

## CHAPTER IV

### FINDINGS AND DISCUSSION

In this chapter, the researcher describes the syntactic patterns of the translation of *Surah Al Jumu'ah* by Abdullah Yusuf Ali. This chapter is divided into two sections; first section is data presentation and findings, the second is discussion. The first section presents the findings of tree diagram pattern of each verses in the *Surah Al-Jumu'ah*. The pattern which can not to be presented in its full form is separated into several patterns of tree diagram. The detail explanation can be seen as follows:

#### A. Findings

Datum 1 (Verse 1) :

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

Whatever is in the heavens and on earth, doth declare the Praises and Glory of God, the Sovereign, the Holy One, the Exalted in Might, the Wise.

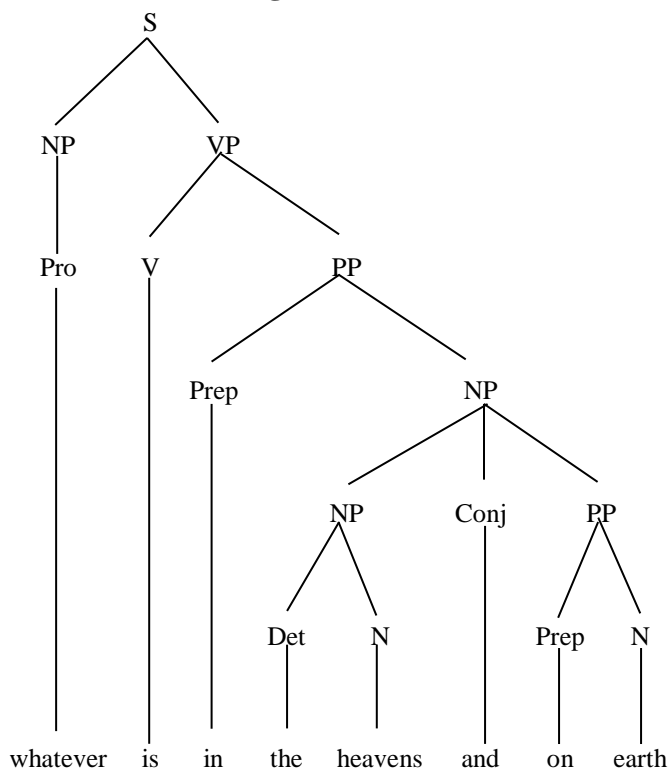
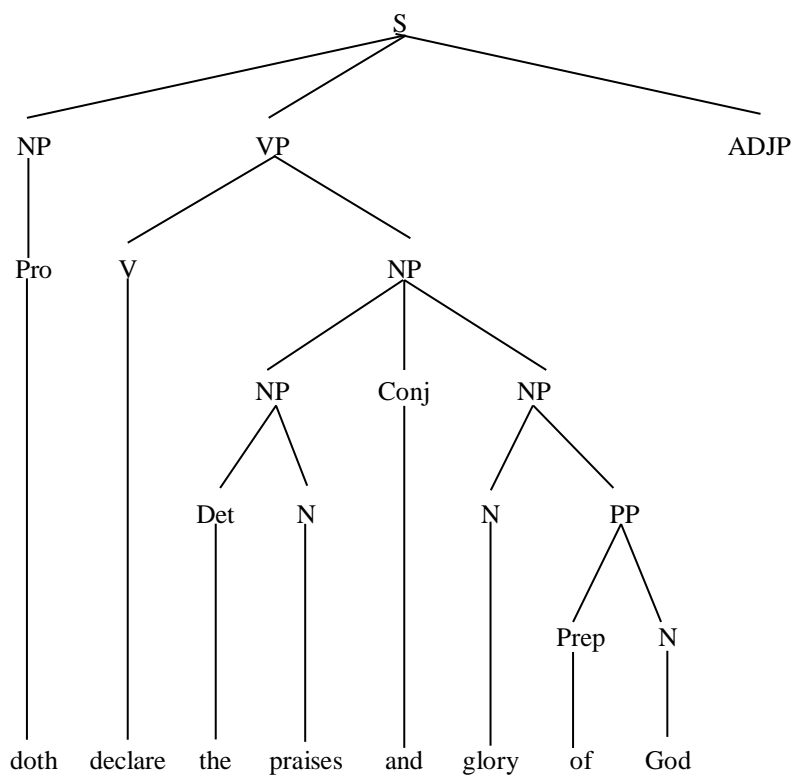
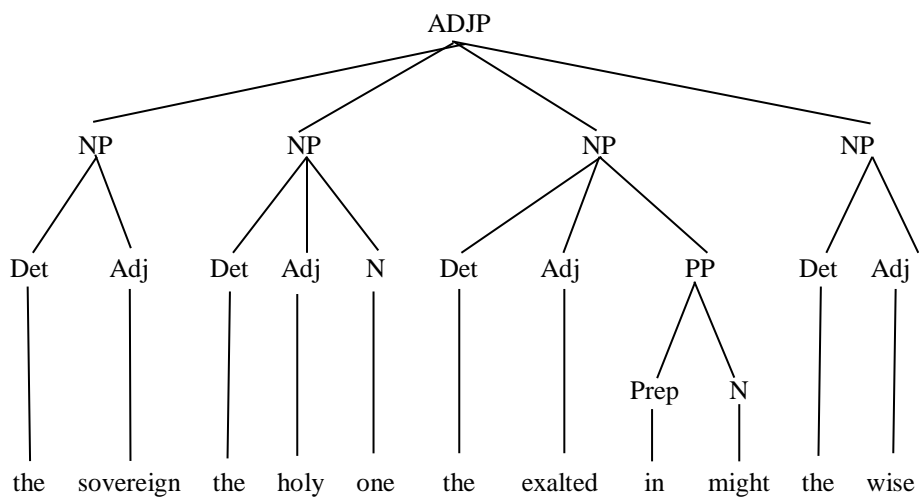
**Diagram 4.1:1****Tree diagram of first verse**

