TRANSITIVE VERBS OF *SURAH AN-NISĀ'* 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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2015

A FINAL PROJECT STATEMENT

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Skripsi / Tugas Akhir dengan judul:

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iv

ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religious Affair Ministry and Educational and Cultural Ministry

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

1. Consonant

No	Arabic	Latin	No	Arabic	Latin
1	ا	-	16	ط	ṭ
2	ب	b	17	ظ	ẓ
3	ت	t	18	ع	'
4	ث	ṣ	19	غ	g
5	ج	j	20	ف	f
6	ح	ḥ	21	ق	q
7	خ	kh	22	ك	k
8	د	d	23	ل	l
9	ذ	ż	24	م	m
10	ر	r	25	ن	n
11	ز	z	26	و	w
12	س	s	27	ه	h
13	ش	sy	28	ء	'
14	ص	ṣ	29	ي	y
15	ض	ḍ	30		

2. Low Vocal

------َ-----	A	جَلَسَ	Jalasa
------ِ-----	I	عَلِمَ	'alima
------ُ-----	U	حَسُنَ	Hasuna

3. Long Vocal

ىا	ā	قَالَ	qāla
ىى	ā	رَمَى	ramā
ىى	ī	قِيْلَ	qīla
ىو	ū	يَقُوْلُ	yaqūlu

4. Diphthong

اي	Ai	كَيْفَ	Kaifa
او	Au	حَوْلَ	Haula

5. Double Consonant

------ّ---	tasydīd	نَزَّلَ	Nazzala

6. Assimilation of definite article

ال---	al-	اَلْقَلَمُ	al-qalamu
الش---	al-sy	اَلشَّمْسُ	al-syamsu
من ال---	min al-	مِنَ الْمُرْسَلِيْنَ	min al-mursalīn

TRANSITIVE VERBS OF SURAH AN-NISAA' AND ITS ENGLISH TRANSLATION

By: Marfuatus Sholikhah

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.

TRANSITIVE VERBS OF SURAH AN-NISAA' AND ITS ENGLISH TRANSLATION

By: Marfuatus Sholikhah

ABSTRAK

Al-Quran adalah pedoman umat Islam yang di dalamnya memuat tentang kisah-kisah tokoh Islam terdahulu, hukum, ancaman, anjuran, dll. Al-Quran diturunkan dalam bahasa Arab. Oleh karenanya, supaya pesan yang ada dalam al-Quran dapat tersampaikan ke seluruh umat Islam di dunia, al-Quran diterjemahkan ke dalam beberapa Bahasa salah satunya adalah Bahasa Inggris. Dengan adanya penerjemahan al-Quran ke bahasa Inggris, tentu terdapat beberapa aspek yang harus di perhatikan oleh penerjemah. Salah satunya adalah struktur bahasa itu sendiri supaya apa yang terkandung di dalam al-Quran dapat tersampaikan dengan baik.

Dari beberapa kelas kata dalam suatu kalimat, penelitian ini focus pada kata kerja transitif dalam surah An-Nisaa' khususnya pada ayat-ayat hukum. Penelitian ini juga berfokus tidak pada semua kata kerja transitif akan tetapi pada kata kerja transitif dari *fi'il mazid*. Dalam bahasa Arab, *fi'il mazid* adalah suatu kata kerja yang terdapat huruf tambahan. Huruf-huruf tambahan tersebut dapat merubah makna dari kata asal menjadi bervariasi. Oleh sebab itu, pembahasan ini menarik untuk dikaji lebih dalam lagi.

