

ABSTRACT

Hidayati, Rina Nurul. 2015. Contrastive Analysis on English and Arabic Verb in English Translation of Surah al-Waqi'ah. Thesis English Education Department. Faculty of Education. The State Islamic Collage of Ponorogo, Advisor: Dra. Aries Fitriani, M.Pd

Key Words: Contrastive Analysis, Surah Al-Waqi'ah, English Verb, Arabic Verb.

Most of Islamic regulations are written in the holy al-Qur'an as the message of Allah. Therefore, the scientific, teacher, businessman, and other profession of Muslim ought to do their job based on al-Qur'an. Muslims need al-Qur'an with English translation for the strong basic in doing everything in their life. Then, surah al-Waqi'ah is the most special surah. It's called as the Surah of wealth.

This study is aimed to investigate the similarities and differences of Arabic and English verb in English translation of Surah al-Waqi'ah by Muhammad Taqi-ud-Din al Hilali and Muhammad Muhsin Khan Translation. This research conducted in order to know: 1) What are the similarities of form, position, and type of verb between English and Arabic verb on Surah al-Waqi'ah and its English translation and 2) What are the differences of form, position, and type of verb between English and Arabic verb on Surah al-Waqi'ah and its English translation.

This research was the library research. This research used content analysis method. First of all, the researcher considered a number of factors in deciding whether or not to use content analysis. The next, she determined what material should be included in content analysis from some secondary sources. Afterward, she selected the unit of analysis and wrote it in review of literature. So, the researcher broke down the unit into some categories and coded the main material. The main material Hilali-Khan translation. After the data of the whole categories have already been presented, analyzed and concluded, the researcher continued by making final conclusion.

The researcher found that the the similarities of form, position, and type of verb between English and Arabic verb on Surah al-Waqi'ah and its English translation are: in the term form both of language have similarities in tense past tense (فعل مضارع), present tense and future tense (فعل ماضي). Then, both of language have imperative form (فعل أمر) and active (فعل معروف)-passive (فعل مجهول). In the tem verb position both of language have the same position before and after subject. In the verb types, both of language have transitive verb (فعل متعدى) and intransitive verb (فعل لزم). The differences are in the verb form is Arabic verbs always change agree with their pronoun, but English verbs don't. In the verb position, English verbs usually come after subject, but Arabic verbs can be after or before subject. In the term types, English have auxiliary verb but in Arabic have not auxiliary verb. Arabic pay attention in each number of letter. Arabic verbs have addition letter (فعل مزيد) and haven't addition letter (فعل مجرد). Finally, the researcher concludes that Arabic verbs more complex than English verbs.

CHAPTER I

INTRODUCTION

A. Background of Study

Islam is the biggest religion in this world, especially in Indonesia. The people can find Islam everywhere, not only in Indonesia, but also in the country with Islam is the minor religion as in Europe and America. Some people usually call the people who find Islam as his religion by Muslim. Muslims have a holy book named Al-Qur'an. Al-Qur'an is the revelation from Allah to Prophet Muhammad S.A.W, that consists of 77.439 words and 323.015 letters which has beautiful language, carefulness of editorial and balance of words used.¹ Al-Qur'an has a lot of messages of Allah for the human life, especially Muslims. All people who read this holy book ought to take care the meaning of each word in it. To take care and understand the meaning of al-Qur'an, Muslims need the translation of it.

In other hand, translation of the Qur'an has always been a problematic and difficult issue in Islamic theology. Since Muslims rever the Qur'an as miraculous and inimitable (*i'jaz al-Qur'an*), they argue that the Qur'an text cannot be reproduced in another language or form. Nida said that the translation of religious documents almost always poses problems of historical

¹ Moch. Shohibul Huda, A Semantic Analysis on the English Translation of Surah Al-Hadid, (Malang :UIN Maulana Malik Ibrahim, 2009), 11-12.

interpretation.² Al-Qur'an is one of religion documents. There are such difficulties in translating the word of Allah. The translation must be accurate , because the wrong translation or miss accurate translation will produces a different meaning.

Nowadays, the world develops in many aspects of life. Those aspects of life are education, technology, business, social, politic, economic, and etc. As a good Muslim, we ought to do everything in our life based on the Islamic regulations. Megrab explained that Islam gets its prestige and influence from two main sources: the Quran and the Hadith.³ Most of Islamic regulations are written in the holy Al-Qur'an as the message of Allah. Therefore, the scientific, teacher, businessman, and other profession of Muslim ought to do their job based on Al-Qur'an. Muslims need Al-Qur'an with English translation for the strong basic in doing everything in their life. In this case, English translation of Al-Qur'an is widely used, because we know that English is the international language.

English as international language consists of some elements that built itself, including its grammatical aspect that constitutes one of language learning materials like the other language. Grammatical is an important thing in communication since it can express someone's idea that will be understood by

²Eugene Nida, "Translating a Text with Long and Sensitive Tradition" in Translating Sensitive Text: Linguistic Aspects, ed.Karl Simms (Amsterdam: Rodopi, 1997), 190.

³ R.A Megrab, "Standards of Textuality and TheTranslation of Hadith", in Translating Sensitive Text: Linguistic Aspects, ed.Karl Simms (Amsterdam: Rodopi, 1997), 231.

the listener. In grammatical of one language, sentence is one of basic element followed morpheme, word, phrase, and clause. A sentence is a full predication containing a subject plus a predicate with a finite verb.⁴ Verb is an important part of predicate, it will explain what activity, action and behavior did by the subject. Concerning this matter, the researcher wants to analyse *fi'il* and verb in English translation of al-Qur'an especially in surah al-Waqi'ah. Because the limitation of space and time, the researcher choose three things will compared, those are form, position and type. Hence, comparing both verb between the two languages will help to find out their differences and similarities, and to make an easy way in understanding it. To compare the both language, English and Arabic, the researcher uses Contrastive Analysis since it is a linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative) two-valued typologies (a Contrastive Analysis always concerned with a pair of languages), and founded on the assumption that language can be compared. Contrastive Analysis consists of two words, Contrastive and Analysis. The meaning of word Contrastive [kən trəs'tiv] is ‘of or pertaining to the study of the similarities and differences between languages or dialects without reference to their origins.’⁵ It is the systematic comparison of two or more languages, with the aim of describing their similarities and differences.

⁴Marcella Frank, Modern English: Practical References Guide (New Jersey: Prentice Hall, Inc, 1972), 220

⁵ Random House Webster's College Dictionary, (2001), New York: Random House, Inc.

In this case, the researcher prefers to analyze Muhammad Taqi-ud-Din al-Hilali & Muhammad Muhsin Khan Translation to contrast both of language. Hilali-Khan translation is the most widely disseminated Qur'an now in most Islamic bookstores and Sunni mosques throughout the English-speaking world. This new translation is meant to replace the Yusuf 'Ali edition and comes with a seal of approval from both the University of Medina and the Saudi Dar al-Ifta. Whereas most other translators have tried to render the Qur'an applicable to a modern readership, this Saudi-financed venture tries to impose the commentaries of Tabari, Qurtubi, and Ibn Kathir, medievalists who knew nothing of modern concepts of pluralism. The numerous interpolations make this translation particularly problematic, especially for American Muslims who, in the aftermath of 9-11, are struggling to show that Islam is a religion of tolerance.⁶ This Qur'an translation also completed with the commentaries of Tafsir At-Tabari, Ibn Khatir, and Al-Qurtubi. Besides that, this Qur'an translation also completed with number translations of ahadith from shahih Bukhari and Shahih Muslim.

In the holy Qur'an we find 144 Surah. Each Surah in Al-Qur'an has the special message from Allah. In this research, the researcher prefers to analyze Surah Al-Waqi'ah. This Surah has the special message about the warning of punishment for sinners and the special reward for the believers. This Surah also tells about the wonderful condition in the heaven and the horrible and scary

⁶ Khaleel Mohammed ,”Assessing English Translations of the Qur'an,” The Middle East Quarterly, Vol 12 (2005), 58-71.

condition in the hell. Then, the correlation with form, position, and type of verb, this surah has been represented with the scope of research.

Based on the previous explanation, the researcher would like to conduct research entitles “Contrastive Analysis on English and Arabic Verb In English Translation of Surah al-Waqi’ah”.

B. Statement of the Problems

Based on the background of study, the researcher states the problems below:

1. What are the similarities of form, position, and type of verb between English and Arabic verbs on Surah al-Waqi’ah and its English translation?
2. What are the differences of form, position, and type of verb between English and Arabic verbs on Surah al-Waqi’ah and its English translation?

C. Objectives of the Study

Concerning with the problem statements, this study has some objectives described as the following:

1. To analyze the similarities of form, position and type on English and Arabic verbs in English translation of Surah al-Waqi’ah.
2. To analyze the differences of form, position and type on English and Arabic verbs in English translation of Surah al-Waqi’ah.

D. Significance of the Study

This study is expected to give significances presented as follows:

1. Theoretically:

This research can give information to the reader about the similarities and differences of English and Arabic verb in surah al-Waqi'ah and give new knowledge especially literature in study of al-Qur'an.

2. Practically, this study can contribute the development of the literary study and guide to understand English translation of al-Qur'an.

E. Theoretical Background

1. English Verb

a. Definition of Verb

A verb is a word that tells what the subject (noun, pronoun, or clause) does or what is done to it. The verb expresses action, mode of being, occurrence, or condition, and should agree with its subject in person and number.⁷ Verb is a word which signifies to do, to be, or to suffer. Verb express all the different action and movements off all creature and all of things, whether alive or dead. As, for instance, to speak, to bark, to

⁷Margaret Shertser, The Elements of Grammar (New York: Macmillan Publishing Company, 1986), 22

grow, to moulder, to crack, to crumble, and the like.⁸ Verbs are the words that express an action, event or state.⁹ Verbs, traditionally are predicating (or “ doing ”) words such as run, jump, walk, talk.¹⁰

b. Form of Verb

As Marcela said in her book¹¹, grammatical form of verbs is devide into three part. There are tenses, voice, and mood. The briefe explanation as follow:

1. Tenses

The verb form related with tense. Some grammarians present verb form in three kinds. There are two-tense system (present and past), three-tense system (present, past, and future), and six-tense system (present, past, future, present perfect, past perfect and future perfect). The most familiar one is six-tense system, because it is most commonly in English textbook. Marcella said: “In this book we have choosen to work with the six-tense system because it is the one most

⁸William Cobbett, *A Grammar of the Engglish Language* (New York: Oxford University Press Inc, 2002), 17

⁹Slamet Riyanto, Emilia NH, and Leila NH, *A handbook of English Grammar an Effective Way to Master English* (Yogyakarta: Pustaka Pelajar, 2008), 53

¹⁰ George Stern, *Learner's Companion Series Writing in English* (Singapore: Learners Publishing Pte Ltd, 2003), 165

¹¹ Marcella Frank, *Modern English: Practical References Guide* (New Jersey: Prentice Hall,Inc,1972), 52

commonly found in English textbook and is therefore most familiar to them”.

