COMPARATIVE STUDY IN ARABIC AND ENGLISH TOWARD SYNTACTIC ANALYSIS CASE STUDY OF SUURAH AL-ZALZALAH AND ITS ENGLISH TRANSLATION

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Abstract
This paper presents the comparative study of Arabic and English with the syntactic analysis case study of Surah Al-Zalzalah and its English translation. In analyzing Arabic and English structures, the writer used theories related to Arabic and English syntax. Then, the writer analyzed the method of translation with the translation methods stated by Newmark in this surah based on the knowing of the similarities and the differences of Arabic and English structures. In this study, the researcher used the descriptive-qualitative method. After analyzing the data of surah with its English translation consisting of eight verses, it was found that six verses had differences and two verses have similarities. By knowing the result of syntactic analysis, the analysis of the diction, the chosen appropriate meanings and the flexibility of English translation, the writer stated that the translation method used in this surah is semantic method.

Keywords: comparative study, syntactic analysis, Arabic, English, translation

Abstrak

Kata Kunci: studi bandingan, analisis sintaksis, Arab, Inggris, terjemahan
Arabi : Journal of Arabic Studies

Introduction

Written in the beautifully attractive Arabic as Allah says in Qur'an : “Verily, We (Allah) has sent it down as an Arabic Qur'an in order that you may learn wisdom” (Yuusuf: 2), this holy book contains the science and knowledge that should be known by the people. One of surah of holy Qur'an by Muhammad Taqi-ud-din al-Hilali and Muhammad Muhsin Khan researched was Surah Al-Zalzalah meaning of the earthquake. This surah is kind of Madaniyyah surah which means that the surah was revealed in Madinah. It actually explains about the situation of the earth when it is shaken or the final earthquake as and when the earth throws out its burdens. It also conveys the messages that the humankind will get their reward and punishment as their deeds (Hilali & Khan, 2013: 839 – 840).

In the process of Arabic – English translation, the translators need to analyze and identify what parts of speech of Arabic are. The structures of Arabic also have to be identified in order to translate it into English easily. After the process of translating Arabic into English, the differences of both languages structures were known. Syntactic analysis of English translation has to be identified. It is important to be noted that the understanding the structural forms which contains ideas is a vital due to in delivering ideas, the speaker would string up some words and sentences and develop them in a sequence of structural forms which usually pursue linguistics norms where the communication takes place (Khitam, 2019:2).

As Meyer (2009:2) states that the study of language is conducted within the fields of linguistics that involve the structures of language such as how speakers create meaning through combination of sounds, words, and sentences that ultimately results in text – extended stretches of language. According to Varga (2010: 19-20) a language has several components. The central ones are phonology, morphology, syntax, and semantics.

Syntax is a part of linguistic science classified into four parts: phonology or the smallest part such as sound; morphology or the forms of words; syntax or the structure of language; and semantic or the meaning. The word syntax is derived from Ancient Greek which means “coordination” from syn, “together”, and taxis, “an ordering”. Linguistically, it can be described as the study of rules or “patterned relations” that govern the way the words in the sentence come together, for examples: 1) Read Ahmad a book. 2) Ahmad reads a book. Although those two sentence examples have the same words, the first sentence cannot be called as a sentence because of ungrammatical in English, but the second sentence is called a sentence because it is grammatically structured. Then it is found that Ahmad is subject, reads is verb and a book is object (S-V-O). (Sujatna, 2014:1).

In Arabic linguistic, according to preface by Syamsul Hadi, in the book entitled Semantik Bahasa Arab Pengantar Studi Ilmu Makna, the four components of the language are classified into phonology or ‘ilmu al-ashwaat (علم الأسماء)، morphology or ‘ilmu as-sharf (علم الصرف)، syntax or ‘ilmu an-nahwi (علم النحو) and semantic or ‘ilmu al-ma’naa (علم المعنى) (Nur, 2010: iii). In Arabic, syntax could be described as an-nahwu. It was written by Abou Aswad Ad-Duwali who studied in the first time with Imam Ali (Ad-Dirosy, 2004: 49). As the study of Arabic structures, in Nahwu, the word or kalimah consists of ismun (names), fi’lun (verbs), and harfun (it could be preposition or conjunction) (Al-Jarim, Amin, 2005:14). In Arabic, the word “sentence” is called as jumlah. Jumlah consists of two words (kalimah) or more.

