A SYNTACTIC ANALYSIS ON SAHIH INTERNATIONAL AND ABDULLAH YUSUF ALI’S ENGLISH TRANSLATION OF VERSES OF AL-QUR’AN RELATED TO SKILLS IN LANGUAGE BY USING TREE DIAGRAMS

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Article History:
Received: 01st September 2018
Accepted: 20th November 2018

This research analyzed syntactic patterns and differences of syntactic patterns of some verses (ayah) in the English translation of verses of Al-Qur’an related to skills in language, which have 38 ayah, using tree diagrams theory to be able drawing and seeing hierarchical syntax structure of the verses. The researcher used the English translation of the verses by Sahih International and Abdullah Yusuf Ali. Researcher finally found forty syntactic patterns in the translations of verses of Al-Qur’an related to skills in language as follows: there are five syntactic patterns of sentence, nine syntactic patterns of noun phrase, thirteen syntactic patterns of verb phrase, one syntactic pattern of adjective phrase, five syntactic patterns of preposition phrase, and seven syntactic patterns of complement phrase. Furthermore, the researcher found eleven differences of syntactic patterns from the thirty-eight verses of Al-Qur’an related to skills in language translated by Sahih International and Abdullah Yusuf Ali. They are; the strategy of the translation, the forms of sentences, the forms of phrase, the forms of word classes, the forms of tense, the styles of grammar, the positions of the phrases, the selections of words, the additions of phrase, the additions of word classes, and the number of word classes.
INTRODUCTION

Language is an important component in communicating to others in the world. Language makes it easy for us to interact with others. Without language, we can not convey our minds such as opinions, knowledge, information, ideas, etc. Johnston (2008), states that language is the process or set of processes used to ensure there is agreement between the sender and receiver for meanings assigned to the symbols and the schema for combining them used for each communication.

One of language from the many languages in this world is English language. In this era, English becomes an International language which people can communicate with others who are not from their country. The way is by using English. In Indonesia, people have started to learn English. In learning the language deeper, we will learn syntax in linguistics.

Yule (2010, p. 96) defines syntax as an attempt to produce an accurate description of the sequence or ordering “arrangement” of elements in the linear structure of the sentence. In addition, Husin (2016, p. 43) states that syntax is primarily concerned with the ways in which words are put together in sentences. It is concluded that syntax is the study of a process in which words are put and combined together by using grammatical rules to produce an accurate sentence.

By studying syntax, of course it will ease us to get the intent and purpose of someone's sentence written or spoken. In this case, Putri (2016, p.2) states that studying syntax is important since it is how sentence is formed and arranged based on the grammatical rule. Moreover, Isnawati (2014, p.1) states that learning syntax enables human beings to compose a complete sentence.

At English Education Department of UIN Antasari, there is a linguistics course in which students learn syntax. Based on the researcher’s experience, most of students assume that syntax is one of the lessons of the course that is quite difficult. Moreover, Putri (2016, p. 3) states that most of students translate native language directly into English without considering the word order that changes between languages. Therefore, researcher wants to conduct a research related to syntax. It is expected to add knowledge and understanding to students who want to learn about syntax further. On the other hand, it will help students who will be English teachers. Because by studying the syntax, it will provide a great benefit for them in the future.
When learning syntax, we will learn about Tree Diagram. Tree diagram is where we analyze sentences using hierarchical structure techniques such as trees, then from each word of the sentence is explained for the description of the words such as noun, verb, adjective, adverb, etc. Putri (2016, p.4) concludes that tree diagram is sentences analysis by using internal hierarchical structure of sentences as generated by set of rules. Finch (2003, p. 102) states that the advantage of tree diagram is to enable us to see at a glance the hierarchical structure of sentences.