The six-tense system include present, past, future, present perfect, past perfect and future perfect. This is extension from three-tense system (present, past, and future) with addition three perfect tense. The three-tense system and its spouse three perfect tense have different form can be identified in example and table 1.1 below. For example:

offer, offers	→	has/ have offered
(present)		(present perfect)
offered	→	had offered
(present)		(past perfect)
shall/ will offer	→	shall/ will have offered
(future)		(future perfect)

Table 1.1. Six-tense system

		Active Voice	Passive Voice	
Tenses		Progressive/ continuos		Progressive
Present	offer, offers	am Is Are } offering	am Is Are } offered	am Is Are } being offered
Past	Offered	was were } offering	was were } offered	was were } being offered
Future	shall will } offer	shall will } be offering	shall will } be offered	_____
Present Perfect	has have } offered	has have } been offering	has have } been offered	_____
Past Perfect	had offered	had been offering	had been offered	_____
Future Perfect	shall will } have offered	shall will } have been offering	shall will } have been offered	_____

On the other source, verb form devided into two groups – finite and nonfinite- each containing three form.¹²

Table 1.2. Verb form.

		REGULAR VERBS		
FINITE FORM		a walk	talk	Jump
		b walks	talks	Jumps
		c walked	talked	Jumped
IRREGULAR VERB				
FINITE FORM		a eat	write	Take
		b eats	writes	Takes
		c ate	wrote	Took
REGULAR VERBS				
NONFINITE FORM		d to walk	to talk	to jump
		e walking	talking	Jumping
		f walked	talked	Jumped
IRREGULAR VERB				
NONFINITE FORM		d to eat	to write	to take
		e eating	writing	Taking
		f eaten	written	Taken

¹² George Stern, *Learners' Companion Series Writing in English* (Singapore: Learners Publishing Pte Ltd, 2003), 167

From the table above, we can see form c and f in irregular verb differ each other, but form c and f in regular verb have same form. Each of verb forms a-f has different function, it will explain below.

a. Present

Present form used for subject “I” and plural.

Example: I eat. We walk. Jack and Jill talk.

b. Present (+s)

Present (+s) form is specifically for subject singular third person.

Example: He eats. She walks. Someone talks.

c. Past.

Most of verb in past form take “-ed” suffix so it called the “-ed form”.

Example: We ate. They walked. Everybody talked.

d. Infinitive or “to form”.

The infinitive form has two function: used to separate two consecutive verb (ex: want **to** go, like **to** dance) and to begin a sentence (ex: **to** fight aloud is very brave).

e. Present Participle or “ing form”.

The present participle has three major uses.

1. As a lexical verb, preceded by a form of the auxiliary verb be.

Example: we ought to be going soon.

aux pres part

2. An adjective-like function, as the modifier of a noun (**bold**).

Example: That was a thrilling play.

pres part noun

3. A noun-like function.

Example: The entire proceedings of the Scopes trial were broadcast on the radio.

- f. Past Participle or “-en form”.

The past participle has three major functions.

1. As a lexical verb, preceded by a form of the auxiliary verb.

Example: Children ought to be loved.

2. As a lexical verb, preceded by a form of the auxiliary verb have, forming a perfect tense.

Example: They have taken a walk.

3. An adjective-like function, as the modifier of a noun.

Example: I have a worn carpet.

2. Voice

Voice relates with using of a verb, it refers to active or passive.

Active voice is used in making direct statement about an action; that the subject is the doer of the action and the object is the receiver of the action. Passive voice is used to indirect statement, the subject is the

original receiver and the object is the original doer of the action.¹³ For instance:

active voice : The janitor always open the door.

passive voice : The door is always open by the janitor.

3. Mood

Mood is indicate the way we feel about our subject. Mood refers to the special forms used to express command or requests (impereative mood) or to signal unreality, wishes, conjecture, or urgency (subjunctive mood).¹⁴

1) Imperative Mood

The simple form of verb is used for request, command, or instruction. Example: open the door, let's open the door.

2) Subjunctive Mood

The forms used in the subjunctive are follow:

Table 1.3. Form of subjunctive mood.

Tenses	Active Voice	Passive Voice
Present (neutral time)	Offer	be offered
Past (present time)	Offered	were offered
Past perfect (past time)	had offered	had been offered

¹³ Marcella Frank, Modern English: Practical References Guide (New Jersey: Prentice Hall, Inc, 1972), 55

¹⁴Ibid., 57

The expression of subjunctive mood will be explained below:

- a. An unreal condition, with conjunction if, unless, etc.

Example: If I were you, I would go to bed early.

- b. A wish, only after the verb wish.

Example: I wish that I were you.

- c. Some degree of conjecture, after verbs like act, behave, talk, look that may be followed by as if or as though.

Example: He acts as if he were a king.

- d. Some degree of urgency, after verbs of requesting, commanding, urging, recommending; and after adjectives like important, necessary, imperative.

Example: He insisted that his wife be on time.¹⁵

c. Position of Verb

The verb is commonly come after subject, but in some cases the verb precede the subject:

1. In most questions, example: Do you know my book?
2. After certain adverbials:
 - 1) Indicating place, example: On the hill stood a tree.
 - 2) Expressing negation or near-negation, example: Never have our people seen such a thing.

¹⁵ Ibid., 59

3) So, such, only, example: I like candy, and so does my wife.¹⁶

From those explanation, can take a note that a verb is not always behind the subject, at one moment it can stand before the subject.

d. Types of Verb

The types of verb classified base on two basic:

a. Classified by Complement of Verb

1. Predicating or Linking Verbs

Predicating verb also called “action” verb, it is indicate something about subject. Example: She wrote a letter .

Linking verb is a verb of incomplete predication. Example:

The girl is pretty.

2. Transitive or Intransitive Verb

Transitive verb needs an object and intransitive verb doesn’t need an object. Example: He is reading a book. (transitive verb).

He is walking in the park. (intransitive verb)

3. Reflexive Verb

Reflexive verbs need a compound with reflexive pronoun as object, example: She dressed himself.

b. Classified by Form of Verb

1. Auxiliary or Lexical Verb

¹⁶Ibid., 12

Auxiliary join with lexical verb in simple form as the full verb of predicate, example : will open, is opening, was opened.

2. Finite or Non-finite Verb

A finite verb or full verb is a lexical verb with or without auxiliaries that acts as the full verb in the predicate. Non-finite (infinite) verbs are incomplete verb forms that function as other part of speech than verb, example: He likes talking to the teacher.

3. Two Word Joined into One

- a. Adverb + verb, example: dry-clean, cold-shoulder.
- b. Noun + verb, example: baby-sit, waterproof.

4. Two Separate Words

Two separate word merge to make function as single vocab.

For instance: give up, drop in, look at, etc.¹⁷

In another source, the researcher find different types of verb.

There are explain in table below.

¹⁷ Ibid., 47-51.

Table 1. 4. Verb types¹⁸

Name	Example	Complement	Sentence
Intransitive	swim, arrive	-	She arrived (early).
(mono)transitive	see, eat, read	Direct Object	She saw me.
Ditransitive	give, tell	Direct and Indirect Object	I gave him flowers.
Copula	be, become	Subject Predicate	She is nice.
complex transitive	consider, know	Direct Object and Object Predicate	I consider her nice.
Prepositional	refer, glance	Prepositional Object	He glanced at the book
Phrasal	switch on/give in	Direct Object/-	She turned off the light. He gave in.
phrasal prepositional	get down to	Prepositional Object	He got down to business.

¹⁸ Elly van Gelderen, An Introduction to the Grammar of English Syntactic arguments and socio-historical background (Amsterdam/Philadelphia: John Benjamins Publishing Company, 2001), 89

Typically, the direct and indirect objects are realized as NPs and the subject and object predicates as AdjPs, but as was indicated above, there are other possibilities. The prepositional object is always a PP. Adverbials are not relevant for the classification of verbs since they can always be added or deleted. As mentioned above, they are typically realized as PPs and AdvPs even though NPs and clauses are also possible.

2. Arabic Verb (*Fi'il*)

a. Definition of *Fi'il*

There are some definitions from some experts in *fi'il*. *Fi'il* is an intentional statement indicating meaning for itself with adverb of time.¹⁹ Syaikh Musthofa al-Gholayani said in his book that *fi'il* is a word indicating meaning for itself with adverb of time.²⁰ From these definitions we can conclude that *fi'il* is an intensional statement or word indicating meaning for itself with adverb of time.

b. Form of *Fi'il*

The form of the verb (*fi'il*) will help the Arabic root system to show meaning itself. The meanings will be created by adding additional letters before and between the three root letters different. For instance:

¹⁹ M. Sholihuddin Shofwan, Mabadi an-Nahwiyah Pengantar Memahami al-Ajurumiyyah (Jombang: Darul-Hikmah, 27), 9

²⁰ Musthofa al-Gholayani, *Jaami'u al-Duruus al-'Arobiyyah* (Beirut: Daar Fikr, 2007), 9

دَرَسَ the meaning is "he learnt", but when the middle root is double دَرَسَ the meaning become "he taught". Therefore, Arabic has many vocabulary.

Arabic verbs (*fi'il*) are noted for an unusual system of derivation. From any particular root various verb stems may be formed. There are 15 verbs form in Arabic verb²¹; إِفْعَلُ, إِنْفَعَلُ, تَفَعَّلُ, أَفْعَلُ, فَاعِلٌ, فَعَلٌ, فَعَلَ; إِفْعَلَ, إِنْفَعَلَ, تَفَعَّلَ, أَفْعَلَ, فَاعِلَّ, فَعَلَّ, إِفْعَلَّ, إِنْفَعَلَّ, تَفَعَّلَّ, أَفْعَلَّ, فَاعِلَّّ, فَعَلَّّ and إِفْعَلَتِي, إِنْفَعَلَتِي.

These forms and their associated participles and verbal nouns are the primary means of forming vocabulary in Arabic. All of the examples shown here are the citation forms, which in Arabic means the 3rd-person masculine singular perfect (e.g., "he did", "he wrote").

1. فَعَلٌ

Perfective فَعَلٌ (*fá'ala*, *fá'ilā*), imperfective يَفْعُلُ (*yaf'alu*, *yaf'ilu*, *yaf'ulu*). This is the simplest basic form of a verb, it gives the general idea of its root. Most verbs are triliteral, but there are a few quadriliteral ones.

قتل (qátala) — to kill (literally, he killed)

سلم (sálima) — to be safe (literally, he was safe)

ضحك (dáḥika) — to laugh (literally, he laughed)

حب (hábba) — to love (literally, he loved)

كتب (kátaba) — to write (literally, he wrote)

²¹ Ibid., 139.