Diagram 4.1:2



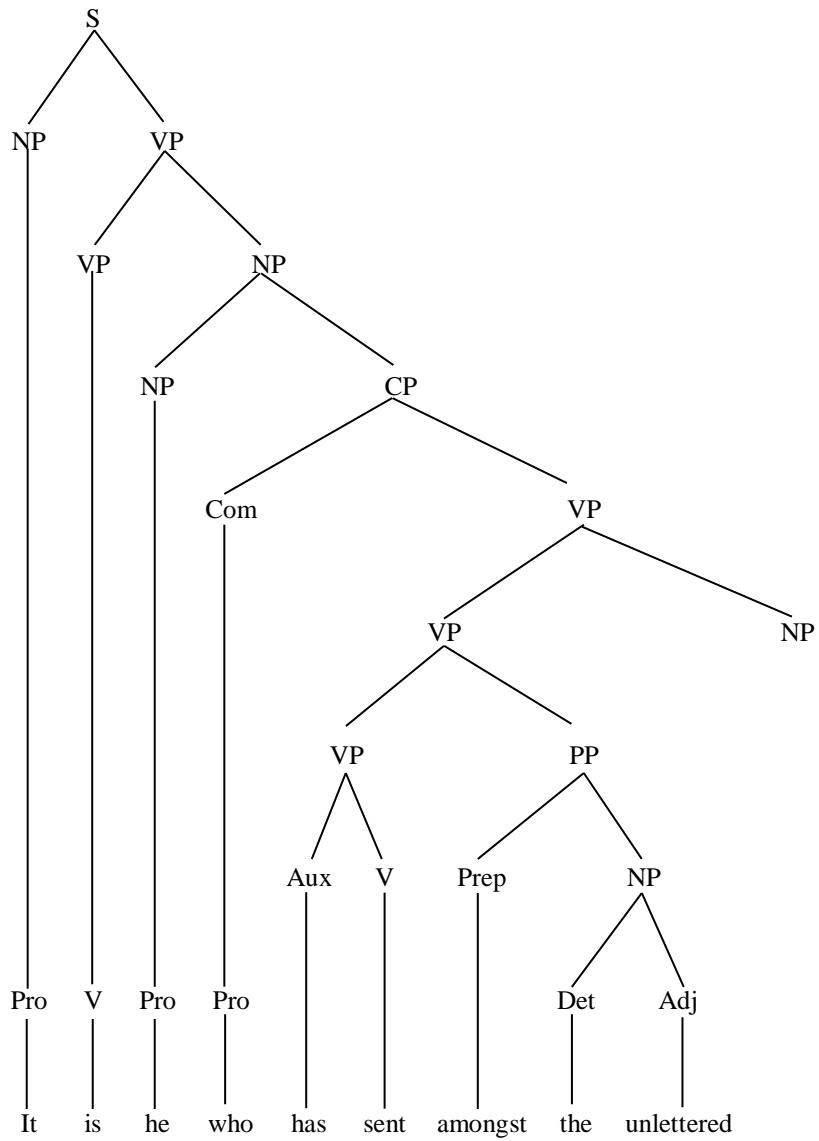


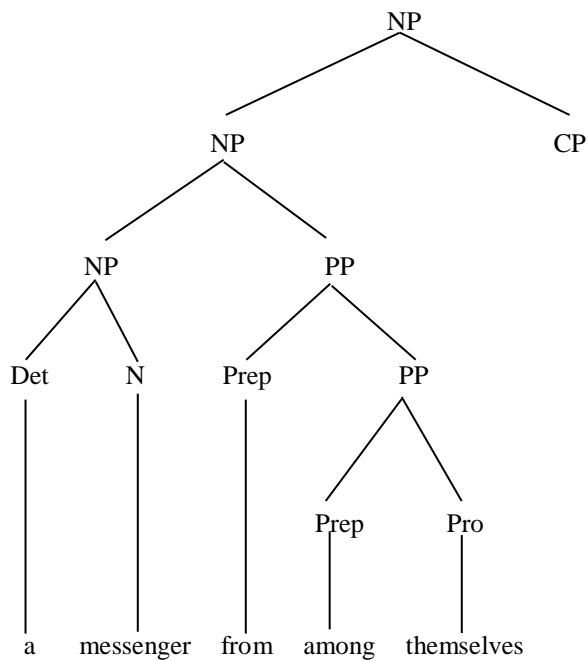
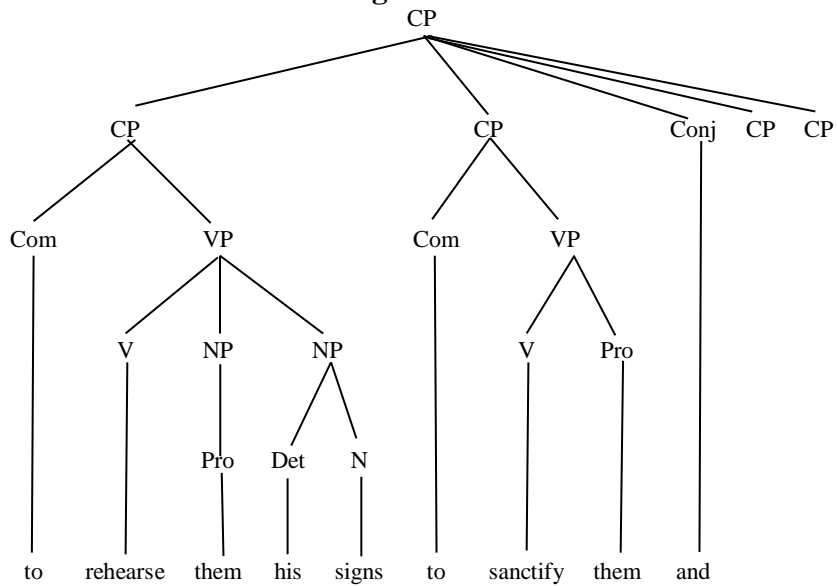
Datum 2 (Verse 2) :

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

It is He, Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, although they had been before, in manifest error.

**Diagram 4.2:1**  
**Tree diagram of second verse**



**Diagram 4.2:2****Diagram 4.2:3**

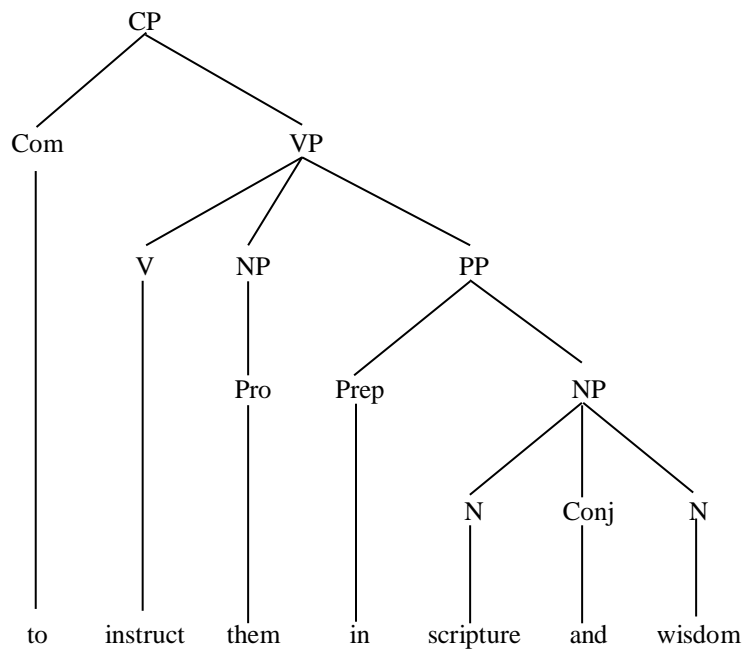
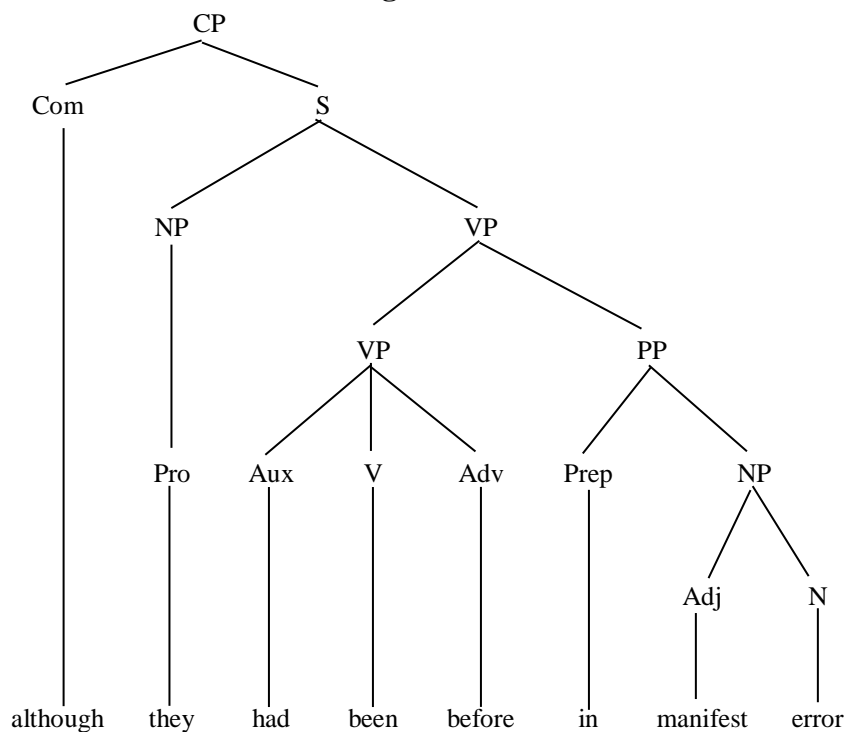
**Diagram 4.2:4**

Diagram 4.2:5



Datum 3 (Verse 3) :

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

As well as (to confer all these benefits upon) others of them, who have not already joined them; and He is exalted in Might, Wise.