Jumlah (sentence) is classified into jumlah ismiyyah (non-verbal sentence) and jumlah fi’liyyah. (Al-Jarim, Amin, 2005:10). It is known that the structures of English is S-V-O and Arabic structures are V-S-O, S –V-O or V –O - S. There are the differences between two structures of both Arabic and English. These different form structures of English and Arabic should be analyzed and identified in order to know these differences. In the case study of English translation of Surah Al-Zalzalah, the study focuses on the syntactic analysis of Arabic and English translation of Surah.
The analysis of Arabic structures cannot be separated from the varieties of Arabic that is divided into two such as Modern Standard Arabic (MSA) and Late middle Arabic (LMA). MSA is the contemporary standard variety generally used across the Arab world in formal writing, news bulletins, and formal politic speeches, which is more influenced by western culture and civilization as well as modern European language. LMA is the written Arabic of the eighteenth and early nineteenth centuries, which is standard variety of Arabic which immediately precedes its contact with Western civilization in modern time and it is closer to Classical Arabic in terms of structural pattern, phraseology, and lexis. Both MSA and LMA certainly follow the rules of Arabic grammar concerning case inflections, word endings, sentence structure, and word order (Al-Wahy, 2016: 3).

Translation is a process of rendering the meaning of a text into another language in the way that the author intended the text (Newmark, 1988 : 5). According to House (2015: 2) translation can be defined as the result of a linguistic-textual operation in which a text in one language is re-contextualized in another language. Newmark (1988: 45) distinguishes translation methods into eight kinds which are mentioned as below:

1. Word – for – word translation
   This method is often demonstrated as interlinear translation, with the target language immediately below the source language words.

2. Literal translation
   In this method, the source language grammatical constructions are converted to their nearest target language equivalents but the lexical words are again translated singly which are out of context.

3. Faithful translation
   A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the target language grammatical structures. It also transfers cultural words and preserves the degree of grammatical and lexical abnormality

4. Semantic translation
   Semantic translation differs from faithful translation only in as far as it must take more account of aesthetic value which is the beautiful and natural sounds of the source language compromising on meaning where appropriate so that no alliteration, word play or repletion jars in finished version. The distinction between faithful and semantic translation is that the first is uncompromising and dogmatic, while the second is more flexible admits the creative exception to 100% fidelity and allows for the translator’s intuitive empathy with the original.

5. Adaptation
   This is the freest form of translation. It is used mainly for plays such as comedies and poetry; the themes, characters, plot are usually preserved, the source language, the source language culture is converted to the target language culture and the text is rewritten.

6. Free translation
   it reproduces the matter without the manner, or the content without the form of the original.

7. Idiomatic translation
   This reproduces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

8. Communicative translation
   This attempts to render the exact contextual meaning of the original in such a wave that both content and language are readily acceptable and comprehensible to the readership.

It is important to be noted that the translators must have ability to recognize and appreciate similarities and differences between the relevant language pair, particularly in the area of grammar. In addition, literary translation requires full awerness of the grammatical components of the writing style in the source language (SL) as well as the target language (TL) (Farghal & Kalakh, 2017: 234). Language have different word order structures or pattern that consequently, differ in signaling various degrees of signing, for example, in English, word order is SVO/C,
whereas in Arabic, the word order of structure is (VSO/C) (Farghal & Kalakh, 2017: 235). There is also such a challenge that should be faced by translators where he must be aware of three factors while rendering text from source language into target language: the internal structure of complex sentence, the relationship between a given constituent and its mobility in translation and finally, the technique typically used by experienced translators to reconstruct the sentence in the target language (Fattah, Ssyadeh & Jarad, 2016: 111).

The process of translation equivalence usually involves the difficulties at the lexical level based on example from English-Arabic translation that is associated with dictionary-based meanings. It occurs because the literal meaning of some lexical items and their implied meanings are in asymmetric relation so that it cannot be rendered by only using dictionary-based equivalents but it needs to use context-based equivalents (Al-Titinchy & Al-Titinchy, 2015-2016: 129). In the translation also, there is the process of finding meaning by contrastive analysis that investigate the terms based on denotative meanings, connotative meanings, morphological specifications, inflections, derivations, compounding, metaphorical meanings and idiomatic uses or it can be concluded that this is a subfield of linguistics which aims at comparing and contrasting two language system by the purpose of identifying similarities and differences between them (Al-Shukri & Fareh, 2017: 163).

