

Chapter I

Introduction

1.1 Background of the Study

Language is a tool of human being communication, which always exists as people still exist. It also becomes the tool for conveying the knowledge and science. Every country has different language from the others because of their interaction and social culture. Therefore, because of the difference of the languages in every country, the people have to understand others language by the process of translation. Newmark (1988:5) states that translation is a process of rendering the meaning of a text into another language in the way that the author intended the text. It means that the translation is the process the transferring the meaning from a text as the source language to another language as the target language.

The method of translation has been commonly used by people in order to understand others language. It also helps the people to learn others language. Therefore, the people all over the world can easily get the message from others language by the process of translation. Gradually, they are able to receive the new knowledge and science from another country. The language that ever contributed the golden age of civilization is Arabic. It became the most influential language from seventh through twelfth centuries by the appearance of Islamic empires spreading out from Spain through the middle of Asia. (Ryding, 2005: 3).

Arabic is a language studied by a lot of Moslems all over the world. Arabic is a Semitic language similar to Hebrew, Aramaic, and Amharic, and more distantly related to indigenous language families of North Africa. The Semitic language family is a member of a broader group of languages, termed Afro-Asiatic (also referred to as Hamito-Semitic). This group includes four subfamilies in addition to Semitic, all of which are indigenous languages of North Africa: (1) Tamazight (Berber) in the Northwest (Morocco, Mauretania, Algeria, Tunisia and Libya); (2) the Chad languages (including Hausa) in the Northwest Central area; (3) ancient Egyptian and Coptic; and (4) the Cushitic languages of Northeast Africa (Somalia, the Horn of Africa). The Semitic part of the family was originally based farthest East, in the Levant, the Fertile Crescent, and the Arabian peninsula. (Ryding, 2005 : 1).

In the seventh century AD the Prophet Muhammad was gifted over a period of years (622–632 AD) with the revelation of verses which constituted a holy book, the Qur'an, in Arabic, which became the key text of the new monotheistic religion, Islam. The text was rendered into an official version during the reign of the Caliph Uthman (644–656 AD). From that time on, Arabic was not only a language of great poetic power and sophistication, but also permanently sacred and sacralized; as the chosen language for the Qur'an it became the object of centuries of religious study and exegesis, theological analysis, grammatical analysis and speculation. (Ryding, 2005 : 3).

Nowadays, as the time changes, the civilisation always moves from territory to others territory. Western civilization has successfully changed the

face of the world by establishing the fields of science, philosophy, arts, literature, technology, and another scientific invention. By the appearance of this new civilization, the language as the tool of people to convey the science and knowledge has become the need for the people all around the world. Western civilization is assigned by the spreading English to the people all over the territories. English had been spread by British empires during colonizing more than a quarter of the earth's surface. (Baugh & Cable 2002:273)

As the result of establishing the scientific fields, mostly in literature, the western scholars began to study Eastern and Islamic cultures. In Islam, al-Qur'an is the first source of science and knowledge. It contains the basic precepts of Islam, laws, the stories of wisdom of prophets and messengers and etc., which are written in attractive Arabic structures. These Islamic principles attract them in understanding al-Qur'an and Islamic cultures written in Arabic. The spreading of English also results Moslems to know and study English and its culture.

Written in the beautifully attractive Arabic as Allah says in Qur'an : *"Verily, We (Allah) has sent it down as an Arabic Qu'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. From the verse of Qur'an mentioned, the writer has an interest in analyzing the structures of Arabic in Qur'an. By knowing and understanding its structures, the writer then analyzes the structures of English translation of Qur'an. Finally, after the process of analysis, it is found that there are the specific differences between Arabic and English structures.

The attractiveness of Arabic language is that it has the structures of Subject (*faa'il*) – Verb (*fi'il*) – Object (*maf'uul bih*), for the example, *Ahmadu ya'kulu al-khubza* (Ahmad eats a bread). The other structure is Verb (*fi'il*) – Subject (*faa'il*) – Object (*maf'uul bih*) for example, *ya'kulu Ahmadu al-khubza* (Ahmad eats a bread). Another one is Verb (*fi'il*) – Object (*maf'uul bih*) – Subject (*faa'il*), for example, *yadhribunii Yuusufu* (Yusuf hits me). On the contrary, generally, English language only has simple structure known as Subject – Verb – Object, such as example *Ahmad eats a bread*, while if it is written *eats Ahmad a bread*, it is certainly wrong structure.

