THE ANALYSIS OF BASIC SENTENCE PATTERNS IN ENGLISH TRANSLATION OF THE HOLY QUR’AN IN SURAH AD DUKHAN
BY ABDULLAH YOUSUF ALI

GRADUATING PAPER
Submitted to the Board of Examiners as a Partial Fulfillment of the requirements for the Degree of Sarjana Pendidikan Islam (S.Pd.I)
In the English Education Department of Teacher Training and Education Faculty

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STATE INSTITUTE FOR ISLAMIC STUDIES (IAIN) SALATIGA
2015
DECLARATION

In the name of Allah, The most gracious and most merciful.

Hereby the writer declares that this graduating paper is made by the researcher and it is not containing materials written or has been published by other people except the information from references.

The writer is capable of accounting for this graduating paper if in future this is can be proved of containing other’s ideas, or in fact, the researcher imitates the others’ graduating paper.

In addition, the researcher really hopes that this declaration can be understood for all human being.

Salatiga, August 19th 2015
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ATTENTIVE COUNSELOR’S NOTE
Case: Arifah Wulandari’s graduating paper Salatiga, August 19th 2015

Dear
The Rector of State Institute for
Islamic Studies of Salatiga

Assalamu’alaikum Wr. Wb.

After reading and correcting Arifah Wulandari’s graduating paper entitled
THE ANALYSIS OF BASIC SENTENCE PATTERNS IN ENGLISH
TRANSLATION OF THE HOLY QUR’AN IN SURAH AD DUKHAN BY
ABDULLAH YOUSUF ALI. I have decided and would like to propose that if it
could be accepted by Teacher Training and Education faculty, I hope it would be
examined as soon as possible.
Wassalamu’alaikum Wr. Wb.

Salatiga, August 19th 2015
Counsellor

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GRADUATING PAPER

THE ANALYSIS OF BASIC SENTENCE PATTERNS IN ENGLISH
TRANSLATION OF THE HOLY QUR’AN IN SURAH AD DUKHAN BY
ABDULLAH YOUSUF ALI’S
WRITTEN BY:
ARIFAH WULANDARI
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Has been brought to the board of examiners English Education Department, Teacher Training and Education Faculty State Institute for Islamic Studieson August 29th, 2015 and hereby considered to completely fulfill the requirements of the Degree of SarjanaPendidikan Islam (S.PdI.)

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iv
“Never stop learning, because life never stops teaching”

(Unknown)

“Try not to become a person of success, but rather than try to become a person of value”

(Albert Einstein)
DEDICATION

This graduating paper is dedicated to…….

😊My beloved parents (Mother and Father)
😊My sweet siblings sisters

&

😊For the most great, beautiful and wonderful people all over

the world
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10. All of my friends TBI 2011, especially for my classmates in TBI_B class.

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   Thanks for your support, helps, learn, love and care, thank you so much.

   Finally, it has to be admitted that nothing in the world is perfect, which is certainly true of this small piece of writing. The writer is fully aware of this, but on the other hand, she hopes that this graduating paper will be useful especially for herself and for the reader in general.

   Salatiga, August 19th 2015

   The Writer

   Arifah Wulandari
   NIM. 113 11 042
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ABSTRACT


Key Word: sentence patterns, translation, holy Qur’an, surah Ad Dukhan.

This study is aimed at the analysis of basic sentence patterns in English translation of the holy Qur’an in surah Ad Dukhan. Focusing on the problem statements, there are two cases in this study. They are “What are types of the basic sentence patterns that is found in English translation of the Holy Qur’an in surah Ad Dukhan and what is the dominant of the basic sentence patterns types that is found in English translation of the holy Qur’an in surah Ad Dukhan. This research, applied descriptive qualitative method. The data is collected by documentation. The primary data is taken from surah Ad Dukhan in Abdullah Yusuf ‘Ali’s English translation of the noble Al Qur’an. The secondary data is taken from many literary books and some relevant materials to support and complete the primary data source.

The procedure of analyzing the data start by analyzing about basic sentence patterns types based on Nichols’s theory in his book English Syntax. Then find the dominant of the basic sentence patterns types of the holy Qur’an English by Abdullah Yusuf ‘Ali, in 1934 that is focus in surah Ad Dukhan. The overall findings showed that there were basic sentence patterns found in 52 cases are in sentence patterns 1 consist of 12 cases, in sentence patterns 2 there are 19 cases, in sentence patterns 3 there are 7 cases, in sentence patterns 4 there are 10 cases, in sentence patterns 5 there are 4 cases. From the result the dominant cases that occurred of sentence patterns that found in Abdullah Yusuf Ali’s translation. The most dominant is sentence patterns 2. After analysis in this graduating paper, the writer suggests in analyzing basic sentence pattern of English, we find that selection is an important syntactic process. The learner will get new idea doing observe as the writer done and they can possibly provide more book to have deeper analysis about that.
A. Background of the Study

Languages have rules. The rules of a language are called the grammar. The reason for these rules is that a person needs to be able to speak an indeterminately large number of sentences in a lifetime. The effort would be impossibly great if each sentence had to be learnt separately. In linguistics, the way in which words are put together to form phrases, clauses, or sentences is called by syntax.

According to Miller (2002: xii), syntax has to do with how words are put together to build phrases, how phrases are put together to build clauses or bigger phrases, and how clauses are put together to build sentences. In small and familiar situations, humans could communicate using single words and many gestures, particularly when dealing with other members of the same social grouping (nuclear family, extended family, clan and so on). But complex messages for complex situations or complex ideas require more than just single words; every human language has devices with which its speakers can construct phrases and clauses.

By learning the rules for connecting words it is possible to create an infinite number of sentences, all of which are meaningful to a person who knows the syntax. Thus it is possible to construct many sentences that the speaker has never heard before.
Language is the greatest means of communication among people which naturally tend to get closer to another language through speech. Thus, they try to overcome the barrier of language among them through translation in any of its various forms, written or spoken. In translation, the rule of the language is very important. When we translate something, we will convey the message. We need syntax in order to compose complex message because it convey meaning.

Translation has played a great role in all walks of life just like politics, diplomacy, government administration, science, technology and religious activities. Out of this vital part in communication among different peoples, cultures and races through different ages, translation has always been needed. Translation has played a great role in the development of many languages and their literatures. Translation is everywhere: in business, international politics, cultural exchange, science, technology and international organizations such as the United Nations and European Union (Newmark, 1981: 5-6; Massoud, 1988: 1-2). Translation was a necessity in the past, an urgent need at present and will be a more pressing need in the future.

In the past, Arabic language rendered thousands of Greek works in nearly all fields into their language. Comparing the Arabian world today with other European, Asian and American countries in the field of translation, it is discovered that the Arabian world lags behind all of them. In addition, Arabic language needs translation to portray a true picture
about their identity and culture, and here lies the importance of translating the Qur’an, the core of their majority's religion—Islam.

There are many reasons for translating the Qur’an. According to the Islamic view, Islam is a universal religion, and Prophet Muhammad was sent as a Messenger to the whole world, regardless of language, color, race, etc. The universality of the Islamic message has made Muslims responsible for translating the Qur’an into different languages to “the jn greatest part of the Muslim nation, to whom Arabic has become, a foreign language” (Ghali, 2005: ix). In view of the importance of translating the Qur’an, many eminent scholars of Islam say that it is obligatory.

It is important to translate the Qur’an into different languages; the translation into English is the most important. First of all, English, as considered by many, is the first language all over the world nowadays. It is held as a language of high esteem and prestige, being the official language of many politically influential countries such as the USA and the UK and the second language of many other significant countries as China, India, etc. Besides that, English is known as a foreign language in the world, especially in Western Europe.

Moreover, a great deal of the mass media is in English. This widespread of the English language gives any English translation of the Qur’an the opportunity to be more widely read than any other translation into another language. In the Preface of the Holy Qur’an English translation entitled The Holy Qur’an: Translation and Commentary by
Abdullah Yusuf ‘Ali, in 1934, wrote “The English language, being widely spread, many people interested in Islam will get their ideas of the Qur’an from English translations”.

In this study, the writer chose Surah Ad-Dukhan for the discussion. The surah is chosen because there are many messages in this surah. The theme of this particular surah is how worldly pride and power are humbled in the dust if they resist spiritual forces, and how Evil and Good find their true setting in the Hereafter. The title of Ad Dukhan revealed in verse 10 in the Holy Qur’an. The meaning of ad Dukhan is smoke or mist and may refer to a drought or famine, as explained in the notes to the verse. It is very important to understand the whole content of this surah. We can learn it through the translation then applied the moral excellences from this surah for our daily life.

In this case, the writer would to discuss about the analysis of basic sentence patterns in English translations of Surat Ad-Dukhan (Chapter of Smoke) undertaken by ‘Abdullah Yusuf ‘Ali’s Holy Qur’an translation. Based on the study about syntax, the writer will find some sentences then analyze them according to the types of sentences pattern.

B. Statement of the Problems.

From the statement background of the study, objective of the research focus on the following problems:

1. What are types of the basic Sentence Patterns that are found in English Translation of The Holy Qur’an in surah Ad Dukhan?
2. What is the dominant basic Sentence Patterns types that are found in English Translation of The Holy Qur’an in surah Ad Dukhan?

C. The Purpose of the Study

The objective of the research is to examine students’ ability to understand the meaning of English sentences and recognize basic sentence patterns of English sentences. Understand about Sentence Patterns that is found in English Translation of The Holy Qur’an in surah Ad Dukhon and answer from the statement of the problem above. The purposes of the problem are:

1. To find out types of the basic Sentence Patterns that are found in English Translation of The Holy Qur’an in surah Ad Dukhan
2. To find out the dominant basic Sentence Patterns types that are found in English Translation of The Holy Qur’an in surah Ad Dukhan?

D. The Benefit of the Study

The benefits of the study are as follows:

1. Reader
   a. The researcher expects that the reader will get information and understand how to use and sentence patterns in English Translation of The Holy Qur’an in surah Ad Dukhon?
   b. The reader can increase their knowledge of linguistic form in syntax especially sentence patterns

2. Practical benefit
   a. For English student
The study can contribute to the development of sentence patterns, and as additional information in translations study.

b. For English teacher

The researcher expects that the study can be used as media in teaching syntax and open the new material for the lecturer in teaching or learning process in linguistics major.

E. Limitation of the Study

Many kind problems of syntax study can be analyzed and discussed. But, in this research is limited on the problem focuses to analyzing basic sentence patterns and the types of Sentence Patterns in English Translation of The Holy Qur’an in surah Ad Dukhon.

F. Clarification of Key Terms

Translation procedures it might seem fitting to elucidate what actually translation as such is. In general, seen purely from a teleological angle, translation is an act of expressing a meaning which is communicated in the source language (SL) into the target language (TL) as according to the meaning contained in the source language. Accordingly, Newmark (1981: 7) defines translation as “a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language.” In a similar vein, Catford (1965: 20) argues that translation lies in “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).” In addition, (Zakhir, 2008: 3) states
that translation consists in “reproducing in the receptor language the natural equivalent of the source language message, first in terms of meaning and second in terms of style.”