2. فَعْلٌ

Perfective فَعْلٌ (*fá`ala*), imperfective يُفَعِّلُ (*yufá`ilu*), verbal noun تَفْعِيلٌ (*taf`íl*), active participle مَفْعُلٌ (*mufá`il*), passive participle مَفْعُولٌ (*mufá`al*), imperative (2nd person, masculin, singular) فَعْلٌ (*fa`il*).

This stem is formed by doubling the second radical. The meaning this form imparts is intensive, causative, declarative, or denominative.

كتب (káttaba) — to cause to write.

قتل (qáttala) — to massacre.

سلم (sállama) — to make safe.

3. فَاعِلٌ

Perfective فَاعِلٌ (*fá`ala*), imperfective يُفَاعِلُ (*yufá`ilu*), verbal noun مَفَاعِلَةٌ (*mufá`ala*), active participle مَفَاعِلٌ (*mufá`il*), passive participle مَفَاعِلٌ (*mufá`al*), imperative (2nd person, masculin, singular) فَاعِلٌ (*fa`il*). This stem is formed by lengthening the vowel after the first radical. The meaning this form imparts is conative and always transitive. The indirect object of form I is the direct object of form III.

كاتب (kátaba) — to correspond with.

قاتل (qáṭala) — to try to kill.

سالم (sálama) — to make peace with.

4. أَفْعَلٌ

Perfective أَفْعَلٌ (*áf`ala*), imperfective يُفَعِّلُ (*yuf`ilu*), verbal noun إِفْعَالٌ (*if`ál*), active participle مَفْعُلٌ (*muf`il*), passive participle

أفعَل (muf^{al}), imperative (2nd person, masculin, singular) مفعَل (‘af‘il).

This stem is formed by prefixing أ (‘a-) and dropping the vowel of the first radical. In the imperfect, the أ (‘) disappears and the regular imperfect prefix takes the vowel u, and the characteristic is i: يكتُب, yuktfbu. The meaning this form imparts is causative.

أكتب (‘áktaba) — to dictate.

أخلف (‘áhlafa) — to leave, to compensate.

أسلِم (‘áslama) — to submit.

5. تَقْعِيلٌ

Perfective تَقْعِيل (tafá ‘ala), imperfective يَتَقْعِيل (yatafa ‘alu), verbal noun تَقْعِيل (tafá ‘ul), active participle مُتَقْعِل (mutafa ‘il), passive participle مُتَقْعَل (mutafa ‘al), imperative (2nd person, masculin, singular) تَقْعِيل (tafá ‘il). This stem is formed by prefixing ت (t) (ta-) to form II. The meaning this form imparts is the reflexive or passive of form II. Out of the reflexive also arises the effective. This differs from the passive in that the latter indicates that the person is the object of, or experiences the effect of, the action of another; whereas the effective implies that an act is done to a person, or a state produced in him, whether it is caused by another or himself.

تفرق (tafráqa) — to scatter (intransitive).

تخلف (tahállafa) — to hold back from.

تسلِم (tasállama) — to receive the surrender.

٦. تَقَاعُلٌ

Perfective تَقَاعُلٌ (*tafā'ala*), imperfective يَتَقَاعِلُ (*yatafā'alu*).

This stem is formed by prefixing ت (t) (ta-) to form III. The imperfect has the vowel a throughout, except for the last: يَتَكَاتِبُ, *yatakātabu*. The meaning this form imparts is reciprocal or one of pretence.

تَقَاتِلٌ (*taqātalā*) — to fight with one another.

تَكَاتِبٌ (*takātabā*) — to write to each other.

تَسَالِمٌ (*tasālāma*) — to make peace together.

٧. إِنْفَعَلٌ

Perfective إِنْفَعَلٌ (*infā'ala*), imperfective يَنْفَعِلُ (*yanfa'ilu*). This

stem is formed by prefixing ن (n) with liaison (l) where necessary (in-). The meaning this form imparts is reflexive or passive. Note: this form should not be made from roots whose first radical is ر (r), ل (l), ي (y), و (w), أ (‘), or ن (n), although some people do it.

إِنْكَتَابٌ (*inkātabā*) — to subscribe.

إِنْكَسَرٌ (*inkásara*) — to be broken.

٨. إِفْتَعَلٌ

Perfective إِفْتَعَلٌ (*iftā'ala*), imperfective يَفْتَعِلُ (*yafتا'ilu*). This

stem is formed by infixing ت (t) (-ta-) after the first radical, and with liaison (l) where necessary. The meaning this form imparts is the reflexive or sometimes passive, of the first form. Partial or complete assimilation of the infixed ت (t) occurs in this form when the first

radical of the root is: ط (t) , ض (d) , ص (s) , ز (z) , ذ (d̲) , د (d) , ث (t̲) , ت (t)

ت = ادرك ; زحم + ت = ازدحم ; ضرب + ت = اضطرب e.g., (t)

(t) + درك.

قتل (iqtátala) — to fight with one another.

كتب (iktátaba) — to write to each other.

استلم (istálama) — to receive.

9. إفعال

Perfective (ifálla), imperfective يفعل (yafallu). This stem

is formed by dropping the vowel of the first radical, adding liaison (!) as necessary, and doubling the final radical. This form is used by only a small number of verbs denoting color or bodily defect.

احمر (ihmárra) — to turn red, to blush.

اصفر (isfárra) — to turn yellow, to pale.

ابيض (ibyáddá) — to turn white.

ازرق (izráqqa) — to turn blue.

اعوج (i wájja) — to be twisted.

10. إفعال

Perfective إستفع (istáfala), imperfective يسنفع (yastafílu).

This stem is formed by prefixing سـ (-sta-), with liaison (!) where necessary, and dropping the vowel of the first radical. The meaning this form imparts is to ask or think that the sense of form I should be done.

استقتل (istáqtala) — to risk one's life.

استكتب (istáktaba) — to ask someone to write.

استسلم (istáslama) — to submit, to keep to the middle of the road.

١١. إِفْعَالٌ

'if^ālla (Form XI) إِفْعَالٌ. This stem is formed from form IX by lengthening the vowel after the second radical. This form is very rare and it is usually used only for metrical purposes in poetry as an alternative to form IX. Some scholars suggest the XI form may have a more volatile meaning than form IX, as well as one slightly more intensive. Example: احمر (ihmārra) — to turn red, to blush.

١٢. إِفْعَوْلٌ

'if^{aw}ala (Form XII) إِفْعَوْلٌ. Example: احدوب (ihdáwdaba) — to be or become humpbacked.

١٣. إِفْعَوْلٌ

'if^{aww}ala (Form XIII) إِفْعَوْلٌ. Example: اعلوط (i láwwata) — to ride or mount a camel without a saddle.

١٤. إِفْعَنْلٌ

'if^{anl}ala (Form XIV) إِفْعَنْلٌ. Example: اسحنكاك (ishánkaka) — to be or become caliginous.

١٥. إِفْعَنْلٌ

'if^{anl}ā (Form XV) إِفْعَنْلٌ. Example: اسرندى (isrándā) — to vanquish.

Jane Wightwick and Mahmoud Ghaafar said in their book there are nine derived form in modern Arabic.²² Those are form II-X, but the form IX is rare. The eight form fall into three groups. Each derived form has meaning pattern connected to it. Although these meaning patterns will not always be obvious in individual derived verbs, they are a good general guide and can help to guess at the meaning of unknown vocabulary.

a. Form II, III, and IV

Form II is double the middle letter (فَعَلْ), form III adds a long ā (فَاعِلْ), and form IV adds a short ī before the first root letter in the past tense (أَفْعَلْ).²³ This forms follow with fatha in past tense (ماضى) and sequence of damma, fatha, and kasra in imperfect (مضارع). For example:

Table 1.5. Example of form II, III, and IV

Form	ماضى	مضارع	Example
II	فَعَلْ	يُفَعَّلْ	أَدَبْ (to discipline) ²⁴
III	فَاعِلْ	يُفَاعِلْ	بَاتَحَتْ (to discuss) ²⁵
IV	أَفْعَلْ	يُفَعِّلْ	أَبْقَى (to keep) ²⁶

²² Jane Wightwick and Mahmoud Ghaafar, Easy Arabic Grammar (Nort America: McGraw-Hill, 2005), 108

²³ Ibid., 109

²⁴ Ahmed Taher Hassanein, Kamar Mostafa Abdou, Dalal Abou El Seoud, The Concise Arabic- English Lexicon of Verbs in Context (Cairo: The American University in Cairo Press, 2011)

²⁵ Ibid., 15.

²⁶ Ibid., 29.

These three forms have common meaning pattern, one form may have two meaning. Here is the meaning patterns:

1. Form II

Form II has two meaning²⁷; carriying out an action to someone or someone else, for example: يجْهَزُ (to make something ready), doing something intensively and/or repeatedly, for example: يَكْسِرُ (to break something into pieces).

2. Form III

Form III also has two meaning²⁸; doing something with someone else, example: يَحَاذِثُ (to talk to someone), trying to do something, example: يَسْابِقُ (to try to be in front).

3. Form IV

This form just has one meaning to carriying out an action to someone or someone else²⁹, for example: يَجْلِسُ (to cause someone to sit down).

b. Form V and V

Form V and VI both add ت before the first root letter. Form V in past tense add ت in form II (تفعّل) and form VI add ت in form IV (

²⁷ Jane Wightwick and Mahmoud Ghaafar, Arabic Verbs and Essentials of Grammar (North America: McGraw-Hill, 1998), 41

²⁸ Ibid.

²⁹ Ibid.

(تَقْاعِل). In the imperfect tense, both of form vowelled throughout by fatha. (يَتَقَاعِل وَيَتَقْعَل³⁰). Each form, V and VI has one common meaning. The meaning of form V is to perform an action on yourself, example: يَتَذَكَّر (to remember). Form VI has meaning doing something together as a group, example: يَتَعَاوَن (to help each other).

c. Form VII, VIII, and X

Form VII, VIII, and X all start with i (إِ) in the past tense and vowelled with two fathas and a kasra in the imperfect.

Table 1.6. Example of form VII, VIII, and X³¹

Form	ماضى	مضارع	Example
VII	إنْفَعَلٌ	يُنْفَعِلٌ	إنْكَسَر (to be broken)
VIII	إِفْتَعَلٌ	يُفْتَعِلٌ	إِجْتَمَع (to meet)
X	إِسْتَفَعَلٌ	يُسْتَفَعِلٌ	إِسْتَعْمَل (to enquire)

Each form has common meaning pattern. Form VII is relatively uncommon and usually has a passive meaning, example: يُنْقَاب (to be overtuned). Form VIII is a common form and usually intransitive, but

³⁰ Jane Wightwick and Mahmoud Ghaafar, Easy Arabic Grammar (Nort America: McGraw-Hill, 2005), 111

³¹ Ibid., 113.

there is no consistent meaning pattern. Form X often has the meaning of asking for something, example: يسألون (to ask for permission).³²

c. Position of *Fi'il*

Fi'il or Arabic verb can come after or before the subject. This position is related with jumlah. The brief explanation is in jumlah ismiyyah and *jumlah fi'liyyah*. Jumlah Ismiyyah, that is jumlah build from *mubtada'* and *khobar* (ex: الحقُّ منصُورٌ) or from word its being from *mubtada'* and *khobar* (ex: إنَّ الْبَاطِلَ مَخْذُولٌ).³³

Example: إنَّ الْبَاطِلَ مَخْذُولٌ , الحقُّ منصُورٌ . From this example we know that the verb come after subject, and the verb (إنَّ الْبَاطِلَ) and (الحقُّ منصُورٌ) are the subject of verb مَخْذُولٌ and منصُورٌ.