METHOD

In this research, the researcher uses qualitative research which is describing the syntactic patterns in the English translation of verses of Al Qur’an related to skills in language translated by Sahih International and Abdullah Yusuf Ali by using theory of tree diagrams descriptively. The subject of this research is the two English translations of verses of Al Qur’an related to skills in language translated by Sahih International translation (translated by Emily Assami, Amatulla Bantley and Mary Kennedy) and Abdullah Yusuf Ali translation. While, the objects of this research are syntactic patterns of the verses of Al-Qur’an in the two English translations of verses of Al Qur’an related to skills in language by Sahih International translation (translated by Emily Assami, Amatulla Bantley and Mary Kennedy) and Abdullah Yusuf Ali translation, and the differences of syntactic patterns on the English translation of Sahih International translation and Abdullah Yusuf Ali translation which will be analyzed using theory of tree diagrams proposed by Diane Bornstein.

FINDINGS AND DISCUSSIONS

Syntactic Patterns Are Found On English Translation Of Verses Of Al- Qur’an Related To Skills In Language Translated By Sahih International And Abdullah Yusuf Ali

Due to the limitation of pages, here, the researcher just present three examples of data for each skill, for giving a big picture.

Verses of Al-Qur’an Related to Listening Skill

Datum 1 [surah Al An'am (6) : 36]:

Sahih International translation: Only those who hear will respond.

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Only those who hear will respond

The formula of the diagram: \( S \rightarrow NP + VP \)

This *ayah* is classified as a sentence and it consists of noun phrase and verb phrase. The noun phrase of this sentence consists of adjective “only”, the noun phrase formed by pronoun “those”, complement “who” and verb “hear”; moreover this *ayah* consists of verb phrase formed by auxiliary “will” and verb “respond”

Abdullah Yusuf Ali’s translation: *Those who listen (in truth), be sure, will accept.*
This *ayah* is classified as a sentence and it consists of noun phrase and verb phrase. The noun phrase formed by pronoun “those”, complement “who”, verb “listen”, preposition “in” and noun “truth”, moreover this *ayah* consists of verb phrase formed by verb “be”, adjective “sure”, auxiliary “will” and verb “accept”.

**Datum 6 [surah Ar-Ruum (30): 23]**

Sahih International translation: *Indeed in that are signs for a people who listen.*
Indeed in that are signs for a people who listen.

The formula of the diagram: S → NP + VP

This *ayah* is classified as a sentence and it consists of noun phrase and verb phrase. The noun phrase formed by preposition “in”, noun “that”, and followed by verb phrase formed by adverb “Indeed” verb “are”, noun “signs”, preposition “for”, determiner “a”, noun “people”, complement “who” and verb “listen”.

Abdullah Yusuf Ali’s translation: *verily in that are signs for those who hearken.*
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The formula of the diagram: $S \rightarrow NP + VP$

This ayah is classified as a sentence and it is consists of noun phrase and verb phrase. The noun phrase formed by preposition “in”, noun “that”, and followed by verb phrase formed by adverb “verily”, verb “are”, noun “signs”, preposition “for”, noun “those”, complement “who” and verb “hearken”.

Datum 7 [surah As-Sajadah (32): 9]:

Sahih International translation: *and made for you hearing and vision and heart.*
and *(He) made for you hearing and vision and hearts.

The formula of the diagram: S → Con + NP + VP

This ayah is as a verb phrase if it is seen with the translation. But it is a sentence if it is seen by using the meaning of the verse. It consists of conjunction “and” and followed by noun phrase (pronoun) “He” and verb phrase. The verb phrase consists of verb “made” and prepositional phrase which consists of preposition “for” and followed by noun phrase, the noun phrase consists of pronoun “for”, noun “hearing”, conjunction “and”, noun “vision”, conjunction “and”, and noun “hearts” as the part of prepositional phrase.

Note: the subject *(He) does not exist in the translation. But it exists in the previous sentence of the verse.

Abdullah Yusuf Ali’s translation: And He gave you (the faculties of hearing and sight and feeling (and understanding).

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And He gave you (the faculties of hearing and sight and feeling (and understanding).