When analyzing translations of any sort, is it literary or non-literary texts, there are certain categories that allow us to examine how the target text (TT) functions in relation to the source text (ST). These categories are widely known as ‘translation procedures’ or ‘translation techniques’. It should be highlighted at this stage, though, that considerable terminological disagreement looms large among translation studies scholars regarding the proper label to be used in this connection.

We have discussed several syntactic devices used to link together words by means of various devices. In sum sentences are bound together by means conjoining and embedding, by the use of substitutes and function word, and by the devices of concord and government. To describes the sentences of any language we must note which of these devices are used in the patterns of selection, arrangement, modification, and (may be) intonation found in the language.

We are all familiar with the basic sentence patterns of English. We know how to use them in their simplest forms. But sometimes when we concentrate very hard on what we want to say, or when we try to complicate one these patterns, you omit a basic sentence part, or try to combine sentence parts that cannot be fitted together. When this happens, our sentence collapses just as building would collapse if the engineers and
builders omitted part of the foundation or tried to fasten two important steel girders together in the wrong places.

Here are five of the most commonly used basic sentence patterns

Bread spoils. \[ N \quad V \]

Children like bread \[ N \quad V \quad N \]

Bread is food \[ N_X \quad LV \quad N_X \]

Bread is nutritious \[ N \quad LV \quad Adj \]

Bread provides mankind nutrition \[ N_1 \quad V \quad N_2 \quad N_3 \]

These latter symbols will be used to designate syntactical units that are basic sentence parts: \( N \) – nominal, \( V \) – verbal (\( LV \) – linking verbal), \( Adj \) – adjectival. An \( x \) written as a subscript to \( N \) indicates that the nominal so marked refer to the same object or idea. Notice that \( bread \) and \( food \) could be replaced by the same pronoun, it, although in actual writing you would not replace both noun with pronouns. If more than two nominal’s occur in a given pattern, as in example 5, sub numerals are used to indicate the order in which they come.

These “stripped down” sentence patterns seem a little strange partly because they are so simple. Only the basic elements are present. Mature writers seldom write this way, although such simple sentences can sometimes be very effective. The following versions of these sentences sound much more normal. But notice that the sentence patterns have not been changed. The basic sentence elements are only a little more complex:
noun phrases replace single nouns, verb phrases replace single verb, adverbials modify verbs, and intensifiers modify adjectives.

1. **Homemade bread spoils** more quickly that commercially produced bread.  
   N  V

2. **Most children like bread and jam.**  
   N  V  N

3. **Bread is a staple food in most families.**  
   N_X  LV  N_X

4. **Not all bread is equally nutritious.**  
   N_1  LV  Adj

5. **Bread has been providing mankind nutrition** since the beginning of time.  
   N_1  V  N_2  N_3

The first thing you probably notice about these patterns is that they each have a nominal and verbal element. The verbal constituent of a sentence may be either single verb or a verb phrase, as we saw in section 5. The nominal element or constituent is a little more complicated, and must be discussed in further detail before we consider the interrelationship between the basic sentence parts.

**G. Review of Related Research**

In this graduating paper, the researcher review from wahyuningsih that conduct about “analyze illocutionary act of oath utterances in *asy-Syams verse*”. In that research, she analyzed the illocutionary act of the oath utterances especially in the verse of *surah asy-Syams* in Abdallah Yousuf Ali’s English translation of the noble Qur’an.

Khotimatun (2010) conducts a research on “An analysis of syntactical features on sentence patterns in eclips novel by stephenie)”. In
this research, she analyzed about syntactical features in Eclips Novel by Stephenie Mayer.

This graduating paper is different from the previous ones the difference is analyzing sentence patterns and the types of Sentence Patterns in English Translation of The Holy Qur’an in surah Ad Dukhan of Abdallah Yousuf Ali’s English translation.

H. Research Organization

In this section, the writer is going to discuss some parts of graduating paper’s organization. In order to discuss such as chapter I, chapter II, chapter III, chapter IV, and chapter V.

Chapter I present background of the study, statement of the problems, the purpose of the study, the benefit of the study, limitation of the study, clarification of key terms, review of related research, and research organization.

Chapter II describes about literature review. This chapter concerns the identification and the explanation about sentence patterns in English translation “surah Ad Dukhan” of the holy Qur’an.

Chapter III discusses about research methodology the data presentation.

Chapter IV discusses about the data analysis. This chapter concerns with analysis of basic the sentence patterns and types of sentence patterns in English translation “surah Ad Dukhan” of the holy Qur’an.
Chapter V consists of conclusions and suggestions the problem discussed. The last parts in this are bibliography appendix.
CHAPTER II

THEORETICAL REVIEW OF RELATED LITERATURE

This chapter presents the reviews of the theories that are relevant to the topic of the study. It discusses about language, linguistics, syntax, theory of sentence patterns, type sentence patterns, translation, al- Qur’an and Asbab An-Nuzul surah Ad-Dukhan.

A. Language in Translation

Language is “the system of human expression by means of words” while literature is” a written works which are of artistic value”. According to (Newmark, 1988: 127), a literary translation should be artistic and has no limited right. Moreover, as connotative, literary text should be translated to know its latent meaning, to look the allegory in the story, the moral in the action, etc. He said that the interpretation of text is able to clear up and even increase by way of translation. It is to give some perception and understanding of culture (Newmark, 1988: 19).

The relationship of linguistics to translation can be twofold: one can apply the findings of linguistics to the practice of translation, and one can have a linguistic theory of translation, as opposed, say, to a literary, economic or psychological theory of translation.

Saussure (linguist) made it possible to see language as a set of structured systems rather than a ragbag of bits and pieces. Some parts of language, such as grammar, have always been thought of as systems, of course. But the structuralism linguistics that emerged from Saussure's
work attempted to uncover the systematic and structured nature of other parts of language: the sound system (phonetics and phonemics), the grammar system (syntax, which is word order, and morphology, which is word shape) and the meaning system (semantics).

For linguistics to make progress in describing these systems, Saussure thought it necessary to distinguish between what he called 'langue' and 'parole' (the terms are often used in their French form in other languages, because, ironically, it can be difficult to find translation equivalents). This is the difference between the abstract language system (langue or 'a language'), which Saussure saw as the object of linguistics, and actual uses of language (parole or 'speaking'), which were thought to be too variable for systematic, 'scientific' study because the factors involved were too numerous and too random. (Peter, 1997: 3)

B. Definition of Syntax

Syntax is concerned with the ways in which words can be combined together to form phrases and sentences. Grammar is traditionally concerned not just with the principles which determine the formation of words, phrase, and sentences, but also with principles which tell us how to interpret (= assign meaning to) words, phrases, and sentences. For example, any comprehensive grammar of English will specify that compound words like man-eater and man-made, the word man is traditionally said to have a patient interpretation, in the sense that man is the patient/hopeless victim on whom the act of eating is going to be
performed; by contrast, in compounds like man-made, the word man is said to have an agent interpretation, in the sense the man is agent responsible for the act of making. Thus, structural aspects of meaning traditionally said to be part of the domain of grammar. In terms of the traditional division of grammar into morphology and syntax, we can say that morphology studies the formation and interpretation of word, whereas syntax is concerned with the formation and interpretation of phrases and sentences.

C. Sentence Patterns

Sentence patterns can be understood as the way sentences are usually structured. It is important to learn the most common sentence patterns in English, as most of the sentences you will hear, write, and speak will follow these basic patterns.

There are a number of common sentence patterns used to write most sentences in English. The basic sentence patterns presented in this guide to sentence patterns will help to understand the underlying pattern in even the most complex English sentences.

Parts of speech are put together to create sentence patterns in English. Quickly, the eight parts of speech are as follows:

1. Noun
2. Pronoun
3. Adjective
4. Verb
We are all familiar with the basic sentence patterns of English. We know how to use them in their simplest forms. But sometimes when we concentrate very hard on what we want to say, or when we try to complicate one these patterns, we omit a basic sentence part, or try to combine sentence parts that cannot be fitted together. When this happens, your sentence collapses just as building would collapse if the engineers and builders omitted part of the foundation or tried to fasten two important steel girders together in the wrong places.

Here are five of the most commonly used basic sentence patterns

Bread spoils. 
N V

Children like bread 
N V N

Bread is food 
N X LV N X

Bread is nutritious 
N LV Adj

Bread provides mankind nutrition 
N 1 V N 2 N 3

These latter symbols will be used to designate syntactical units that are basic sentence parts: N –nominal, V –verbal (LV –linking verbal), Adj –adjectival. An x written as a subscript to N indicates that the nominal’s so marked refers to the same object or idea. Notice that bread and food could be replaced by the same pronoun, it, although in actual writing you would
not replace both noun with pronouns. If more than two nominal’s occur in a given pattern, as in example 5, sub numerals are used to indicate the order in which they come.

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6. Homemade bread spoils more quickly that commercially produced bread.

7. Most children like bread and jam.

8. Bread is a staple food in most families.

9. Not all bread is equally nutritious.

10. Bread has been providing mankind nutrition since the beginning of time.

The first thing we probably notice about these patterns is that they each have a nominal and verbal element. The verbal constituent of a
sentence may be either single verb or a verb phrase, as we saw in section 5. The nominal element or constituent is a little more complicated, and must be discussed in further detail before we consider the interrelationship between the basic sentence parts.

1. **Pattern 1 and 2: N V versus N V N**

    Pattern 1 and 2 just divided a noun phrase into two basic parts, the headwords and modifier, so we can divide each of the sentence patterns into basic parts, a subject and predicate. The basic difference between patterns 1 and 2 lies in the nature of the predicate. The basic difference between pattern 1 and 2 lies in the nature of the predicate. Pattern 1 has only a subject nominal and verbal predicate. But pattern 2 set up relationship between two nominals, the subject nominal and the direct object nominal.

1.1 **Transitive versus Intransitive Verbs**

    There are special restrictions on the kinds of verb that can be used in pattern 1 (N V) are traditionally called intransitive; that is, the intransitive verb does not set up a relationship between two nominal’s. Those that typically pattern in the second structure are called transitive verbs; that is a relationship between two nominals is stated by means of a verb. The second nominal is the ‘direct object.” Some verbs are only transitive; other is only intransitive. Still other can be either transitive or intransitive, but sometimes with quite different meanings.
Example:

My sister works for bank.  
That bank works its employees disgracefully

Works in the first sentence simply means that the young lady is employed at the bank. There is no indication of how hard she works. Works in the second example has a causative meaning; the employees are made to work unreasonably hard.

