

**THE TRANSLATION OF *AL-FI'L AL-MĀDĪ* IN MUHAMMAD IBN 'ABD
AL-WAHHĀB'S *AL-UŞŪL AL-ŞALĀŞAH* INTO "THE THREE
FUNDAMENTAL PRINCIPLES"**

A GRADUATING PAPER

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the Bachelor Degree in English Literature



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A FINAL PROJECT STATEMENT

I certify that this graduating paper is definitely my own work. I am completely responsible for the content of this graduating paper. Other writer's opinions or findings included in this graduating paper are quoted or cited in accordance with the ethical standards.

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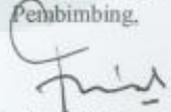
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Atas perhatiannya, kami ucapkan terima kasih.

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ABSTRACT

This graduating paper is entitled “The Translation of *Al-Fi'l Al-M* in Muhammad Ibn ‘Abd Al-Wahh bi’s *Al-U l Al- al ah* into The Three Fundamental Principles”. The object of the analysis is the Arabic perfect tense. This study is intended to find out the way to translate *al-fi'l al-m* into English, to know what procedures are used in translating them, and also to explain the possible reason why those procedures are chosen by the translators by seeing the classification of *al-fi'l al-m* and the effects implied by the use of procedures. The theories used to analyze are the theory of *al-fi'lu al-m*, the classification of *al-fi'lu al-m*, the theory of English grammar, and Vinay and Darbetnet’s translation procedure. The sentences containing *al-fi'l al-m* are taken as the data. The method used to collect the data is documentation while the method used to analyze is qualitative descriptive.

The analysis shows that *al-fi'l al-m* are translated into English in various ways, which include English simple present tense, English past tense, English present perfect tense, English simple future tense, English passive voice, English noun, and even zero translation. Moreover, there are three kinds of translation procedures in this analysis. They are transposition, literal translation, and modulation. The possible reasons why those procedures are chosen by the translators because generally they want to maintain the SL message. More specifically, transposition is chosen because they want to adjust the time aspect of SL with the time aspect of TL, literal translation is chosen because SL and TL have the same language structure, and modulation is chosen because they want to make the reader easy to understand the SL text and also make the SL culture acceptable in the TL culture.

Keywords: translation, Arabic perfect tense, translation procedure.

ABSTRAK

Skripsi ini berjudul “Kajian Terjemahan *Fi’il Madhi* Dari Karya Muhammad Ibn ‘Abd Al-Wahh bi Al-U l Al- al ah Ke Dalam Terjemahan Bahasa Inggrisnya *The Three Fundamental Principles*”. Objek dalam penelitian ini adalah kata kerja lampau dalam bahasa Arab. Penelitian ini bertujuan untuk mengetahui cara menerjemahkan *fi’il madhi* ke dalam bahasa Inggris, prosedur yang digunakan dalam proses penerjemahan, serta menjelaskan kemungkinan alasan mengapa prosedur penerjemahan tersebut dipilih oleh penerjemah dengan melihat efek yang ditimbulkan oleh penggunaannya dan klasifikasi *fi’il madhi* yang diterjemahkan. Teori yang digunakan untuk menganalisis adalah teori *fi’il madhi*, teori klasifikasi *fi’il madhi* yang digagas oleh Al-Hasyimi, teori tata bahasa Inggris, serta teori prosedur penerjemahan milik Vinay dan Darbelnet. Datanya adalah kalimat yang mengandung *fi’il madhi*. Metode yang digunakan untuk mengumpulkan data adalah dokumentasi, sedangkan metode analisis bersifat kualitatif deskriptif.