Based on the explanations above, this research is conducted with the research questions as: 1) What are the similarities and differences in syntactic analysis of two languages in surah Al-Zalzalah?; 2) What method of translation is used in surah Al-Zalzalah? As the mentioned previous research questions, the objectives of this research are: 1) To find out the uniqueness of Arabic language and the limitedness of English structure after knowing the similarities and differences of both languages; 2) To find out what method of translation is used in this surah Al-Zalzalah based on syntactic analysis of Arabic and English.

Method

The design of this research was descriptive qualitative method. In this study, the writer described the processes of syntactic patterns of Arabic verses and its English translation of surah Al-Zalzalah in noble Qur'an with English translation by Muhammad Taqi-ud-din al-Hilaali and Muhammad Muhsin Khan.

In conducting this research, the writer took several important steps. Firstly, the writers set steps of preparation. Secondly, the researcher determined a title of the research. Thirdly, the writer found and formulated the problems and its limitation. In the implementation steps, the writer found and submitted the data as the main resources of syntactic pattern of Arabic and English of Surah Al-Zalzalah in order to be analysed. This research was undertaken as library research. The report of this research was derived from the analysed observation data that has been concluded by the writer.

Result and Discussion

This part discussed about the structures of sentences or phrases of Arabic verses and English – translated verses that exist in surah Al-Zalzalah. The process of analysis is verse by verse that begins from the Arabic verse using i‘ra‘b, which is According to Ahmed (2008: 29), the i‘ra‘b is a peculiar characteristic of Arabic language that does not have equivalent in English. In addition, the i‘ra‘b is categorizing and characterizing every word in Arabic, such as noun, verb, pronoun, or conjunction. As stated also by Nasution (2016: 103) the peculiarity of Arabic is the الإعراب الإعراب الإعراب الإعراب الإعراب الإعراب the signs ( fathah, dhammah, kasrah) that exist in each words of Arabic, which also influence to the meanings when those signs become different or are changeable. The syntactic analysis processes of Arabic and English are explained as below:

1. The first verse of surah al-Zalzalah:

إذا زلزلت الأرض وزلزلها (1)
The English translation of first verse:
"When the earth is shaken with its (final) earthquake".
- When: Conjunction.
- The earth: Noun Phrase (Subject): Determiner + Noun.
- Is shaken: Verb phrase: Auxiliary + past participle (V3).

Conclusion and finding: From both Arabic verse and English translation of first verse, it is found that there are differences of the language structures of both languages. The structure of Arabic language found in the first verse is “Conj. + Verb (passive verb) + Subject (nā’ibu-l-fā’il) + Object (maʃ’ul muthlaq). In English translation of first verse, it is found that the structure is “Conj. + S + Aux + V3 (passive voice) + Complement (Prep. Phrase: prep. + pron. + noun). The differences of both Arabic and English structures are that there is an object in Arabic structure named maʃ’ul muthlaq or an object rooted from the verb, while in English structure of the translation, there is no object because it is changed into subject in passive voice pattern. After finding both Arabic and English structure, it can be known that the difference of both language structure influences to the translation process from Arabic as source language to English as target language. In the translation process, the translator uses the preposition phrase to translate word “zilza>laha>” while there is no preposition or harfu jarr existing in the first verse of Arabic verse. In standard Arabic, in the comparison to English, as far as the agentive phrase is concerned, Arabic and English are different. In English, the agent or subject in passive sentence is mentioned, while in Arabic, the subject or agent is not mentioned but sometimes the sentence or jumla>h is added by preposition or harfu jarr such as ‘min’ or min taraf” min qibal” (Ayeche, 2018: 275).

2. The second verse of surah al- Zalzalah:

وَ أَخْسَجَتِ الأَرْضُ أَجْقَاىَ (٢)
وَ وَ: واو العطف مبنيّ على الفتح
أَخْسَجَتْ: فعل ماض مبنيّ على الفتح لإتّصاله بتاء التأهيث
الأَرْضُ: مفعول مطلق منصب وعلامة نصبه فتحة ظاهرة على آخره
أَجْقَاىَ: مفعول مرفوع وعلامة نصبه ظاهرة على آخره وهو مضاف
هَا: ضمير متّصل مبنيّ على السكون في محلّ جز و هو مضاف إليه.

