TRANSITIVE VERBS OF *SURAH AN-NISA* AND ITS ENGLISH TRANSLATION

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement for Gaining the Bachelor Degree in English Literature

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A FINAL PROJECT STATEMENT

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Common Decision of Religious Affair Ministry and Educational and Cultural Ministry

No: 158 Year 1978 and No: 0543b/U/1978

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ABSTRACT

Al-Quran is the guidance of Moslems. It consists of the stories of Prophets, law, treatment and suggestions, etc. Al-Quran is delivered into Phophet Muhammad in Arabic. Therefore, in understanding the meaning and the message of the Quran, it is translated into some languages like English. By the translation of the Quran into English, there are some aspect which should be considered. For example, the grammatical aspect of the Quran in Arabic and its English translation is useful in order to know the meaning of the Quran.

This research focuses on the transitive verbs of surah An-Nisaa’ especially in the legal verses. In addition, this research focuses on the transitive verbs from fi’il mazid. In Arabic, fi’il mazid is a verb which has additional morpheme called harf zaidah. By the addition of harf zaidah, the meaning of the verb can be varied. Therefore, this research is interesting to be analyzed more.

In this research, the writer describes the transitive verbs of surah An-Nisaa’ and its English translation. In addition, this research aims to describes the grammatical equivalent between Arabic and English especially in the tense category of the verb. In the analyzing the data, this research uses descriptive qualitative method. In the data collecting technique, this research uses document analysis.

After analyzing this research, the writer concludes that in the translation of Arabic transitive verbs into English, there are two classifications: the translation of Verb Phrase into Verb Phrase and Verb Phrase into Noun.

Keys words: Translation, transitive verbs, Arabic and English grammar.


Dalam penelitian, penulis bermaksud untuk mendeskripsikan kata kerja transitif dalam surah An-Nisaa’ dan terjemah bahasa Inggrisnya. Penelitian ini juga dimaksudkan untuk menjelaskan kesetaraan grammar antara bahasa Arab dan bahasa Inggris khususnya pada tense yang digunakan dalam kata kerja transitif tersebut. Dalam analisis data, penelitian ini menggunakan metode deskriptif kualitatif. Dan dalam pengumpulan data, penelitian ini menggunakan metode analisa dokumen tertulis.

Setelah melakukan penelitian, penulis menyimpulkan bahwa dalam penerjemahan kata kerja dalam bahasa Arab ke bahasa Inggris, terdapat dua pembagian: kata kerja diterjemahkan ke kata kerja dan kata kerja diterjemahkan ke kata benda.

Kata Kunci: Penerjemahan, kata kerja transitif, grammar Arab dan Inggris.
MOTTO

“And, when you want something, all the universe conspires in helping you to achieve it”

-The Alchemist-
DEDICATION

I dedicate my thesis to:

My parent

Bapak Sisnadi and Ibu Siti Mahmudah

My sisters

Fina, Athim, Nada, Nabila

My big family

All of my friends in UIN Sunan Kalijaga Yogyakarta

For their prayers, supports, advice, and love
ACKNOWLEDGMENT

Assalamu’alaikum Wr. Wb.

Alhamdulillahi rabbil ‘alamin, I express greatest gratitude to Allah for giving me uncountable blessing in finishing this graduating paper. Then, shalawat and salam always be upon to the greatest Prophet Muhammad and his family, who guides us from the darkness to the lightness era.

In this memorable moment the writer would like to thanks to all people who help and support the writer to finish this graduating paper. Therefore, the writer wants to express gratitude to:

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The writer realizes that this research cannot be said as perfect. Therefore, the writer hopes some suggestions, commands, and critics to make this research better. Finally, the writer hopes that this research can give benefits for those who read.