Hasil analisis menunjukkan bahwa *fi’il madhi* diterjemahkan ke dalam bahasa Inggris menjadi berbagai macam bentuk. Diantaranya *English simple present tense*, *English past tense*, *English present perfect tense*, *English simple future tense*, kalimat pasif, kata benda, dan ada juga yang tidak diterjemahkan. Selain itu, ada 3 macam prosedur penerjemahan yang ditemukan dalam analisis ini. Yaitu *transposition*, *literal translation*, dan *modulation*. Secara umum, kemungkinan alasan mengapa penerjemah memilih tiga prosedur tersebut adalah untuk mempertahankan pesan yang terkandung dalam bahasa sumber. Secara khusus, prosedur transposisi dipilih karena para penerjemah ingin mengatur aspek waktu antara bahasa sumber dan bahasa sasaran, prosedur literal dipilih karena bahasa sumber dan bahasa sasaran memiliki struktur bahasa yang sama, dan prosedur modulasi dipilih karena mereka ingin mempermudah pembaca memahami pesan yang terkandung dalam bahasa sumber dan juga membuat budaya yang terdapat pada bahasa sumber dapat diterima oleh budaya pada bahasa sasaran.

Kata kunci: terjemahan, *fi’il madhi*, prosedur penerjemahan.

ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religious Affairs Ministry and Educational and Cultural

Ministry

No: 158/ 1987 and 0543b/ U/ 1987

A. CONSONANT

No	Arabic	Latin	No	Arabic	Latin
1		-	16		
2		B	17		
3		T	18		'
4			19		G
5		J	20		F
6			21		Q
7		Kh	22		K
8		D	23		L
9			24		M
10		R	25		N
11		Z	26		W
12		S	27		H
13		Sy	28		'
14			29		Y
15					

B. VOCAL

1. Low vocal

اَ	a	<i>fat ah</i>	-
اِ	i	<i>kasrah</i>	-
اُ	u	<i>ammah</i>	-

2. Long vocal

اَآ		اَ	<i>Q_la</i>
اِآ		اِ	<i>Ram_</i>
اِآ		اِآ	<i>Q_la</i>
اِو		اِو	<i>Yaq_lu</i>

C. DOUBLE CONSONANT

	<i>Syaddah</i>	-	<i>Nazzala</i>
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D. ARTICLE

	<i>Al</i>	-	<i>Al-syamsu</i>
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MOTTO

.....وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَإِنَّ اللَّهَ بَلِغٌ أَمْرِهِ قَدْ جَعَلَ اللَّهُ

لِكُلِّ شَيْءٍ قَدْرًا

.....and whoever trusts in Allah, He is sufficient for him; surely Allah attains

His purpose; Allah indeed has appointed a measure for everything.

-Al- al q: 3-

DEDICATION

This graduating paper is dedicated to:

- My beloved father and mother, Mr. Khudori and Mrs. Jamilah
- My lovely husband, Mr. Agus Faizal Yusron
- My Little Mujahid, Jr. Ahnaf Qoys Yusron



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Yogyakarta, May 2015

The writer,



Khairun Nisa

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LIST OF ABBREVIATIONS

No	Abbreviation	Meaning
1	1. m. and f.	First person masculine and feminine
2	2. f.	Second person feminine
3	2. m.	Second person masculine
4	3. f.	Third person feminine
5	3. m.	Third person masculine
6	FM	<i>Al-fi'l al-m</i>
7	TL	Target Language
8	TT	Target Text
9	Transl	Translated
10	SL	Source Language
11	ST	Source Text

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CHAPTER I

INTRODUCTION

1.1. Background of Study

The scholars in the Middle East undertake various efforts to spread Islam throughout the world. One method they use is translation. It makes translation become a very important thing because Al-Quran and Hadith as the main sources of Islamic laws use the Arabic language. In addition, most Islamic reference books use the Arabic language. Therefore, translation is needed because not every moslem understands Arabic.

Translating is a very noble activity. Translating Al-Quran or a reference book in the religion of Islam is a useful action to call others to follow the right guidance and show the truth to all people around the world who have various languages. By doing this kindness, the translator is believed to get a reward from Allah. In the hadith prophet Muhammad said (Razduq, 1999: 397):

وعنه أيضاً رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : "من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئاً (رواه مسلم)

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished in any respect on that account."