English translation of second verse:
“And when the earth throws out its burdens”.
- And When: Conjunction + conjunction.
- The earth: Noun phrase (Subject): Determiner + noun.
- Throws out: Verb phrase: verb + preposition.

Conclusion and finding: after explaining and categorizing each word of Arabic verse and its English translation, it is found that there is the difference structures of both language in the second verse. The difference of Arabic structure from English structure is known by
understanding the last letter of word in Arabic whether it is ُdhommah، फटठह or ُkasrah. Subject of ُfa’il is signed by ُdhammah अ न ि द र while object is signed by ُfathah अ न ि द र at the last letter of each Arabic word. By comparing and understanding the sentence of both language, it can be identified that there is the difference in the process of translating the “verb” from the source language to the target language. The verb or ُfi’il in the second Arabic verse is past verb or ُfi’il ُmaadhin qāla، while in English translation, the verb existing in second verse is verb used for present tense “throws”. Therefore, the translator uses present tense to translate word “akhrojath” known as past verb or ُfi’il ُmaadhī.

3. The third verse of Al – Zalzalah:

وَ قَاىَ الإِوْظَانُ ما لَهَا (۳)
وُ وَ اوَالعَطْف مْبِيٍّ عَلَى الْفْتَحَ. قَالَ: فَعُل مَاضٍ مْبِيٍّ عَلَى الْفْتَحَ. الأَنْسَانُ: فَاعِل مَرفوعٍ عِنْدَهُ ضَمْتِ ظَاهِرَةٍ عَلَى أَخْسَه. مَا: حَرْف اسْتِفْيَام مْبِيٍّ عَلَى الْسُكُونِ فِي مَجْلِلٍ رَفَعٍ وَهُوَ مِبْتَدَأُ. لَهَا: لَامُ: حَرْف جَمِيِّ عَلَى الْفْتَحَ. الْبَا: ضَمْر مَتَصِل مْبِيٍّ عَلَى الْسُكُونِ فِي مَجْلِل جَرْ وَهُوَ خَبِيرٌ مِبْتَدَأُ. وَالجُمْلَةَ مَعْطُوفَةً مَعَ الجُمْلَتَينَ قِبْلَهَا وَهُمَا اللَّتَانَ فِي الأَيْلَةَ الْأُولَى وَالثانية.

วลى أن الإنسان ما لها (۳)
و: أو العطف مبني على الفتح.
قال: فعل ماضي مبني على الفتح.
الإنسان: فعل مرفوع وعلى السكون في محل رفع وهو مبتدأ.
ما: حرف استيفاء مبني على السكون في محل رفع وهو مبتدأ.
لها: لام: حرف جمي على الفتح.
الباء: ضمير متصل مبني على السكون في محل جر وهو خبير المبتدأ. والجملة معطوفة مع الجملتين قبلها وهما اللتان في الأية الأولى والثانية.

English translation of third verse:
“And man will say: “What is the matter with it?””:
• And: Conjunction.
• Man (Subject): Noun.
• Will say: Verb phrase: Modal Aux. + verb.
• What is: Question word + Auxiliary verb.
• The matter: Noun phrase: Determiner + noun.

Conclusion and finding: after analyzing and categorizing each word of both Arabic and English from third verse of su>rah al – Zalzalah, it is found that there is the difference between Arabic and English in the third verse. By knowing and comparing both structure of Arabic and English, it is found the difference is the position of the ‘subject’ and ‘verb’ in both language. In Arabic verse. The structure is “Verb (ُfi’il) + subject (ُfaa’il)” while in English translation, the position is “Subject + Verb”. By knowing of comparing result of both language, it is known that there is an alteration of the process of translating from source language to target language. The alteration is found in the ُfi’il and verb in both language. In the original Arabic verse, the verb is past verb or ُfi’il ُmaadhīn qāla “كان “، while in English translation, the verb used is for simple future tense “will say”.