Wassalamu'alaikum Wr. Wb
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CHAPTER I

INTRODUCTION

1.1 Background of Study

The Quran is a guidebook of Moslems. As-Shabuni defines the Quran as “Allah’s word that is bestowed to the last prophet, Muhammad s.a.w, by intermediary of Gabriel and it is written in one manuscript and it is delivered to people continually. The Quran is begun with surah Al-Fātihah, and ended with surah An-Nās” (2003: 8). The Quran is the sacred text of Islam. It is divided into 30 parts and 114 chapters. The Quran is accepted as the foundation of Islamic law, religion, culture, and politics. Therefore, Moslems should learn the Quran because it is the foundation of life. The Quran states in An-Nisā’ verse 174 that it is the light or the guidance for mankind:

\[
/\text{ya}\text{'ayyuha al-nās\text{'} qad jā'akum burhānun min rabbikum wa 'anzalnā \text{'}ilaikum nūra mmubīnā}/
\]

“People, convincing proof has come to you from your Lord and We have sent a clear light down to you.”(Haleem, 2004: 66)

The Quran is the foundation of Moslems in the world, not only for Moslems in Arab but also for Moslems in other country such as France, China, England, Indonesia, etc. In this case, the translation of the Quran into some languages is needed. The purpose of the Quran’s translation into some languages is to understand its message.
Translation means “the process of changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL)” (Munday, 2008: 5). In the process of translating the original text into the target text, the translator should consider some elements such as the culture and equivalent meaning.

To get the equivalent meaning in the translation of Arabic into English, there are some ways to be considered because both of Arabic and English have different grammatical structures. In the Arabic, there are three kinds of word classes. Those are /fi’l/, /ism/, and /ḥarf/. First, /fi’l/ is a word that refers to something and associates with tense. Second, /ism/ is a word that refers to something and doesn’t associate with tense. Third, /ḥarf/ is a word that cannot refer to something (Al-Gulayaini, 1973: 9). However, Verspoor and Sauter state that there are eight word classes in English. Those are nouns, verbs, adjectives, adverbs, pronouns, numerals and articles, connectors, and interjections (2000: 88-112).

To make the analysis specific, this research takes the example of /fi’l/. In the Arabic, /fi’l/ considering the tenses is divided into three kinds: /al-fi’lu al-mādī/, /al-fi’lu al-mudāri‘/, and /fi’lu al-amr/ (Al-Gulayaini, 1973: 30). Moreover, in the English, verbs considering the tenses are divided into three kinds; present tense, past tense, and future tense (Mas’ud, 2005:

\[\text{wa allātī takhāfūna nusyūzahunna fa’īzūhunna wahjurūhunna fī al-maḍājī’I waḍribūhunna, fa’in āta’nakum fa’ā tabgū ‘alaihinna sabīla, inna Allaha kāna ‘aliyyan kabīran/}\]

“If you fear high-handedness from your wives, remind them [of the teachings of God], then ignore them when you go to bed, then hit them. If they obey you, you have no right to act against them: God is most high and great.” (Haleem, 2005: 54)

From the example above, in the SL the word āta’na is al-fi’lu al-māḍi which is translated into obey in the TL. In the Arabic, al-fi’lu al-māḍi usually shows the past tense but in this example al-fi’lu al-māḍi is translated into present tense in English. Therefore, this research will analyze more about the difference and similarity of verbs between Arabic and English.

From those differences of the tense translation, the writer considers one of the surah of the Quran to be analyzed as the source of data. Surah An-Nisa’ is one of the longest surah in the Quran. It consists of 176 verses. This surah consists of some legal verses. According to Khallaf, the kinds of law in the Quran are divided into three parts; faith, moral, and charitable law (1996: 40). Khallaf
also classifies the charitable law into two kinds. The first kind of charitable law is the law of worship such as; fasting, praying, zakat, pilgrimage, etc. The second kind of charitable law is the law of such as; contract, justice, financing, punishment, etc (1996: 40). Therefore, there are some lessons from this surah which are interested to be studied.