The second one is verb come before the subject, it can see in *jumlah fi'liyyah*. *Jumlah Fi'liyyah*, that is jumlah build from *fi'il* and *fa'il* (ex: ينصر المظلوم or سبق السيف العذل: fi'il and naibul fail) with it isim and *khobar* (ex: يكون المجتهد سعيدا:).³⁴

Example: يكون المجتهد سعيدا، ينصر المظلوم، سبق السيف العذل.

يكون، ينصر، سبق stand as verbs before subjects ، المظلوم، السيف، العذل.

³² Jane Wightwick and Mahmoud Ghaafar, Arabic Verbs and Essentials of Grammar (North America: McGraw-Hill, 1998), 56

³³ Musthofa al-Gholayani, *Jaami'u al-Duruus al-'Arobiyyah* (Beirut: Daar Fikr, 2007),

d. Types of *Fi'il*

The types of *fi'il* (Arabic verb) devided into some way base on aspect below:

1. Based on Time

In this aspect, verb devided to three kinds; ماضى(past tense³⁵), مضارع(imperfec , كتبت فتحت, نصرتم), example: it used for describing present and future tense³⁶, example: يجتهد يغسل, يسكن أمر (imperative, example: إجتهد, تعلم, جى³⁷).)

2. Based on Object (Maf'ul)

There are two kinds of verb based on object. First is متعدى (transitive, example: لفتح طارق لأند³⁸) and second one is لازم (intransitive, example: ذهب سعيد³⁹). The first example فتح as verb and the object is طارق and لسألاند as subject differ with the second example ذهب as verb has not object, سعيد stand as subject.

3. Active and Passive

³⁵ Jane Wightwick and Mahmoud Ghaafar, Easy Arabic Grammar (Nort America: McGraw-Hill, 2005), 80

³⁶ Ibid., 88.

³⁷ Musthofa al-Gholayani, *Jaami'u al-Duruusu al- 'Arobiyyah* (Beirut: Daar Fikr, 2007), 23

³⁸ Ibid.

³⁹ Ibid., 31.

Related with active and passive verb, there are two types of verb. These are معلوم(active, example: حفت الله،) and مجهول(passive, example: يكرم المجهول).⁴⁰

4. Have or haven't Addition

In this case, verb devided into two types. First is مجرد(has not addition, example: دحرج، ذهب) and the second is مزيد(has addition, example: تدحرج، أذهب)⁴¹. From the first and second example, the root of verb is same, but in scond example take an addition. أذهب come from ذهب = addition and تدحرج come from دحرج.

5. Number of Letter

Based on number of character, there are two kinds of verb; ثلاثي and رباعي. رباعي is verb build from three letter, for instance: بسر، أمل، and ثلاثي. رباعي is verb build from four letter, example: بيطر، حوقل، جلبب.⁴² وضع

3. Surah al-Waqi'ah

Al-Waqi'ah (Arabic: الواقعة سورة "The Inevitable" or "The Event") is the 56th surah (chapter) of the Quran. It was revealed in Makkah (see Meccan surah). The total number of verses in this surah are 96.⁴⁴

⁴⁰ Ibid., 33-34.

⁴¹ Ibid., 36.

⁴² Muhammad Ma'shum ibn 'Aly. Al-Amtsilatu at-Tashrifiyah (Surabaya), 4,6

⁴³ Ibid., 10.

Short summary of surah al-Waqi'ah that the name Al-Waqi'ah means The Inevitable Event and refers to the Day of Judgment. It was revealed in the 5th year of Prophethood.⁴⁵

In this Surah, Allah SWT gives the warning about everything will happen in the doomsday. And also Allah mentions the different between who receive the book by left hand and by right hand in the Day of Judgment. Who receive the book with the right hand is the foremost or who stay in faith with Islam. Whether who receive the book by the left hand, they are who have much sins and never be faith with Islam.

Both categories will receive different condition from Him in the day after doomsday or the Day of Judgment. In some verses bellow there is a little explanation about the punishment for who does many sins and never be faith in Islam:

8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) – how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise).
9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) – how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell).⁴⁶

⁴⁴ Al-Waqi'ah, <http://en.wikipedia.org/wiki/Al-Waqi%27a>, last modified on 15 December 2014 at 10:53.

⁴⁵ Cary Masjid, Surah-Al-Waqiah.pdf,(online),(<http://carymasjid.org/wp-content/uploads/2012/03/>)

⁴⁶ Muhammad Taqi'ud din Al-Hilali and Muhammad Muhsin Khan. The meaning and commentary of the Noble Qur'an, (Madinah, King Fahd Printing Complex;), 733.

In the cut of translation of Al-Qur'an by Hilaly-Khan translation above, we can know the different condition will received by both categories of human being.

The main theme in this Surah is to exhort the Muslims to be faithful in Islam religion and also give the warning about the great of the doomsday. This Surah also gives the warning to the human being to be carefully in their live.

In this case, the researcher reason for choosing Surah Al-Waqi'ah for analyzing also comes from the literature factor. It has some special words in explaining the content of The Hell and Paradise.

4. Previous Research Finding

As it is stated before that study is aimed to find out the similarities and differences between English and Arabic verb to minimize a not accurate translation, it is important to investigate previous research findings.

A qualitative study discuss about the differences and similarities which exist between English and Persian verbs in terms of the direction.⁴⁷ The study found that verbs in English and Persian often behave differently. English has different strategies to make new simple verbs while

⁴⁷ Mohammad Abdollahi-Guilani, et all. An Investigation into Verb Direction in English and Persian. Vol. 8, No. 7 (June 2012)

Persian is comparably limited in this respect, but the Persian system of verb collocation is very productive. English and Persian verbs do not have a one-to-one correspondence in terms of ergative and ambitransitive verbs. The application of prepositions after a Persian verb means inserting an object or a location name, while English can, in some cases, skip this restriction. Reciprocity can be easily played by English simple verbs, but Persian requires an object after any transitive verb.

Another qualitative research as previous is contrastive analysis to describe the similarities and the differences of Arabic and English Verbs in Surah Yaa: Siin.⁴⁸ The researcher found from the thesis that the similarities of English and Arabic verbs based on object are both of the languages need an object (transitive verb/ فعل متعدٰ). In English have (S+V+O) and also in Arabic have (فعل +فاعل +مفعول). Moreover, both of languages have (intransitive verb/ فعل لازم). The similarities verbs based on time in English and Arabic have (past form/ فعل ماضٰ, present form/ فعل مضارع and imperative/ فعل امر), actually both of the languages have same meaning. The differences both of languages; in English have auxiliary verb but in Arabic have not. In addition, the pronoun in Arabic can be omitted but in English cannot. To express the past even, English not only use past tense but also use present perfect tense, past perfect tense etc, but in Arabic only use فعل ماضٰ.

⁴⁸ Ulin Naufalin Noor, Contrastive Analysis Verbs of Arabic and English Version In Surah Yaa:Siin. University of Muria Kudus.2012

Arabic verbs always change agree with their pronouns which are used as their subject, but English verbs do not always change agree with their pronoun.

From the previous above, give an idea to analyse the contrastive analysis between English and Arabic verb on surah al-Waqi'ah and its English translation to minimize in accurate translation and to make an easy understanding in learning both of language that is very important to us.

F. Research Methodology

1. Research Approach

Literature research basically uses three types of research, field research, library research and laboratory research.⁴⁹ Field research is research in the field. Library research is research in the library and laboratory research is research in the laboratory. Typically of library research in literature due to the nature of the work, on the one hand as an autonomous world, on the other side as the activity of the imagination.

In this research the researcher uses library research. Library research is a set of activities include collecting, reading, making notes and also

⁴⁹ C.R. Kothari, Research Methodology: Methods and Techniques; Second Revised Edition, (United Kingdom: New Age International Publisher, 2004).

analyzing research sources from library.⁵⁰ Library research is needed as a step in understanding social phenomenon in depth. When conducting a research, researchers not depend on field data all along. Sometimes, they need to limit on the library research because the issue of that research can be solved only by library research,in another way it can not be solved based on the data of field research.

2. Data Source

a. Primary Data Source

Primary sources are the results of the research or papers of original research or theory. In this research the researcher use Al-Qur'an translation by Dr Muhammad Taqi-ud-din Al Hilali and Muhammad Muhsin Khan, Translation of the meanings of The Noble *Qur'an in the English language*, King Fahd Complex for printing the holy Qur'an, Madinah as the primary data source.

b. Secondary Data Source

Secondary sources are materials which written and published by authors who does not directly observe or participate in the fact that she describes or not invent the theory. This resource contains the results of

⁵⁰ Luthfi Noor Munthafi'ah, Contrastive Analysis of The Negation Markers in English Language and Bahasa Indonesia (Research on The State Press, The Jakarta Post, and Jawa PosNewspapers), (Ponorogo: STAIN Ponorogo), 2012, 28.

the synthesis of materials that are derived from primary sources, both empirically and theoretically. This is due to give a review of secondary sources only glimpse of the knowledge areas that are still common, not technically, about what has been done on the topic. Reading books, text books, and encyclopedias and journals are examples of secondary sources.