A major problem in learning English is distinguishing between transitive and intransitive verbs. If you are doubt about a particular verb, check a standard English-English dictionary. We will only consider a few troublesome pairs of verbs, one of which is intransitive, the other transitive. The distinctions have largely been lost in spoken English, but they are still maintained in written English, so it is important that you know how to use these verbs. One such pair is \textit{lie / lay}. \textit{Lie} is intransitive and patterns the N V sentences patterns; \textit{Lay} is transitive and pattern in pattern 2, N V N. Others pairs are \textit{rise/raise} and \textit{sit/set}. \textit{Rise} and \textit{sit} are intransitive; \textit{raise} and \textit{set} are transitive. The intransitive verbs are irregular verbs; they form the past tense with a change in vowel. The transitive verbs, on the other hand, are regular; lay form the past tense with a dental suffix (-d); set is invariable.

Example:
N V
Lie: He usually lies down for a nap in the afternoon.
Lay: He lay down for a nap an hour ago
Lain: He has lain there for two hours.
N V N
Lay: He always lays the books on the table.
Laid: He laid the books on the table this morning.
Laid: He always laid the books on the table.

1.2 The Direct Object.

The nominal that follows the verbal in pattern 2 (N V N) is the direct object. If the nominal is pronoun, it is in the object case (the judge praised him, the explanation enlightened them).

The two following may at first look like pattern 2, but they are essentially different.

Mr. Smith works his secretary N V N
Mr. Smith works that way N V

The way is a noun phrase, but it is not a nominal in the second sentence and therefore not a direct object. It is an adverbial, and cannot be replaced by a pronoun as his secretary can.

1.3 Passive Verbs: Derived Sentences
Thus although each of these sentences is composed of only one nominal and one verbal, or one subject and one predicate, they are essentially different from the basic sentence of type 1 (bread spoil) because they are derived from sentence pattern 2.

Sentence pattern 2 is transformed into a derived sentence by changing the active verb into passive verbs phrase, and converting the object nominal into subject nominal. Sometimes the subject nominal is also changed into the object of proposition:

Most children like bread and jam → Bread and jam is liked by most children.

2. Pattern 3 and 4: Nₓ LV Nₓ and N LV Adj.

At first glance patterns 2 and 3 seem to have comparable predicates.

Children like bread. N V N

Versus

Bread is a staple food in most families. (Nₓ LV Nₓ)

In both these patterns a second nominal follows the verbs, but there is an important difference between patterns 2 and 3 because of the nature of the verb that sets up the relationship between the two nominal. The verb in pattern 3 (is), traditionally
called the copulative or linking verb, acts as kind of equals sign. Both nominal’s refers to the same object and each can be replaced by the same pronoun (bread-it, food-it). The second nominal is simply the identification or classification of the first. We indicate this in our formula with subscript \( x \). In pattern 2, on the other hand, the two nominal refer to e replaced by pronoun differing both in number and gender (children-they, bread-it).

### 2.1. Appositional Transforms

Sentence pattern 3 \((N_x LV N_x)\) can be converted or transformed into a type of noun modifier we have not yet considered, an appositional modifier.

Bread is staple food in most families’. → Bread, a staple food in most families.

An appositive modifier can be a proper noun (Secretary of Defense, Robert S McNamara), under certain circumstances a pronoun, or most frequently a noun phrase. No punctuation is used between a preceding noun modifier and the headword, but an appositive modifier is commonly set off by double commas.

### 2.2. Linking verb

Is, or some form of the verb be, is not the only linking verb used in pattern 3 and 4, although it is the most common. Grammarians estimate that there are about sixty linking verbs in English. But
most of these occur only rarely for example, *the well ran dry*. The following list contains the most commonly used linking verb.

<table>
<thead>
<tr>
<th>Linking Verbs</th>
<th>Non linking Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not all the girls are so attractive</td>
<td>Not all the girls are here N V</td>
</tr>
<tr>
<td>I get tired very easily</td>
<td>I got three letters today N V N</td>
</tr>
</tbody>
</table>

3. **Pattern 5 N₁ V N₂ N₃**

In pattern 5 the third nominal us the direct object, and the second, which is the first nominal following the verb, is the indirect object.” A proper noun, a pronoun, or a noun phrase can function as an indirect object.

3.1 **Meaning**

The nominal-nominal pattern following the verb has a particular structural meaning. The nominal that immediately follows the verb, the indirect object, is in some way the receiver of the direct object.

The butler gave the maid a can of wax.

The maid has received a can of wax from the butler.
The “receiver” in this pattern is usually, but not always, an animate being sometimes an inanimate object or an organization is the receiver.

   The maid gave the floor a coat of wax.
   The maid gave the floor a can of wax.

(The floor cannot be given a can of wax as the maid could, but it can be the receiver of a coat of wax; that is, it can be waxed)

3.2 Passive and Prepositional Transforms

So far we have been talking about the meaning of pattern 5. A better way of understanding this sentence type is in terms of transformations or conversion into other basic sentence patterns.

First, pattern 5 can be transformed into pattern 2 (N V N) by converting the indirect object (N₂) into the object of preposition (prepositional transform).

The butler gave the maid a can of wax. → The butler gave a can of wax to the maid

The verbs occur in pattern 5 are often ones that can pattern with the preposition to: send something to someone; mail something to someplace; hand something to someone. There are also a certain number of verbs that pattern with the preposition for.

Here the idea of receiving is not as easy to see as with the to verbs.

(Nichols, 1965 : 54-81).
According to Ahmad von Denffer (1994: 5-8) the Qur'an can be defined as follows: The speech of Allah, sent down upon the last Prophet Muhammad, through the Angel Gabriel, in its precise meaning and precise wording, transmitted to us by numerous persons (tawatur), both verbally and in writing. The word Qur'an take from the Arabic word “Qur'an” is derived from the root qara'a, which has various meanings, such as to read, [Surah 17: 93.] to recite, [Surah 75:18:17: 46.].

Qur'an is a verbal noun and hence means the 'reading' or 'recitation'. As used in the Qur'an itself, the word refers to the revelation from Allah in the broad sense and is not always restricted to the written form in the shape of a book, as we have it before us today. Means of Revelation is Wahy in the sense of 'revelation' is guidance from God for His creation, brought by the Prophets, who received the word from God through one of the means mentioned in the following Qur'an verse: 'It is not fitting for a man that God should speak to him except by inspiration, or from behind a veil, or by sending of a messenger to reveal with God's permission what God wills: for He is Most High, Most Wise' (42: 51).

In Islam the doctrine of the infallible word of God, Al-Qur'an is an article of faith. Al-Qur'an recognizes revelation as the source of knowledge which is, in the Islamic view a higher guide of reason, but at the same time it acknowledges that the truth of the principles established by revelation is confirmed by reason; hence it repeatedly appeals to reason.
and denounces those who do not use their reasoning faculties. But human reason in the Islamic view is likely to deviate where there is no revelation as represented in *Al-Qur'an*, and the Prophetic *Sunnah*. There emerges from *Al-Qur'an*, taken as a whole, a consistent body of doctrines and of practical obligations. These have remained in all ages the core and inspiration of the Muslims' religious life and such will be the later refinements of Muslim theology and practice.

Commonly Muslim learns about Qur’an intended to know the God’s saying and the meaning. They try understanding the meaning. The word of Qur’an sometimes has implicit meaning. They can reveal the implicit message by comprehend the translation and commentary. It will be different common people try to reveal the Qur’an’s word. They need some commentary books of Qur’an. They can search the books from master of commentator like Ibnu Katsir or al Maragi.

E. Asbab An-Nuzul Surah Ad-Dukhan

1. The Meaning of Asbab An-Nuzul

*Asbab An-Nuzul* is derived from *asbab*, plural from *sabab* which the meaning is cause, Nuzul has the meaning *descent*. Etymologically, Asbab An-Nuzul is Everything that become the reason why do something descent in this case consent about surah. Because of surah will not descent without any reason, both of certain reason or general reason.
Terminology, Asbab An-Nuzul has interpretation according to some scholars, there are:

a. As Shobuni

“Asbab An-Nuzul” is an event or events that cause a decrease in one or more noble verse relating to the incident in the form of question posed to the prophet or events relating to the affairs of religion.

b. Az Zarqani

“Asbab An-Nuzul” is something that happens and has to do with descent if Al-Qur’an as an explanatory law at when it happened.

c. Mana’il qattan

“Asbab An-Nuzul” is the event that caused descent of al-Qur’an regarding the time it happened, either an event or a question asked to the Prophet.

d. Nur Cholis Majid

“Asbab An-Nuzul” is the concept, theory or news about the causes of a particular revelation of al-Qur’an to the Prophet Muhammad. Whether, it was verse, a verse of series of surah.

Although the meaning of definition is different, but it was concluded that Asbab-Nuzul is an event or occurrence that is the background of descent of al-Qur’an.
According Fazlurrahman, to interpret any verses we have to know *Asbab An-Nuzul*, which is divided into two parts:

a. The certain “Asbab An-Nuzul”

b. The general “Asbab An-Nuzul”

To take the special meaning based on general *Asbab An-Nuzul* we have to see from some views, like the event, the subject, the time and also the place. Because sometimes we will find some verses which has no certain *Asbab An Nuzul*, so we can see from the general *Asbab An-Nuzul*, like how does Arabic people see, about the social history which accompany the descent of some verses.

The importance *Asbab An-Nuzul*:

a. Give the knowledge of the source of revelation.

b. To help the understanding some verses and avoid some difficult things.

c. Refuse the assessment of Harsh (delimitation)

d. Make the certain low based on reason, accordance the scholar who argue that have to concern about the specific reason not only the general sentence.

e. Show the descent some verse certainly, avoid the accusation to people.

f. Make easier to remember for someone who memorize al Qur’an by knowing *Asbab An-Nuzul*. 

2. **Asbab An-Nuzul of Surah Ad-Dukhan**

Ad-Dukhan (Arabic: سورة الدخان, "Smoke") is the 44th chapter (sura) of the Quran with 59 verses. The first verse is one of Quran's Muqatta'at, the letter combinations that appear in the beginning of some chapters. Verse 37 mentions the people of Tubba, interpreters explain that this refers to the people of Sheba. The word dukhan, meaning 'smoke', is mentioned in verse 10.[1](https://en.wikipedia.org/wiki/Ad-Dukhan)

### 2.1 Period of Revelation

Its period of revelation also could not be determined from any authentic tradition, but the internal evidence of the subject matter shows that this Surah too was sent down in the same period in which Surah Zukhruf and a few other earlier Surahs had been revealed. However, this Surah was sent down somewhat later. Its historical background is this: When the disbelievers of Makkah became more and more antagonistic in their attitude and conduct, the Holy Prophet prayed: O God, help me with a famine like the famine of Joseph.