Legal verses in surah An-Nisa’ are found frequently. According to Hasan, the most legal verses found is in surah Al-Baqarah which consists of seventy one legal verses. Then, An-Nisa’ is the second which consists of fourty five legal verses (2006: 1-320). This research focuses on the legal verses of surah An-Nisa’ because of its contents explain more about women than other verses in the Quran.

Related to the content of surah An-Nisa’ which in some verses consists of legal verses, experts give the definition of justice. According to Plato justice is classified into two kinds; individually and socially. First, individually, justice is “a human virtue that makes people consistent and good”. Second, socially, justice is “a social consciousness that makes society internally harmonious and good (//www.bu.wdu//)”. P. Borst defines that justice is rules for society in social life. Another definition comes from A. Ridwan Halim. He defines justice is as rules that is avowed by society and should be obeyed in social life (www.seputarpengetahuan.com). By the definitions of justice by experts above, the writer consider that legal verses in surah An-Nisa’ is chosen to be analyzed. By understanding the justice or the rule, hopefully it makes the social life in good condition.
To specify the scope of this study, the writer chooses the transitive verbs of 
الفعل المزید /al-fi’lu al-mazīd/. In Arabic, a verb based on the ۱harf is divided into two kinds: /al-fi’lu al-mujarrad/ means an original form of a verb and /al-fi’lu al-mazīd/ is a verb which has the morphological system by the addition of ۱harf zaidah (Al-Gulayaini, 1973:52). This kind of verb is chosen because by the addition of ۱harf zaidah the meaning of the verb is varied.

To compare and contrast the transitive verbs in Arabic into English, this research applies the English translation by Abdel Haleem. The reason of the writer choosing the translation by Abdel Haleem is because Abdul Haleem’s English translation uses modern English and he is one of the most popular translators of the Quran. In addition, Abdel Haleem is a hafiz and a professor of Islamic Studies at the School of Oriental and African Studies in London and editor of the Journal of Qur’anic Studies. (http://al-quran.info/). Therefore, the English translation of the Quran by Abdel Haleem is used in this research.

In conclusion, the tense grammatical equivalence translation in legal verses of surah An-Nisā’ is important to be studied. Since the Arabic transitive verbs and its English translation may be different in some ways.

1.2 Research question

This research aims to find the answer of the following questions:

1. How are the transitive verbs translated into English by Abdul Haleem?
2. How is the grammatical equivalence of translation of the tense grammatical category of the verb?

1.3 Objectives of Study

Based on the problem statements above, this research aims to describe the Arabic transitive verbs in legal verses of *surah An-Nisa’* and its English translation by Abdel Haleem. In addition, this research also aims to explain the grammatical equivalence of the translation of tense grammatical category of the verb.

1.4 Significance of Study

This research gives some understandings how Arabic transitive verbs are translated into English. In addition, this research gives additional information about the grammatical equivalence in the translation. Therefore, this research has practical significances. Practically, this research can be a reference for the student who is interested in understanding of the English and Arabic transitive verb forms. For the lecturers who teach English in Arabic society or for the lecturers who teach Arabic in English society, this research also can be used as a reference to give an overview about translation analysis. For the linguist, this research can give more information about translation from Arabic into English. Then, for the readers, this research may attract their interest to learn about translation especially the translation of Arabic into English. The last is for the translators, it can help them to translate Arabic text into English more carefully.
1.5 Literature Review

The first prior research is from Winda Ratna Wulandari, a student of English Literature from State Islamic University of Sunan Kalijaga Yogyakarta (2013). Her graduating paper entitles “The Translation of Passive Constructions in Andrea Hirata’s Laskar Pelangi”. In this research, Winda states two research questions:

1. How are passive constructions with prefix di- in Andrea Hirata’s Laskar Pelangi translated into its English version?

2. What factors influence the procedures used?

In her research, Winda uses the theory of voice, tense and aspect by Baker, and passive constructions in Indonesian and English by Alieva, and translation procedures by Newmark. The conclusion of this research is passive construction with prefix di-in the verb phrase level are translated into phrasal verb-passive verb translation, passive verb-active verb translation and passive verb-non-verb translation. Her analysis explains that verb phrasal level, passive constructions are translated through some procedures.