The formula of the diagram: $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This ayah is a sentence consists of conjunction “and”, noun phrase “He” and verb phrase which is formed by verb “gave”, and followed by noun phrase consists of pronoun “you”, determiner “the”, noun “faculties”, and followed by prepositional phrase “of”, and followed by noun phrase consists of noun “hearing”, conjunction “and”, noun “sight”, conjunction “and”, noun “feeling”, conjunction “and” and noun “understanding”.

Verses of Al-Qur’an Related to Speaking

Datum 10 [surah Al-Baqarah (2): 83]:

Sahih International translation: And speak to people good [words].
And speak to people good [words].

The formula of the diagram: $VP \rightarrow Con + VP + PP$

This ayah is considered as verb phrase since it consists of conjunction “and” and followed by a verb phrase. The verb phrase consists of verb “speak”, prepositional phrase which consists of preposition “to” and followed by noun “people”, and adjective phrase “good words” as the part of prepositional phrase.

Abdullah Yusuf Ali’s translation: *Speak fair to the people.*

$$\text{VP}$$

$$\text{VP}$$

$$\text{VP} \quad \text{AdvP} \quad \text{PP}$$

$$\text{VP} \quad \text{Adv} \quad \text{Det} \quad \text{N}$$

Speak fair to the people.

The formula of the diagram: $VP \rightarrow VP + PP$

This ayah is a verb phrase consists of verb “Speak”, adverb “fair”, and followed by prepositional phrase consists of preposition “to”, determiner “the” and noun “people”.

**Datum 13** [surah An-Nisa (4): 9]:

Sahih International translation: *So let them fear Allah and speak words of appropriate justice.*

$$\text{VP}$$

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So let them fear Allah and speak words of appropriate justice.

The formula of the diagram: $VP \rightarrow Con + VP + VP$

This ayah is a verb phrase consists of Conjunction “So” and followed by verb phrase. The verb phrase consists of verb “let”, pronoun “them”, verb “fear”, noun “Allah”, conjunction “and”, verb “speak”, noun “words”, preposition “of”, adjective “appropriate”, and noun “justice”.

Abdullah Yusuf Ali’s translation: *Let them fear Allah, and speak words of appropriate (comfort).*
This ayah is a verb phrase consists of verb “Let”, pronoun “them”, verb “fear”, noun “Allah”, conjunction “and”, verb “speak”, noun “words”, preposition “of”, adjective “appropriate”, and noun “comfort”.

**Datum 16 [surah Al-Isra (17): 28]:**

Sahih International translation: *then speak to them a gentle word.*
then speak to them a gentle word.

The formula of the diagram: VP → Con + VP + PP

This ayah is a verb phrase consists of conjunction “then” and followed by verb phrase. The verb phrase consists of verb “speak”, preposition “to”, pronoun “them”, determiner “a”, adjective “gentle”, and noun “word”.

Abdullah Yusuf Ali’s translation: yet speak to them a word of easy kindness.
yet speak to them a word of easy kindness.

The formula of the diagram: $VP \rightarrow Con + VP + PP$

This ayah is a verb phrase consists of conjunction “yet” and followed by verb phrase and preposition phrase. The verb phrase consists of verb “speak” and followed by preposition phrase formed by preposition “to”, pronoun “them”, determiner “a”, noun “word”, preposition “of”, adjective “easy”, and noun “kindness”.

**Verses of Al-Qur’an Related to Reading Skill**

**Datum 25 [surah Ar-Rahman (55): 4]:**

Sahih International translation: *[And] Taught him eloquence.*

The formula of the diagram: $S \rightarrow Con + NP + VP$

This ayah is as a verb phrase if it is seen with the translation. But it is a sentence if it is seen by using the meaning of the verse. It consists of conjunction “and” and followed by noun phrase (pronoun) “He” and verb phrase. The verb phrase formed by verb “Taught”, and followed by noun phrase consists of determiner “the” and noun “eloquence”.