He thought that when the people would be afflicted with a calamity, they would remember God, their hearts would soften and they would accept the admonition. Allah granted his prayer, and the whole land was overtaken by such a terrible famine that
the people were sorely distressed. At last, some of the Quraish chiefs among whom Hadrat Abdullah bin Masud has particularly mentioned the name of Abu Sufyan came to the Holy Prophet and requested him to pray to Allah to deliver his people from the calamity. On this occasion Allah sent down this Surah.

2.2 The Qur’an was revealed on Laylatul-Qadr

Allah says: *We sent it down on a blessed night…* (44:3). Allah tells us that He revealed the Magnificent Qur'an on a blessed night, Laylatul-Qadr (the Night of Decree), as He says elsewhere: “Verily, We have sent it down in the Night of Al-Qadr, (97:1)”. This was in the month of Ramadan, as Allah tells us: “The month of Ramadan in which was revealed the Qur'an, (2:185)”. We have already quoted the relevant Hadiths in (the Tafsir of) Surah Al-Baqarah, and there is no need to repeat them here. *Verily, we are ever warning* (44:3). Means, telling them what is good for them and what is harmful for them, according to Shariah, so that the proof of Allah may be established against His servants. *Therein (that night) is decreed every matter, Hakim* (44: 4). Means, on Laylatul-Qadr, the decrees are transferred from Al-Lawh Al-Mahfuz to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year. This was narrated from Ibn Umar, Mujahid, Abu Malik, Ad-Dahhak and others among the Salaf.
Hakim) means decided or confirmed, which cannot be changed or altered.

Allah says: As a command from Us. Verily, we are ever sending. (44:5) Meaning, everything that happens and is decreed by Allah and the revelation that He sends down -- it all happens by His command, by His leave and with His knowledge. And means, to mankind, sending Messenger who will recite to them the clear signs of Allah.

The need for this was urgent. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. (44:6) The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty. (44:7). Means, the One Who sent down the Qur'an is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

2.3 Alarming the Idolaters with News of the Day when the Sky will bring Forth a visible Smoke

Allah says: nay! They play about in doubt (44:9). Allah says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it. Then Allah says, warning and threatening them: Then wait you for the Day when the sky will bring forth a visible smoke (44:10). It was narrated that Masruq said, "We entered the Masjid -- i.e., the Masjid of Kufah at the gates of Kindah -- and a man was
reciting to his companions, (the Day when the sky will bring forth a visible smoke). He asked them; ‘Do you know what that is?’ That is the smoke that will come on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold.’’

"A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion." Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment! (44:11). A man came to the Messenger of Allah and said, "O Messenger of Allah! Pray to Allah to send rain to Mudar, for they are dying. So the Prophet prayed for rain for them, and they got rain. Then the Ayah was revealed: Verily, We shall remove the torment for a while. Verily, you will revert. (44:15). Ibn Mas`ud said, "Do you think that the torment will be removed for them on the Day of Resurrection? When they were granted ease, they reverted to their former state.

Then Allah revealed: On the Day when We shall strike you with the Great Batshah. Verily, We will exact retribution." (44:16). He said, "This means the day of Badr." Ibn Mas`ud said, "Five things have come to pass: the smoke, the (defeat of the) Romans, the (splitting of the) moon, the Batshah, and the torment."
This Hadith was narrated in the Two Sahihs. It was also recorded by Imam Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in their (Books of) Tafsir, and by Ibn Jarir and Ibn Abi Hatim with a number of chains of narration. In the Two Sahihs it was recorded that the Messenger of Allah said to Ibn Sayyad: I am concealing something for you. He said, It is Ad-Dukh. The Prophet said, Be off with you! You cannot get further than your rank. He said, "The Messenger of Allah was concealing from him the words, (Then wait you for the Day when the sky will bring forth a visible smoke)."

This indicates that the smoke is yet to appear. Ibn Sayyad was a fortune-teller who heard things through the Jinn, whose speech is unclear, therefore he said, "It is Ad-Dukh," meaning Ad-Dukhan (the smoke). When the Messenger of Allah was sure what was happening, that the source of his information was the Shayatin, he said: Be off with you! You cannot get further than your rank. There are numerous Marfu` and Mawquf Hadiths, Sahih, Hasan and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of Ayat in the Qur’an.

Allah says: Then wait you for the Day when the sky will bring forth a visible smoke. meaning, clearly visible, such that all people will see it. According to Ibn Mas’ud's interpretation, this
was a vision which they saw because of their intense hunger and exhaustion. He also interprets the Ayah (Covering mankind), meaning, it covered them and overwhelmed them. But if it was only an illusion which happened to the idolators of Makkah, Allah would not have said "covering mankind."

... this is a painful torment. means, this will be said to them by way of rebuke.

Some of them will say that to others. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"(12:44). Means, when the disbelievers witness the punishment of Allah, they will ask for it to be taken away from them. (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter). (14:44)

Allah says here: How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said :"( He is) one taught, a madman!" meaning, `what further admonition do they need when we have sent them a Messenger with a clear Message and warning? Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.'

Verily, we shall remove the torment for a while. Verily, you will revert. (44:15). means, if we were to remove the torment
from you for a while, and send you back to the world, you would
go back to your former state of disbelief and denial.' This is the end
of the Tafsir of Surah Ad-Dukhan. All praise and thanks are due
to Allah and in Him is all strength and protection.

CHAPTER III
THE BIOGRAPHY OF ABDULLAH YUSUF ‘ALI
AND RESEARCH METHODOLOGY


‘Abdullah Yusuf ‘Ali may be the most renowned translator of the Qur’an. He was born in 1872 in a humble Bohri family in Surat, India. Then, he received his education in Bombay. Later, he was sent on a government scholarship to complete his studies at Cambridge University. On returning to India, ‘Ali worked as a member of the Indian Civil Service in many provinces for a short time. But he had an influential impact on the political and educational fields in India and represented his country at national and international gatherings.

Finally, he resigned and left for London, where he lived for the rest of his life. ‘Ali achieved almost everything in terms of respect and position. However during the last days of his life, he got mentally sick and was seen walking in the streets of London in worn clothes, with no aim or abode. On December 10th, 1953, ‘Ali died as a result of a heart attack at the age of 81. Then, he was buried in the Islamic Cemetery Brook wood, Surrey, near Working, where Pickthall had been buried sixteen years before. Thus, the two great translators of the Qur’an finally shared the same place. After his death, ‘Ali was awarded the title of Khan Bahadur,
an award the British government conferred upon Muslims for an act of public service (Bangash, 2002).

‘Ali was a man of vast experience in almost all spheres of life. He was deeply read in Western culture, as he admits in the Preface of his translation, saying, “I have explored Western land, Western manners, and the depths of Western thought and learning, to an extent that has rarely fallen to the lot of an Eastern mortal” (1403 A.H.: iii). However, he never lost touch with his Eastern heritage (‘Ali, 1403 A.H.: iii). Thus, ‘Ali wanted to make use of such experience to strengthen the faith of his fellow English-speaking Muslims through presenting the Qur’an in "a fitting garb of English" (1403 A.H.: iii), especially he expressed his dissatisfaction over the available English translations at his own time due to either their weak language or being not supplemented with notes (1403 A.H.: xiii).

To prepare himself for translating the Qur’an, ‘Ali collected books, took notes, visited many places and met so many people to talk about the Qur’an and its meanings. He did all of this to reproduce the meanings of the Qur’an and its “nobility… its grandeur, and it’s sweet” (1403 A.H.: iii) in English. Then, in the city of Lahore, in 1934, ‘Ali began producing the first part of his translation titled The Holy Qur’an: Translation and Commentary, intending to produce a part at intervals of not more than three months. Thus, the whole work was completed in three years: from 1934 to 1937 (‘Ali, 1403 A.H.: VI).
‘Ali’s translation came as a monumental translation as well as a deeply scholarly work that has passed through at least thirty-five editions up till now (Kidawi, 2006). The most distinguishing feature of this translation is that the text and the English translation are arranged in parallel columns, with many profound footnotes as a commentary. Moreover, a summary at the beginning of each surah is given, with a complete analytical index and fourteen appendixes at the end of some surah in the form of scholarly essays dealing with specific themes referred to in this surah.

‘Ali's voluminous translation is perhaps the most popular and widely circulated translation of the Qur’an all over the world. This may be due to the fact that it is couched in chaste English, with a choice of words that is close to the original and scholarly notes. Besides, the language ‘Ali uses in his translation reflects that he has an excellent command of English (Ghali, personal communication, March 27th, 2004). However, it is seen that some of his notes on heaven, hell and angels reflect his Sufism and overemphasis on spiritual matters and are blended with the “pseudo-rationalist spirit of his times‖ (Kidawi, 2004).

B. Research Methodology

In this study of “Basic Sentence Patterns in English Translation of the Holy Qur’an in surah Ad Dukhon”, the writer used descriptive qualitative method. Qualitative researching was exciting and important. It
was a highly rewarding activity because it engages us with things that matter, in ways that matter. Through qualitative research we could explore a wide array of dimensions of the social world, including the texture and weave of everyday life, the understandings, experiences and imaginings of our research participants, the ways that social processes, institutions, discourses or relationships work, and the significance of the meanings that they generate. Qualitative research is descriptive because the result of the analyze data was phenomena description, not numerals about variable correlations. The qualitative researcher was said to look through a wide lens, searching for patterns of inter-relationship between a previously unspecified set of concepts.

Qualitative research should be strategically conducted, flexible and contextual. Essentially, this means that qualitative researchers should make decisions on the basis not only of a sound research strategy, but also of sensitivity to the changing contexts and situations in which the research takes place.

1. Research subject.

The research subject in this study is analysis basic Sentence Patterns in “English translation of the holy Qur’an in surah Ad Dukhon”

2. Research object.

The research object in this study is all aspect that becomes target in the research. The object of this research is the English translation in surah Ad Dukhon” of the holy Qur’an
3. Data source
   a. Primary data source
      Primary data source is the essential source derived from English translation in “surah Ad Dukhon” of the holy Qur’an by Abdullah Yusuf ‘Ali.
   b. Secondary data source.
      The secondary source which is used to support and complete the primary data usually was arranged into documents model the data is taken from many kinds of books relevant materials such as books of literary theories.

4. Technique of collecting data.
   To collect the data the writer used note taking technique, a technique that prepare data through writing on data card, then continuing by classification. The steps are:
   a. Collecting the data from books and academic writing that is related with this research.
   b. Choosing one of the holy Qur’an translation model then finding surah Ad dukhan.
   c. Reading the translating.
   d. Try to find the theories which were support this study.
   e. Concluding the data.