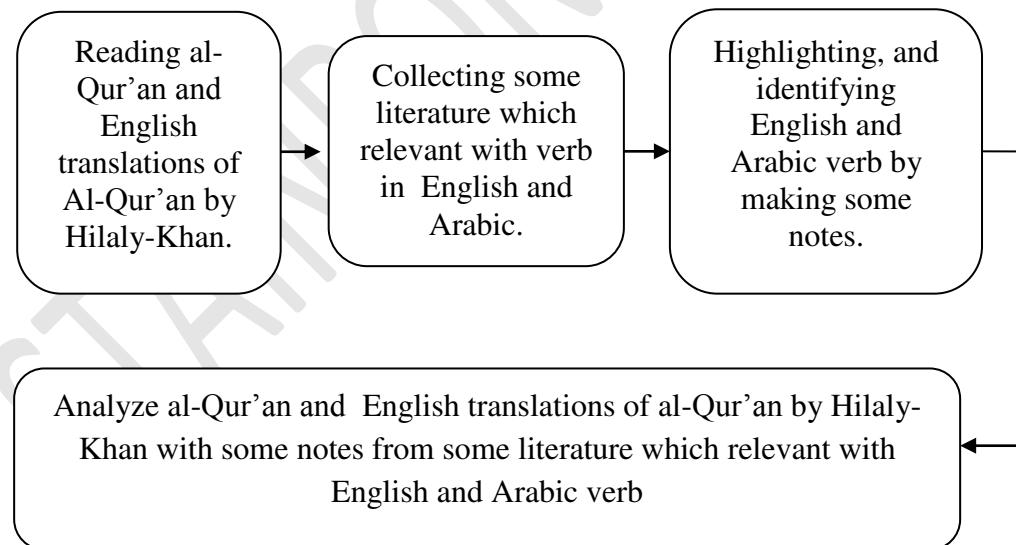
In this research, the writer uses some secondary resources which give the review knowledge that are relevant to the topic. The common knowledge here is about verb. The writer points some books as the secondary resources. Besides that, the researcher also uses some journals and articles from internet as secondary resources. The secondary data source such as books of grammar theory in English and Arabic, such as; Modern English: Practical References Guide by Marcella Frank (New Jersey:Prentice Hall,Inc,1972), Arabic Parts of Speech: A Brief Overview by Abdul Hamid Ahmed (IJCAES Special Issue On Basic, Applied & Social Sciences, Volume Iii, January 2013) The data is also taken from internet website, there are Analysis, in Wikipedia, the free encyclopedia. Retrieved April 9, 2009,from <http://en.wikipedia.org/wiki/Analysis;Masjid,Cary.Surah-AlWaqiah.pdf>,(online),(<http://carymasjid.org/wpcontent/uploads/2012/03>).

3. Technique of Data Collection

The most important step in research is collecting data. Collecting data is a process in existing data for the research. It's impossible for the researcher to conduct the research without data.⁵¹ Techniques of collecting data are various and depend on the research approach.

In library research, the steps in collecting data are fully related with some literature from library or internet. Because all documents are literary, than the step of collecting data are reading, collecting, highlighting and identifying by making some notes, and the last is analyzing.

Based on the explanation above, the researcher conduct the technique of data collection by some steps bellow:



⁵¹ Djam'an Satori and Aan Komariah, Metodologi Penelitian Kualitatif, (Bandung; Alfabeta,2009), 103.

The first step of data collection process is reading al-Qur'an and English translation by Hilaly-Khan . Those books are primary source in this research. So, in the second step the researcher collect some books or literature for supporting her understanding in conducting this research. All those literature ought to relevant English and Arabic verb. Those literatures are secondary resources.

The next step is highlighting and identifying all those secondary resource for giving the schema in analyzing primary sources. The last step is analyzing those primary sources with some notes from highlighting and identifying process.

4. Technique of Data Analysis

Bogdan was quoted by Sugiyono, recommended, "Data analysis is the process of systematically searching and arranging the interview transcripts, field notes, and other materials that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others.⁵²

Based on the statement above, data analysis is the process when the researcher was collecting data for increasing the researcher understanding about the topic which will analyze. The data analysis was begun when the

⁵² Sugiyono, Memahami Penelitian Kualitatif, (Bandung: PT Alfabeta, 2010), 88.

researcher was observing the subject of research or conducts an interview with respondents. Besides that, the data analysis can conduct when the researcher completes the process of collecting data. In this case, the researcher will use content analysis as the method of analyzing data.

Content analysis is a set of procedures for collecting and organizing information in a standardized format that allows analysts to make inferences about the characteristics and meaning of written and other recorded material.⁵³

Content analysis method used to analyze the characteristics and meaning of written text or literature and maybe recorded material. Those written text or recorded material can be called as document. Content analysis is trying to analyze the document to know the contents and the meaning contained in the document. In research data we know some kinds of documents such as, essay writing, pictures, graphics, biography, text books, letters, news, films, diaries, journals magazines and etc. Content Analysis viewed the data as a symbolic phenomenon. The meaning in content analysis is for revealing the hidden symbolic meaning in the literary work. Content analysis method applies to this research because this research analyzes the literature document.

Content analysis is perhaps the fastest-growing technique in quantitative research.⁵⁴ Analisis isi khususnya dalam ilmu sosial sekaligus

⁵³ Eleanor Chelimsky, Content Analysis: A Methodology for Structuring and Analyzing Written Material, (Washington: United States General Accounting Office, 1989, 6.

dapat dimanfaatkan secara kualitatif dan kuantitatif.⁵⁵ Based on the explanation above, the researcher concludes that content analysis can be used in quantitative or qualitative research. But, in this study, it especially used as the method of literature approach.

The stages of analysis⁵⁶ applied in this research are presented in the following:

a. Decide to use content analysis.

At step 1, analysts should consider a number of factors in deciding whether or not to use content analysis. These include a project's objectives, data availability, and the kinds of analyses required.⁵⁷ In this case, project's objectives can be seen in the theoretical significance of research. The kinds of data available in this library research are from literature or document text. The researcher uses al-Qur'an and English Translation by Hilaly-Khan, some text books, some journals, and some literary from internet.

b. Determine what material should be included in content analysis.

⁵⁴ Kimberly A. Neuendorf, *The Content Analysis Guidebook*, (London: Sage Publications, 2002), 1.

⁵⁵ Nyoman Kutha Ratna, *Teori, Metode, Dan Teknik Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar, 2004), 48.

⁵⁶ Eleanor Chelimsky, *Content Analysis: A Methodology for Structuring and Analyzing Written Material*, (Washington: United States General Accounting Office, 1989), 8.

⁵⁷ Ibid.

Thus, at step 2, analysts who want to make valid conclusions and generalizations about a universe should select from that universe a sample that is representative of it.⁵⁸ This is literature research. And all literature research or library research uses all material from some literatures. All of materials are included primary sources and secondary sources.

c. Select units of analysis.

This is step 3. Context units set limits on the portion of written material that is to be examined for categories of words or statements. Context units can be the same as the units sampled, although they are not always the same.⁵⁹ In this research, the researcher applied this step in review of literature. Some points in review of literature like kinds of English verb, Arabic verb and Surah Al-Waqi'ah are units of this analysis.

d. Develop coding categories.

Categories provide the structure for grouping recording units. Step 4, formulating categories, is the heart of content analysis. Berelson, an early user of content analysis, emphasized the importance of this step. Berelson quoted by Eleanor: "Content analysis stands or falls by its categories. Particular studies have been productive to the extent that the

⁵⁸ Ibid, .10.

⁵⁹ Ibid.

categories were clearly formulated and well adapted to the problem and to the content.”⁶⁰

In this case, the researcher breaks down the units into some detail categories. This step applied in the unit kind of English and Arabic verb.

e. Code the material.

Material can be coded either manually or by computers, depending on the resources available and the format of the material. This is step 5 in content analysis.⁶¹ In this step, the researcher is coding the data. The researcher code each verses of Surah Al-Waqi’ah by classifying into some categories.

f. Analyze and interpret the results.

The main objective of content analysis is to analyze information whose format has been transformed into one that is useful. This constitutes step 6 and involves:

- 1) Summarizing the coded data,
- 2) Discovering patterns and relationships within the data,
- 3) Testing hypotheses about the patterns and relationships

⁶⁰ Chelimsky, Content Analysis: A Methodology for Structuring and Analyzing Written Material, 11.

⁶¹ Ibid., 18.

- 4) Relating the results to data obtained from other methods or situations or from assessing the validity of the analysis.⁶²

In this research, the researcher applied those step above in analyzing English verb in English translation of surah al-Waqi'ah and Arabic verb in Surah Al-Waqi'ah. The researcher explained her analysis for answering problem statement.

G. Organization of the Thesis

In order to ease the readers understand this study, the research report arranged systematically. It consist of four chapters in which each has recommendation to others. It is hightlighted in detail as follows:

The first chapter gives the explanation about global description about the whole content of the thesis. It has purpose to make easy the reader understanding the background of the study, statement of the problems, objectives of the study, significance of the study, review of related literature, research methodology and organization of the thesis.

The second chapter gives the explanation about the data analysis of the similarities of form, position, and type of verb between English and Arabic verb on Surah al-Waqi'ah and its English translation.

⁶² Ibid., 20.

The third chapter gives the explanation about the data analysis of the differences of form, position, and type of verb between English and Arabic verb on Surah al-Waqi'ah and its English translation.

The last chapter is the conclusion. It talks about conclusion and the answer of problem statement and recommendation about result of the research.

CHAPTER II

THE SIMILARITIES OF FORM, POSITION, AND TYPE OF VERB

BETWEEN ENGLISH AND ARABIC VERB ON SURAH AL-

WAQI'AH AND ITS ENGLISH TRANSLATION

This chapter presents the findings of the research and analysis data obtained from the study. As explained previously, this research has been conducted as the researcher effort in analyzing the similarities and the differences of form, position, and type of verb between English and Arabic verb on Surah al-Waqi'ah and its English translation.

A. The Data Descriptions of Similarities in Form, Position, and Type of Verb

From the first chapter, we know that verb is an important part of predicate, it will explain what activity, action and behavior done by the subject. Therefore, understanding the details of verb is important to get the meaning of al-Qur'an. As we know that al-Qur'an is not the human words. The holy Qur'an is the miracle of the God words. Afterward, human try to translate the holy Qur'an into another language to comprehend the meaning of holy Qur'an. So, the comprehension of verb is needed in this aspect.