4. The fourth verse of suurah Al – Zalzalah:

يَٰوُمْ: تُحَدِّثُ أَخْبَازَهَا (۴)
يَوُمْ: طَرْفُ زَمَانَ مَنْصُوِبٍ وَعِلَامَةٍ نَصْبِيَة فَتْحَةٍ ظَاهِرَةٍ عَلَى أَخْرَه وَهُوَ مَضْافٌ. نَبِي: إِسْمُ وَهُوَ مَضْافٌ إِلَيْهِ مَجْرَوِيَةٍ وَعِلَامَةٍ جَرْ وَكِسْرَةٌ ظَاهِرَةٍ عَلَى أَخْرَه. تُحَدِّثُ: فَعَالٌ مَضْرَعٌ مَرْفوعٌ وَعِلَامَةٍ رَفَعَهُ ضَمْتِ ظَاهِرَةٍ عَلَى أَخْرَه وَفَاعَلَهُ ضَمْرَ مَتَصِلٌ تَقْدِيرَهُ "الأَرْضَ". أَخْبازُ: مَعْفُولٌ مِنْ نَصْبٍ وَعِلَامَةٍ نَصْبِيَة فَتْحَةٍ ظَاهِرَةٍ عَلَى أَخْرَه وَهُوَ مَضْافٌ. هَا: ضَمْر مَتَصِل مْبِيٍّ عَلَى الْسُكُونِ فِي مَجْلِل جَرْ وَهُوَ مَضْافٌ إِلَيْهِ.

English translation of fourth verse of su>rah al-Zalzalah:
“That day it will declare its information”. (About all that happened over it of good or evil).
• That day: Noun phrase: Pronoun + noun.
• It (Subject): pronoun.
• Will declare: Verb phrase: modal auxiliary + verb.
• Its information: Noun phrase (Object): pronoun + noun

**Conclusion and finding:** After analysing and classifying each word in Arabic verse and its translation in the verse, it is found that there is specific difference between both languages structures. The subject or *fa’il* in Arabic verse does not exist because it is a hidden subject or *dhamir mustatir*. The subject or *fa’il* of that verse can be identified by knowing the verb indicating the feminine word of *al–ardh* which is categorized as feminine word while in English translation the subject certainly exists. By comparing both languages structures, it is found that there is the alteration of translating process which is found in the verb of those both languages. The verb in original Arabic verse is “*tuhaddits*” that indicates the present verb of Arabic, while in English translation the verb used is for future tense “will declare”.

5. The fifth verse of surah *Al- Zalzalah*.

أَوْحَى لَهَا (٥)

*Because your lord will inspire it*.

- Because: Conjunction.
- Your lord: Noun phrase (Subject): pronoun + noun.
- Will inspire: Verb Phrase: Modal auxiliary + verb.
- It (Object): Pronoun

**Conclusion and finding:** After identifying and categorizing each word of original Arabic verses and its English translation, it is found that the structure of original Arabic verse is “Conjunction (bi anna) + isim anna (noun of anna) + verb (fa’il maadhi) + preposition phrase (jarr wa majru). The structure of English translation is “Conjunction + Subject + modal aux. + verb + object. Faa’il or subject in Arabic verse is hidden subject or *dhamir* mustatir. By knowing both structures of Arabic and English, it can be understood that there is alteration in translating process from Arabic as source language to English as target language. The alteration is found in translating the verb existing in Arabic and English of the fifth verse. The verb in Arabic is “*auha*” that is indicated as past verb, while in English translation, the verb used is for future tense which is “will inspire”. It is also found that there is alteration in translating process which is found in *jarr wa majrur* or prepositional phrase in Arabic verse such as “*laha*” *لها*, while in English translation, it is found that no preposition phrase but it is found an object “it”. The case of “Arabic past verb” translated into “future verb” in this surah has similar case to English translation of the third verse of this *sura* in the verse, and also of holy Qur’an by Shakir and Pickthall in surah (28: 64) in which Allah says ......، which means “They will see the Torment”. The explanation of this translation process is that the future simple conveys the real time when the actions are going to take place and the equivalence of function displays
how certain the fact that humans are going to witness those future events (Al-Taher, 2014:60).

6. The sixth verse of surah Al-Zalzalah.

English translation of sixth verse:
“That Day mankind will proceed in scattered group that they may be shown their deeds”.

- That Day: Noun phrase: Pronoun + noun.
- Mankind (Subject): Noun.
- Will proceed: Verb phrase: Modal auxiliary + verb.
- In scattered group: Prepositional phrase: Pronoun + Adjective + Noun.
- That: Conjunction.
- They (Subject): Noun
- May be shown: Verb phrase: Modal aux. + aux. + V3
- Their deeds: Noun phrase: pronoun + noun.

Conclusion and finding: After analyzing and classifying each word of Arabic and English, it is found that there is the difference structure of both those languages. By knowing both languages structures, it is found that there is the different position in subject of Arabic and English. The subject or fa‘il in Arabic is positioned after adverb, while in English it is as usual that subject is positioned before verb.