5. Technique of data analysis.
Based on Sudaryanto (1993:13-17) there are two kinds of methods in analyzing data of language; they are Padan method (Referential method) and Agih method (Distributional method). Agih method is used since the language itself becomes the determiner of the research. While Padan method is a method in which determiner is outside, unbound, and not a part of the relevant language. The writer used Agih method (Distributional method) to select sentence patterns in the English Translation in the surah Ad Dukhan to classifying the data and to analyze the data the writer used Distributional method. The interpretation of the text is content analysis. The steps are:

a. The writer reading and learning whole the English translation supported by understand all the “surah Ad Dukhon” of the holy Qur’an.

b. The writer gives an underline of English translation which contains the basic sentence pattern.

c. The writer classification of sentence pattern in English translation and make data presentation.

d. The writer codification types of basic sentence pattern that found in English translation.

e. The writer describing and analyzing types of basic sentence pattern that found in English translation.

f. The writer making the conclusion based on the data analysis.
A. Data Presentation

Data presentation will present data collections. The table of data collection contains the information about classification types of basic sentence patterns, English translation of ‘Abdullah Yusuf ‘Ali and Arabic verses of *surah Ad Dukhan*, and code. The writer takes the data sentences patterns in English translation of *surah Ad-dukahan* as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Classification</th>
<th>The data</th>
<th>Arabic Verses</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td><strong>English Translation</strong></td>
<td><strong>Arabic Verses</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Patterns 1 (N V)</td>
<td>1. As a Mercy from thy Lord:</td>
<td>رحمة من ربك إنه هو السمٍّع العظيم (6)</td>
<td>A</td>
</tr>
<tr>
<td></td>
<td></td>
<td>for He hears and knows (all things); (Q.S 44 : 6)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Yet they play about in doubt. (Q.S 44 : 9)</td>
<td>بل هم في شك يلعبون (9)</td>
<td>B</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Yet they turn away from him and say: &quot;Tutored (by others), a man possessed!&quot;</td>
<td>ثم تولوا عنه وقالوا معلم مجنون (14)</td>
<td>C</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Q.S 44 : 14)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>English</td>
<td>Arabic</td>
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<tr>
<td>4.</td>
<td>(The reply came): &quot;March forth with my servants by night: for ye are sure to be pursued. For they are a host (destined) to be drowned.&quot; (Q.S 44 : 23)</td>
<td>قَالَ: أَفْرِطِي عَلَيْكُمْ لَنَفَسَ عَاكِرَةَ الْحَمِيمِ (٢٣)</td>
<td>I. D</td>
<td></td>
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<tr>
<td>5.</td>
<td>How many were the gardens and springs they left behind. (Q.S 44 : 25)</td>
<td>كَمْ تَرَكُوا مِن جَنَّاتٍ وَمَاءٍ (٢٥)</td>
<td>I. E</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>And wealth (and conveniences of life), wherein they had taken such delight! (Q.S 44 : 27)</td>
<td>وَنَخَمَةٌ کَانُوا فِيهَا فَکَشَهُ (٢٧)</td>
<td>I. F</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Like molten brass; it will boil in their insides. (Q.S 44 : 45)</td>
<td>كَثْلِی الْهَمِيمِ (٤٥)</td>
<td>I. G</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Like the boiling of scalding water. (Q.S 44 : 46)</td>
<td>خَنْوَةٍ فَاغْتَلَّوَهَا إِلَى سَوَاءٍ (٤٦)</td>
<td>I. H</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>(A voice will cry): &quot;Seize ye him and drag him into the midst of the Blazing Fire! (Q.S 44 : 47)</td>
<td>خَنْوَةٍ فَاغْتَلَّوَهَا إِلَى سَوَاءٍ (٤٧)</td>
<td>I. I</td>
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<td>10. There can they call for every kind of fruit in peace and security; (Q.S 44 : 55)</td>
<td>يُذْعَوَنَ فِي هَٰذَا بِكُلِّ فَاكِهَةٍ اِمْبَنِينَ</td>
<td>1.J</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. So wait thou and watch; for they (too) are waiting. (Q.S 44 : 59)</td>
<td>فَارْتَفَبُ إِنْهُمْ مُرْتَفِقُونَ</td>
<td>1.K</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Patterns

1. By the Book that makes things clear (Q.S 44 : 2)
   
2. We sent it down during a blessed night: for We (ever) wish to warn (against Evil). (Q.S 44 : 3)

3. By command, from our presence. For We (ever) send (revelations), (Q.S 44 : 5)

4. Then watch thou for the Day, that the sky will bring forth a kind of smoke (or mist) plainly visible. (Q.S
<p>| | | |</p>
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<thead>
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<tbody>
<tr>
<td>5.</td>
<td>(They will say :) &quot;Our Lord! Remove the Penalty from us for we do really believe!&quot; (Q.S 44 : 12)</td>
<td>2.E</td>
</tr>
<tr>
<td>6.</td>
<td>We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). (Q.S 44 : 15)</td>
<td>2.F</td>
</tr>
<tr>
<td>7.</td>
<td>One day we shall seize you with a mighty onslaught: We will indeed (then) exact Retribution! (Q.S 44 : 16)</td>
<td>G</td>
</tr>
<tr>
<td>8.</td>
<td>If ye believe me not, at least keep yourselves away from me. (Q.S 44 : 21)</td>
<td>H</td>
</tr>
<tr>
<td>9.</td>
<td>Thus (was their end)! And we made other people inherit (those things)! (Q.S 44 : 28)</td>
<td>I</td>
</tr>
<tr>
<td>10. And neither heaven nor earth shed a tear over them: nor were they given a respite (again). (Q.S 44 : 29)</td>
<td>2.J</td>
<td></td>
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<tr>
<td>11. We did deliver aforetime the Children of Israel from humiliating Punishment, (Q.S 44 : 30)</td>
<td>2.K</td>
<td></td>
</tr>
<tr>
<td>12. And We chose them aforetime above the nations, knowingly, (Q.S 44 : 32)</td>
<td>2.L</td>
<td></td>
</tr>
<tr>
<td>13. As to these (Quraish), they say forsooth: (Q.S 44 : 34)</td>
<td>2.M</td>
<td></td>
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<tr>
<td>14. What! are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin. (Q.S 44 : 37)</td>
<td>2.N</td>
<td></td>
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<tr>
<td>15. We created not the heavens, the earth, and all between them, merely in (idle) sport:</td>
<td>وما خلقنا السماوات والأرض وما بينهما لاعنين (38)</td>
<td>2. O</td>
</tr>
<tr>
<td></td>
<td>(Q.S 44 : 38)</td>
<td></td>
</tr>
<tr>
<td>16. We created them not except for just ends: but most of them do not understand.</td>
<td>ما خلقناهم إلا بالحق ولكن أكثرهم لا يعلمون (39)</td>
<td>2.P</td>
</tr>
<tr>
<td></td>
<td>(Q.S 44 : 39)</td>
<td></td>
</tr>
<tr>
<td>17. The Day when no protector can avail his client in aught, and no help can they receive.</td>
<td>يوم لا يغني مؤلى عن مؤلى شيبان ولا هم ينصرون (41)</td>
<td>2. Q</td>
</tr>
<tr>
<td></td>
<td>(Q.S 44 : 41)</td>
<td></td>
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<tr>
<td>18. Then pour over his head the Penalty of Boiling Water;</td>
<td>ثم صبوا فوق راسه من عداب الحينم (48)</td>
<td>2.R</td>
</tr>
<tr>
<td></td>
<td>(Q.S 44 : 48)</td>
<td></td>
</tr>
<tr>
<td>19. As to the Righteous (they will be) in a position of Security.</td>
<td>إن المحفين في مقام أمن (51)</td>
<td>2.S</td>
</tr>
<tr>
<td>20.</td>
<td>Dressed in fine silk, and in rich brocade, they will face each other; (Q.S 44 : 53)</td>
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<td></td>
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<tr>
<td>21.</td>
<td>Nor will they there taste Death, except the first Death; and He will preserve them from the Penalty of the Blazing Fire (Q.S 44 : 56)</td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>Verily, we have made this (Qur'án) easy, in thy tongue, in order that they may give heed. (Q.S 44 : 58)</td>
<td></td>
</tr>
<tr>
<td>3. Patterns 1.</td>
<td>How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them (Q.S 44 : 13)</td>
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</tr>
<tr>
<td>2.</td>
<td>Saying: &quot;Restore to me the servants of Allah: I am to you an messenger worthy of all trust; (Q.S 44 : 18)</td>
<td>أن أَدُّوا إِلَيْيَ عَبَّاد اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٨)</td>
</tr>
<tr>
<td>3.</td>
<td>&quot;And leave the sea as a furrow (divided). (Q.S 44 : 24)</td>
<td>وَاتَّرِكْ الْبَخْرَ رَهْوَا إِنَّهُمْ جَنَّٞ مُغَفَّفٌ (٢٤)</td>
</tr>
<tr>
<td>4.</td>
<td>And granted them Signs in which there was a manifest trial. (Q.S 44 : 33)</td>
<td>وَأَتَيْنَاهُمْ مِن الْآيَاتِ مَا فِيهِ بَلَاءٌ مُبِينٍ (٣٣)</td>
</tr>
<tr>
<td>5.</td>
<td>Verily the Day of Sorting Out is the time appointed for all of them. (Q.S 44 : 40)</td>
<td>إِنَّ يَوْمَ الفَصْلِ مِيَاتِهِمْ أَجَمَعِينَ (٤٠)</td>
</tr>
<tr>
<td>6.</td>
<td>Verily the tree of Zaqqum (Q.S 44 : 43) Will be the food of the Sinful (Q.S 44 : 44)</td>
<td>إِنَّ شَجَرَةَ الزَّقْوَمِ (٤٣) طَعَامٌ الأَلْقَمِ (٤٤)</td>
</tr>
<tr>
<td>7.</td>
<td>Truly this is what ye used to doubt!&quot; (Q.S 44 : 50)</td>
<td>إِنَّ هَذَا مَا كَانَتْ بِهِ تَفْتَرُونَ (٥٠)</td>
</tr>
</tbody>
</table>
Patterns

1. In that (night) is made distinct every affair of wisdom. (Q.S 44 : 4)

2. The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith. (Q.S 44 : 7)

3. Enveloping the people: this will be a Penalty Grievous. (Q.S 44 : 11)

4. (But they were aggressive): then he cried to his Lord: “These are indeed a people given to sin.” (Q.S 44 : 22)

5. Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors. (Q.S 44 : 31)

6. There is nothing beyond our first death, and we shall not be raised again. (Q.S 44 : 35)
7. "Then bring (back) our forefathers if what ye say is true!" (Q.S 44 : 36)

8. Except such as receive Allah's Mercy: for He is exalted in Might, Most Merciful. (Q.S 44 : 42)

9. "Taste thou (this)! Truly wast thou Mighty, full of honor! (Q.S 44 : 49)

10. As a Bounty from thy Lord! That will be the supreme achievement! (Q.S 44 : 57)

5. Patterns

1. There is no god but He: it is He Who gives life and gives death -- the Lord and Cherisher to you and your earliest ancestors. (Q.S 44 : 8)
2. We did, before them, try the people of Pharaoh: there came to them and messenger most honorable, (Q.S 44 : 17)

3. "For me, I have sought Safety with my Lord and your Lord, against your injuring me. (Q.S 44 : 20)

4. Moreover, and we shall Join them to Companions, with beautiful, big, and lustrous eyes. (Q.S 44 : 54)

B. Data Analysis

In this chapter the writer will analyze of types of the basic Sentence Patterns according Nichols in his book English Syntax and used the Holy Qur’an English translation entitled The Holy Qur’an: Translation and Commentary by Abdullah Yusuf ‘Ali, in 1934 that is focus in surah Ad Dukhan. In the data analysis presents the result of analysis. Along with the findings, in the data analysis discusses to answer statement of the problems from the chapter one as follows:
3. What are types of the basic Sentence Patterns that are found in English Translation of The Holy Qur’an in surah Ad Dukhan?