By knowing the structures of both Arabic and English, the writer examines the similarities and differences of Arabic and English structures in *suurah Al- Zalzalah* with its English translation of the noble Qur'an by Dr. Muhammad Taqi-ud-Din Al-Hilaali as Formerly Professor of Islamic Faith and Teachings Islamic University Al-Madinah Al-Munawwaroh and Dr. Muhammad Muhsin Khan as Formerly Director of University Hospital Islamic University of Al-Madinah Al-Munawwaroh. The writer also examines the reason why Arabic has the attractive different structures. The method of translation of this *suurah* is also examined with the base of the similarities and differences of the structures of both languages.

This *Suurah Al- Zalzalah* has meaning of the earthquake. This *suurah* is kind of *Madaniyyah* *suurah* which means that the *suurah* 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)

Moslems in every country need to understand holy Qur'an in order to implement Islamic teaching in their daily life. To fulfill their needs, some scholars or the translators who understand Arabic well, begin to translate Qur'an by the ways related to Arabic methods or principles. In Islamic teaching, all Moslems also need to understand Arabic because they need to know the principles of Islamic teaching. Therefore, this research will have benefit or advantage of understanding Arabic with grammatical rules and understanding English translation of *suurah in* the noble Qur'an.

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 will be known. Syntactic analysis of English translation has to be identified. Then, the syntactical of Arabic in each verse also should be identified in order to know the comparison of both languages structures as well as the syntactical analysis of both are.

Syntax is a part of Linguistic science that classifies 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, 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) could be classified into *jumlah ismiyyah* (non-verbal sentence) for example: أَنَا تَلْمِيذٌ which means “I am a student” and *jumlah fi'liyyah* (verbal sentence) for example يَأْكُلُ مُحَمَّدٌ الخُبْزَ which means “Muhammad eats a bread”, *ya'kulu Muhammadun al-khubza*. يَأْكُلُ is *fi'lun* (verb), مُحَمَّدٌ is *faa'il* (subject), and الخُبْزَ is *maf'uul bih* (object), then it is found that the structures of the second Arabic sentence is V– S-O. (Al-Jarim, Amin, 2005:10).

From those examples of English and Arabic structures, 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. Therefore, the writer tries to conduct the research entitled “Comparative Study in Arabic and English (Syntactic Analysis Case Study of *Suurah Al-Zalzalah* and its English translation)”.

1.2 Identification of the Problem

In the case study of English translation of *Suuroh Al-Zalzalah*, the study identifies the syntactic analysis of English translation of *Suuroh Al-Zalzalah*. The study also identifies the syntactic analysis of Arabic language in each verse of *Suuroh Al-Zalzalah* and the result of syntactic of both language. Then, the structures of Arabic and English can be known as a result of syntactic analysis of both languages. By knowing both structures of language, it can be found that there are similarities and differences of the structures as the problem of the research. In addition, by knowing similarities and differences of both language structure, it also can be found that whether there are the influences of meanings after translating from Arabic as source language into English as target language and what the translation method that is used to solve the problem of different structure of source language from target language structures.

1.3 Research Questions

The research must have problems that become the resources of the research. There is the problem that must be identified and analyzed by the researcher as following:

1. What are the similarities and differences in syntactic analysis between two languages in *Suurah Al-Zalzalah*?
2. What is method of translation used in *suurah Al – Zalzalah*?

1.4 Limitation of Study

The scope of the study focuses on syntactic analysis of English translation of *Suuroh Al-Zalzalah*. It also focuses on syntactic analysis of Arabic in each verse of *Suuroh Al-Zalzalah*. Then, the comparison of syntactic analysis of both language will be known as well as the identification of both languages structures. After comparing the syntactic process of Arabic and English, the method of translation can be known as the result of comparing both languages structures.

1.5 Objectives of the Study

Objectives study are the answers of the research problem. The objectives of the study of this research is as following:

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 *suurah Al – Zalزالah* based on syntactic analysis of Arabic and English.

1.6 Significances of the Study

The research certainly has many advantages for the writer and the readers of this research in general. These are the significances of the study as following:

1. Theoretically, the study is to develop the better understanding in syntactic analysis of English translation of *Suurah Al-Zalزالah*, in syntactic analysis of Arabic in each verse of *Suurah Al-Zalزالah*, then, in identifying the syntactic comparison of both Arabic and English. Study also develops the method of translation used in *suurah Al – Zalزالah* and its English translation.
2. For the writer, the study is to learn specifically about the subject and theories of analyzing the syntactic process of English and Arabic in *Suurah Al-Zalزالah* as the study of syntactic comparison and to learn the translation method used in *suurah Al- Zalزالah* and its English translation.
3. Practically, the study is to give more information for the readers and the next researchers to provide the theories of syntactic process of Arabic and English and the method of translation.