**Diagram 4.3:1**  
**Tree diagram of third verse**

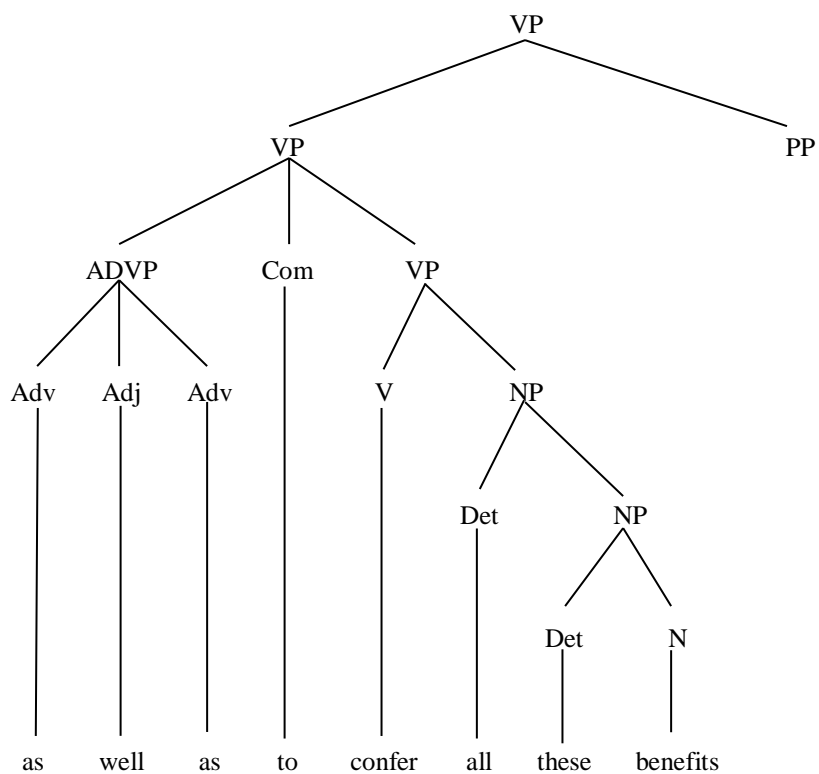


Diagram 4.3:2

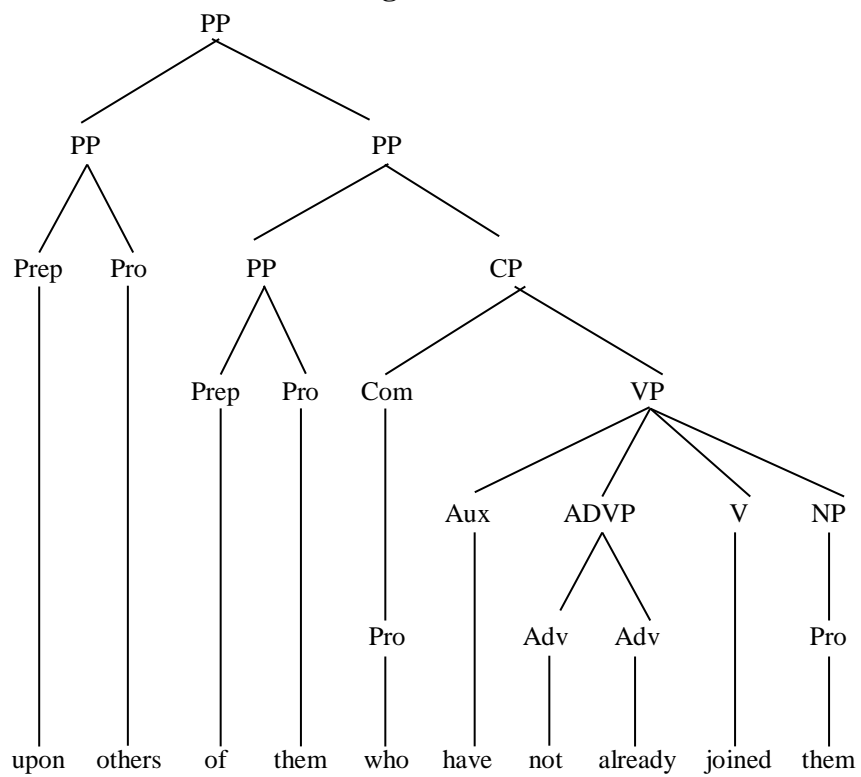
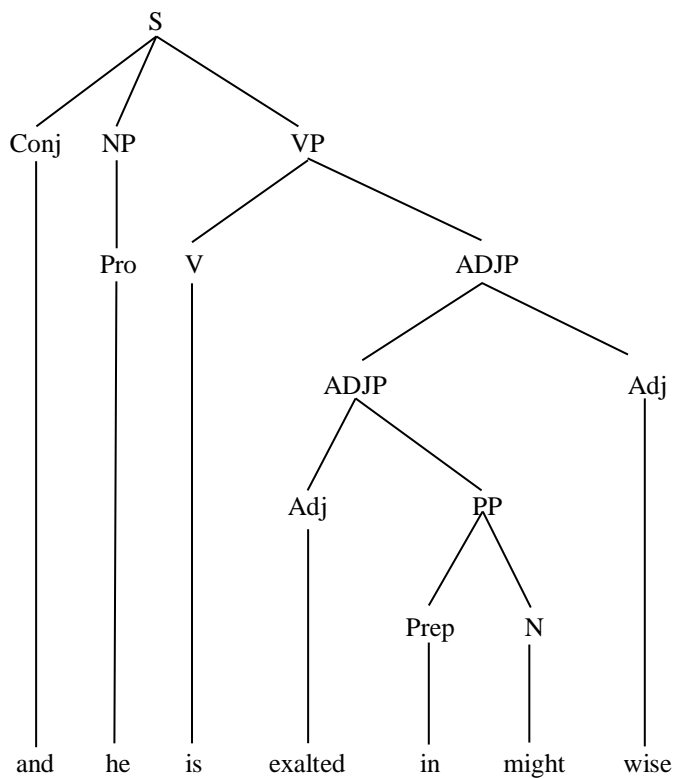


Diagram 4.3:3



Datum 4 (Verse 4) :

دَلِكْ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Such is the Bounty of God, which he bestows on whom He will; and  
God is the Lord of the highest bounty.

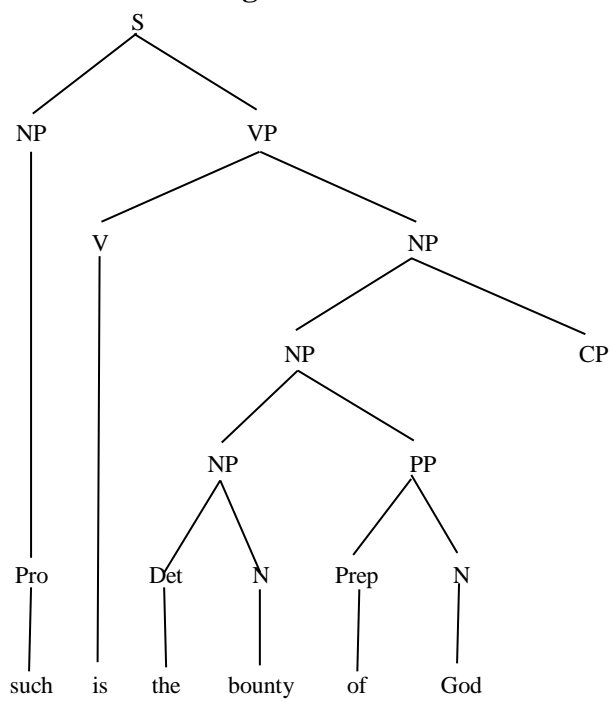
**Diagram 4.4:1****Tree diagram of fourth verse**

Diagram 4.4:2

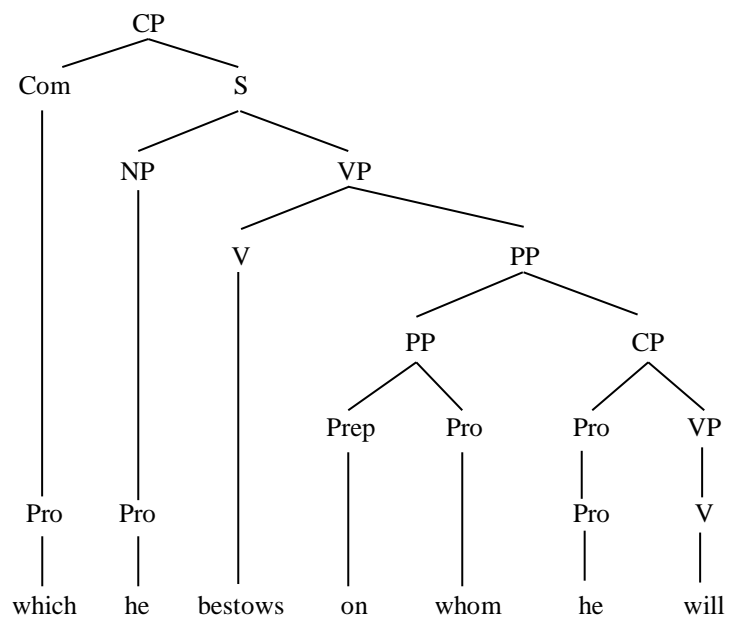
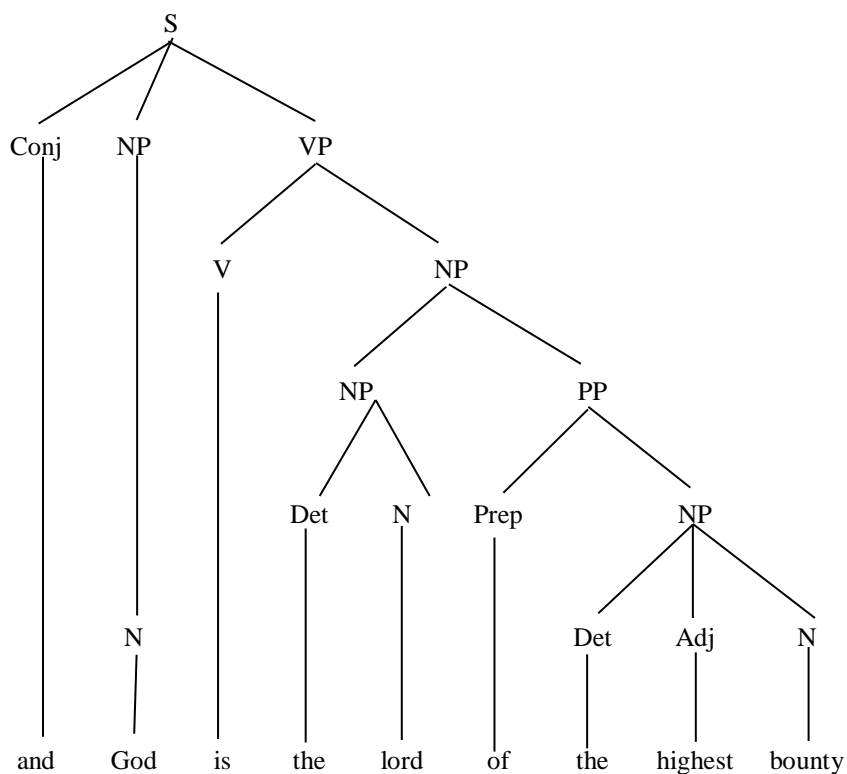


Diagram 4.4:3



Datum 5 (Verse 5) :

مَثَلُ الَّذِينَ حُمِّلُوا الثَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْإِخْمَارِ يَحْمِلُ أَثْقَالًا بِئْسَ

مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

The similitude of those who were charged with the (obligations of the) Mosaic law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but

understand them not). Evil is the similitude of people who falsify the Signs of God; and God guides not people who do wrong.

**Diagram 4.5:1**  
**Tree diagram of fifth verse**

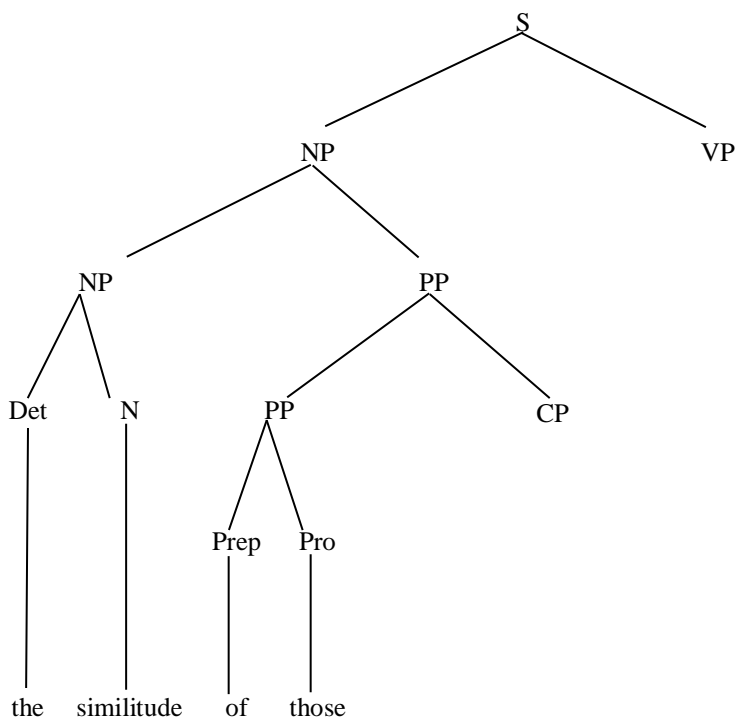
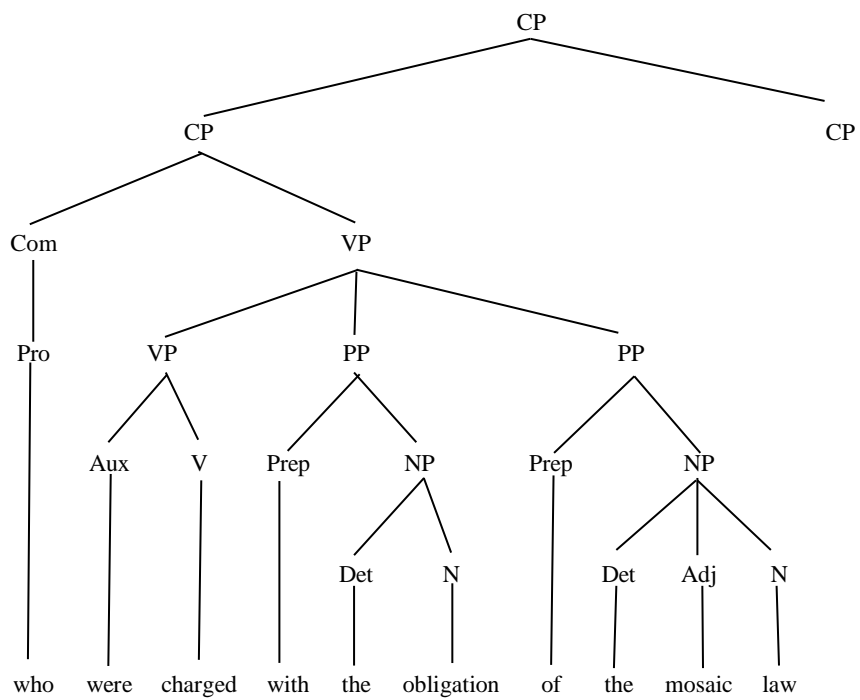