4. What dominant basic Sentence Patterns types that are found in English Translation of The Holy Qur’an in surah Ad Dukhan?

1. Basic Sentence Patterns in Surah Ad Dukhan

   a. The data analyses of Patterns 1 - Noun / Verb (N V )

   The most basic sentence pattern is a noun followed by a verb. It’s important to remember that only verbs that do not require objects are used in this sentence pattern.

   
   رَحَمَةٌ مِّنْ رَبِّكَ إِنَّ هُوَ الْحَكِيمُ الْعَلِيمُ (1)

   Translation: As a Mercy from thy Lord: for He hears and knows (all things); (Q.S 44: 6)

   ![He hears and know](N V conj V)

   The sentence above includes basic sentences pattern 1 because there is noun “he” that followed by verb “hears and know”. According Tafsir Ibnu Kathir, in this verse: (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. Then continue in the 6 verse: The Lord of the heavens and the earth and all that is between them. It means, the One Who sent down the Qur’an is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them. There is indication
of what he hears and knows, but in this verse just written in parenthesis is (all things) not described.

They play
This sentence is composed of only one nominal and one verbal, or one subject and one predicate. The sentence just there is noun “they” that followed by verb “play”. So they play in this sentence includes basic sentence pattern 1. According Tafsir Ibnu Kathir in this verse Nay! They play about in doubt. It means: Allah says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it.

This sentence is composed of one nominal and one verbal, or subject “the sky” and predicate “will bring” and there is adverb that followed by verb to complete this sentences.
Translation: Yet they turn away from him and say: "Tutored (by others), a man possessed!" (Q.S 44: 14)

This sentence is composed of only one nominal and one verbal, or just there is noun that followed by verb. They are noun and turn away is verb. So this sentence includes basic sentence pattern 1. According Tafsir Ibnu Kathir they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.

5.)

Translation: (The reply came): "March forth with my servants by night: for ye are sure to be pursued." (Q.S 44: 23)

This sentence is composed of only one nominal and one verbal are word march and forth. March is noun that followed by forth as verb. This is includes in sentence pattern 1. According Tafsir Ibnu Kathir Depart you with My servants by night. Surely, you will be pursued. This is like this verse: And indeed we revealed to Musa (saying): Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea). (20:77)
6.) 

وَٰٓلا ِِْٓ جََّٕبدٍ َٚعُ١ٍُْْٛ

Translation: How many were the gardens and springs they left behind. (Q.S 44: 25)

\[
\text{they left} \\
N \quad V
\]

This sentence is composed of only one nominal and one verbal, or just there is noun that followed by verb. They are noun and left behind is verb. So this sentence includes basic sentence pattern 1.

7.)

وَبُْٔٛا فِ١َْٙب فَبوِِٙ١َْٓ

Translation: And wealth (and conveniences of life), wherein they had taken such delight! (Q.S 44: 27)

\[
\text{they had taken} \\
N \quad \text{aux} \quad V
\]

The sentence above includes basic sentences pattern 1 because composed of only one nominal and one verbal or there is noun “they” that followed by verb “taken”. According Tafsir Ibnu Kathir “and comforts of life wherein they used to take delight!” Means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning,
they departed from this world and went to Hell, what a terrible abode!

8.)

Translation: As to these (Quraish), they say forsooth: (Q.S 44: 34)

\[ \text{they say forsooth} \]

\[ \frac{N}{V} \quad \text{Adv} \]

This sentence is composed of one nominal and one verbal, or subject “they” and predicate “say”. This is includes in sentence pattern 1 there is noun that followed by verb.

9.)

Translation: Like molten brass; it will boil in their insides, (Q.S 44: 45)

\[ \text{it will boil} \]

\[ \frac{N \quad \text{mod}}{V} \]

The sentence above includes basic sentences pattern 1 because composed of only one nominal and one verbal or there is noun “it” that followed by verb “boil”. According Tafsir Ibnu Kathir it will boil in the bellies, like the boiling of scalding water. Mean, because of its heat and rancidity.

10.)

Translation: (A voice will cry :) "Seize ye him and drag him into the midst of the Blazing Fire! (Q.S 44: 47)
This sentence is composed of only one nominal and one verbal, or one subject and one predicate. The sentence just there is noun “a voice” that followed by verb “cry”. So this sentence includes basic sentence pattern 1. According Tafsir Ibnu Kathir “seize him” means the disbeliever. It was reported that when Allah says to the keepers of Hell, "Seize him," seventy thousand of them will rush to seize him. And drag him, means; drag him by pulling him and pushing him on his back. Mujahid said: (Seize him and drag him) means, take him and push him. Into the midst of blazing fire means, into the middle of it.

Translation: There can they call for every kind of fruit in peace and security; (Q.S 44: 55)

This sentence is composed of only one nominal and one verbal, or one subject and one predicate. The sentence just there is noun “they” that followed by verb “call”. So this sentence includes basic sentence pattern 1. According Tafsir Ibnu Kathir They will call therein for every kind of fruit in peace and security; means, whatever kinds of fruit they ask
for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

Translation: So wait thou and watch; for they (too) are waiting.

(Q.S 44: 59)

This sentence is composed of only one nominal and one verbal, or one subject and one predicate. The sentence just there is noun “they” that followed by verb “waiting”. So this sentence includes basic sentence pattern 1. According Tafsir Ibnu Kathir Wait then; verily, they (too) are waiting meaning, ‘they will come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muhammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you

b. The data analyses of Patterns 2 - Noun / Verb / Noun (N V N )

The next sentence pattern builds on the first pattern and is used with nouns that can take objects.
Translation: We sent it down during a blessed night: for We (ever) wish to warn (against Evil). (Q.S 44: 3)

\[
\text{we sent it} \quad \frac{N}{V} \quad \frac{N}{\bar{N}}
\]

This sentence is composed of two nominal and one verbal, or subject “we” and predicate “sent” and used with nouns that can take objects “it”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb. This sentence can transform into derived sentence by changing the active verb into a passive verb and converting the object nominal into the subject nominal.

\[
\text{we sent it} \quad \frac{N_1 V_{(active)} N_2}{V(N_1 \bar{V}_{(passive)} N_2}.
\]

2) أَمَرَنا مِنْ عُنْدِنَا إِلَّا كُنْنَا مُرَسِّلِينَ (٥)

Translation: By command, from our presence. For We (ever) send (revelations), (Q.S 44: 5)

\[
\text{we sent revelations} \quad \frac{N}{V} \quad \frac{N}{\bar{N}}
\]

This sentence can transform into derived sentence by changing the active verb into a passive verb and converting the object nominal into the subject nominal.

\[
\text{we sent revelations} \quad \frac{N_1 V_{(active)} N_2}{V(N_1 \bar{V}_{(passive)} N_2}.
\]
This sentence can transform into derived sentence by changing the active verb into a passive verb and converting the object nominal into the subject nominal.

3) رَبّنَا اٌفْشِ عَٔاّ الْعَذَابِ إِنَّا مُؤْمِنُونَ (۱۴)

Translation: (They will say :) "Our Lord! Remove the Penalty from us for we do really believe!" (Q.S 44: 12)

\[
\text{Our Lord remove the penalty} \quad \text{det} \quad \text{N} \quad \text{V} \quad \text{det} \quad \text{N}
\]

This sentence is composed of two nominal and one verbal, or subject “our lord” and predicate “remove” and used with nouns that can take objects “the penalty”. This sentence can transform into derived sentence by changing the active verb into a passive verb and converting the object nominal into the subject nominal.

\[
\text{our lord remove the penalty} \quad \text{N}_1 \quad \text{V}_{\text{active}} \quad \text{N}_2 \quad \text{the penalty removed by our lord} \quad \text{N}_1 \quad \text{V}_{\text{passive}} \quad \text{N}_2
\]

4) إِنَّا كَأَشْفَوْا عَٔاّ الْعَذَابُ قَبْلَ إِنَّكُمْ عَادْنَٓ أَنَّكُمْ عَادْنَٓ (۱۵)

Translation: We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). (Q.S 44: 15)

\[
\text{we shall remove the penalty} \quad \text{N} \quad \text{mod} \quad \text{V} \quad \text{det} \quad \text{N}
\]

This sentence is composed of two nominal and one verbal, or subject “we” and predicate “remove” and used with nouns that can take objects “the penalty”. This sentence can transform into derived sentence by changing the active verb
into a passive verb and converting the object nominal into the subject nominal.

\[
\begin{array}{c c c c}
we \ shall & remove & the \ penalty \\
N_1 & V_{(active)} & N_2 \\
\hline
the \ penalty \ removed \ by \ us \\
N_1 & V_{(passive)} & N_2
\end{array}
\]

5) يَوْمَ نَبَتَلُّنَا البِطْشَةَ الْخَبَرُ إِذَا مَنَتَقَمَّنُونَ (١٦)

Translation: One day we shall seize you with a mighty onslaught:

We will indeed (then) exact Retribution! (Q.S 44: 16)

This sentence is composed of two nominal and one verbal, or subject “we” and predicate “seize” and used with nouns that can take objects “you”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb.

6) وَإِنْ لمْ تُّعَمِّدُنَّ لَيْ فَاعْتَرَضُوْنَ (٢١)

Translation: And If you do not believe me, at least stand away from me. (Q.S 44: 21)

This sentence is composed of two nominal and one verbal, or subject “you” and predicate “believe” and used with nouns that can take objects “me”. According Tafsir Ibn Kathir But if you believe me not, then keep away from me and leave me alone. means, 'then let us leave one another alone and live in peace until Allah judges between us.'

7) كَذَٰلِكَ وَأُوْرُنَّاهُ قُوْمًا أَخَرِينَ (٢٨)
Translation: Thus (was their end)! And we made other people inherit (those things)! (Q.S 44: 28)

\[
\begin{array}{c}
\text{we made other people inherit} \\
N \quad V \\
\end{array} 
\]

This sentence is composed of two nominal and one verbal, or subject “we” and predicate “made” and used with nouns that can take objects “other people inherit”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb.