In this chapter, the researcher especially analysed and identified the the similarities of form, position, and type of verb between English and Arabic verb through verses level. It means that the researcher analyzed and identified those

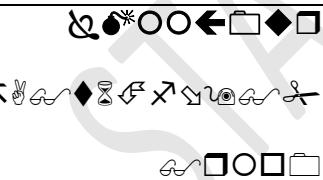
term verse by verse. Surah al-Waqi'ah has 96 verses, but it only some verses have *fi'il* and verb in it's English translation. In here the researcher will analyse some verses how many have *fi'il* and verb in it's English translation. The data about verbs described as follow:

Table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Position (jumlah)	Type
	أَنْفَلَ أَنْفَلَ أَنْفَلَ أَنْفَلَ	فعل	<i>Fi'liyyah</i>	معلوم , ماضى , مجرد , لزيم , ثلاثي
	When the Event (i.e. the Day of Resurrection) befalls .	present, active , subjunc tive	after subject	intransitive verb , predicating verb, finite

				shaken)
--	--	--	--	---------

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Position (jumlah)	Type
		فعل	<i>Fi'liyyah</i>	مجهول ماضي , مجرد لزيم , ثلاثي

	And the mountains will be powdered to dust,	future, passive , subjunctive	after subject	transitive verb, predicating verb (be, powered), finite verb, auxiliary verb (will), lexical verb (be, powered)
	  	فعل	<i>Fi'liyyah</i>	معلوم , ماضى , مجرد , لزيم ,

	groups.	active, subjunctive	subject	verb, predicating verb (be), finite verb, auxiliary verb (will), lexical verb (be)
--	---------	-------------------------------	---------	--

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Position (jumlah)	Type
--	--------	-----------------	----------------------	------

		يَفْعُلُ: ③		
	Wherfrom they will get neither any aching of the head, nor any intoxication.	future, active , subjunctive	after subject	transitive verb , predicating verb (get), finite verb, auxiliary verb (will), lexical verb (get)
	<p>وَمِنْ أَنْوَحِ الْأَرْضِ مِنْهُ مِنْ كُلِّ شَيْءٍ وَمِنْ بَعْدِهِمْ مِنْ كُلِّ شَيْءٍ وَمِنْ بَعْدِهِمْ مِنْ كُلِّ شَيْءٍ</p>	يَتَقَعَّلُ	Ismiyyah	متعدٍ, مضارع مزيد, معروف, رباعي
	And with fruit that they may choose.	present, active ,	after subject	intransitive verb,

		subjunctive		predicating verb (choose), finite verb, auxiliary verb (may), lexical verb (choose)
--	--	-------------	--	---

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Position (jumlah)	Type
--	--------	-----------------	----------------------	------

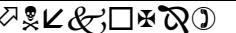
	<p style="text-align: center;">❖ ﷺ ◆ ○ □ ◆ □</p> <p style="text-align: center;">﴿ ﷺ ◆ ○ □ ◆ □</p> <p style="text-align: center;">◆ ﷺ ◆ ○ □ ◆ ○ □</p>		يَفْعُلُونَ	Ismiyyah	متعدٍ، مضارع مجرد، معلوم ثلاثي،
	<p>And with the flesh of fowls that they desire.</p>	present, active , subjunctive	after subject	intransitive verb, predicating verb, finite verb, lexical verb	
	<p style="text-align: center;">﴿ ﷺ ◆ ○ □ ◆ □</p> <p style="text-align: center;">﴿ ﷺ ◆ ○ □ ◆ □</p> <p style="text-align: center;">﴿ ﷺ ◆ ○ □ ◆ ○ □</p> <p style="text-align: center;">◆ ﷺ ◆ ○ □ ◆ ○ □</p>		فَعَلُوا	Ismiyyah	لزيم ، ماضى مجرد، معلوم ثلاثي

	A reward for what they used to do.	past, active , subjunctive	after subject	transitive verb, predicating verb, finite verb, lexical verb
	♦ ♫ □ R → □ ◇ ◆ O □ ④ .. ↗ □ & ③ □ .. ♦ □ ⚪ □ ⇄ □ ◆ ↗ ① ② ③ □ ↗ □ ④ ⑤ ⑥	يُفْعَلُونَ	<i>Fi'liyyah</i>	متعدٍ، مضارع مجرد معلوم ثلاثي.
	No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).	future, active , subjunctive	before subject	intransitive verb, predicating verb (hear),

				finite verb, lexical verb (hear), auxiliary verb (will)
	<p>فِلِيَّة</p> <p>مُتَعَدِّىٰ، مَاضِيٰ مُزِيدٌ، مَعْلُومٌ رَبَاعِيٌّ</p>	أفعال	<i>Fi'liyyah</i>	finite verb, lexical verb (hear), auxiliary verb (will)

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Position (jumlah)	Type
--	--------	-----------------	----------------------	------

				ثلاثی،
	And made them virgins.	past, active , subjunc tive	-	transitive verb , predicating verb, finite verb, lexical verb
	   	فعلوا	Ismiyyah	ماضی ، ماضی معلوم ، مجرد ثلاثی ، ثلاثی
	Verily, before that, they indulged in luxury,	past, active , subjunc tive	after subject	intransitive verb , predicating verb, finite

lexical verb
(presisting)

Continuance of table 2.1. Data of Similarities.

Arabic	Form (wazan)	Position (jumlahah)	Type
			<i>Fi 'liyyah</i> متعدى , مضارع مجرد ، معلوم ثلاثي ،

	□			ثلاثی.
	Say (O Muhammad صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) “(Yes) Verily, those of old, and those of later times.	present, active , imperat ive	before subject	intransitive verb , predicating verb, finite verb, lexical verb

Continuance of table 2.1. Data of Similarities.

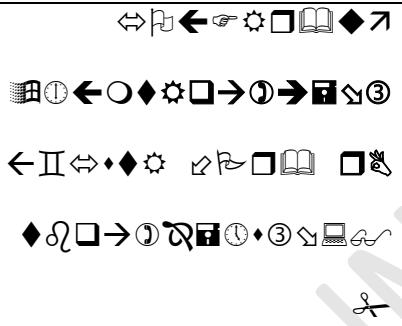
	Arabic	Form (wazan)	Position (jumlah)	Type

		believe : present, active , subjunc tive	after subject	intransitive verb, predicating verb, finite verb, lexical verb
--	--	---	--------------------------------	---

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Position (jumlah)	Type
--	--------	-----------------	----------------------	------

	فِي لِيَّةٍ فِي لِيَّةٍ	فِي لِيَّةٍ فِي لِيَّةٍ فِي لِيَّةٍ فِي لِيَّةٍ فِي لِيَّةٍ	<i>Fi'liyyah</i>	متعدي , ماضى مجرد معلوم ثلاثى .
	إِسْمِيَّةٍ إِسْمِيَّةٍ	إِسْمِيَّةٍ إِسْمِيَّةٍ إِسْمِيَّةٍ إِسْمِيَّةٍ	<i>Ismiyyah</i>	متعدي , مضارع مزيد معلوم رابعى
	Then tell Me (about) the (human) semen that you emit.	tell: active, imperat- ive	- predicating verb, finite lexical verb	intransitive verb, verb, lexical verb

		emit: present, active , subjunctive	after subject	intransitive verb, predicating verb, finite verb, lexical verb
	 <p style="text-align: center;">﴿ إِنَّمَا يُحِبُّ الظَّاهِرَاتِ ﴾</p> <p style="text-align: center;">وَلَا يَرَى لِمَنْ يَعْمَلُ إِذَا هُوَ فِي أَعْدَادٍ</p> <p style="text-align: center;">أَفَلَا يَرَى إِذَا أُخْرِجَ الْمُرْسَلَاتِ</p> <p style="text-align: center;">أَفَلَا يَرَى إِذَا أُخْرِجَ الْمُرْسَلَاتِ</p>	تَقْلُون	Ismiyyah	متعدٌ , مُضارع مُجَرَّد , مَعْلُوم ثَلَاثَى
	<p>Is it you who create it (i.e. make this semen into a perfect human being), or We the Creator?</p>	present, active , subjunctive	after subject	intransitive verb, predicating verb, finite

				verb, lexical verb
	<p style="text-align: center;">← II ◆ ♦ ♦ +</p> <p style="text-align: center;">← ◆ ♦ ♦ 6 ◆ 9 ◆ ♦ ♦</p> <p style="text-align: center;">↓ ◆ ♦ ♦ C ◆ 4 ◆ ♦ ♦</p> <p style="text-align: center;">◆ ♦ ♦ ◆ ♦ ♦</p> <p style="text-align: center;">← II ◆ ♦ ♦ + ← ◆ ♦ ♦ ◆ ♦ ♦</p> <p style="text-align: center;">♦ ✕ ✓ & ◆ ♦ ♦ ← ◆ ♦ ♦ ↔ ◆ ♦ ♦ ◆ ♦ ♦</p> <p style="text-align: center;">◆ ♦ ♦</p>	فعلنا	Ismiyyah	متعدي , ماضى ، مزيد ، معلوم رباعي
	<p>We have decreed death to you all, and We are not outstripped,</p>	present perfect, active , subjunctive	after subject	transitive verb , predicating verb (known), finite verb,

			auxiliary
			verb(have),
			lexical verb
			(known)

Continuance of table 2.1. Data of Similarities.

		subjunctive		verb, finite verb, lexical verb
	<p style="text-align: center;">↑ ⑨♦①♦⑦♦◆□</p> <p style="text-align: center;">◆□←◆□◆□◆□</p> <p style="text-align: center;">■□□↑+□★⑦⑧⑨</p> <p style="text-align: center;">□⑦■□□♦□♦□</p> <p style="text-align: center;">♦□□②▲□□④□</p>	<p>◆□←</p> <p>◆□◆□</p> <p>◆□:</p> <p> فعلتم</p>	<i>Fi'liyyah</i>	معلوم, ماضى مجرد, لزيم ثلاثي
	<p style="text-align: center;">♦□□②▲□□④□</p> <p style="text-align: center;">♦□□②▲□□④□</p> <p style="text-align: center;">♦□□②▲□□④□</p>	<p>♦□</p> <p>□②▲</p> <p>♦□□</p> <p>①♦□:</p> <p>تقعّلتم</p>	<i>Ismiyyah</i>	متعدى, ماضى مزيد, معلوم خماسى
And indeed, you have already known the first form of creation (i.e. the creation of		have known: present	after subject predicating	transitive verb, predicating

	Adam): why then do you not remember (or take heed)?	perfect, active , subjunctive		verb (known), finite verb, auxiliary verb (have), lexical verb (known)
	remem ber: present, active , subjunctive	after subject		intransitive verb, predicating verb, finite verb, lexical verb

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Position (jumlahah)	Type	
	<p style="text-align: center;">عَلِيٌّ ابْنُ ابْرَاهِيمَ</p> <p style="text-align: center;">فَلَمَّا كَانَ الْمَوْلَى</p> <p style="text-align: center;">أَتَى أَهْلَكَ بَلْدَةً</p> <p style="text-align: center;">فَلَمَّا كَانَ الْمَوْلَى</p> <p style="text-align: center;">أَتَى أَهْلَكَ بَلْدَةً</p>	<p>٤ ٦ ٣ ١ ٢</p>	<p>فِي لِيَّةٍ</p> <p>فِي لِيَّةٍ</p> <p>فِي لِيَّةٍ</p> <p>فِي لِيَّةٍ</p> <p>فِي لِيَّةٍ</p>	<p><i>Fi'liyyah</i></p> <p><i>Ismiyyah</i></p>	<p>معلوم, ماضى , مجرد, لزيم , ثلاثى</p> <p>متعدى , ماضى , مزيد, معلوم , خماسى</p>
		<p>٤ ٦ ٣ ١ ٢</p>	<p>فِعْلَمْ</p> <p>فِعْلَمْ</p> <p>فِعْلَمْ</p> <p>فِعْلَمْ</p> <p>فِعْلَمْ</p>		

		have known: present perfect, active, subjunctive	after subject	transitive verb, predicating verb (known), finite verb, auxiliary verb (have), lexical verb (known)
		remem ber: present, active,	after subject	intransitive verb, predicating verb, finite

		ive		verb, lexical verb
	sow: present, active, subjunc tive	after subject		intransitive verb, predicating verb, finite verb, lexical verb