Diagram 4.5:2





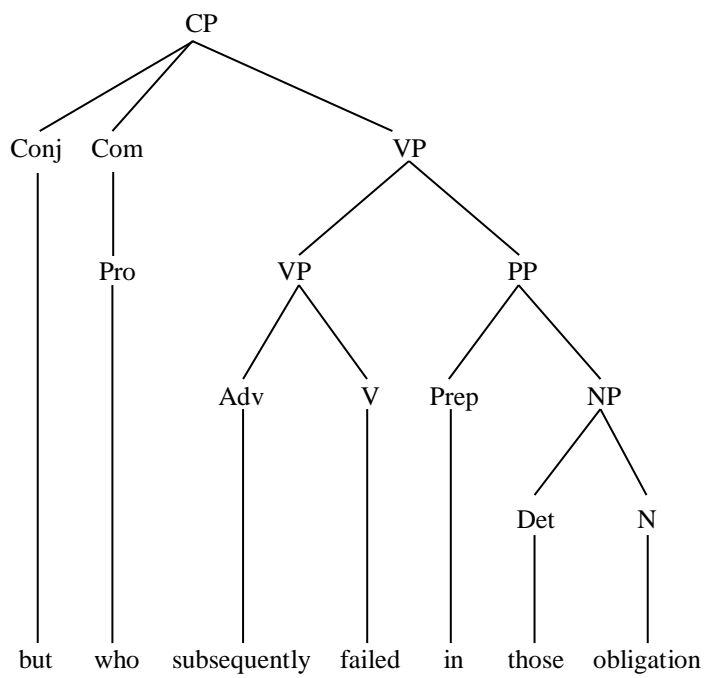
**Diagram 4.5:3**

Diagram 4.5:4

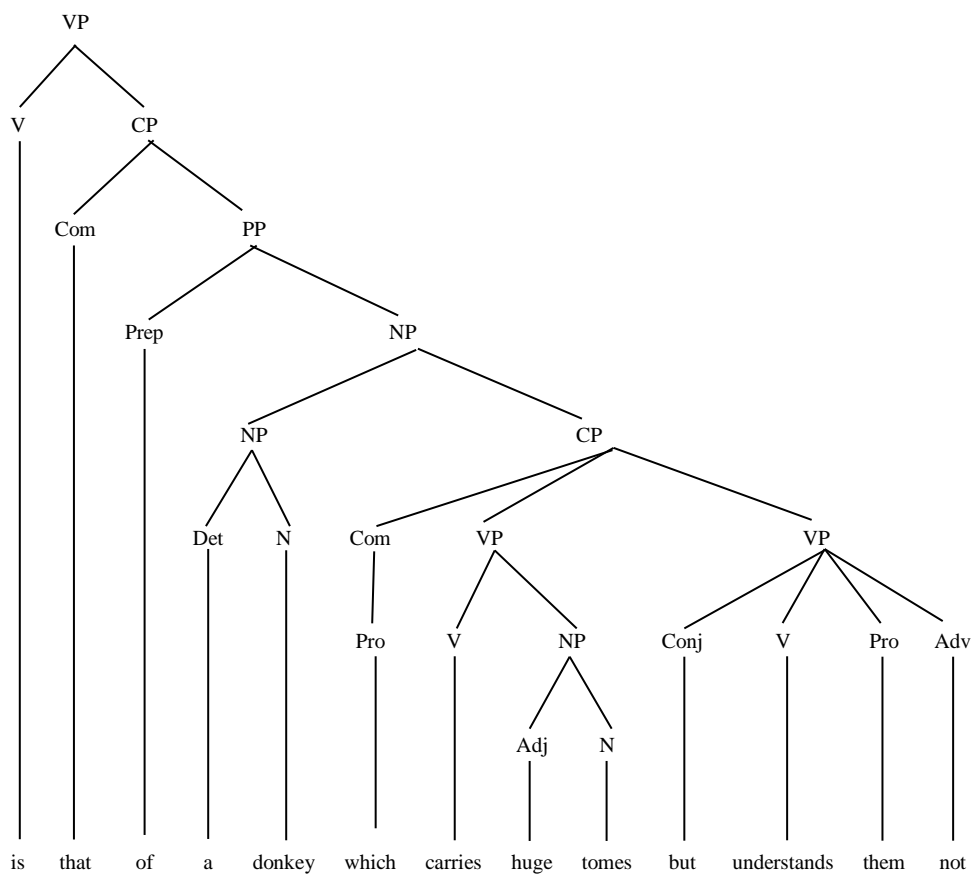


Diagram 4.5:5

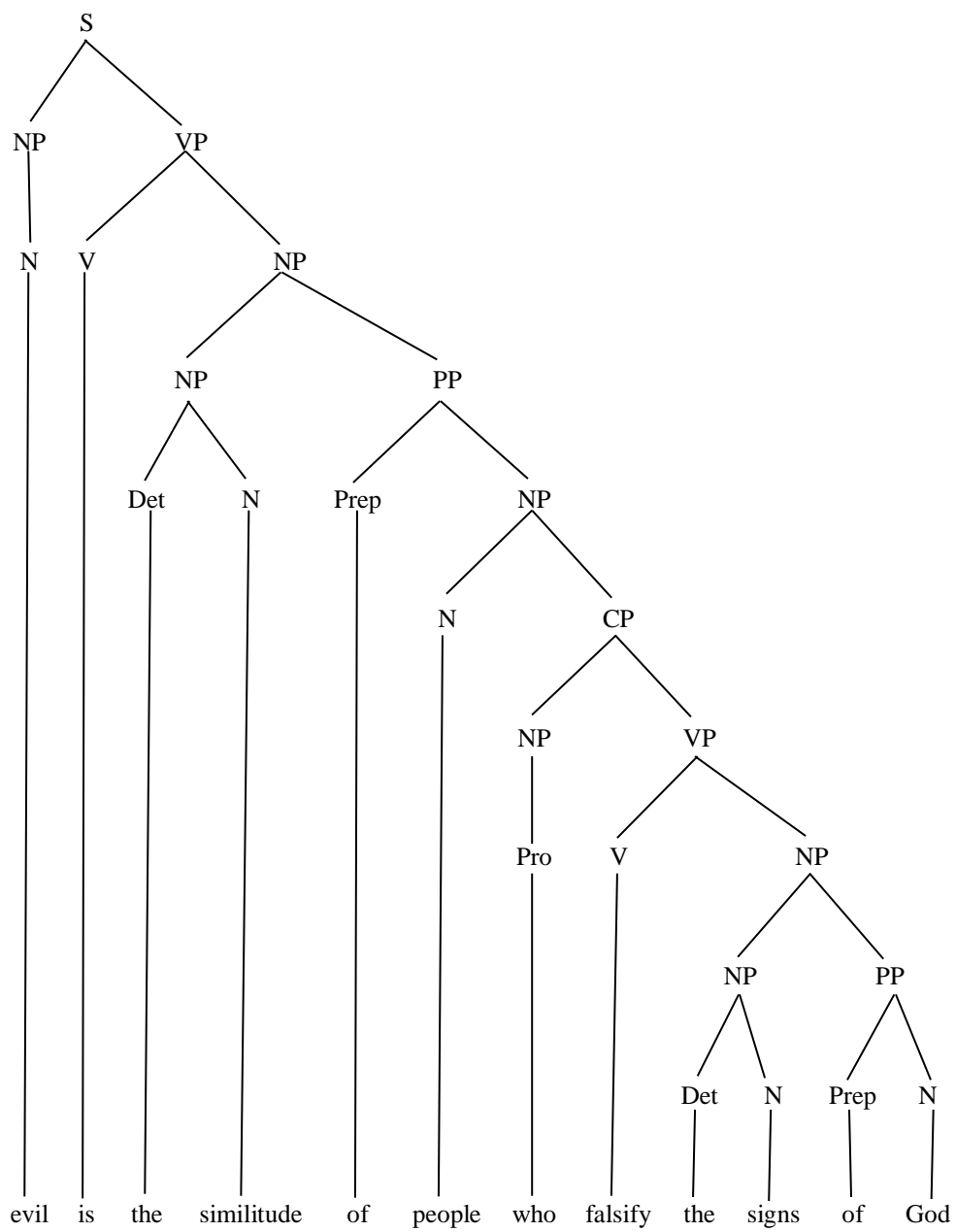
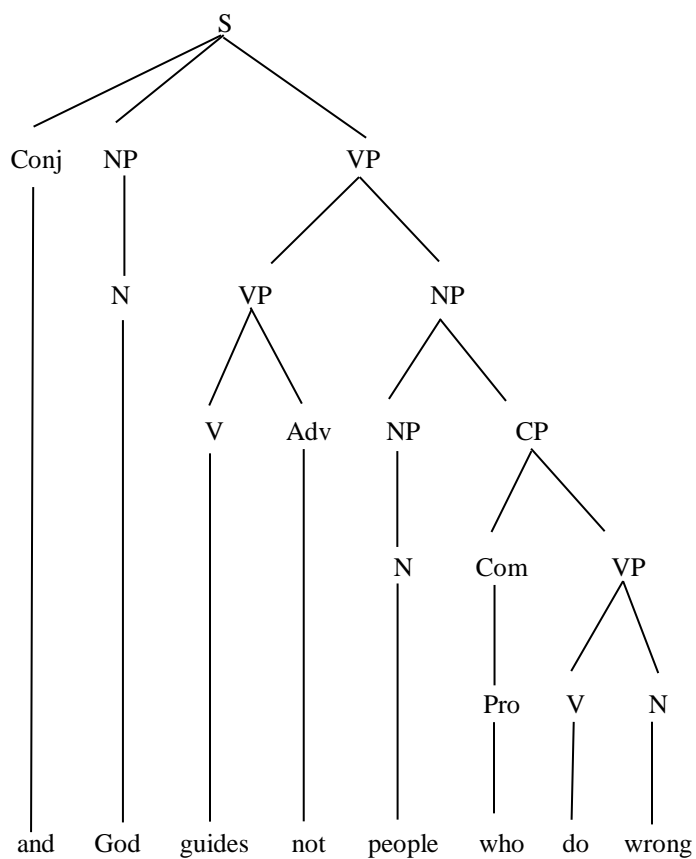