The second prior research is a thesis that discusses the equivalence analysis in the translation by Muhammad Fauzan Akrom, a student of English Literature from State Islamic University of Sunan Kalijaga Yogyakarta (2013). His graduating paper entitles “The Equivalence Analysis of Preposition Di and Its Translation in Ahmad Fuadi’s Negeri 5 Menara”. His research question are:
1. How are the simple preposition di in the novel Negeri 5 Menara translated into English?

2. What are the English translation equivalences of the simple preposition di in the novel Negeri 5 Menara?

The theory used in this research is the theory of translation equivalence by Catford and to analyze the meaning of Indonesian preposition di by Alwi et al. Type of this research is qualitative. The conclusion of this research is there are fourteen kinds of prepositions di in Indonesian language translated into English preposition. Those are the preposition in, at, on, of, over, around, for, behind, to, during, onto, by, with, and below. In addition, the preposition in, preposition at, and preposition on are commonly used as the equivalences of the simple preposition di in English.

The last prior research is from Lisda Farikhatunnisak, a student of English Literature from State Islamic University of Sunan Kalijaga Yogyakarta (2013). Her graduating paper entitles”English Translation of Ḥarf Min in Surah Yasin: a Comparative Study of Muhammad Mamaduke Pickthall’s and Abdullah Yusuf ‘Ali’s Translation”. Her research questions are:

1. How is Ḥarf min in surah yasin translated into English by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali?

2. What are the similarities and differences of Ḥarf min translation in surah yasin by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali?
In this research, Lisda uses the theory of translation procedure by Newmark, structure theories of Arabic by Al-Ghalayiny, and structure theories of English by Marjolijn Verspoor and Kim Sauter. The type of this research is descriptive qualitative method. The conclusion of this research is the translation of harf min which is based on the meaning is translated into a word, a phrase, and untranslated. The word are from, by, at, of, among, with, and some. The phrases are one of, some of, and from among.

From the three prior researches above, it can be concluded that all of those research studies about the translation but the object is different. Besides that, the similarity between the first prior research and this research is the theory used in the tense and aspect by Baker. Then, the second research is related to this research based on the translation fields. The third prior research is similar with this research in the analysis of the comparative study between Arabic and English. Therefore, this research will be different from the three prior researches above because this research analyzes the English translation of the transitive verbs in surah An-Nisā’.

1.6 Theoretical Approach

This research analyzes the Arabic transitive verb and its English translation. Therefore, the writer needs some theories to analyze the data. Some theories related to this research are of translation equivalence, Arabic transitive verbs, English transitive verbs, and class shift.
According to Catford, translation is “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)” (1965: 20). Based on CALD 3, translation is “something that is translated, or the process of translating something, from one language to other”. Another definition of translation comes from Munday. Munday states that the process of translation is changing the text in the Source Language into a different text in the Target Language (2008: 5). Considering the definitions of the translation by the experts, in can be concluded that the translation is a process to find equivalent meaning from the source language in the target language.

To get the equal meaning between two different languages, comparing the grammar between source language and target language becomes a way. According to Baker, the categories of grammatical equivalence across languages are number, gender, person, tense and aspect, and the last category is voice (2011: 95-112). This research concerns of the grammatical equivalence of the transitive verb in Arabic and English. Therefore, the theory related to this research is grammatical equivalence by Mona Baker. Then, this research focuses on the tense category in the translation.