Note: the subject *(He) does not exist in the translation. But it exists in the previous verse.
Abdullah Yusuf Ali’s translation by using tree diagrams: *He has taught him speech (and intelligence)*

```
S
   / \    
NP   VP   
   /   |   
VP   NP   
   /   |   
AuxVP N    NP
   |   |   |
Pro V Pro Con N
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He has taught him speech (and intelligence)

The formula of the diagram: \( S \rightarrow NP + VP \)

This ayah is a sentence consists of noun phrase and verb phrase. The noun phrase consists of pronoun “He”. The verb phrase consists of auxiliary “has”, verb “taught”, pronoun “him”, noun “speech”, conjunction “and”, and noun “intelligence”.

**Datum 27 [surah Al-Muzzamil (73): 20]:**

Sahih International translation: *so recite what is easy [for you] of the Qur’an.*

```
VP
   |   |
Con VP   
   |   |
VP CP   
   |   |
CP PP   
   |   |
Com VP P NP   
   |   |
VP AP   
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so recite what is easy [for you] of the Qur’an.

The formula of the diagram: $VP \rightarrow Con + VP + CP$

This ayah is an verb phrase consists of conjunction “so” and followed by verb phrase formed by verb “recite”, then followed by complement phrase formed by complement “what”, verb “is”, adjective “easy”, preposition “for”, pronoun “you”, preposition “of”, determiner “the” and noun “Qur’an”.

Abdullah Yusuf Ali’s translation: *Read ye, therefore, of the Qur’an as much as may be easy for you*
Read ye, therefore, of the Qur’an as much as may be easy for you.

The formula of the diagram: VP → VP + PP
This ayah is a verb phrase consists of verb phrase, adverb phrase, preposition phrase and adjective phrase. The verb phrase consists of verb “Read” and pronoun “ye”. The adverb phrase consists of adverb “therefore”. The preposition phrase consists of preposition “of” and noun “Qur’an”. The adjective phrase consists of adjective “as”, adjective “much”, adjective “as”, auxiliary “may”, verb “be”, adjective “easy”, preposition “for” and pronoun “you”.

**Datum 29 [surah Al-Alaq (96): 1]:**

Sahih International translation: *Recite in the name of your Lord who created.*
Recite in the name of your Lord who created.

This ayah is a verb phrase consists of verb “Recite”, followed by preposition phrase consists of preposition “in”, determiner “the”, noun “name”, preposition “of”, determiner “your”, noun “Lord”, complement “who” and verb “created”.

Abdullah Yusuf Ali’s translation: Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created.
Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created. The formula of the diagram: VP → VP + PP

This ayah is a verb phrase consists of verb “Proclaim”, conjunction “or”, verb “read”, followed by preposition phrase consists of preposition “in”, determiner “the”, noun “name”, preposition “of”, determiner “thy”, noun “Lord”, conjunction “and”, noun “Cherisher”, complement “Who” and verb “created”.

**Verses of Al-Qur’an Related to Writing Skill**

**Datum 30 [surah Al-Baqarah (2): 282]:**

Sahih International translation: *And let a scribe write [it] between you in justice.*
And let a scribe write [it] between you in justice.

The formula of the diagram: \( \text{VP} \rightarrow \text{Con} + \text{VP} + \text{PP} \)

This ayah is a verb phrase consists of conjunction “and”, verb phrase and proposition phrase. The verb phrase consists of verb “let”, followed by a sentence consists of determiner “a” and noun “scribe” as noun phrase and verb “write” and pronoun “it” as verb phrase and followed by preposition phrase consists of preposition “between”, pronoun “you”, preposition “in” and noun “justice.

Abdullah Yusuf Ali’s translation: \textit{Let a scribe write down faithfully as between the parties.}

The formula of the diagram: \( \text{VP} \rightarrow \text{VP} + \text{PP} \)

This ayah is a verb phrase consists of verb phrase and preposition phrase. The verb phrase consists of verb “Let”, followed by a sentence consists of determiner “a” and noun “scribe” as noun phrase and verb “write”, adjective “down” and adverb “faithfully” as verb phrase and followed by preposition phrase
consists of preposition “as”, preposition “between”, determiner “the” and noun “parties”.