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Position (jumlah)	Type

	<p style="text-align: center;">﴿ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾</p> <p style="text-align: center;">⇒ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿</p> <p style="text-align: center;">♦ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿</p>	<p> فعلنا :</p> <p>﴿ ﴿ ﴿</p> <p>﴿ ﴿ ﴿</p> <p> فعلتم :</p>		<p>ثلاثی</p> <p>، معلوم، ماضی</p> <p>، مجرد، متعدی</p> <p>ثلاثی</p>
	<p>Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). [Tafsir ibn Khatsiri]</p>	<p>could</p> <p>crumbl</p> <p>e: past,</p> <p>active,</p> <p>subjunc</p> <p>tive</p>	<p>after</p> <p>subject</p>	<p>transitive</p> <p>verb,</p> <p>predicating</p> <p>verb</p> <p>(crumbled),</p> <p>finite verb,</p> <p>auxiliary verb</p> <p>(could),</p> <p>lexical verb</p> <p>(crumble)</p>

		would be: past, active, subjunc tive	after subject	transitive verb, predicating verb (be), finite verb,auxiliary verb (would), lexical verb (be)
--	--	--	------------------	--

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Posit ion (jum)	Type

			lah)	
	<p>◆ ح ← ف ۲ ۳ ◆ ۷ ◆ ۲ ◆</p> <p>▪ □ ፩</p> <p>◆ ፻ ፻ ፻ ፻ ፻ ፻ ፻</p> <p>፻ ፻ ፻ ፻ ፻ ፻ ፻</p> <p>◆ ፻ □ ← ፻ ◆ ۳ ፻ :</p> <p>፻</p>	<p>ه ← ف ۲ ۳</p> <p>◆ ۷ ◆ ۲ :</p> <p> فعلتم</p> <p>◆ ፻ □ ←</p> <p>፻ ◆ ۳ ፻ :</p> <p>تفعلون</p>	<i>Fi'li</i> yyah	متعدى, معلوم, ماضى ثلاثى, مجرد
	Then tell Me about the water that you drink.	Ismi tell: : present, active, imperative	-	متعدى, معلوم, مضارع ثلاثى, مجرد
		drink: : after		transitive verb, predicating verb, finite verb, lexical verb intransitive verb,

		present, active, subjunctive	subj ect	predicating verb, finite verb, lexical verb
	 <p style="text-align: center;">أفعـلـتـم</p>		Ismi yyah	, متـدـيـ، مـعـلـوـمـ، مـضـارـعـ ربـاعـيـ، مـزـيدـ
	Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come	cause: present, active, subjunctive	after subj ect	transitive verb, predicating verb, finite verb, lexical verb

down?

Continuance of table 2.1. Data of Similarities.

Arabic	Form (wazan)	Posit ion (jum lah)	Type
	 	<i>Fi 'li</i> <i>yyah</i>	متعدى, معلوم, مضارع ثلاثى, مجرد
	 	<i>Fi 'li</i> <i>yyah</i>	متعدى, معلوم, ماضى ثلاثى, مجرد

	<p>﴿يَرَأُونَهُمْ وَهُمْ لَا يَرَوْنَهُ﴾</p>			
	<p>﴿يَرَأُونَهُمْ﴾</p> <p>﴿لَا يَرَوْنَهُ﴾</p> <p>تَقْعِيلُونَ :</p>	<p>Ismi</p> <p>yyah</p>		<p>متعدٍ، معلوم، مصارع ،</p> <p>ثلاثي، مجرد</p>
	<p>If We willed, We verily could make it salt (and undrinkable): why then do you not give thanks (to Allah)?</p>	<p>willed: : past, active, subjunctive</p> <p>could make: past, active, subjunctive</p>	<p>after subj ect</p> <p>after subj ect</p>	<p>intransitive verb, predicating verb, finite verb, lexical verb</p> <p>intransitive verb, predicating verb (make), finite verb, auxiliary verb (could), lexical verb (make)</p>

		give: present, active, subjunctive	after subj ect	transitive verb, predicating verb, finite verb, lexical verb
	◆ ۱ ۲ ۳ ۴ ۵ ۶ ◆ ۷ ۸ ◆ ۹ ◆ ۱۰ ◆ ۱۱ ◆ ۱۲ ◆ ۱۳ ◆ ۱۴ ◆ ۱۵ ◆ ۱۶ ◆ ۱۷ ◆ ۱۸ ◆ ۱۹ ◆ ۲۰ ◆ ۲۱ ◆ ۲۲ ◆ ۲۳ ◆ ۲۴ ◆ ۲۵ ◆ ۲۶ ◆ ۲۷ ◆ ۲۸ ◆ ۲۹ ◆ ۳۰ ◆ ۳۱ ◆ ۳۲ ◆ ۳۳ ◆ ۳۴ ◆ ۳۵ ◆ ۳۶ ◆ ۳۷ ◆ ۳۸ ◆ ۳۹ ◆ ۴۰ ◆ ۴۱ ◆ ۴۲ ◆ ۴۳ ◆ ۴۴ ◆ ۴۵ ◆ ۴۶ ◆ ۴۷ ◆ ۴۸ ◆ ۴۹ ◆ ۵۰ ◆ ۵۱ ◆ ۵۲ ◆ ۵۳ ◆ ۵۴ ◆ ۵۵ ◆ ۵۶ ◆ ۵۷ ◆ ۵۸ ◆ ۵۹ ◆ ۶۰ ◆ ۶۱ ◆ ۶۲ ◆ ۶۳ ◆ ۶۴ ◆ ۶۵ ◆ ۶۶ ◆ ۶۷ ◆ ۶۸ ◆ ۶۹ ◆ ۷۰ ◆ ۷۱ ◆ ۷۲ ◆ ۷۳ ◆ ۷۴ ◆ ۷۵ ◆ ۷۶ ◆ ۷۷ ◆ ۷۸ ◆ ۷۹ ◆ ۷۱۰ ◆ ۷۱۱ ◆ ۷۱۲ ◆ ۷۱۳ ◆ ۷۱۴ ◆ ۷۱۵ ◆ ۷۱۶ ◆ ۷۱۷ ◆ ۷۱۸ ◆ ۷۱۹ ◆ ۷۱۰۰	۱ ۲ ۳ ◆ ۷ ۸ : فعلتم	Fi 'li yyah	متعدى, معلوم, ماضى ثلاثى, مجرد
	◆ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۳۱۰ ۳۱۱ ۳۱۲ ۳۱۳ ۳۱۴ ۳۱۵ ۳۱۶ ۳۱۷ ۳۱۸ ۳۱۹ ۳۱۰۰	۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۳۱۰ ۳۱۱ ۳۱۲ ۳۱۳ ۳۱۴ ۳۱۵ ۳۱۶ ۳۱۷ ۳۱۸ ۳۱۹ ۳۱۰۰	Ismi فعلتم :	متعدى, معلوم, مضارع رباعى, مزيد
	Then tell Me about the fire which you kindle.	tell: present, active, imperative	-	transitive verb, predicating verb, finite verb, lexical verb
		kindle:	after	intransitive verb,

		present, active, subjunctive	subj ect	predicating verb, finite verb, lexical verb
--	--	------------------------------------	---------------------------	---

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Posit ion (jum lah)	Type
	 	أفعانم	Ismi yyah	متعدٍ , معلوم , ماضٍ رباعي, مزيد

	<p style="text-align: center;">← II ◆ ♦ ♦ +</p> <p style="text-align: center;">אָמַרְתִּי כְּנֶגֶד שְׁמַיִם</p> <p style="text-align: center;">בְּנֵי אָדָם</p>			
	<p>Is it you who made the tree thereof to grow, or are We the Grower?</p>	made: past, active, subjunctive	after subj ect	transitive verb, predicating verb, finite verb, lexical verb
	<p style="text-align: center;">← II ◆ ♦ ♦ +</p> <p style="text-align: center;">אָמַרְתִּי כְּנֶגֶד שְׁמַיִם</p> <p style="text-align: center;">בְּנֵי אָדָם</p>	<p style="text-align: right;">فعلنا</p>	Ismi yyah	متعدى, معلوم, ماضى ثلاثى, مجرد
	We have made it a	present	after	transitive verb,

	Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).	perfect, active, subjunctive	predicating verb (made), finite verb, auxiliary verb (have), lexical verb (made)
	<p style="text-align: center;">﴿ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾ ﴿ ﴾</p> <p style="text-align: center;">﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿</p> <p style="text-align: center;">﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿</p> <p style="text-align: center;">﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿</p> <p style="text-align: center;">﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿</p>	فعل	<p style="text-align: right;">متعدى , معلوم, أمر , رباعي, مزيد</p> <p style="text-align: right;"><i>Fi'li</i> <i>yyah</i></p>
	Then glorify with praises the Name of Your Lord, the Most Great.	present, active, subjunctive	- intransitive verb, predicating verb, finite verb, lexical verb

	<p>فِي لَيْلَةِ الْمَرْيَام</p> <p>فِي لَيْلَةِ الْمَرْيَام</p> <p>فِي لَيْلَةِ الْمَرْيَام</p> <p>فِي لَيْلَةِ الْمَرْيَام</p>	أفعى	<i>Fi'li</i> yyah	متعدي, معلوم, مضارع رابعى, مزيد
	So I swear by the setting of the stars.	present, active , subjunctive	after subj ect	intransitive verb, predicating verb, finite verb, lexical verb

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Posit ion (jum)	Type

			lah)	
	<p>①◀○*◎♦①◆□ ♦◀●○♦①♦✉ □▲✉ ♦❖□◀❖■❖□▶♦✉ ▲✉①❖→♦✉</p>	تَفْعِلُونَ	Ismi yyah	, متعدى, معلوم, مضارع ثلاثى, مجرد
	And verily that is indeed a great oath, if you but know.	know: present, active, subjunctive	after subj ect	intransitive verb, predicating verb, finite verb, lexical verb
	<p>♦④◀○④○✉⑤♦③ ..♦✉① ♦❖□✉②○✉⑥♦◀❖</p>	يَفْعُلُ	Fi 'li yyah	, متعدى, معلوم, مضارع ثلاثى, مجرد

	<p>سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ</p>			
	<p>Which (that Book with Allah) none can touch but purified (i.e. the angels)</p>	<p>present, active, subjunctive</p>	<p>after subj ect</p>	<p>intransitive verb, predicating verb (touch), finite verb, auxiliary verb (can), lexical verb (touch)</p>
	<p>♦ ﴿ ﷺ → ﷺ ﷺ → ﷺ ﷺ ﷺ ﴿ ◆ ﷺ ﴿ ﷺ ﷺ • ﷺ ﷺ ﷺ ٦ ﴿ ﷺ ﷺ * ﷺ ﷺ ﷺ ♦ ﴿ ﷺ ← ﷺ ← ﷺ ﷺ ۱۰ • ﷺ → ﷺ</p>	<p>﴿ → ﷺ ﷺ → ﷺ ﷺ ﷺ تَفْعَلُونَ :</p>	<p><i>Fi'li</i> <i>yyah</i></p>	<p>, متعدى, معلوم, مضارع ثلاثى, مجرد</p>
		<p>♦ ﴿ ← ﴿ ← ﷺ ۱۰ • ﴿ → ﷺ : تَفْعَلُونَ</p>	<p><i>Ismi</i> <i>yyah</i></p>	<p>, متعدى, معلوم, مضارع ثلاثى, مزيد</p>