If that translation can increase the reader's understanding about Islam, and he becomes a better person in his worship, the translator will get the reward as much as the reward which Allah gives to the person. Showing the good way to other people is also highly recommended to every muslim. In 'Ālī 'Imrān, the Holy Koran explicitly states that there must be someone who shows the goodness (Ali, 2010: 63):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

“And let there be [arising] from you a nation inviting to [all that is] good.... “
(‘Ālī 'Imrān: 104)

The challenging problem in translation from Arabic into English is the grammatical structure. It is because Arabic and English have different grammatical structures. This case especially relates to tense. English has more complicated tense forms than Arabic. English has twelve tenses, whereas there are only two basic tenses in Arabic (Wightwick and Gaafar, 2005: 80). In some languages, the tense and aspect system, or parts of it, may be highly developed, with several fine distinctions in temporal location or distribution (Baker, 1992: 98). Because of these differences, the English-Arabic translator must be an expert who masters both languages, so he can decide the closest tense meant by the author from SL and also the message of the SL can be completely transferred to the TL. Meanwhile, how the translator translates Arabic into English can be seen in the Arabic book that has been translated into English.

One of the classic Islamic theological books that becomes an important reference for Muslims is Muhammad Ibn ‘Abd Al-Wahhāb’s *Al-Uṣūl Al-Ṣalāṣah*. Muhammad Ibn ‘Abd Al-Wahhāb is an outstanding reformer and a zealous preacher who appeared in the Arabian peninsula in the twelfth century (Baz, 1965: 1). *Al-Uṣūl Al-Ṣalāṣah* is one of his famous works. This book has been translated into many languages and English is no exception. In this book, Al-Wahhāb explains about the theology of Islam: the knowledge to know Allah, the knowledge to know Islam, and the knowledge to know prophet Muhammad. This book is suitable to be analyzed because when it is compared between the Arabic original book and the English translation book, there can be found various structures of the English translation, for example:

SL : ان الله خلقنا و رزقنا (Wahhāb, 2001: 5)

/ *Anna Allāha khalaqanā wa razaqanā* /

TL : Allah has created and is sustaining us. (page 3, line 10)

The example above shows that both SL tense and TL tense are different. In the source language, the author uses *al-fi’lu al-māḍī* (abbreviated into FM, it may also cover its plural form *al-af’ālu al-māḍīyah*) as which in English generally meant ‘past’ in both خلق /*khalāqa*/ and رزق /*razaqa*/. And in the target language, the translator uses present perfect tense in translating the word خلق /*khalāqa*/ and also uses present continuous tense in translating the word رزق /*razaqa*/.

In conclusion, because of that difference, it is interesting to know the translation of FM between *Al-Uṣūl Al-Ṣalāṣah* and its English translation *The*

Three Fundamental Principles, the procedures used by the translator in translating them, and also the possible reasons why those procedures are chosen by the translator.

1.2. Research Questions

Based on the research background above, the writer formulates the research questions as follows:

1. How are FM in Muhammad Ibn ‘Abd Al-Wahhāb’s “*Al-Uṣūl Al-Ṣalāṣah*” translated into English?
2. What are the procedures used in translating FM in Muhammad Ibn ‘Abd Al-Wahhāb’s “*Al-Uṣūl Al-Ṣalāṣah*” into English?
3. Why are those procedures chosen by the translators?

3.1. Objectives of Study

Based on the research questions mentioned above, the research has the following objectives:

1. to describe how FM in Muhammad Ibn ‘Abd Al-Wahhāb’s “*Al-Uṣūl Al-Ṣalāṣah*” are translated into English.
2. to find what procedures are used in translating FM in Muhammad Ibn ‘Abd Al-Wahhāb’s “*Al-Uṣūl Al-Ṣalāṣah*” into English.
3. to explain the possible reasons why those procedures are chosen by the translators.