7. The seventh verse of surah Al – Zalzalah.

English translation of seventh verse:
“So whosoever does good equal to the weight of an atom (or a small ant) shall see it.”

So: Conjunction.
Conclusion and finding: from description above, it is known that there are the differences found from both language structure. In Arabic structure of that verse, there is tamyiz or word specifying the object “mitsqala dzarrah”. The subject is original Arabic verse is dhamir mustatir or hidden subject, while in English translation, the subject of the sentence is noun clause as subject. The hidden subject in Arabic sentence is known by identifying the verb or fi’il indicating the subject as masculine noun which is huwa “he”. It is noted by that the common tradition in Standard Arabic grammar is that postnominal adjectives follow the noun that they modify and agree with it in gender, number, definiteness, and case or it can be mentioned that postnominal adjectives are more commonly used than prenominal adjectives in Standard Arabic daily life uses (Fakih&Hafeed, 2017: 121).

8. Eight verse of surah Al-Zalzalah.

وَ مَنْ عَمَلَ مِثْقَايَ ذَزَّةٍ شَسًّا ًَسَهُ

And whosoever does good equal to the weight of an atom (or a small ant) shall see it.”

Conclusion and finding: from description above, it is known that there are the differences found from both language structures. In Arabic structure of that verse, there is mitsqala dzarrah. The subject is original Arabic verse is dhamir mustatir or hidden subject, while in English translation, the subject of the sentence is noun clause as subject. The hidden subject in Arabic sentence is known by identifying the verb or fi’il indicating the subject as masculine noun which is huwa “he”.

Conclusion: These are the structures of original Arabic verses and English translation to classify the structures similarities and differences of surah Al-Zalzalah.
In the first verse as the analysis of translation is begun, it is found that the word ‘zulzilat’ زلزلت is translated to ‘shaken’ and the word zilzala زلزلة or zalzalah is the verbal noun or noun rooted or derived from the verb زلزل زلزلل which means ‘shake’. The word zilzala is translated into ‘earthquake’ which this meaning also exists in Al–Munawwr dictionary. The word zilzala can means ‘a shake’ due to that word is verbal noun rooted from verb zalzala, yet the translator prefers to translate it into ‘earthquake’. In the English translation of first verse, the word zilzaala is also translated into ‘(final) earthquake’, which word ‘final’ is put inside bracket ‘( )’. There is the aesthetic value in translating the several words with compromising the appropriately chosen meaning.

In the second verse, the word ‘akhrajat’ أخراجت, which is fi’il mādhi or past verb, is translated into ‘throws out’ categorized as present tense. The word ‘akhrajat’ is commonly, also according to Al–Munawwr dictionary, translated into ‘put out’. In Oxford advance learner’s dictionary, the word ‘throws out’ has a meaning of ‘throw away’. The process of translating words in this verse involves the aesthetic value to compromise the appropriately chosen meaning. The word akhrajat is translated into ‘throws out’ because this verse is still related to the first verse as two sentences conjugated with ‘and’ that are called compound sentence. Therefore, the word zilzala means ‘earthquake’ due to the fact that the situation of earthquake is clear when the earth throws out something from its surface. Then, the word ‘atsqala’, plural of ‘tsaqlum’ is equally translated into ‘burdens’ which can also means ‘duty or responsibility’.

In the third verse, the word ‘wa qāla-l-insānu’ وقَالُ الْإنسانِ is equally translated into ‘and man will say’. The word ‘qāla’ is past verb or fi’il mādhi whereas word ‘will say’ is verb for future tense. This verse is actually conjugated with the first and second verse by ‘and’. Therefore, the word ‘qāla’ is suitable to be translated into ‘will say’ because this sentence is conjugated with previous two sentences in first and second verse which use verb for present tense such as ‘is shaken’ and ‘throw outs’. The words ‘ma lahā’ ما لاه is equally translated into ‘what is the matter with it?’, for example, when it is said “ma laka” ما لاك it means “what is the matter with you?”. The word ‘ma’ is istithham word or question word ‘what’ and ‘lahā’ is commonly translated ‘for her’ because earth al–ardhu is categorized as feminine noun, but in this verse it is translated “what is the matter with it?” Therefore, the aesthetic value with choosing appropriate meaning of the word is described in translation process of this verse.