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 penerjemahaan kata kerja dalam bahasa Arab ke bahasa Inggris, terdapat dua pembagian: kata kerja diterjemahkan ke kata kerja dan kata kerja diterjemahkan ke kata benda.
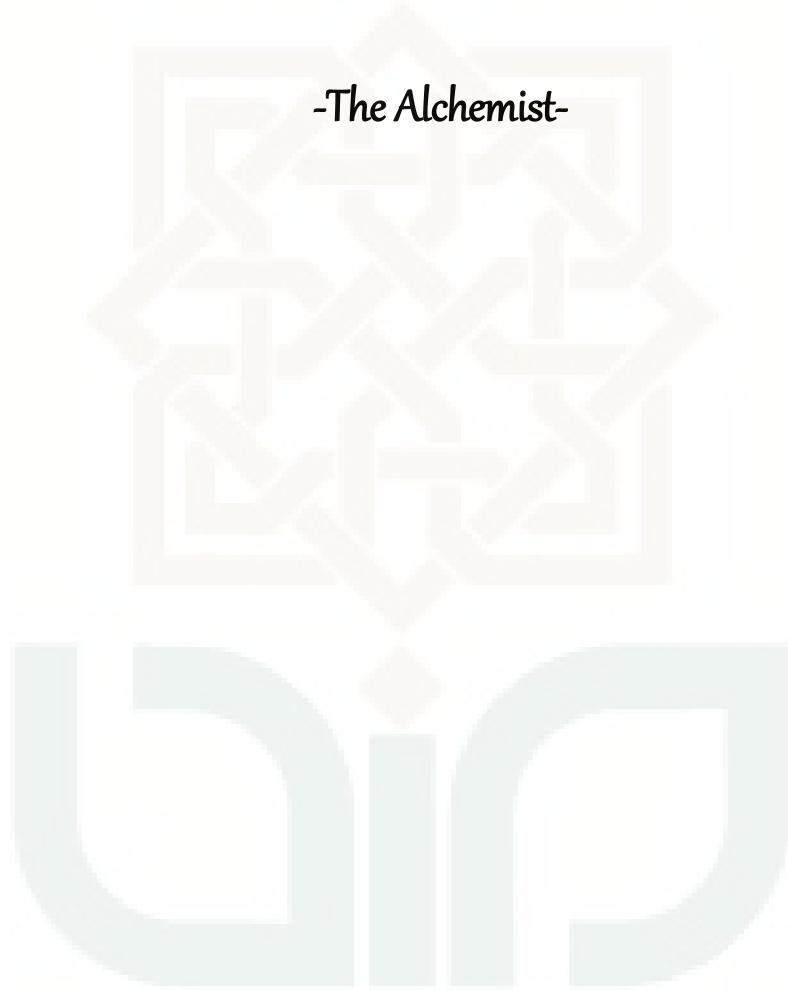
Kata Kunci: Penerjemahan, kata kerja transitif, *grammar* Arab dan Inggris.

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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:

1. My dearest parent; Bapak Sisnadi and Ibu Siti Mahmudah who always support me in everything, give their love, prayer, and happiness. For my sisters; Fina, Atim, Nada, and Nabila, who support and show me the happiness being together, thank you dears.

2. Fuad Arif Fudiyartanto, S.Pd. M.Hum as the Chairman of English Literature Department.

3. My academic advisor and thesis advisor, Mrs. Jiah Fauziah, M.Hum. Thank for the time, advice, suggestion, and support, thank you so much mam.

4. Mr. Ubaidillah, Mr. Dwi Margoyuwono, Mr. Danial Hidayatullah, Mr. Moch Wakhid Hidayat, Mr. Bambang Hariyanto, Mr. Arif Budiman, Mrs. Febriyanti Dwi Ratna, Mrs. Ulyati Retno Sari, Mrs. Witriani, and all lecturers in English Literature Department, thanks for all the knowledge and experience that given to me.

5. All my friends in English Literature; Fitria, Firda, Shofa, Ima, Wilda, Sumi, Ifa, Lina, Zakiya, Pak Jamjuri, Yudha, Bang Oji, Irwan, Zaim, Roni, Zulfan, etc, thanks for the togetherness.

6. Sanggar Sarasilah, thanks for the precious experience.

7. HAMAM Yogyakarta and friends, especially Eva, Ria, Nikmah, Hudi, Nafi', Kholil, Yafik, Yuni, Habib, Dani, Eko, etc thanks for the suggestions and supports.

The writer realizes that this research cannot be said as perfect. Therefore, the writer hopes some suggsestions, 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

Yogyakarta, 05 Juni 2015

The Writter

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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:

$$\text{يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَـٰنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا ۝}$$

/yā'ayyuhā al-nāsu qad jā'akum burhānun min rabbikum wa 'anzalnā '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.