3.2. Significances of Study

1. Academic Significance

Academically, this research can be used as the additional source for translation and grammar study especially in tense discussion.

2. Practical Significance

- a. For readers, this research can enrich their knowledge about translation, especially the translation from Arabic into English.
- b. For translators, this research can give additional knowledge, especially the knowledge of translation from Arabic verbs into English.
- c. For muslims, this research can make them more curious so they can enrich their knowledge about Allah, Islam religion, and prophet Muhammad by knowing the data sources of this research.

3.3. Literature Review

Considering that the research about the English translation of Arabic verb is still difficult to be found, the writer only found one research related to this research.

The research is “Translating Arabic Perfect Verbs into English: A Text-Based Approach”, an article by Dr. Hassan A. H. Gadalla, a lecturer of linguistics from Assiut University Egypt (2006). The study focuses on comparing the

translations with the original texts to highlight the different English renderings of the Arabic perfect verbs. Its aim is to look into the translation of two literary Arabic texts, namely two novels by Naguib Mahfouz, to see how Arabic perfect verbs are translated into English. Those novels are *Al Simman wa Al-Kharif* translated as “Autumn Quail” by Roger Allen and *Afrah Al-Qubbah* translated as “Wedding Song” by Olive E. Kenny. The theory used in this research is parallel text technique proposed by Hartmann. The result of this research shows that the structures in which Arabic perfect verbs occur are classified into four groups, the last of which is not represented in the corpus. These groups are related to: the bare perfect form, the construction /*qad*/ + perfect, the construction /*kaana*/ + /*qad*/ + perfect and the construction /(*sa-*)*yakuun*/ + /*qad*/ + perfect.

This research has the similar interest to Gadalla’s research, which is the translation of Arabic perfect verb into English. The aim of his research is also similar to one of the aims of this research, which is to know how Arabic perfect verbs are translated into English. However, they are different in the data sources used. This research uses *al-usūlu al-salāṣah* while his research uses *al-simman wa al-kharif* and *afrah al-qubbah*. Moreover, each research has a different theory.

3.4. Theoretical Approach

In this paper, the writer uses some theories to analyze the data and answer the research questions. The first is theory of FM and its classification proposed by

Al Hasyimi. The second is theory of English grammar. And the third is theory of translation procedure proposed by Vinay and Darbelnet.

The theory of FM will be used to collect the data from the SL. The theory of FM classification proposed by Al Hasyimi helps the writer in finding the possible reason why each translation procedure is chosen by the translators. The theory of English grammar will be used to analyze the TL text, because there are various types of English translations that cover tenses, noun, and voice. The theory of translation procedures proposed by Vinay and Darbelnet will be used to find out what procedures are chosen by the translator in translating FM.

1.7. Method of Research

1.7.1. Type of Research

This research applies a qualitative descriptive research. The qualitative descriptive study is the method of choice when straight descriptions of phenomena are desired (Sandelowski, 2000:6). Moreover, according to Kothari, “[q]ualitative research, is concerned with qualitative phenomenon, i.e., phenomena relating to or involving quality or kind” (2004: 3). Besides, Kothari states that “descriptive research includes surveys and fact-finding enquiries of different kinds. The major purpose of descriptive research is description of the state of affairs as it exists at present (2004: 2).

1.7.2. Data Sources

In this research, the sources of the data are the book entitled *Al-Uṣūl Al-Ṣalāṣah* and its translation entitled *The Three Fundamental Principles. Al-Uṣūl*

Al-Ṣalāsah is a book written by Muhammad Ibn ‘Abd Al-Wahhāb. This book was published by *Dār Al-Khudayrī* in 2001. It has 22 pages. Its English version, *The Three Fundamental Principles* was translated by a team of specialists under the supervision of *Dār Al-Waṭan* publishing house. This book was published by *Dār Al-Waṭan* publishing house; it has 24 pages.