In the fourth verse, the sentence ‘yaumaidzin tuhadditsu akhbarahā’ يَوْم إِذْ يَتَحْدِتُ أختبارها is equally translated into ‘that day it declare its information’. The word ‘tuhadditsu’ تُتَحْدِتُ is translated into ‘will declare’. According to Al–Munawwr dictionary, the word ‘tuhadditsu’ has a meaning of ‘to tell’, while from the Oxford advanced learner’s dictionary, the meaning of ‘declare’ is ‘to say something officially or publicly’. Then, the word ‘information’ of this English – translated verse is added by explanation (‘about all that happened over it of god or evil). Then, the reason why ‘tuhadditsu akhbarahā’ is translated into ‘will declare its information’ is due to the fact that the word ‘information’ is more agreeable with the word ‘declaration’ so that ‘declare its information’ can has the meaning of ‘to say information publicly or officially’ instead of the meaning ‘tell its information’.

In the next verse, the sentence bi anna rabbaka auhā lahā بَيْنَ رَبِّكُ أَوْحَى لَهَا is equally translated into ‘because your lord will inspire it’. The word bi anna actually is translated into ‘with indeed’ if it is translated word by word. Therefore, to translate that word, the process of compromising the appropriately chosen meaning is used in translating this word so that ‘bi anna’ is translated ‘because’ to find the aesthetic value and correct sentence after being translated.

In the sixth verse, the significant word to be analyzed is the word an-nāsu النَّاسِ which is translated into ‘mankind’. The other word is asytatan أسْتَتَتَان which is translated into ‘in scattered group’. According to Oxford advanced learner’s dictionary, the meaning of ‘mankind’ is ‘all human beings thought about as one large group, the human race’. Then the word ‘scattered’ has a meaning of ‘spread far apart over a wide area or over a long period of time’, which is based on
Oxford advanced learner’s dictionary. By knowing the meaning equality of the significant words ‘mankind’ and ‘scattered’, it can be concluded that the reason why the words an–nāsu is translated into mankind and asytātan is translated into ‘scattered group’ is to find out the real correlation between ‘mankind’ and ‘in scattered group’ which those two words refer to ‘group’. Another word is yashdurun which is translated into ‘proceed’, while the word yashdurun is commonly translated as ‘to appear’. According to Oxford advanced learner’s dictionary, the word ‘proceed’ means ‘to continue doing something that has been already been started; to continue being done’. Therefore, the process of translation in this verse still involves the chosen appropriate meaning and aesthetic value of meaning.

For the seventh and the last verse, these last two verses actually have the similar structure for both Arabic verse and English–translate verses. The differences only are found in word fa which means ‘so’, mitsqāla dzarrah khairan مِتْسَقَلَةَ ذِرارَةَ خَيْرًا of seventh verse and word ‘wa’ which means ‘and’, mitsqāla dzarrah syarran مِتْسَقَلَةَ ذِرارَةَ شَرْرًا of last verse. The word dzarrah in this verse is translated to ‘atom’. This word ‘atom’, according to Oxford advanced learner’s dictionary, has a meaning of the smallest part of a chemical element that can take part in a chemical reaction’. In this verse also, the meaning ‘atom’ also has an explanation of ‘small ant’ so that the word dzarrah can be understood for smallest something that can be seen as small ant or cannot be seen as atom.

Conclusion

The result of analysis in Sūrah Al-Zalzalah’s Arabic verse and English translation is that this suurah consists of eight verses. The first Arabic verse till sixth verse has the different structure from English, while the seventh and last verse has the similar structure to English translation. In analyzing Arabic structure, every word must be identified by theory of I’rab or the process of categorizing and characterizing specifically each Arabic word in order to know what kind of Arabic word is, so that the writer can specifically identify the structures of Arabic verses. In English structure, to know the structure of the sentence, the word can be simply categorized by identifying it based on part of speech such as noun, pronoun, verb, and etc.

After analysing the syntactic process of both Arabic and English, the process of analysing the translation method can be identified by knowing the structures of source language and target language. It also can be known by identifying the significant alteration of meaning of the word in target language after being translated from sources language. Then, the method used in the process of translation in surah Al-Zalzalah was a semantic method because the target language structures still pay attention to the structures of source language, the flexibility of translation result in target language is found because of the dictions and the appropriately chosen meanings of the words.[]

References


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