1

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 فعل /fi'l/, إسم /ism/, and حرف /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; الفعل الماضي /al-fi'lu al-māḍi/, الفعل المضارع /al-fi'lu al-muḍāri'/, and فعل لأمر /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:

18). The example below is taken from *Q. S. An-Nisā'* (4): 34 and its English translation.

<div dir="rtl">

وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهۡجُرُوهُنَّ فِى ٱلۡمَضَاجِعِ وَٱضۡرِبُوهُنَّ فَإِنۡ أَطَعۡنَكُمۡ فَلَا تَبۡغُوا۟ عَلَيۡهِنَّ سَبِيلًا إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ۩

</div>

/wa allātī takhāfūna nusyūzahunna fa'iẓūhunna wahjurūhunna fī al-maḍāji'I waḍribūhunna, fa'in aṭa'nakum falā tabgū 'alaihinna sabīlan, 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 أَطَعۡن */aṭa'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-Nisā'* 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-Nisā'* 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-Nisā'* is the second which consists of fourty five legal verses (2006: 1-320). This research focuses on the legal verses of *surah An-Nisā'* because of its contents explain more about women than other verses in the Quran.

Related to the content of *surah An-Nisā'* 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-Nisā'* 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 المزيد /al-fi'lu al-mazīd/. In Arabic, a verb based on the *ḥarf* is divided into two kinds: الفعل المجرّد /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 *ḥarf zaidah* (Al-Gulayaini, 1973:52). This kind of verb is chosen because by the addition of *ḥarf 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-Nisā'* 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 reearch 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 Mamarduke 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-Ghalayainy, 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 lāzim* and *fi'l muttaaddi. Fi'l lāzim* is the verb which has no object while *fi'l 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-Nisā'*. According to Hasan, the legal verses in *surah An-Nisā'* 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-Nisā'* 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-Nisā̄'*;

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

The fisrt category of the translation of Arabic transitive verbs in legal verse of surah An-Nisā' 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-muḍāri'* into simple present tense, two cases which *al-fi'lu al-muḍāri'* is translated into simple future tense, one case in which *al-fi'lu al-māḍī* is translated into simple past tense, two cases in which *al-fi'lu al-māḍī* is translated into simple past future tense, and four cases in which *al-fi'lu al-māḍī* 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-Nisā' and its English translation are grammatically equivalent.

The second category of the translation of Arabic transitive verbs in legal verse of surah An-Nisā' 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-fi'lu al-māḍī* 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.

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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**

No	Arabic (SL)	English (TL)
1	يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ (Q.S. An-Nisa': 11) **VP = Fi'il Mudhori'**	Concerning your children, God **commands** you that a son should have the equivalent share of two daughters. **VP = Simple Present Tense**
2	حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ سَبِيلًا ۝ (Q.S. An-Nisa': 15) **VP = Fi'il Mudhori'**	Until death **comes** to them or God shows them another way. **VP = Simple Present Tense**
3	إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ۝ (Q.S. An-Nisa': 36)	God **does not like** arrogant, boastful people.

	VP = Fi'il Mudhori'	VP = Simple Present Tense
4	إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن **تُؤَدُّوا۟** ٱلْأَمَـٰنَـٰتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ (Q.S. An-Nisa': 58) **VP = Fi'il Mudhori'**	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: **VP = Simple Present Tense**
5	فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ **يُقَـٰتِلُوكُمْ** وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾ (Q.S. An-Nisa': 90) **VP = Fi'il Mudhori'**	So if they withdraw and **do not fight** you, and offer you peace, then God gives you no way against them. **VP = Simple Present Tense**
6	سَتَجِدُونَ ءَاخَرِينَ **يُرِيدُونَ** أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا	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.