1.7.3. Data Collection Technique

Because the data of this research are collected from a book and its translation, the writer chooses text analysis as the method of collecting data in this research. Content-analysis consists of analyzing the text of documentary materials such as books, magazines, newspapers and the contents of all other verbal materials which can be either spoken or printed (Kothari, 2004: 110).

Some steps are taken by the writer in the process of collecting data:

- 1) identifying all occurrences of FM in the SL, underlining and numbering them;
- 2) identifying the translation of FM in the TL, underlining and numbering them;
- 3) writing all data of sentences containing FM and the translation;
- 4) putting the data resulted from the steps above together in the table side by side.

1.7.4. Data Analysis Technique

The writer does the following steps to analyze the data:

- 1) identifying how FM in the SL are translated into the TL;
- 2) classifying the English translation of FM based on the English grammar theory;

- 3) analyzing FM and its translations based on Vinay and Darbelnet's translation procedures;
- 4) describing the reasons why those procedures are chosen by the translators by seeing the effects implied by the use of procedures and the classification of FM;
- 5) drawing the conclusion.

1.8. Paper Organization

This paper consists of four chapters. The first chapter is introduction. It consists of background of study, research questions, objectives of study, significances of study, literature review, theoretical approach, method of research, and paper organization. The second chapter is theoretical background. In this chapter the writer explains some theories she used to analyze the data. The third chapter is discussion. This chapter contains the writer's analysis of the data, which focuses on the analysis of the translation of FM in the book *Al-Uṣūl Al-Ṣalāṣah* and its English translation *The Three Fundamental Principles*, the procedures used in this translation, and also the reasons why those procedures are used. The fourth chapter is conclusion. This chapter contains the summary of the answers of the research questions, and also some suggestion.

CHAPTER IV

CONCLUSION

4.1. Conclusion

This research discusses the translation of Arabic perfect verb into English, and also the procedures used in the process of translation. The object of this research is Muhammad Ibn ‘Abd Al-Wahhāb’s *Al-Uṣūl Al-Ṣalāṣah* and its translation version translated by a team of specialists under the supervision of *Dār Al-Waṭān* publishing house. The questions formulated in this research are how FM in Muhammad Ibn ‘Abd Al-Wahhāb’s “*Al-Uṣūl Al-Ṣalāṣah*” are translated into English, what are the procedures used in translating FM in Muhammad Ibn ‘Abd Al-Wahhāb’s “*Al-uṣūlu Al-Ṣalāṣah*” into English, and why those procedures are chosen by the translators.

There are some conclusions that could be drawn based on the analysis:

1. There are found 58 FM in the book which are translated into English in various ways. They are translated into English simple present tense, English past tense, English present perfect tense, English simple future tense, English passive voice, English noun, and zero translation.
2. The translation procedures that are applied by the translators include transposition, modulation, and literal translation.
3. The translators choose different procedures because generally they want to maintain the SL message. Specifically, the transposition is

chosen because they want to adjust the time and aspect of SL with the time and aspect of TL, the literal translation is chosen because SL and TL have the same language structure, and the modulation is chosen because they want to make the reader easy to understand the SL text and also make the SL culture more acceptable in the TL culture.

4.2. Suggestion

Considering that the research about the English translation of Arabic perfect tense is still difficult to be found, the writer hopes that the next researchers do similar research on the English translation of Arabic imperfect tense with different theories, method, or type of research to give more contribution to the translation study.