Diagram 4.5:6

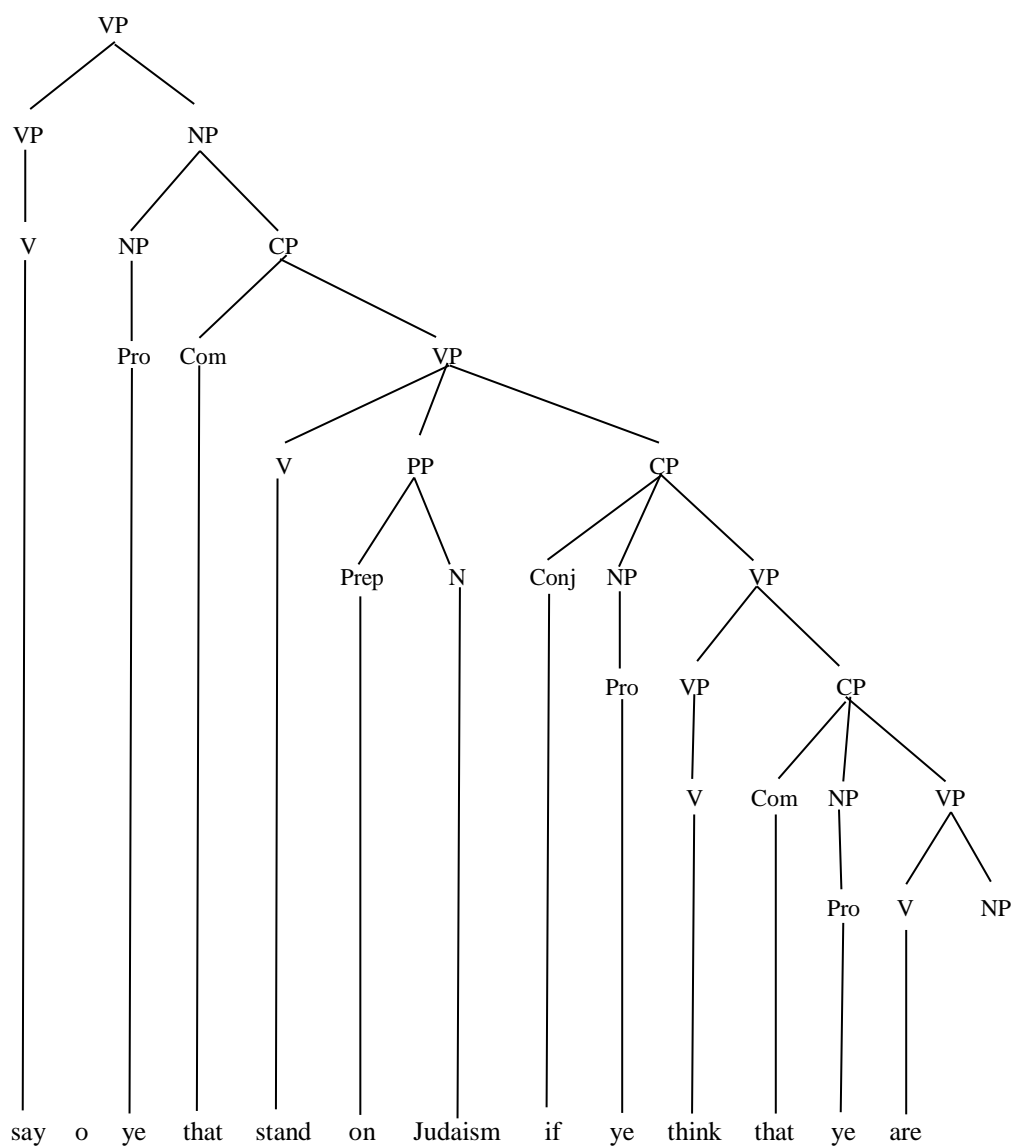


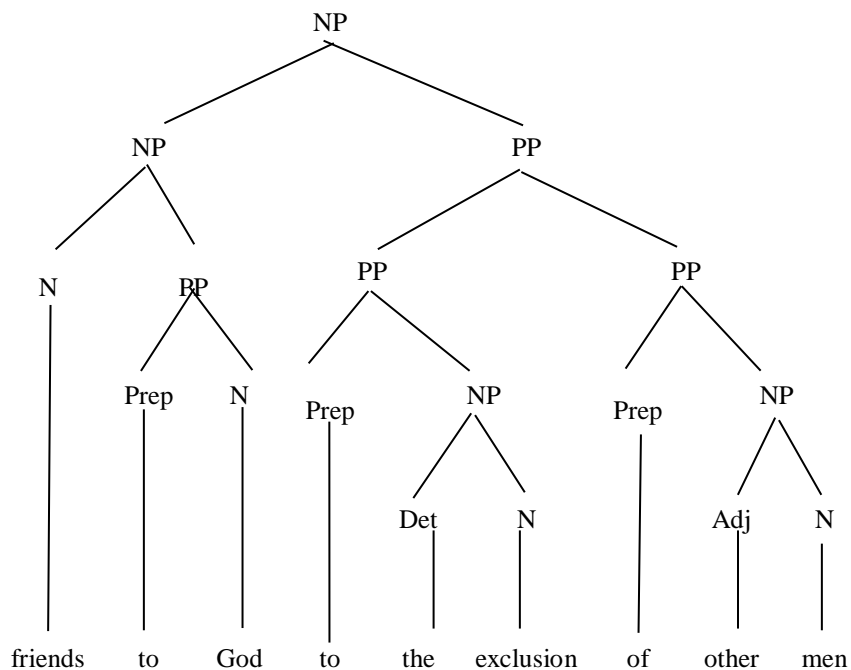
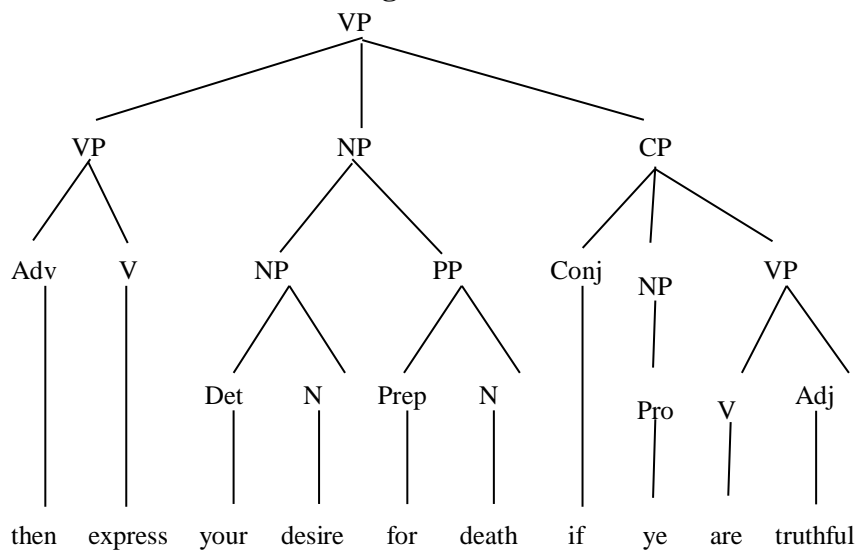
Datum 6 (Verse 6):

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا  
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Say: “O ye that stand on Judaism! If ye think that ye are friends to God, to the exclusion of (other) men, then express your desire for Death, if ye are truthful!”