This research analyzes two different languages with two different tense systems and grammatical structures. Those are the tenses and grammatical structure of Arabic and English language. In Arabic, words are divided into three kinds; fi’l, ism, and ḥarf. Fi’l based on its meaning is divided into two kinds; fi’il läzim and fi’il muttaaddi. Fi’il läzim is the verb which has no object while fi’il muttaaddi is the verb which has an object (Al-Gulayaini, 1973: 31). In addition,
fi’l based on the tenses is divided into three kinds. Those are al-fi’lu al-māḍi, al-fi’lu al-muḍāri’, and fi’lu al-amr (Al-Gulayaini, 1973: 30). However, according to Chaer, tense is the information in the sentence that shows the period of an action, event, or experience in the predicator (2012: 260). It means that tense is the information about the time in a verb. Hence, this research focuses on both al-fi’lu al-māḍi which show the past tense and al-fi’lu al-muḍāri’ which shows the present and future tense.

Compared with the tenses in the Arabic language, in the English, tenses are divided into three categories; present, past, and future. Then, the tenses based on the completeness category are divided into four categories; indefinite, continuous, perfect, and perfect continuous (Mas’ud, 2005: 18). Hence, by the combination of them, the tenses based on Azar are twelve kinds. Whereas, according to Qomar, tenses are divided into sixteen kinds; simple present tense, present continuous tense, present perfect tense, present perfect continuous tense, simple past, past continuous tense, past perfect, past perfect continuous tense, simple future, future continuous tense, future perfect tense, future perfect continuous tense, simple past future, past future continuous tense, past future perfect tense, and past future perfect continuous tense (2003: 20-59).

1.7 Method of Research

1.7.1 Type of Research

There are two types of research: quantitative research and qualitative research. A qualitative method is a method whose object does not change before
or after doing the research (Ratna, 2010: 95). Qualitative research can be done in two ways: field and library method. A field method is the method of research in which the data is from the fields whereas the library method is the method of research in which the data is from some documentation such as books, articles, journals, dictionary, etc (Ratna, 2010: 196). In this research the writer uses qualitative by using the library method.

1.7.2 Data Sources

The source of data in this research is the legal verses in *surah An-Nisa’*. According to Hasan, the legal verses in *surah An-Nisa’* are forty one verses (2006: 191-320). To compare with the English transitive verbs, this research uses the English translation of the Quran by Abdel Haleem.

1.7.3 Data Collection Technique

In this research, the writer uses document analysis as the data collection technique because this research uses a library method. In collecting the data, the writer does some steps as the following:

1. reading the Quran especially the legal verses of *surah An-Nisa’* and its English translation;
2. identifying the source language data that consists of sentences with transitive verbs then underlining them;
3. identifying the target language that is the translation of the SL data then underlining them;
4. Listing the data to classify.

1.7.4 Data Analysis Technique

In analyzing the data, this research applies descriptive analysis method. Ratna states that the descriptive analysis is a method that explains and analyzes the data (2010: 336). To analyze the data, the writer has some steps as follows:

1. analyzing the transitive verbs in legal verses of Surah An-Nisa’;
2. finding how transitive verbs in Arabic translated into English;
3. comparing and contrasting English and Arabic transitive verbs based on the tenses;
4. Drawing the conclusion.

1.8 Paper Organization

This research is divided into four chapters. The first chapter describes the general information of the research including the background of study, research question, objectives of study, significance of study, literature review, theoretical approach, method of research, and paper organization. The second chapter is theoretical framework which describes the theory used in this analysis. The third chapter provides the data analysis. The last chapter is conclusion and suggestion.
CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

After analyzing the Arabic transitive verbs of legal verses in Surah An-Nisa’ and its English translation by Abdel Haleem, the writer is able to draw some conclusions. From the transitive verbs of legal verses in An-Nisa’ and its English translation by Abdel Haleem, the writer finds twenty one Arabic transitive verbs of al-fi’lu al-mažid. Based on the grammatical category of the tense the transitive verbs are translated into two categories.