8)

فما بكت عليه السماة والأرض وما كانوا منظرين (49)

Translation: And neither heaven nor earth shed a tear over them: nor were they given a respite (again). (Q.S 44: 29)

\[
\begin{array}{c}
\text{they given a respite} \\
N \quad V \quad \text{art} \quad N \\
\end{array} 
\]

This sentence is composed of two nominal and one verbal, or subject “they” and predicate “give” and used with nouns that can take objects “rispite”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb. According Tafsir Ibnu Kathir “And the heavens and the earth wept not for them, means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allah which would notice their loss. So they did
not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness.

9) وَلَنَقُدْ نُجِبُ أَنَا بِإِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ (۳۰)

Translation: We did deliver aforetime the Children of Israel from humiliating Punishment, (Q.S 44: 30)

\[ \text{we did deliver aforetime the children} \]

This sentence is composed of two nominal and one verbal, or subject “we” and predicate “deliver” and used with nouns that can take objects “aforetime the children”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb.

10) وَلَنَقُدْ اخْتَزَنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ (۳۲)

Translation: And We chose them aforetime above the nations, knowingly, (Q.S 44: 32)

\[ \text{we chose them} \]

This sentence is composed of two nominal and one verbal, or subject “we” and predicate “chose” and used with nouns that can take objects “them”. According Tafsir Ibnu Kathir And We chose them above the nations (Al-Alamin) with knowledge, Mujahid said :"This means that they were chosen above those among whom they lived." Qatadah said: "They were chosen above the other
people of their own time, and it was said that in every period there are people who are chosen above others

Translation: What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin. (Q.S 44: 37)

\[
\text{we destroyed them}
\]

This sentence is composed of two nominal and one verbal, or subject “we” and predicate “destroyed” and used with nouns that can take objects “them”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb.

Translation: We not created the heavens, and the earth, and all that is between them, merely in (idle) play: (Q.S 44: 38)

\[
\text{we did not created the heavens}
\]

This sentence is composed of two nominal and one verbal, or subject “we” and predicate “created” and used with nouns that can take objects “not the heavens”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb.
Translation: We created them not except for just ends: but most of them do not understand. (Q.S 44: 39)

\[
\begin{array}{ccc}
N & V & N \\
\hline
\end{array}
\]

This sentence is composed of two nominal and one verbal, or subject “we” and predicate “created” and used with nouns that can take objects “them”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb.

14) (٠َََْٛ لََ ٠ُغِْْٕٟ ًٌَِْٛٝ عَْٓ ًٌَِْٛٝ شَ١ْئًب َٚلََ ُُْ٘ ٠ُْٕصَسَُْْٚ)

Translation: The Day when no protector can avail his client in aught, and no help can they receive. (Q.S 44: 41)

\[
\begin{array}{ccc}
adv & N & mod V & pron & N \\
\hline
\end{array}
\]

This sentence is composed of two nominal and one verbal, or subject “no protector” and predicate “can avail” and used with nouns that can take objects “his client. The Day when a near relative cannot avail a near relative in aught, means, no relative will be able to help another relative. and no help can they receive, means, no relative will help another, and no help will come to him from outside.

15) (ثَُُّ صُجُّْٛا فَْٛقَ زَأْسِِٗ ِِْٓ عَرَاةِ اٌْحَِّ١ُِْ)

Translation: Then pour over his head the Penalty of Boiling Water; (Q.S 44: 48)
This sentence is composed of two nominal and one verbal, or subject “then” and predicate “pour over” and used with nouns that can take objects “his head”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb.

إن الذين في مأمن (٥١)  
Translation: As to the Righteous (they will be) in a position of Security, (Q.S 44: 51)

This sentence is composed of two nominal and one verbal, or subject “they” and predicate “will be” and used with nouns that can take objects “position”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb. Verily, those who have Taqwa, i.e., those who fear Allah and are dutiful towards Him in this world, will be in place of security. means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the syaitan and his wiles, and from all other troubles and disasters.

ينقسو من سندس واستنفر من قايلين (٥٣)
Translation: Dressed in fine silk, and in rich brocade, they will face each other; (Q.S 44: 53)

This sentence is composed of two nominal and one verbal, or subject “they” and predicate “will face” and used with nouns that can take objects “each other”. Dressed in Sundus, means, the finest of silk, such as shirts and the like. and Istabraq, means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

لا يَتَوَفَّونَ فِي هَاِيْهَا الْمَوْتَ إِلَّا الْمَوْتَ اَلْأَوْنَى وَوَقَاهُمْ عَذَابُ الْجَحِيمِ (۵۶)

Translation: Nor will they there taste Death, except the first Death; and He will preserve them from the Penalty of the Blazing Fire (Q.S 44: 56)

This sentence is composed of two nominal and one verbal, or subject “he” and predicate “will preserve” and used with nouns that can take objects “them”. This sentence can called transitive verb that is a relationship between two nominal is stated by means of verb.
Translation: Verily, we have made this (Qur’án) easy, in thy tongue, in order that they may give heed. (Q.S 44: 58)

\[ \text{we have made this (Qur’an)} \]

This sentence is composed of two nominal and one verbal, or subject “we” and predicate “made” and used with nouns that can take objects “this Qur’an”. Certainly, We have made this easy in your tongue, in order that they may remember. means, `We have made this Qur'an, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.

c. The data analyses of Patterns 3- Noun / Linking Verb / Noun

\[ (N_x LV N_x) \]

This sentence pattern uses linking verbs to link one noun to another.

Translation: How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them (Q.S 44: 13)

\[ \text{the message be effectual} \]

This sentence uses linking verbs to link one noun to another. Linking verbs also known as equating verb is “be”. There are two nominal’s refer to the same object and each can be replaced by same pronoun (message –it, effectual –it) the second nominal is simply the identification or classification of the first.

2) أَنَّ أَنْتَ إِلَى عِبَادِ اللَّهِ إِنَّكَ رَسُولُ أُمِّيَّينَ (۱۸)

Translation: Saying: "Restore to me the servants of Allah: I am to you an messenger worthy of all trust; (Q.S 44: 18)

\[
\text{I am an messenger to you}
\]

\[
N \quad \text{aux LV} \quad N \quad \text{adv}
\]

This sentence uses linking verbs to link one noun to another. Linking verbs also known as equating verb is “is an”. There are two nominals refer to the same object and each can be replaced by same pronoun (I am –people, messenger–people) the second nominal is simply the identification or classification of the first

3) وَأَتَّرَكَ الْبَيْخَرَ رَهَوًا إِلَيْهِمْ جَذَّةً مَّغْرَفُونَ (۲۴)

Translation: And leave the sea as a furrow (divided): For they are a host (destined) to be drowned. (Q.S 44: 24)

\[
\text{they are a host}
\]

\[
N_x \quad LV \quad \text{art} \quad N_x
\]

This sentence uses linking verbs “are” to link one noun to another. Linking verbs also known as equating verb is “are”. There
are two nominal’s refer to the same object and each can be replaced by same pronoun (they – people, a ghost –people) the second nominal is simply the identification or classification of the first.

4) وَأَنَّىٰنَّهُم مِّن الآيَاتِ مَا فِيهِ بَلَأَ مِيِّنَ (۳۳)

Translation: And granted them Signs in which there was a manifest trial. (Q.S 44: 33)

This sentence uses linking verbs “was” to link one noun to another. Linking verbs also known as equating verb is “was”. There are two nominal’s refer to the same object and each can be replaced by same pronoun (sign – it, a manifest trial – it) the second nominal is simply the identification or classification of the first.

5) إِنَّ يَوْمَ الفَصْلِ مِيِّقَانِهِمُ أَجْمَعِينَ (۴۰)

Translation: Verily the Day of Sorting Out is the time appointed for all of them. (Q.S 44: 40)

This sentence uses linking verbs to link one noun to another. Linking verbs also known as equating verb is “is”. There are two nominal’s refer to the same object and each can be
replaced by same pronoun (sign – it, a manifest trial –it) the second nominal is simply the identification or classification of the first.

6) 

إنّ شجرة الأَلْيَمِن (۴۴) طَعَابَ (أَلْيَمِن) (۰۴)  

Translation: Verily the tree of Zaqqum. Will be the food of the Sinful (Q.S 44: 43- 44)  

the tree of zaqqum will be the food  

\[
\text{det} \quad \text{N}_x \quad \text{mod} \quad \text{LV} \quad \text{det} \quad \text{N}_x
\]

This sentence uses linking verbs to link one noun to another. Linking verbs also known as equating verb is “be”. There are two nominal’s refer to the same object and each can be replaced by same pronoun (the tree – it, the food –it) the second nominal is simply the identification or classification of the first.

7) 

إِنّ هَذَا ما كُنْتُمْ يَتَّخُذُونَ (۵۰)  

Translation: Truly this is what ye used to doubt!” (Q.S 44: 50)  

truly this is what you used to doubt  

\[
\text{N}_x \quad \text{det} \quad \text{LV} \quad \text{N}_x \quad \text{adv}
\]

This sentence uses linking verbs to link one noun to another. Linking verbs also known as equating verb is “is”. There are two nominal’s refer to the same object and each can be replaced by same pronoun (truly this – it, a doubt –it) the second nominal is simply the identification or classification of the first.

d. The data analyses of Patterns 4 - Noun / Linking Verb / Adjective (N LV Adj)
This sentence pattern uses linking verbs to link one noun to its description using an adjective.

1) 
Translation: By the Book that makes things clear (Q.S 44: 2)

\[
\text{the book that makes things clear} \\
\text{det \ N \ det \ LV \ Adj}
\]

This sentence includes sentence pattern 4, uses linking verbs to link one noun to its description using an adjective. This sentence is composed of noun (book), linking verb (makes), and adjective (things clear). Uses linking verb “makes” to link description an adjective.

2) 
Translation: In that (night) is made distinct every affair of wisdom, (Q.S 44: 4)

\[
\text{night is made distinct} \\
\text{N \ LV \ Adj}
\]

This sentence includes sentence pattern 4, uses linking verbs to link one noun to its description using an adjective. This sentence is composed of noun (that night), linking verb (is), and
adjective (distinct). Uses linking verb “is” to link “that night” to
description used “distinct”.

3) 

Translation: The Lord of the heavens and the earth and all between
them, if ye (but) have an assured faith. (Q.S 44: 7)

\[
you \quad \text{have an assured faith} \\
N \quad \text{mod LV} \quad Adj
\]

This sentence includes sentence pattern 4, uses linking
verbs to link one noun to its description using an adjective.
This sentence is composed of noun, linking verb and
adjective.