**Diagram 4.6:1**  
**Tree diagram of sixth verse**



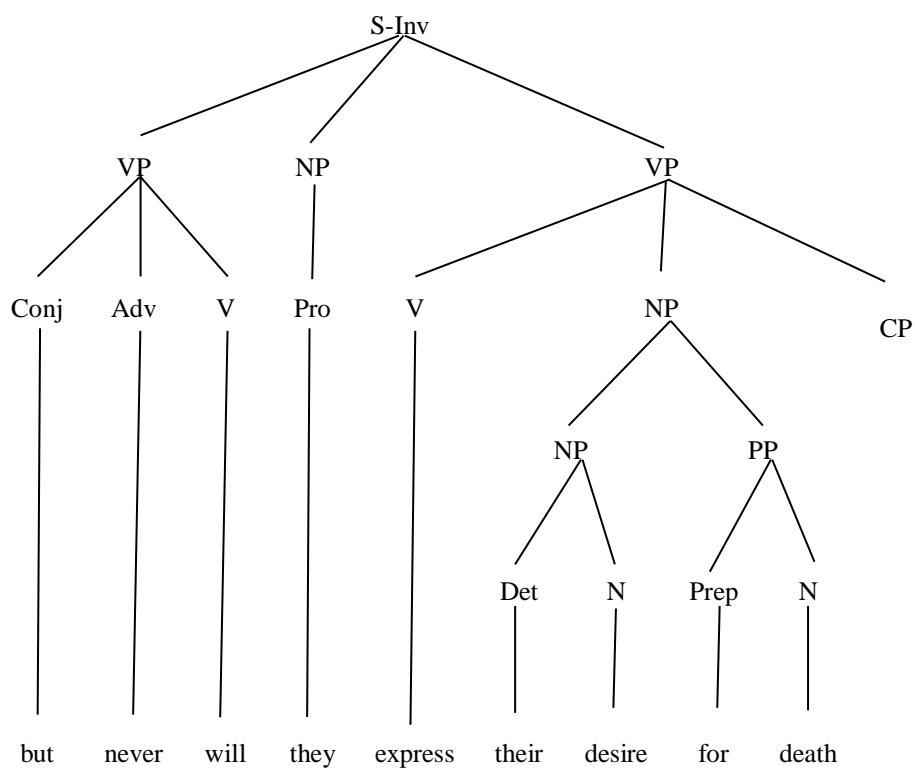
**Diagram 4.6:2****Diagram 4.6:3**

Datum 7 (Verse 7):

وَلَا يَتَمَنَّوْنَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

But never will they express their desire (for Death), because of the (deeds) their hands have sent on before them! and God knows well those that do wrong!

**Diagram 4.7:1**  
**Tree diagram of seventh verse**



**Diagram 4.7:2**

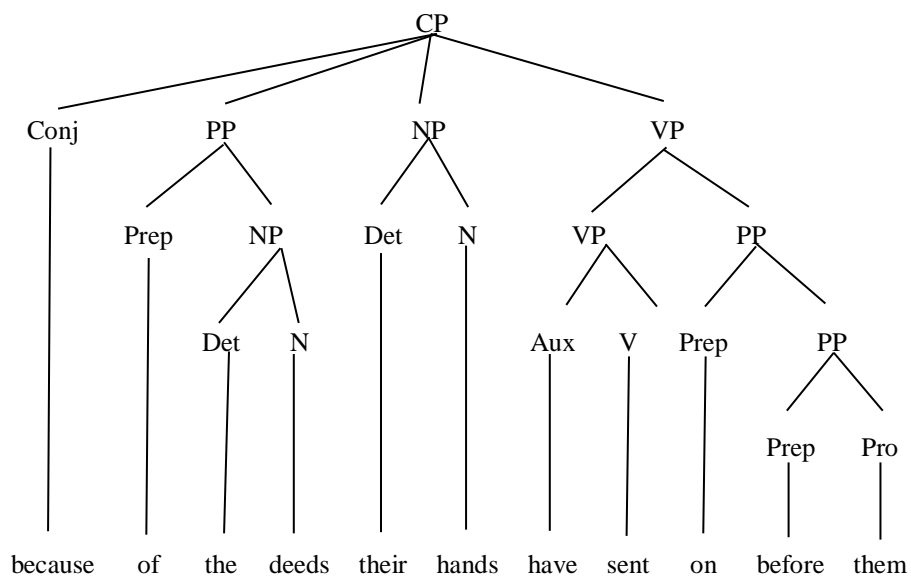
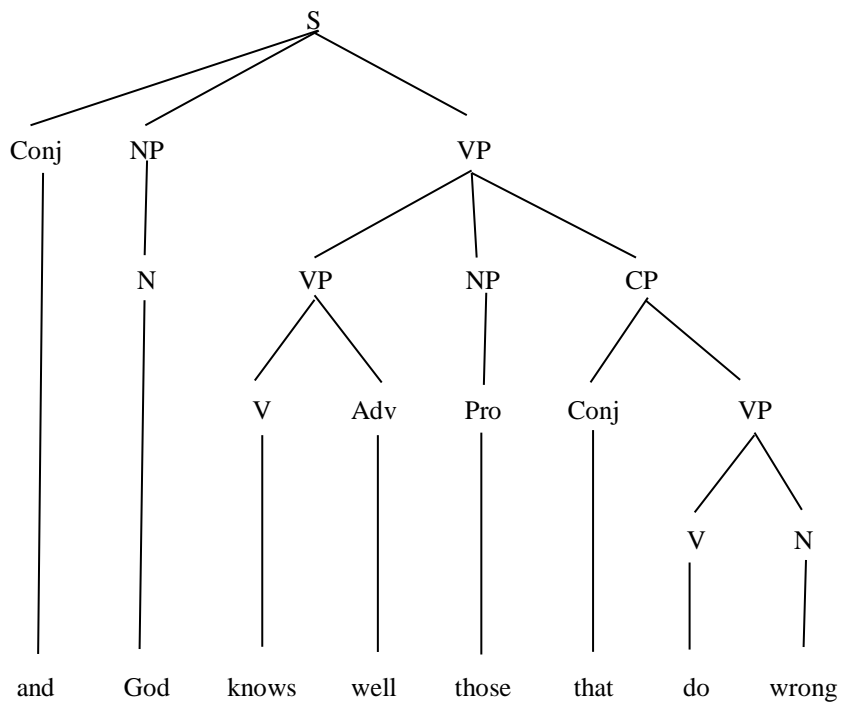


Diagram 4.7:3



Datum 8 (Verse 8):



قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ  
وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Say: “The Death from which ye flee will truly overtake you; then will ye be sent back to the Knower of things secret and open; and He will tell you (the truth of) the things that ye did!”