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APPENDIX

1. *Fi'lu Al-Mādhī* – English Present Tense

No	SL	TL	Procedure
1.	فمن أطاع	Whosoever <u>obeys</u> Allaah	Transposition
2.	ومن عصاه	And whosoever <u>disobeys</u> Him	Transposition
3.	أن من أطاع الرسول	Whosoever <u>obeys</u> the Messenger	Transposition
4.	ووحده الله	And <u>singles out</u> Allaah in worship	Transposition
5.	من حاد الله ورسوله	Those who <u>oppose</u> Allaah and His Messenger	Transposition
6.	كما قال تعالى	As He <u>says</u>	Transposition
7.	ومن كذب بالبعث كفر	The one who <u>disbelieves</u> in resurrection is a disbeliever	Transposition
8.	ومن ادعى شيئا من علم الغيب	Anyone who <u>claims</u> the knowledge of anything from the unknown	Transposition
9.	ومن حكم بغير ما أنزل الله.	Anyone who <u>seeks</u> judgement from other than Allaah	Transposition

2. *Fi'lu Al Mādhī* – English Simple Future

No	SL	TL	Procedure
1.	اعلم رحمك الله أنه يجب علينا تعلم أربع مسائل	Know, <u>may</u> Allaah <u>have mercy</u> upon you, that we must learn four basic matters	Transposition
2.	قال الشافعي رحم الله تعالى	Imaam Shaafi'i, <u>may</u> Allaah <u>have mercy</u> upon him said	Transposition
3.	وقال البخاري رحم الله تعالى	Imaam Bukhaari, <u>may</u> Allah <u>have mercy</u> upon him, said	Transposition
4.	قال ابن كثير رحم الله تعالى	Imaam ibn Katheer, <u>may</u> Allah	Transposition

		<u>have mercy upon him said</u>	
5.	قال البغوي رحم الله	Imaam Al-Baghawi, <u>may</u> Allaah <u>have mercy upon</u> him said	Transposition

3. *Fi'lu Al-Mādhī* – English Present Progressive

No	SL	TL	Procedure
1.	أن الله خلقنا ورزقنا ولم يتركنا هملًا	Allaah has created and <u>is sustaining</u> us;	Transposition

4. *Fi'lu Al-Mādhī* – English Past Tense

No	SL	TL	Procedure
1.	قال الشافعي رحمه الله تعالى	Imaam Shaafi'i, may Allaah <u>have mercy upon</u> him <u>said</u>	Literal translation
2.	وقال البخاري رحمه الله تعالى	Imaam Bukhaari, may Allah <u>have mercy upon</u> him, <u>said</u>	Literal translation
3.	فبدأ بالعلم قبل القول والعمل	So Allaah <u>mentioned</u> knowledge before speech and performance of deeds	Literal translation
4.	بل أرسل إلينا رسولاً	He <u>sent</u> us messengers	Literal translation
5.	ولو كان أقرب قريب	Even if <u>they were</u> the closest	Literal translation
6.	و بذلك امر الله جميع الناس وخلقهم لها	And this is the command from Allaah to all of mankind. It is for this reason Allaah <u>created</u>	Literal translation
7.	ما أمر الله به التوحيد	Which Allaah <u>commanded</u> the creation is to believe in His unity	Literal translation

8.	ما <u>نهى</u> عنه	That Allaah <u>prohibited</u>	Literal translation
9.	ربي الله الذي <u>رباني</u>	my Lord is Allaah, the One Who <u>nurtured</u> me	Literal translation
10.	قال ابن كثير رحمه الله تعالى	Imaam ibn Katheer, may Allah have mercy upon him <u>said</u>	Literal translation
11.	وأشواع العبادة التي <u>أمر</u> الله بها	All acts of worship which Allaah <u>commanded</u>	Literal translation
12.	طاعته فيما <u>أمر</u>	in all that He <u>informed</u>	Literal translation
13.	وتصديقه فيما <u>أخبر</u>	believes Him in all that He <u>informed</u>	Literal translation
14.	واجتناب ما عنه <u>نهى</u> وزجر	Refrains from all that which he <u>prohibited</u>	Literal translation
15.	وأن لا يعبد الله إلا بما <u>شرع</u>	And Allaah is not to worshipped except what he <u>legislated</u>	Literal translation
16.	بعف الله	Allaah <u>sent</u> him	Literal translation
17.	أخذ على هذا عشر سنين	He <u>spent</u> ten years calling people to this	Literal translation
18.	وصلى في مكة	He only <u>prayed</u> in Makkah	Literal translation
19.	قال البغوي رحمه الله	imaam Al-Baghawi, may Allaah have mercy upon him <u>said</u>	Literal translation
20.	فلما استقر في المدينة	When the prophet <u>settled</u> in Madeenah	Literal translation
21.	أخذ على هذا عشر سنين	He <u>spent</u> ten years doing this	Literal translation