4) 

Translation: Enveloping the people: this will be a Penalty
Grievous. (Q.S 44: 11)

\[
The \quad \text{people} \quad \text{will be a penalty grievous} \\
art \quad N \quad \text{mod LV} \quad art \quad N \quad Adj
\]

This sentence includes sentence pattern 4, uses linking
verbs to link one noun to its description using an adjective. This
sentence is composed of noun (the people), linking verb (be), and
adjective (a penalty grievous).
Translation: (But they were aggressive): then he cried to his Lord:

“These are indeed a people given to sin.” (Q.S 44: 22)

This sentence includes sentence pattern 4, uses linking verbs to link one noun to its description using an adjective. This sentence is composed of noun (they), linking verb (were), and adjective (aggressive).

Translation: Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors. (Q.S 44: 31)

This sentence includes sentence pattern 4, uses linking verbs to link one noun to its description using an adjective. This sentence is composed of noun (he), linking verb (was), and adjective (arrogant).

Translation: There is nothing beyond our first death, and we shall not be raised again. (Q.S 44: 35)
This sentence includes sentence pattern 4, uses linking verbs to link one noun to its description using an adjective. This sentence is composed of noun (we), linking verb (shall not be), and adjective (raised).

٨) فَأَنْتُوُمْ بِآيَةٍ إِنْ كُنْتُمْ صَادِقِينَ (٣٦)

Translation: "Then bring (back) our forefathers if what ye say is true!" (Q.S 44: 36)

\[
\text{what you say is true} \\
\text{N} \quad \text{LV Adj}
\]

This sentence includes sentence pattern 4, uses linking verbs to link one noun to its description using an adjective. This sentence is composed of noun (what you say), linking verb (is), and adjective (true).

٩) إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٤٢)

Translation: Except such as receive Allah's Mercy: for He is exalted in Might, Most Merciful. (Q.S 44: 42)

\[
\text{he is exalted} \\
\text{N} \quad \text{LV Adj}
\]

This sentence includes sentence pattern 4, uses linking verbs to link one noun to its description using an adjective. This sentence is composed of noun (he), linking verb (is), and adjective (exalted).
Translation: As a Bounty from thy Lord! That will be the supreme achievement! (Q.S 44: 57)

This sentence includes sentence pattern 4, uses linking verbs to link one noun to its description using an adjective. This sentence is composed of noun (Lord), linking verb (will be), and adjective (the supreme achievement).

e. The data analyses of Patterns 5 - Noun / Verb / Noun / Noun (N V N N)

Sentence pattern 5 is used with verbs that take both direct and indirect objects.

Translation: There is no god but He: it is He Who gives life and
gives death -- the Lord and Cherisher to you and your earliest ancestors. (Q.S 44: 8)
and one verbal (give), the third nominal is the direct object, and the second, which is the first nominal following the verb is the indirect object.

Translation: We did, before them, try the people of Pharaoh: there came to them a messenger most honorable, (Q.S 44: 17)

This sentence includes basic sentence pattern 5. This sentence is composed of only three nominal (there, them, and messenger) and one verbal (came), According Tafsir Ibnu Kathir

We tried before them Fir`awn's people, Allah tells us, `before these idolators, We tested the people of Fir`awn, the Copts of Egypt. “when there came to them a noble Messenger”. means, Musa, peace be upon him, the one to whom Allah spoke.

Translation: "For me, I have sought Safety with my Lord and your Lord, against your injuring me. (Q.S 44: 20)
This sentence includes basic sentence pattern 5. This sentence is composed of only three nominal (I, my Lord, and your Lord) and one verbal (sought safety). According to Tafsir Ibnu Kathir “And truly, I seek refuge with my Lord and your Lord, lest you should stone me” Ibn Abbas, May Allah be pleased with him, and Abu Salih said,”This refers to a verbal assault, which means insults.” Qatadah said, "Meaning `stoning' in the literal sense, so that the meaning is: `I seek refuge with Allah, Who created me and you, from your making any harmful words or actions reach me.’”

Translation: Moreover, and we shall Join them to Companions, with beautiful, big, and lustrous eyes. (Q.S 44: 54)

This sentence includes basic sentence pattern 5. This sentence is composed of only three nominal (we, them, and companions) and one verbal (join), the third nominal is the direct object, and the second, which is the first nominal following the verb is the indirect object. According to Tafsir Ibnu Kathir So (it will be). And We shall marry them to Hur (fair females) with wide lovely eyes, This will be a gift in addition to the beautiful wives given to them
2. **The dominant of the basic Sentence Patterns**

After the analysis basic sentence patterns in surah Ad Dukhan the writer found in 52 cases are in sentence patterns 1 consist of 12 cases, in sentence patterns 2 there are 19 cases, in sentence patterns 3 there are 7 cases, in sentence patterns 4 there are 10 cases, in sentence patterns 5 there are 4 cases. From the result the dominant cases that occurred of sentence patterns that found in Abdullah Yusuf Ali translation. The most dominant that found in surah Ad Dukhan is basic sentence patterns 2.

The basic sentence pattern 2 set up relationship between two nominals, the subject nominal and the direct object nominal or the next sentence pattern builds on the first pattern and is used with nouns that can take objects. In classification types of basic sentence patterns, English translation of ‘Abdullah Yusuf ‘Ali of surah Ad Dukhan found 22 case sentence patterns are: in the verse (Q.S 44: 2), (Q.S 44: 3), (Q.S 44: 5), (Q.S 44: 10), (Q.S 44: 12), (Q.S 44: 15), (Q.S 44: 16), (Q.S 44: 21), (Q.S 44: 28), (Q.S 44: 29), (Q.S 44: 30), (Q.S 44: 32), (Q.S 44: 34), (Q.S 44: 37), (Q.S 44: 38), (Q.S 44: 39), (Q.S 44: 41), (Q.S 44: 48), (Q.S 44: 51), (Q.S 44: 53), (Q.S 44: 56), and (Q.S 44: 58).

In a linguistic typology, **subject – verb – object** is a sentence structure where the subject comes from first, the verb second and the object third. Language may be classified according to the dominant sequence of these elements. **Subject – verb – object** is the most common order by number of speakers, and the second most common order by
number of known languages, after **subject – verb – object**. Together, **subject – verb – object and subject – object – verb** account more than 75% of the world’s language it is also the most common order developed in *creole language*, suggesting that may be somehow more initially obvious to human psychology.
CHAPTER V

CLOSURE

This chapter presents the conclusions from the findings and the discussion in the previous chapter. This chapter also offers some suggestions for further studies on the same issues about Sentence Patterns in English Translation of The Holy Qur’an in surah Ad Dukhan of Abdallah Yousuf Ali’s English translation.

A. CONCLUSIONS.

After analyzing the basic sentence patterns in surah Ad Dukhan, the writer concludes based on the objective of the study. The writer finds the types of sentence patterns and finds the dominant types of sentence patterns in English Translation of surah Ad Dukhan as the following:

1. Types of the basic sentence patterns

There are five basic sentence patterns according Nichols:

a. Patterns 1 - *Noun / Verb* (N V )

This basic sentence pattern is a noun followed by a verb. It's important to remember that only verbs that do not require objects are used in this sentence pattern. There are 11 cases of sentence patterns 1 that found in surah Ad Dukhan. There are: in the verse (Q.S 44: 6), (Q.S 44: 9), (Q.S 44: 14), (Q.S 44: 23), (Q.S 44: 25), (Q.S 44: 27), (Q.S 44: 45), (Q.S 44: 46), (Q.S 44: 47), (Q.S 44: 55), and (Q.S 44: 59)

b. Patterns 2 - *Noun / Verb / Noun* (N V N )
The sentence pattern 2 builds on the first pattern and is used with nouns that can take objects. There are 22 case sentence patterns 2 that found in surah Ad Dukhan. There are: in the verse (Q.S 44: 2), (Q.S 44: 3), (Q.S 44: 5), (Q.S 44: 10), (Q.S 44: 12), (Q.S 44: 15), (Q.S 44: 16), (Q.S 44: 21), (Q.S 44: 28), (Q.S 44: 29), (Q.S 44: 30), (Q.S 44: 32), (Q.S 44: 34), (Q.S 44: 37), (Q.S 44: 38), (Q.S 44: 39), (Q.S 44: 41), (Q.S 44: 48), (Q.S 44: 51), (Q.S 44: 53), (Q.S 44: 56), and (Q.S 44: 58).

c. Patterns 3- Noun / Linking Verb / Noun (N x LV N x )

This sentence pattern uses linking verbs to link one noun to another. Linking verbs are also known as equating verbs. There are 7 case sentence patterns 3 that found in surah Ad Dukhan. There are: in the verse (Q.S 44: 13), (Q.S 44: 17), (Q.S 44: 24), (Q.S 44: 33), (Q.S 44: 40), (Q.S 44: 44), and (Q.S 44: 50).

d. Patterns 4 - Noun / Linking Verb / Adjective (N LV Adj)

This sentence pattern uses linking verbs to link one noun to its description using an adjective. There are 10 case sentence patterns 4 that found in surah Ad Dukhan. There are: in the verse (Q.S 44: 4), (Q.S 44: 7), (Q.S 44: 11), (Q.S 44: 22), (Q.S 44: 31), (Q.S 44: 35), (Q.S 44: 36), (Q.S 44: 42), (Q.S 44: 35), (Q.S 44: 36), (Q.S 44: 42), (Q.S 44: 49), (Q.S 44: 57).

e. Patterns 5 - Noun / Verb / Noun / Noun (N V N N)
Sentence pattern 5 is used with verbs that take both direct and indirect objects. There are 4 case sentence patterns 5 that found in surah Ad Dukhan. There are: in the verse (Q.S 44: 7), (Q.S 44: 17), (Q.S 44: 20), (Q.S 44: 54).

2. The dominant types of sentence patterns in English Translation of surah Ad Dukhan.

The finding of the analysis show that sentence patterns found in 52 cases are in sentence patterns 1 consist of 12 cases, in sentence patterns 2 there are 19 cases, in sentence patterns 3 there are 7 cases, in sentence patterns 4 there are 10 cases, in sentence patterns 5 there are 4 case. From the result the dominant cases that occurred of sentence patterns that found in Abdullah Yusuf Ali translation. The most dominant is sentence patterns 2. Because Subject – verb – object is the most common order by number of speakers, and the second most common order by number of known languages.

B. SUGGESTIONS.

Based on the whole analysis in this graduating paper, the writer suggests follow:

1. Recite Al Qur’an is not only read the surah, we can get so many messages when we are reciting with the meaning of Al Qur’an, because there are many insight almost all of the worldly knowledge, and the religious knowledge.
2. Reading the literature is not only for spending our leisure time, but we can get so many messages from it, because in literary works the author wants to convey something useful and valuable for the reader. Usually it consists of moral, education, religion, and so on.

3. In analyzing Basic sentence pattern of English, we find that selection is an important syntactic process. The learner will get some explanation and new knowledge in doing research. They will get new ideas by observing as the writer has done and they can possibly provide more books for a deeper analysis about that.

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