Diagram 4.8:1

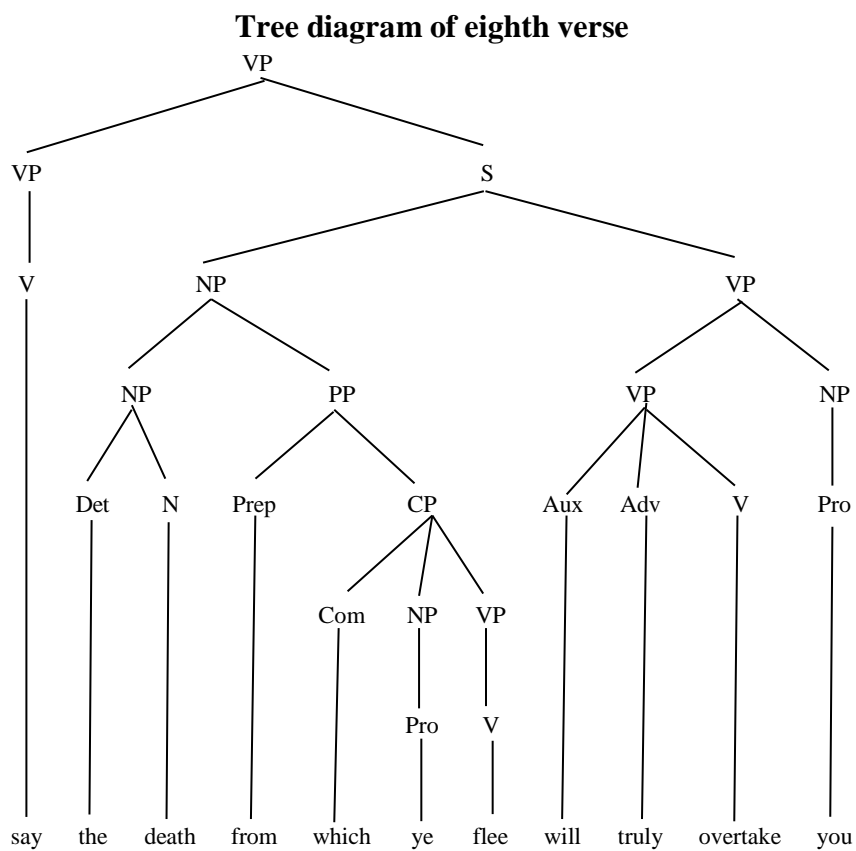


Diagram 4.8:2

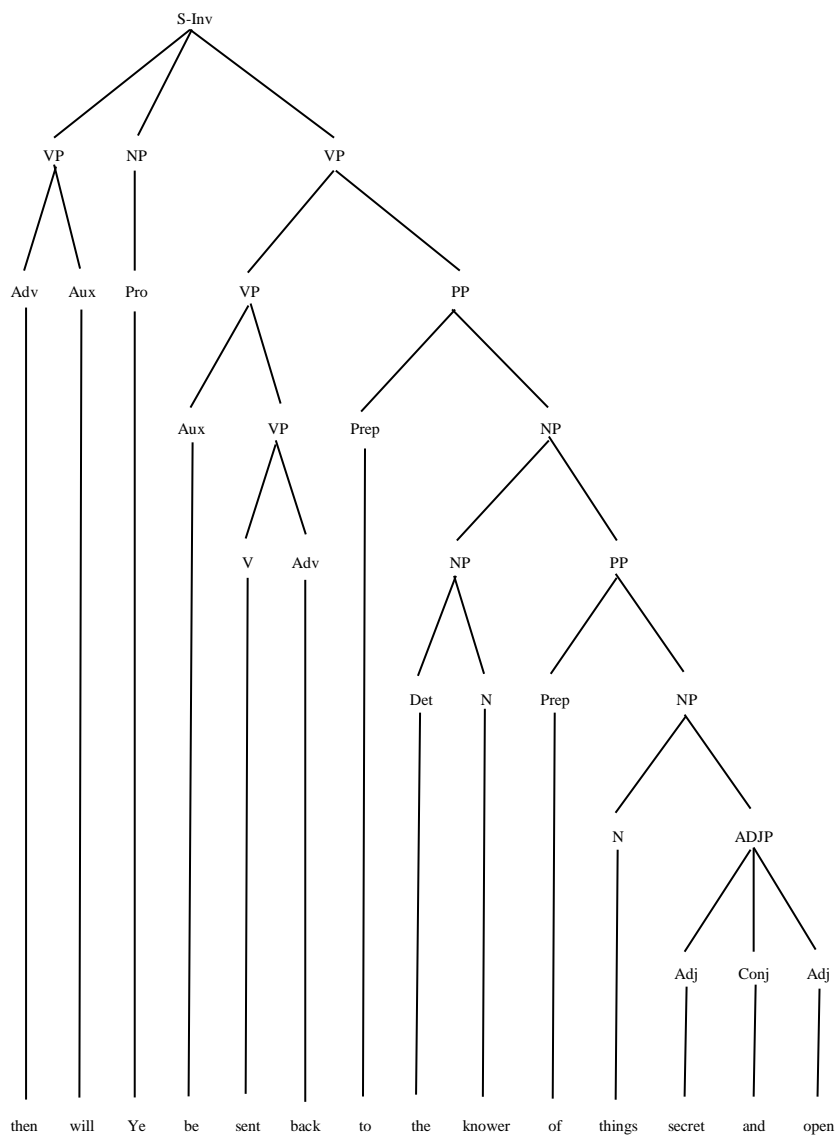
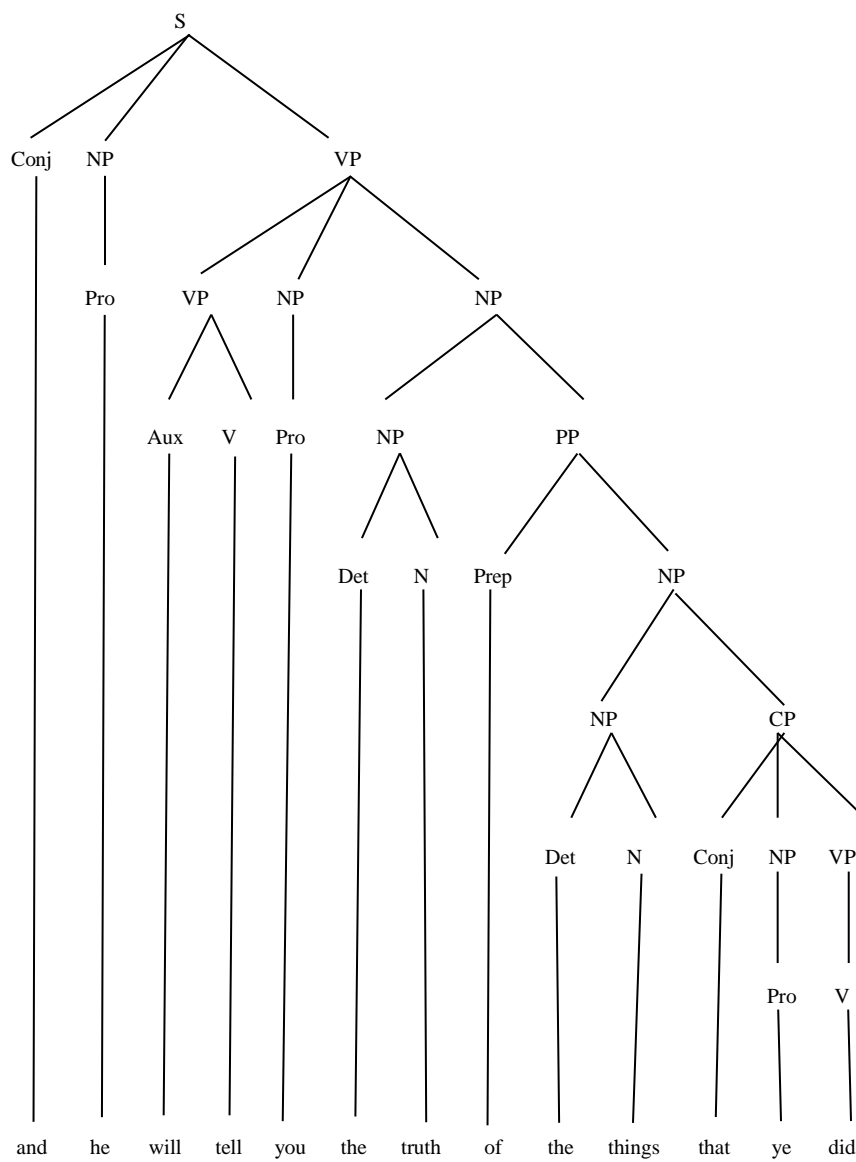


Diagram 4.8:3



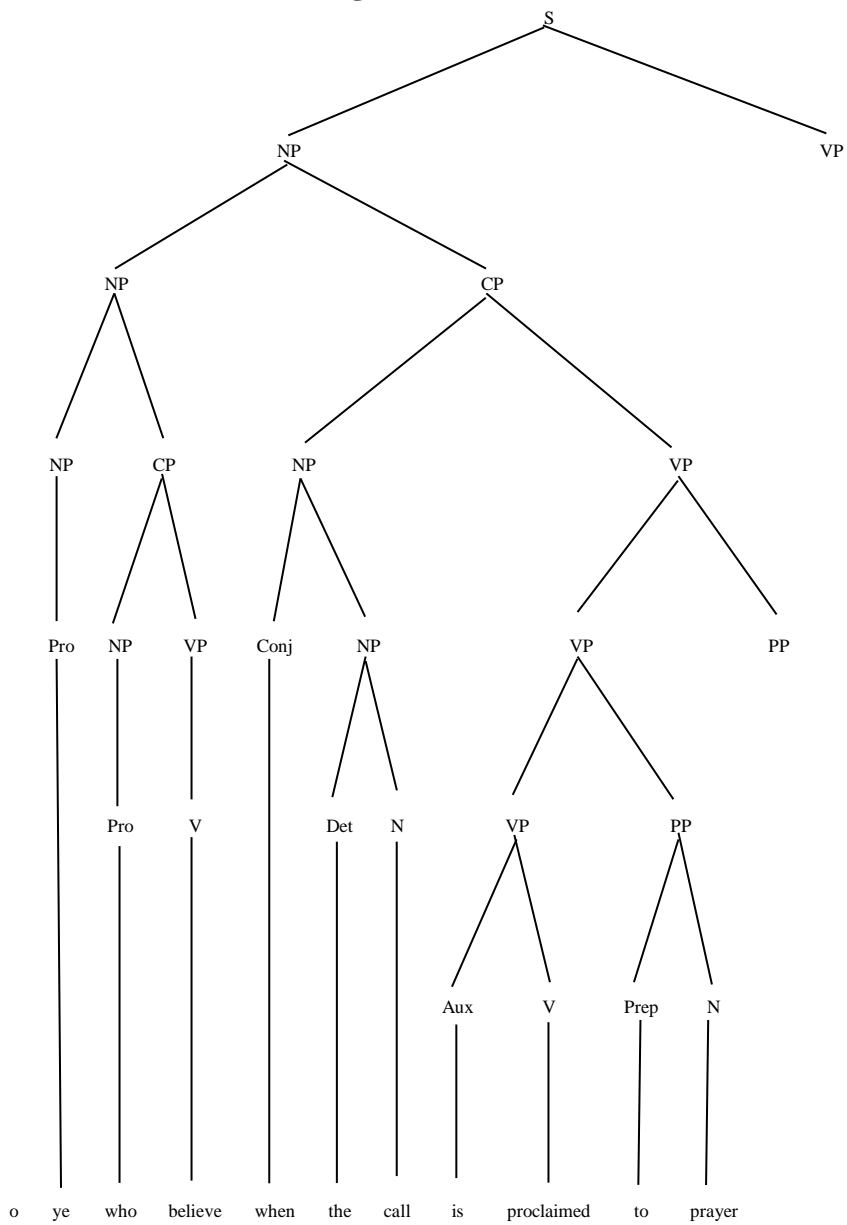
Datum 9 (Verse 9):

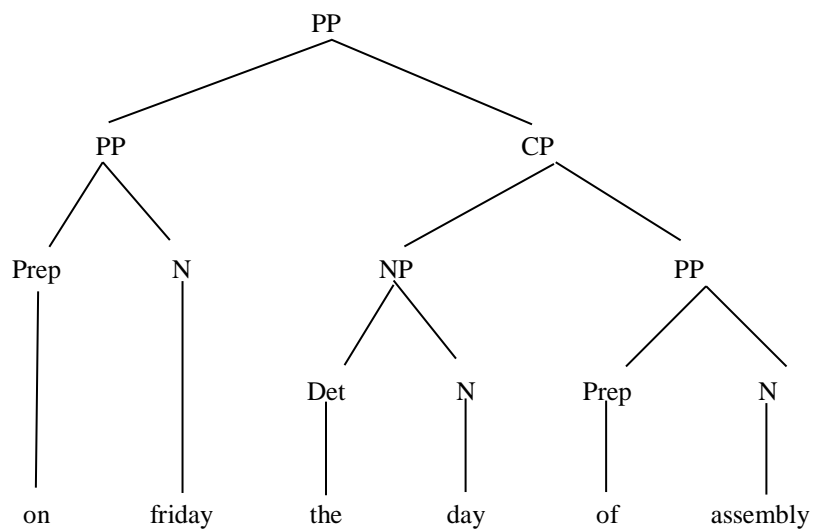
يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ  
وَدَرُّوا الْعَبَاغِ ۚ دَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of God, and leave off business (and traffic); that is best for you if ye but knew!