Datum 31 [surah Al-Maidah (5): 83]:

Sahih International translation: *They say, “Our lord, we have believed, so register us among the witnesses.*

The formula of the diagram: \( S \rightarrow NP + VP \)

This ayah is a sentence consists of noun phrase (pronoun) “They” followed by verb phrase consists of verb “say”, determiner “Our”, noun “lord”, pronoun “we”, auxiliary “have”, verb “believed”, conjunction “so”, verb “register”, pronoun “us”, preposition “among”, determiner “the” and noun “witnesses.

Abdullah Yusuf Ali’s translation: they pray: *Our lord! we believe; write us down among the witnesses.*

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The formula of the diagram: $S \rightarrow NP + VP$

This ayah is a sentence consists of noun phrase (pronoun) “they” followed by verb phrase consists of verb “pray”, determiner “Our”, noun “lord”, pronoun “we”, verb “believe”, verb “write”, pronoun “us”, adjective “down”, preposition “among”, determiner “the” and noun “witnesses”.

Datum 33 [surah Thaahaa (20): 52]:

Sahih International translation: [Moses] said, “The knowledge thereof is with my lord in a record.
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He replied: “The knowledge of that is with my lord, duly recorded.

The formula of the diagram: S → NP + VP

This ayah is a sentence consists of noun phrase (pronoun) “He” followed by verb phrase consists of verb “replied” and followed by sentence consists of determiner “The”, noun “knowledge” preposition “of” and noun “that” as noun phrase, verb “is”, preposition “with”, determiner “my” and noun “lord”, adverb “duly” and verb “recorded” as verb phrase.

The Syntactic Patterns in The English Translation of Verses f Al Qur’an Related to Skills in Language Translated by Sahih International and Abdullah Yusuf Ali

Based on the analysis above, the researcher found five syntactic patterns of sentence, nine syntactic patterns of noun phrase, thirteen syntactic patterns of verb phrase, one syntactic pattern of adjective phrase, five syntactic patterns preposition phrase, and seven syntactic patterns of complement phrase in the English translation of verses of Al Qur’an related to skills in language translated by Sahih International and Abdullah Yusuf Ali. The total syntactic patterns found in this research is forty patterns.

The patterns of sentences appear in five position as follow: 1) Sentence consists of noun phrase followed by verb phrase (e.g. Those who listen (in truth),
be sure, will accept), 2) Sentence consists of conjunction followed by noun phrase and verb phrase (e.g. So when the Qur’an is recited, then listen to it and pay attention that you may receive mercy), 3) Sentence consists of interjection followed by noun phrase and verb phrase (e.g. O you who have believed, fear Allah and speak words of appropriate justice), 4) Sentence inversion consists of verb phrase followed by noun phrase and verb phrase (e.g. Do you order righteousness of the people and forget yourselves while you recite the Scripture?), and 5) Sentence inversion consists of conjunction followed by verb phrase, noun phrase and verb phrase (e.g. Then will you not reason?).

Furthermore, there are thirty five phrase patterns. The pattern of noun phrase appears in nine position as follows: 1) Noun phrase consists of noun phrase followed by noun phrase (e.g. speech and intelligence), 2) Noun phrase consists of noun phrase followed by verb phrase (e.g. the inspiration sent to thee), 3) Noun phrase consists of noun phrase followed by adjective phrase (e.g. things clear), 4) Noun phrase consists of noun phrase followed by preposition phrase (e.g. signs for a people), 5) Noun phrase consists of noun phrase followed by complement phrase (e.g. those who hear), 6) Noun phrase consists of adjective phrase followed by noun phrase (e.g. the rejected one), 7) Noun phrase consists of noun phrase followed by noun phrase and noun phrase (e.g. hearing and vision and intellect), 8) Noun phrase consists of adjective phrase followed by noun phrase and complement phrase (e.g. Only those who hear), 9) noun phrase consists of noun phrase followed by noun phrase, noun phrase, and noun phrase (e.g. hearing and sight and intelligence and affections).