The first category of the translation of Arabic transitive verbs in legal verse of surah An-Nisa’ is the translation of Verb Phrases in Arabic into Verb Phrases in English. From twenty one cases of the transitive verbs in Arabic and English translation, there are twenty cases in which VPs are translated into VPs. Those are twelve cases of the translation of al-fi’lu al-mažid into simple present tense, two cases which al-fi’lu al-mažid is translated into simple future tense, one case in which al-fi’lu al-mažid is translated into simple past tense, two cases in which al-fi’lu al-mažid is translated into simple past future tense, and four cases in which al-fi’lu al-mažid is translated into simple present tense. As a result, the translation of VP into VP in the Arabic transitive verbs and its English translation are the most dominant. It means that the tense category of the Arabic transitive verbs in legal verses of surah An-Nisa’ and its English translation are grammatically equivalent.
The second category of the translation of Arabic transitive verbs in legal verse of surah An-Nisâ’ is the translation of a Verb Phrase into a modifying Noun. In this case, the writer finds one case in which VP is translated into a modifying noun. It is the translation of *al-fī ’lu al-māḍi* in Arabic transitive verb into noun in English. Therefore, to get the closest meaning from the source language into target language, there is a class shift.

From the analysis, the writer concludes that to get the closest meaning from the source language into the target language, there are some ways. For example, the translator compares the grammatical aspects between two different language of SL and TL. Another way to get the equivalent meaning between two different languages is a class shift.
4.2 Suggestion

Based on the analysis of this research, the writer has some suggestion for the student in English Department or for the next researchers who are interested to make an analysis of the comparative study especially in the Arabic and English language. This research limits to the tense and aspect category of grammatical equivalence by Mona Baker. The writer suggests analyzing other categories of grammatical equivalence. Those are the number category, gender category, and person category which are able to be analyzed. Then, it is better to include the number, gender, and person category of grammatical equivalence because in Arabic, there is the difference of some grammatical structure for those aspects. In addition, the writer also suggests the next researcher to give the summary about the verse analyzed in order to understand more for the reader.
REFERENCES


Online Resources


http://www.thefreedictionary.com/Arabic+language/


APPENDIX
The Classification of Transitive Verb in Surah An-Nisa’ and Its English Translation

