related aspects. Then transform the result into number of frequency in order to realize which is dominantly used.

3. The English students should understand the used and purposed types of sentences in daily life.

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