The patterns of verb phrase appear in thirteen position as follows: 1) Verb phrase consists of verb phrase and followed by sentence (e.g. Say, “It is who has produced you and made for you hearing and vision and hearts), 2) Verb phrase consists of verb phrase and followed by verb phrase (e.g. listen to it and pay attention), 3) Verb phrase consists of verb phrase followed by noun phrase (e.g. may receive mercy), 4) Verb phrase consists of verb phrase followed by adverb phrase (e.g. state clearly), 5) Verb phrase consists verb phrase followed by preposition phrase (e.g. listen to it), 6) Verb phrase consists of verb phrase followed by complement phrase (e.g. Say to My servants that they should (only)
say those things that are best). 7) Verb phrase consists of adverb phrase followed by verb phrase and noun phrase (e.g. Indeed, causes to hear whom He wills), 8) Verb phrase consists of conjunction followed by verb phrase and noun phrase (e.g. then follow its recitation), 9) Verb phrase consists of verb phrase and verb phrase (e.g. then listen to it and pay attention that you may receive mercy), 10) Verb phrase consists of conjunction followed by verb phrase and preposition phrase (e.g. And speak to people good [words]), 11) Verb phrase consists of conjunction followed by verb phrase and complement phrase (e.g. and record what they have put forth and what they left behind), 12) Verb phrase consists of conjunction followed by adverb phrase and verb phrase (e.g. and (always) say a word directed to the Right), and 13) Verb phrase consists of conjunction followed by verb phrase, verb phrase and verb phrase (e.g. but provide for them with it and clothe them and speak to them words of appropriate kindness).

The patterns of adjective phrase appear in one position: adjective phrase consists of adjective phrase followed by preposition phrase (e.g. easy for you).

The pattern of preposition phrase appears in five position as follows: 1) Preposition phrase consists of preposition phrase followed by sentence (e.g. of Paradise is inherited by My righteous servants), 2) Preposition phrase consists of preposition phrase followed by noun phrase (e.g. in truth), 3) Preposition phrase consists of preposition phrase followed by preposition phrase (e.g. in childhood and in maturity), 4) Preposition phrase consists of preposition phrase followed by complement phrase (e.g. out of what We have provide them, secretly and publicly), and 5) Preposition phrase consists of conjunction followed by preposition phrase and noun phrase (e.g. then, to the inspiration sent to thee).

The last but not the least, the pattern of complement phrase appears in seven position as follows: 1) Complement phrase consists of complement phrase and followed by sentence (e.g. that you may receive mercy), 2) Complement phrase consists of complement phrase followed by verb phrase (e.g. who listen in truth), 3) Complement phrase consists of complement phrase followed by preposition phrase (e.g. what is easy [for you] of the Qur’an), 4) Complement phrase consists of complement phrase followed by complement phrase (e.g. what they have put forth and what they left behind), 5) Complement phrase consists of
conjunction followed by complement phrase and sentence (e.g. and what they left behind), 6) Complement phrase consists of conjunction followed by complement phrase and complement phrase (e.g. and that which they leave behind), and 7) Complement phrase consists of complement phrase followed by verb phrase, verb phrase and verb phrase (e.g. who recite the Book of Allah and establish prayer and spend [in His cause])

**The Differences of Syntactic Patterns in The English Translation of Verses of Al Qur’an Related to Skills in Language Translated by Sahih International and Abdullah Yusuf Ali**

From the thirty verses of Al-Qur’an, there are fourteen verses of which the translation are different ‘in terms of their syntactic patterns’ between Sahih International translation and Abdullah Yusuf Ali.