1. Verb Phrase translated into Verb Phrase
1.1 Fi’il Mudhori’ translated into Simple Present

<table>
<thead>
<tr>
<th>No</th>
<th>Arabic (SL)</th>
<th>English (TL)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>مُوصِبٌكُمُ اللّهُ ﻓِي أَوْلِدِ حَسَّمُ ﻟِلَّذِكْرِ مِثل</td>
<td>Concerning your children, God <strong>commands</strong> you that a son should have the equivalent share of two daughters.</td>
</tr>
<tr>
<td></td>
<td>(Q.S. An-Nisa’: 11)</td>
<td>VP = Simple Present Tense</td>
</tr>
<tr>
<td>2</td>
<td>حَتَّى يَتَوَفَّوْنَ آلِمَوْتُ أوْ يَجَعَّلُ آلِهَةَ هَنَّ سَبِيلًا</td>
<td>Until death <strong>comes</strong> to them or God shows them another way.</td>
</tr>
<tr>
<td></td>
<td>(Q.S. An-Nisa’: 15)</td>
<td>VP = Simple Present Tense</td>
</tr>
<tr>
<td>3</td>
<td>ﻪِنَّ اللّهُ لَا كَفِيرُ مَنْ كَسَانَ مَختَالًا فَخُورًا</td>
<td>God <strong>does not like</strong> arrogant, boastful people.</td>
</tr>
<tr>
<td></td>
<td>(Q.S. An-Nisa’: 36)</td>
<td></td>
</tr>
<tr>
<td>VP = Fi’il Mudhori’</td>
<td>VP = Simple Present Tense</td>
<td></td>
</tr>
<tr>
<td>---------------------</td>
<td>--------------------------</td>
<td></td>
</tr>
<tr>
<td><strong>4</strong> God command you (people) to return things entrusted to you to their rightful owners, and, if you judge between people, to do so with justice:</td>
<td><strong>5</strong> So if they withdraw and do not fight you, and offer you peace, then God gives you no way against them.</td>
<td></td>
</tr>
<tr>
<td>(Q.S. An-Nisa’: 58)</td>
<td>(Q.S. An-Nisa’: 90)</td>
<td></td>
</tr>
<tr>
<td>VP = Fi’il Mudhori’</td>
<td>VP = Simple Present Tense</td>
<td></td>
</tr>
<tr>
<td><strong>6</strong> You will find others who wish to be safe from you, and from their own people, but whenever they are back in a situation where they are tempted, they succumb to it.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Q.S. An-Nisa’: 91)</td>
<td>VP = Fi’il Mudhori’</td>
<td>VP = Simple Present Tense</td>
</tr>
<tr>
<td>---------------------</td>
<td>---------------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>So if they <strong>neither withdraw</strong>, <strong>nor offer</strong> you peace, nor restrain themselves from fighting you, seize and kill them wherever you encounter them:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(Q.S. An-Nisa’: 91)</th>
<th>VP = Fi’il Mudhori’</th>
<th>VP = Simple Present Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>If anyone <strong>opposes</strong> the Messenger, after guidance has been made clear to him, and follows a path other than that of the believers, We shall leave him on his chosen path—We shall burn him in Hell, an evil destination.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(Q.S. An-Nisa’: 115)</th>
<th>VP = Fi’il Mudhori’</th>
<th>VP = Simple Present Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>If anyone opposes the Messenger, after guidance has been made clear to him, and <strong>follows</strong> a path other than that of the believers, We shall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>Arabic (SL)</td>
<td>English (TL)</td>
</tr>
<tr>
<td>----</td>
<td>-------------</td>
<td>--------------</td>
</tr>
<tr>
<td>10</td>
<td>وَتَسَفَّلَوْكَ في الْبَسَاءِ</td>
<td>They ask you (Prophet) for a ruling about women.</td>
</tr>
<tr>
<td>11</td>
<td>فَلِلَّهِ يُقِيمُ مَثَلَهُمْ فِيهِنَّ</td>
<td>Say, ‘God Himself gives you a ruling about them.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>VP = Fi’il Mudhori’</td>
</tr>
<tr>
<td>1.2 Fi’il Mudhori’ translated into Simple Future</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

VP = Simple Present Tense

If anyone opposes the Messenger, after guidance has been made clear to him, and follows a path other than that of the believers, We shall leave him on his chosen path. We shall burn him in Hell, an evil destination.
<table>
<thead>
<tr>
<th>No</th>
<th>Arabic (SL)</th>
<th>English (TL)</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>وَمَن يُشَافِقُ الْرَسُولِ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىَّ وَيَتَبَعَ غَيْرَ سَبِيلٍ</td>
<td>If anyone opposes the Messenger, after guidance has been made clear to him, and follows a path other than that of the believers, We shall leave him on his chosen path-We shall burn him in Hell, an evil destination.</td>
</tr>
</tbody>
</table>

VP = Simple Future

1.3 *Fi'il Madhi* translated into Simple Past

<table>
<thead>
<tr>
<th>No</th>
<th>Arabic (SL)</th>
<th>English (TL)</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>وَلَوْ شَاءَ الَّهُ لَسَلَّمَهُمْ عَلَيْكُمْ فَلَتَقُلُونَمُ</td>
<td>God could have given them power over you, and they would have fought you.</td>
</tr>
</tbody>
</table>