	(Q.S. An-Nisa': 91) **VP = Fi'il Mudhori'**	**VP = Simple Present Tense**
7	فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ (Q.S. An-Nisa': 91) **VP = Fi'il Mudhori'**	So if they **neither withdraw**, **nor offer** you peace, nor restrain themselves from fighting you, seize and kill them wherever you encounter them: **VP = Simple Present Tense**
8	وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ (Q.S. An-Nisa': 115) **VP = Fi'il Mudhori'**	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. **VP = Simple Present Tense**
9	وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ	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

No	Arabic (SL)	English (TL)
	ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ۝ (Q.S. An-Nisa': 115) **VP = Fi'il Mudhori'**	leave him on his chosen path- We shall burn him in Hell, an evil destination. **VP = Simple Present Tense**
10	وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ (Q.S. An-Nisa': 127) **VP = Fi'il Mudhori'**	They **ask** you (Prophet) for a ruling about women. **VP = Simple Present Tense**
11	قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ (Q.S. An-Nisa': 127) **VP = Fi'il Mudhori'**	Say, 'God Himself **gives** you a ruling about them. **VP = Simple Present Tense**

1.2 *Fi'il Mudhori'* translated into Simple Future

No	Arabic (SL)	English (TL)
12	وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ	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.

No	Arabic (SL)	English (TL)
	جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ (Q.S. An-Nisa': 115) **VP – Fi'il Mudhori'**	**VP = Simple Future**
13	وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ (Q.S. An-Nisa': 115) **VP – Fi'il Mudhori'**	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. **VP = Simple Future**

1.3 *Fi'il Madhi* translated into Simple Past

No	Arabic (SL)	English (TL)
14	وَلَوْ شَآءَ ٱللَّهُ <u>لَسَلَّطَهُمْ</u> عَلَيْكُمْ فَلَقَٰتَلُوكُمْ ۚ (Q.S. An-Nisa': 90) **VP = Fi'il Madhi**	God **could have given** them power over you, and they would have fought you. **VP = Simple Past**

1.4 *Fi'il Madhi* translated into Simple Past Future

No	Arabic (SL)	English (TL)
15	وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ۩ (Q.S. An-Nisa': 83) **VP = Fi'il Madhi**	If it were not for God's bounty and mercy towards you, you **would** almost all **have followed** Satan. **VP = Simple Past Future**
16	وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ (Q.S. An-Nisa': 90) **VP = Fi'il Madhi**	God could have given them power over you, and they **would have fought** you. **VP = Simple Past Future**

1.5 *Fi'il Madhi* translated into Simple Present

No	Arabic (SL)	English (TL)
17	فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓاْ إِلَيْهِمْ أَمْوَٰلَهُمْ (Q.S. An-Nisa': 6) **VP = Fi'il Madhi**	; then, if you **find** they have sound judgment, hand over their property to them. **VP = Simple Present Tense**
18	فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُواْ عَلَيْهِنَّ سَبِيلاً إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ۩	If they **obey** you, you have no right to act against them: God is most high and great.

	(Q.S. An-Nisa': 34) **VP = Fi'il Madhi**	**VP = Simple Present Tense**
19	فَإِنِ ٱعۡتَزَلُوكُمۡ فَلَمۡ يُقَـٰتِلُوكُمۡ وَأَلۡقَوۡاْ إِلَيۡكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمۡ عَلَيۡهِمۡ سَبِيلًا ۝ (Q.S. An-Nisa': 90) **VP = Fi'il Madhi**	So if they **withdraw** and do not fight you, and offer you peace, then God gives you no way against them. **VP = Simple Present Tense**
20	فَإِنِ ٱعۡتَزَلُوكُمۡ فَلَمۡ يُقَـٰتِلُوكُمۡ وَأَلۡقَوۡاْ إِلَيۡكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمۡ عَلَيۡهِمۡ سَبِيلًا ۝ (Q.S. An-Nisa': 90) **VP = Fi'il Madhi**	So if they withdraw and do not fight you, and **offer** you peace, then God gives you no way against them. **VP = Simple Present Tense**

2. **Verb Phrase translated into Noun**
   Fi'il Madhi **translated into Noun**

No	Arabic (SL)	English (TL)
31	حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ (Q.S. An-Nisa': 23) **VP = Fi'il Madhi**	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, **Noun**

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