The differences of the syntactic patterns are the following:

The strategy of the translation used by the translators are different. In datum 25 surah Ar-Rahman (55): 4 for example, Sahih International translation uses $\text{VP} \rightarrow \text{Con} + \text{VP} + \text{NP}$ if it is seen with translation “[And] Taught him eloquence”. But, it is a sentence in which the pattern is $\text{S} \rightarrow \text{Con} + \text{NP} + \text{VP}$ if it is seen by using the meaning of the verse. The translation will be “[And] He Taught him eloquence. The subject “He” exists in the previous verse. While Abdullah Yusuf Ali’s translation $\text{S} \rightarrow \text{NP} + \text{VP} “He has taught him speech (and intelligence)”. Sahih International translation does not use noun phrase “He” in the beginning because it has been mentioned in verse number 1 of the surah Ar-Rahman “The Most Merciful” that refers to Allah. Therefore, Sahih International translation uses verb phrase in the translation of verses number 4 of surah Ar-Rahman. In addition, Abdullah Yusuf Ali’s translation uses noun phrase “He” in the beginning because to convey that who taught speech is Allah that refers to “He”. Therefore, Abdullah Yusuf Ali’s translation uses a sentence consists of noun phrase (pronoun) “He” in order readers who read his translation of Al-Qur’an is easier to understand meaning of Al-Qur’an. The forms of the two translations of Al-Qur’an cause a different syntactic pattern.
The forms of sentences of the two translation used by the translators are different. In datum 19 surah Fussilat (41): 21 for example, Sahih International translation uses \( S \rightarrow NP + VP \) “They will say, “Were made to speak by Allah, who has made everything speak”, while Abdullah Yusuf Ali’s translation uses \( S \rightarrow NP + VP \) “They will say: “Allah hath given us speech,- (He) Who giveth speech to everything”. In general, the two translations have the same syntactic pattern. Yet in specifically, the two translations have different syntactic pattern. Sahih International translation uses a passive sentence “Were made to speak by Allah”, while Abdullah Yusuf Ali’s translation uses an active sentence “Allah hath given us speech”. The forms of sentences of the two translations of Al-Qur’an cause a different syntactic pattern.

The forms of phrase of the two translations used by the translators are different. In datum 33 surah Thaahaa (20): 52 for example, Sahih International translation uses \( S \rightarrow NP + VP \) “[Moses] said, “The knowledge thereof is with my lord in a record”, while Abdullah Yusuf Ali’s translation uses \( S \rightarrow NP + VP \) “He replied: “The knowledge of that is with my lord, duly recorded”. In general, the two translations have the same syntactic pattern. Yet in specifically, the two translations have different syntactic pattern. Sahih International translation uses a preposition phrase “in a record” in the last phrase of the sentence, while Abdullah Yusuf Ali’s translation uses an adverb phrase “duly recorded” in the last phrase of the sentence. The forms of phrases of the two translations of Al-Qur’an cause a different syntactic pattern.

The forms of word classes of the two translations used by translators are different. In datum 18 surah Al-Ahzab (33): 70 for example, Sahih International translation uses noun phrase “words”, while Abdullah Yusuf Ali’s translation uses noun phrase consists of determiner “a” and “word”. The forms of the word classes of the two translations of Al-Qur’an cause a different syntactic pattern.

The forms of tenses of the two translations used by translators are different. In datum 34 surah Al-Anbiyaa’ (21): 105 for example, Sahih International translation uses present perfect tense “We have already written in the book [of Psalms]”, while Abdullah Yusuf Ali’s translation uses past tense “We
wrote in the Psalms”. The forms of the tenses of the two translation of Al-Qur’an cause a different syntactic pattern.

The styles of grammar of the two translations used by the translators are different. Sahih International translation uses modern grammar, while Abdullah Yusuf Ali’s translation uses archaic (old) grammar. In datum 14 surah Al-Maidah (5): 110 for example, Sahih International uses past tense consists of “you spoke to the people”, while Abdullah Yusuf Ali’s translation uses past tense “thou didst speak to the people”. Although the two translations use past tense, yet Sahih International translation uses verb phrase “spoke” while Abdullah Yusuf Ali’s translation uses verb phrase consists of auxiliary “didst” and verb “speak”. The styles of grammar of the two translations of Al-Qur’an cause a different syntactic pattern.