VP = Simple Past

VP = *Fi'il Madhi*
### 1.4 Fi‘il Madhi translated into Simple Past Future

<table>
<thead>
<tr>
<th>No</th>
<th>Arabic (SL)</th>
<th>English (TL)</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>لو لا فَضُلَّ اللَّهُ عَلیهِمْ وَرَحمَتهُ</td>
<td>If it were not for God’s bounty and mercy towards you, you <strong>would</strong> almost all <strong>have followed</strong> Satan.</td>
</tr>
<tr>
<td></td>
<td>لاَّ يَعْلَمُ السَّيِّئَانَ إِلَّاَ قَلِيلًا</td>
<td>(Q.S. An-Nisa’: 83)</td>
</tr>
<tr>
<td></td>
<td><strong>VP = Fi‘il Madhi</strong></td>
<td><strong>VP = Simple Past Future</strong></td>
</tr>
</tbody>
</table>

| 16 | لوْ وَسَأَلَّ اللَّهُ سَلَةَتُهُمْ عَلیْكَ فَلَسَتَّ نُوْمُهُمْ | God could have given them power over you, and they **would have fought** you. |
|    | وإِنَّ اللَّهَ كَاسِئًا عَلَيْهِمْ سَيْبِلًا | (Q.S. An-Nisa’: 90) |
|    | **VP = Fi‘il Madhi** | **VP = Simple Past Future** |

### 1.5 Fi‘il Madhi translated into Simple Present

<table>
<thead>
<tr>
<th>No</th>
<th>Arabic (SL)</th>
<th>English (TL)</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>فَإِنَّ یَعْلَمُ مِنْهُمْ رَشَدًا فَأَدْفَعُوا إِلَيْهِمْ</td>
<td>; then, if you <strong>find</strong> they have sound judgment, hand over their property to them.</td>
</tr>
<tr>
<td></td>
<td>إِِّمَا وُلْدًا</td>
<td>(Q.S. An-Nisa’: 6)</td>
</tr>
<tr>
<td></td>
<td><strong>VP = Fi‘il Madhi</strong></td>
<td><strong>VP = Simple Present Tense</strong></td>
</tr>
</tbody>
</table>

<p>| 18 | فَإِنَّ اطْلَعَ الْحَمْرَةَ فَلَنَّ تَبْغُوا عَلَیْهِمْ سَيْبِلًا | If they <strong>obey</strong> you, you have no right to act against them: God is most high and great. |
|    | إِنَّ اللَّهَ كَاسِئًا عَلَيْهِمْ سَيْبِلًا | (Q.S. An-Nisa’: 6) |</p>
<table>
<thead>
<tr>
<th>19</th>
<th>(Q.S. An-Nisa': 34)</th>
<th>VP = Fi’il Madhi</th>
<th>So if they withdraw and do not fight you, and offer you peace, then God gives you no way against them.</th>
<th>VP = Simple Present Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>(Q.S. An-Nisa': 90)</td>
<td>VP = Fi’il Madhi</td>
<td>So if they withdraw and do not fight you, and offer you peace, then God gives you no way against them.</td>
<td>VP = Simple Present Tense</td>
</tr>
</tbody>
</table>
2. **Verb Phrase translated into Noun**  
   *Fi’il Madhi* translated into Noun

<table>
<thead>
<tr>
<th>No</th>
<th>Arabic (SL)</th>
<th>English (TL)</th>
</tr>
</thead>
</table>
| 31 | حَرَّمَتْ عَلَيْكُمُ أُمَهَّنَكُمْ وَبَنَانَكُمْ     وأَحْوَاتُكُمْ وَعُمْنَتْكُمْ وَخَلَّيْتُكْمِ  
  وبُنَاتُ الأُخْ وَبُنَاتُ الأُخْت  
  وأُمَهَّنَكُمْ الْيَتِّى أَرْضَعَتْكُمْ  
  وأَحْوَاتُكُمْ مِنْ أَلْقِ الْرَّضِعُةُ | You are forbidden to take as  
  wises as your mothers,  
  daughters,    sisters,  
  paternal and maternal  
  aunts, the daughters of  
  brothers and daughters of  
  sisters, your **milk**-  
  mothers and milk-sister,  
  (Q.S. An-Nisa’: 23)       |

VP = *Fi’il Madhi*
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2. Ponpes Nurul Ummah Kotagede Yogyakarta 2010-2013