22.	والخير الذي <u>دَلَّ</u> عليه التوحيد	The best of the goodness to which he <u>guided</u> them to was <i>Tawheed</i>	Literal translation
23.	والشر الذي <u>حَذَّرَهَا</u> منه	And the worse evil he <u>warned</u> them against was <i>shirk</i>	Literal translation
24.	وافترض طاعته على جميع الثقلين	And <u>made</u> obeying him mandatory	Literal translation
25.	وكل أمة بعث الله إليهم رسولا	Every nation to whom Allaah <u>sent</u> messengers	Literal translation
26.	وافترض الله على جميع العباد	Allaah <u>commanded</u> all people to disbelieve	Literal translation

5. *Fi'lu Al-Mādhī* – English Present Perfect Tense

No	SL	TL	Procedure
1.	أن الله <u>خَلَقَنَا</u> ورزقنا ولم يتركنا هملًا	Allaah <u>has created</u> and is sustaining us;	Transposition
2.	لا خير إلا <u>دَلَّ</u> الأمة عليه	There is no good except that he <u>has guided</u> the Moslem to it	Transposition
3.	ولا شر إلا <u>حَذَّرَهَا</u> منه،	And there is no evil except that he <u>has warned</u> the Muslim nation against it	Transposition
4.	<u>بَعَثَ</u> الله في الناس كافة	Allaah <u>has sent</u> him to all mankind	Transposition
5.	وأرسل الله جميع الرسل مبشرين ومنذرين	Allaah <u>has sent</u> messengers to warn and convey gladd tiddings	Transposition
6.	بم <u>عَرَفْتَ</u> ربك؟	How <u>have you come</u> to know your Lord?	Transposition

6. *Fi'lu Al-Mādhī* – English Passive Voice

No	SL	TL	Procedure
1.	لو ما أنزل الله حجة على خلقه إلا هذه السورة لكفتمهم	If nothing else <u>was revealed</u> other than this chapter, it would have sufficed people	Modulation
2.	فمن اطاعه <u>دخِل</u> الجنة	Whosoever obeys Allaah (by following His messengers) <u>will be</u> <u>admitted</u> into Paradise	Modulation
3.	و من عصاه <u>دخِل</u> النار	And whosoever disobeys Him <u>will be thrown</u> into the Hellfire	Modulation

7. *Fi'lu Al-Mādhī* – English Noun

No	SL	TL	Procedure
1.	وبذلك <u>أمر</u> الله جميع الناس	And this is <u>the command</u> from Allah to all of mankind	Transposition
2.	فمن <u>صرف</u> منها شيئاً لغير الله	<u>Intending</u> the performance of any of these acts for other than Allaah	Transposition
3.	والناس إذا <u>ماتوا</u> يبعثون	People will be resurrected after <u>death</u>	Transposition
4.	ومن كذب بالبعث <u>كفر</u>	The one who disbelieves in resurrection is a <u>disbeliever</u>	Transposition
5.	وأأنواع العبادة التي <u>أمر</u> الله بها		

8. *Fi'lu Al-Mādhī* – Zero Translation

No	SL	TL	Procedure
1.	اعلم <u>رحم</u> الله	-	
2.	اعلم <u>أرشدك</u> الله لطاعته	-	

3.	واجتناب ما عنه <u>نهى</u> و <u>زجر</u>	Refrains from all that which he prohibited.	
4.	قال ابن القيم <u>رحم</u> الله تعالى	-	



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