The positions of the phrases of the two translations used by the translators are different. In datum 27 surah Al-Muzzamil (73): 20 for example, Sahih International translation uses proposition phrase “of the Qur’an” in the last phrase, while Abdullah Yusuf Ali’s translation uses preposition phrase “of the Qur’an” in middle phrase. The positions of the phrases of the two translations of Al-Qur’an cause a different syntactic pattern.

The selections of words of the two translations used by the translators are different. In datum 31 surah Al-Maidah (5): 8 for example, Sahih International translation uses verb phrase “register us among the witnesses”, while Abdullah Yusuf Ali’s translation uses verb phrase “write us down among the witnesses. The word “register” and “write” of verb phrase can change syntactic pattern of the verb phrase. If a translator uses the word of “register” so that the translator does not need to use an adjective “down” after pronoun “us”. If a translator uses the word “write” so that the translator needs to use an adjective “down” after pronoun “us”. The selections of words of the two translations of Al-Qur’an cause a different syntactic pattern.

The additions of phrase of the two translations used by the translators can make a syntactic pattern to be different. In datum 5 surah Al-Mu’minuun (23):78 for example, Abdullah Yusuf Ali’s translation adds noun phrase “the faculties of” after preposition phrase “for you”, while Sahih International translation does not
The additions of phrase of the two translations of Al-Qur'an cause a different syntactic pattern.

The additions of word classes of the two translations used by the translators can make a syntactic pattern to be different. In datum 4 surah Thaaha (20): 13 for example, Sahih International translation adds a conjunction “And” in the beginning of the sentence, while Abdullah Yusuf Ali’s translation does not add it. The additions of word classes of the two translations of Al-Qur’an cause a different syntactic pattern.

The number of word classes of the two translations used by the translators can make a syntactic pattern to be different. In datum 2 surah Al-A’raaf (7): 204 for example, Sahih International translation uses two conjunctions “So” and “when” in the beginning of the sentence, while Abdullah Yusuf Ali’s translation uses one conjunction “When” in the beginning of the sentence.

The researcher stresses that this analysis used the English translation of verses of Al-Qur’an by Sahih International and Abdullah Yusuf Ali only, not the interpretation of the Holy Qur’an. The English translations are used as media to analyze syntactic pattern thus the researcher and the readers of this research will be able to increase their knowledge in a larger and more extensive sector. The researcher has no intention to reach interpretation field since he knows so well that his knowledge and ability is still far from becoming a Qur’an interpreter.

CONCLUSIONS AND SUGGESTIONS

Conclusions

There are forty syntactic patterns in the English translation of verses of Al Qur’an related to skills in language translated by Sahih International and Abdullah Yusuf Ali. They are; five syntactic patterns of sentence, nine syntactic patterns of noun phrase, thirteen syntactic patterns of verb phrase, one syntactic pattern of adjective phrase, five syntactic patterns preposition phrase, and seven syntactic patterns of complement phrase. There are eleven differences of syntactic patterns from thirty eight verses of Al-Qur’an related to skills in language translated by Sahih International and Abdullah Yusuf Ali. They are; the strategy of the translation, the forms of sentences, the forms of phrase, the forms of word classes,
the forms of tense, the styles of grammar, the positions of the phrases, the selections of words, the additions of phrase, the additions of word classes, and the number of word classes.

**Suggestions**

The researcher suggests to future researchers who are interested in conducting the same fields in syntax to use other theories that is able to support the theory which researcher already used. The researcher hopes that if there are other students who will conduct study on the same topic with different material, they will get new findings of knowledge dealing with syntactic study. The researcher truly realizes that this thesis is still far from being perfect, so the constructive criticism and suggestions from the readers are expected to make it perfect. Hopefully it will be useful for the readers especially for the lectures and students of English Education Department of UIN Antasari Banjarmasin. Finally, the researcher hopes that this thesis can be used as reference for those who are interested in studying syntactical study. The last but not the least, this research already has given big impact to the researcher himself as a warming up before continuing his master degree in related major.

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LET: Linguistics, Literature and Language Teaching Journal Vol.8 No.2 2018