	And instead (of thankning Allah) for the provision He gives you, you deny (Him by disbelief)!	gives: present, active, subjunctive	after subj ect	intransitive verb, predicating verb, finite verb, lexical verb
		deny: present, active, subjunctive	after subj ect	intransitive verb, predicating verb, finite verb, lexical verb

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Posit ion	Type

			(jum lah)	
	    	فعلت	<i>Fi'li</i> yyah	لزيم , معلوم, ماضى ثلاثى, مجرد
	<p>Then why do you not (intervene) when (the soul of a dying person) reaches the throat?</p>	reaches: present, active, subjunctive	after subj ect	intransitive verb, predicating verb, finite verb, lexical verb
	  	تفعلون	<i>Ismi</i> yyah	متعدى, معلوم, مضارع ثلاثى, مجرد

	And you at the moment are looking on,	present, active, subjunctive	after subj ect	intransitive verb, predicating verb (looking), finite verb, auxiliary verb (are), lexical verb (looking)
	<p>← II ◆♦+◆□</p> <p>◆①◆② ◆□□□□</p> <p>د○ ◆①◆② ◆□</p> <p>◆③ ◆④ ◆⑤ ◆⑥ ◆⑦</p> <p>♦ II ◆①◆② ◆□</p> <p>♦ ◆⑧ ◆⑨ ◆⑩ ◆⑪ ◆⑫</p>	<p>◆①◆② ◆□</p> <p>□□□ :</p> <p>أ فعل</p> <p>◆⑧ ◆⑨ ◆⑩ ◆⑪ ◆⑫</p> <p>تفعلون : كـ</p>	Ismi yyah	<p>لزيم , معلوم, ماضى , رباعى, مزيد</p>
				<p>متعدى , معلوم, مضارع رباعى, مزيد</p>
	But We (i.e. Our angels who take the soul) are	are: present,	after subj	intransitive verb, predicating verb,

	nearer to him than you, but you see not, (Tafsir At-Tabari)	active, subjunctive	ect	finite verb, auxiliary verb
		see: present, active, subjunctive	after subj ect	intransitive verb, predicating verb, finite verb, lexical verb

Continuance of table 2.1. Data of Similarities.

	Arabic	Form (wazan)	Posit ion (jum lah)	Type

	<p>تَقْعِلُونَ</p> <p>يَأْتِي الْمَوْتُ وَهُوَ يَرَى مَا كَانَ إِلَّا يَرَى</p> <p>◆✓لَمْ يَأْتِ الْمَوْتُ إِلَّا بِمَا كَانَ يَعْمَلُ</p>	تعلون	<i>Fi'liyyah</i>	لزيم , معلوم, مضارع , ثلاثى, مجرد
	<p>Bring back the soul (to its body), if you are truthful?</p>	bring back: present, active, imperative	-	transitive verb, predicating verb, finite verb, lexical verb
	<p>فَلَمْ يَأْتِ الْمَوْتُ إِلَّا بِمَا كَانَ يَعْمَلُ</p> <p>◆✓لَمْ يَأْتِ الْمَوْتُ إِلَّا بِمَا كَانَ يَعْمَلُ</p> <p>◆✓لَمْ يَأْتِ الْمَوْتُ إِلَّا بِمَا كَانَ يَعْمَلُ</p>	فل	<i>Ismiyyah</i>	لزيم , معلوم, ماضى , ثلاثى, مجرد
	<p>Then, if he (the dying person) be of the Muqarrabun (those</p>	present, active, subjunctive	after subj ect	transitive verb, predicating verb, finite verb, lexical

	brought near to Allah)			verb
	 ♦ ﴿ ﻭ ﴾ ﻰ ﻮ ﻰ ﻰ ﻰ ﻰ ﻰ ﴿ ﻭ ﴾ ﻰ ﻰ ﻰ ﴿ ﻭ ﴾ ﻰ ﻰ ﻰ ♦ ﴿ ﻭ ﴾ ﻰ ﻰ ﻰ ﻰ ﻰ ﻰ ﻰ ﴿ ﻭ ﴾	فعل	Ismi yyah	لزيم , معلوم, ماضى , ثلاثى, مجرد
	And if he (the dying person) be of those on the Right Hand,	present, active, subjunctive	after subj ect	transitive verb, predicating verb, finite verb, lexical verb
	 ♦ ﴿ ﻭ ﴾ ﻰ ﻮ ﻰ ﻰ ﻰ ﻰ ﴿ ﻭ ﴾ ﻰ ﻰ ﻰ ﴿ ﻭ ﴾	فعل	Ismi yyah	لزيم , معلوم, ماضى , ثلاثى, مجرد

	So glorify with praises the Name of your Lord, the Most Great.	present, active , subjunctive	-	transitive verb , predicating verb, finite verb, lexical verb
--	---	--	---	---

B. Discussion on Data Similarities in Form, Position, and Type of Verb

From the data descriptions analysed the similarities of form, position, and type of verb between English and Arabic verbs. The term form in English verbs, classified by tenses, voice and mood⁶³. Then, Arabic verbs forms classified by form اِفْعَوْل , اِفْعَالٌ , اِسْتَفْعَلٌ , اِفْعَلٌ , اِنْفَعَلٌ , تَفَاعَلٌ , نَفَعَلٌ , فَاعَلٌ , فَعَلٌ , فَعَلَ and اِفْعَنْلٌ⁶⁴. To contrast the types of verbs in English classified by complement and form⁶⁵. Then, the types of Arabic verbs as Al-Gholayani said in his book, classified by time, active or passive, need object (*maf'ul*) or not, has addition or not and number of letter.

From the data descriptions found that English and Arabic verbs have the similarities in term of form. The first form is tenses, the researcher found four English verb forms as follow:

1. Present form, for example in the 1st verse.

“When the Event (i.e. the Day of Resurrection) **befalls**”. The verb in this verse is “**befalls**”, it uses present form because it expresses the event when the Day of Resurrection befalls (present event) and the subject is “the Event” so it give suffix -s.

2. Future form, for instance in 4th verse.

⁶³ Marcella Frank, Modern English: Practical References Guide (New Jersey: Prentice Hall, Inc, 1972), 52

⁶⁴ Musthofa al-Gholayani, *Jaami'u al-Duruusu al- 'Arobiyyah* (Beirut: Daar Fikr, 2007), 139

⁶⁵ Frank, Modern English: Practical References Guide, 47.

“When the earth **will be shaken** with terrible shake”. The verb is “**will be shaken**”, it used future form because it expresses the event that it will happen in the future.

3. Past form, for example in 24th verse.

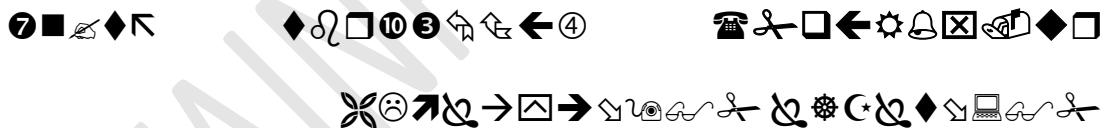
“A reward for what they **used** to do.” The verb is “**used**”, it is past form because it expresses past event so used V2 from “use”.

4. Present perfect, as in 62nd verse.

“And indeed, you **have** already **known** the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?”. The verb is “**have known**”, it uses present perfect form because it expresses the event already done by the doer.

Then, in Arabic are two verb forms as follow:

1. فعل ماضى , for example in 46th verse.



The verb is “**كـ لـ لـ اـ لـ كـ**”, it shows the past event and it gives addition **كـ** and **كـ** because the subject is “they”.

2. فعل مضارع for instance in 17th



The verb is “**كـ لـ لـ اـ لـ كـ**”, it expresses the event in the future time so it uses
فعل مضارع

The next similarities is form imperative. For instance in 49th verse,

• ୮୯

A horizontal row of black diamond-shaped icons, each containing a white symbol. From left to right, the symbols are: a crossed-out arrow pointing left, a stylized four-petaled flower or asterisk shape, the number '2' inside a circle, an upward-pointing arrow, a scissor-like icon, a hand cursor pointing right, a square bracket, a wavy line, a diagonal slash, and another diamond shape.

(Say (O Muhammad ﷺ): “(Yes) Verily, those of old, and those of later times.)

The verb is “” and “say”, this verb gives expression of command so it is imperative form.

The other similarities in the term form is voice (active and passive). In this matter English and Arabic has the same form. Active voice is used in making direct statement about an action; that the subject is the doer of the action and the object is the receiver of the action. Passive voice is used to indirect statement, the subject is the original receiver and the object is the original doer of the action. For instance, active voice in 6th verse and passive voice in 4th verse.

(So that they **will become** floating dust particles)

The verbs are “” and “will become”, those are active verb because the subject (هباء and they) is the doer of the action and the object (and floating dust particles) is the receiver of the action.

A decorative horizontal bar featuring various musical symbols and icons, including a bell, a double sharp sign, a six, a bass clef, a right-pointing arrow, a six, a hand icon, a flower, a scroll, a scissor-like symbol, a stylized 'G', a note with a star, a downward-pointing arrow, a six, a scissor-like symbol, a circled '1', and a circled 'D'.

(When the earth will be shaken with terrible shake)

The verbs are “**﴿َيَرْجُ﴾ ۖ**” and “will be shaken”, those are passive verbs because the subject (الأرض) and the earth) is the original receiver and the object (﴿َيَرْجُ﴾ ۖ and terrible shake) is the original doer of the action.

The other similarities is in the verb position. English and Arabic verbs position is after or before subject. For instance, in Arabic verbs showed in verse 20th (after subject) and 7th (before subject). Verb in verse 20th is gone before isim that is وفَكِهَةٌ مَا so it called jumlah ismiah (verb after subject). Then, verb in verse 7th (كُنْتُمْ) is before subject. The example in English verb is in 17th verse. The verb is after subject, “immortal boys” as the subject and “will go” as the verb. Then, the verb position before subject is in 49th verse. The verb is “say” and the subject is Muhammad.

The third similarities is verb types. Some English verbs need an object (transitive verb) and the other don't need an object (intransitive verb). So do Arabic verbs, some Arabic verbs need an object (فعل متعدد) and the other don't need an object (فعل لزم). Example in English verb found in 21st verse for intransitive verb and 60th verse for transitive verb. The verb in 21st verse is “desire”, it can stand without object. In 60th verse, the verb is “have decreed“, it need “death” as the object. The example in Arabic showed in 83rd verse for intransitive verb and 84th verse for transitive verb. The verb in 83rd verse is بلغت and the verb in 84th verse is تظرون .