Diagram 4.9:1

## Tree diagram of ninth verse



**Diagram 4.9:2**

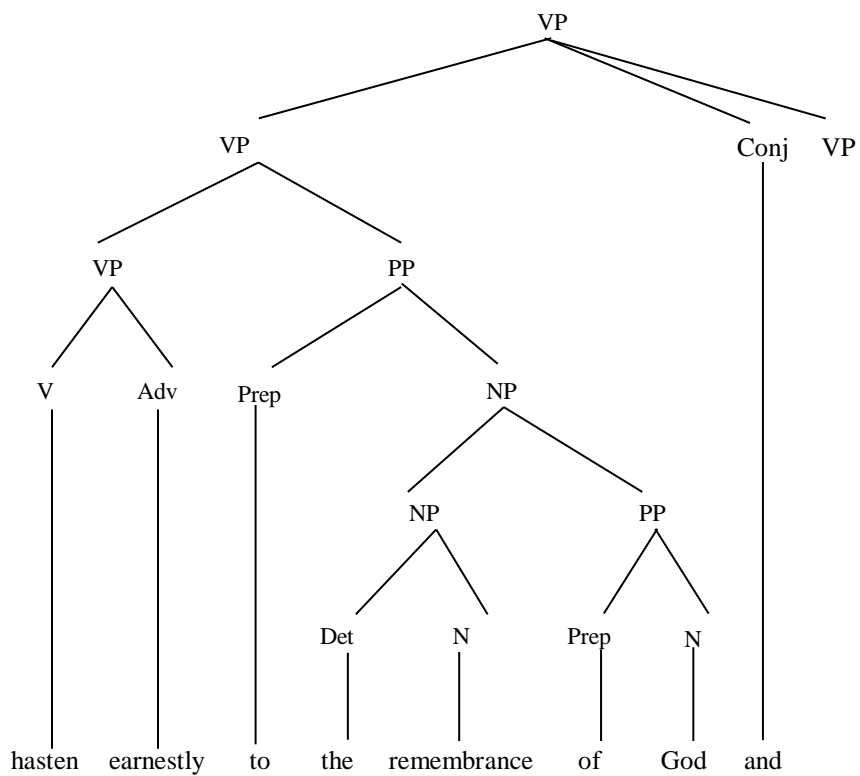
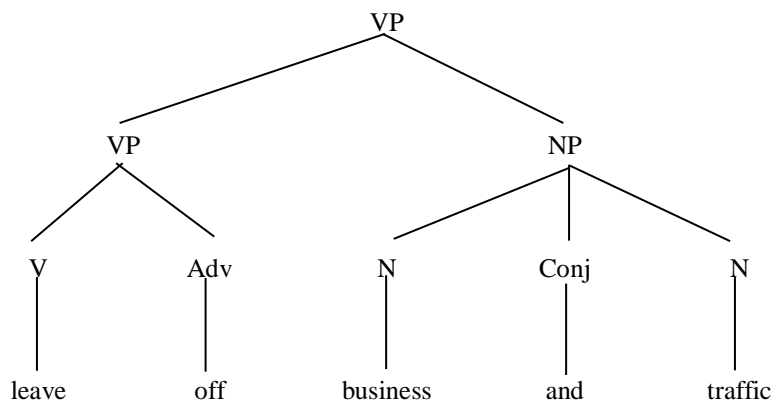
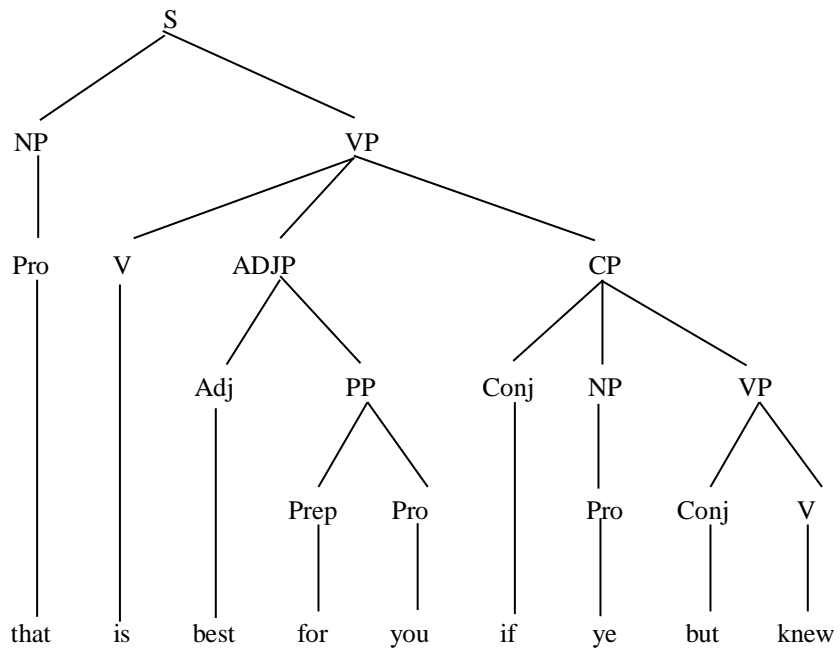
**Diagram 4.9:3****Diagram 4.9:4**



Diagram 4.9:5



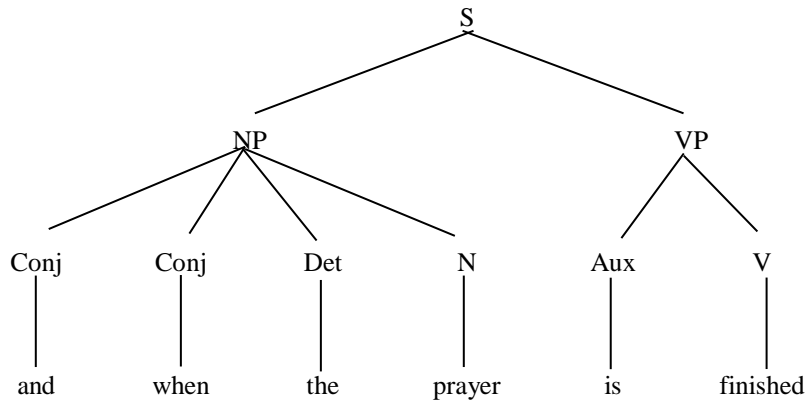
Datum 10 (Verse 10):

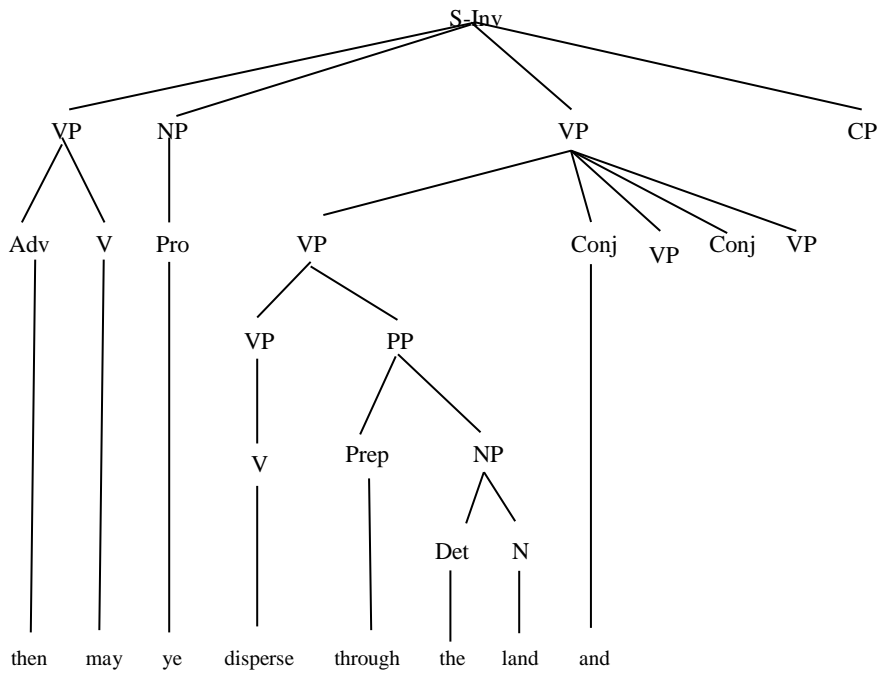
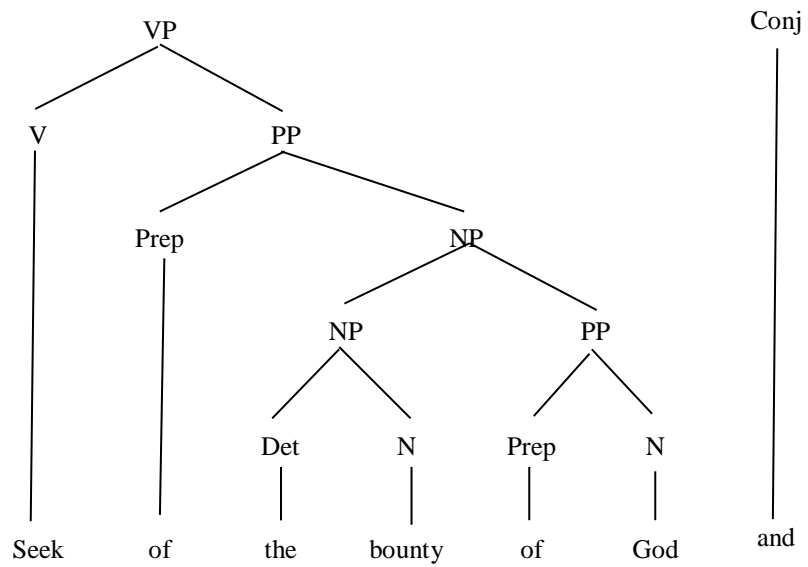
فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا  
اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

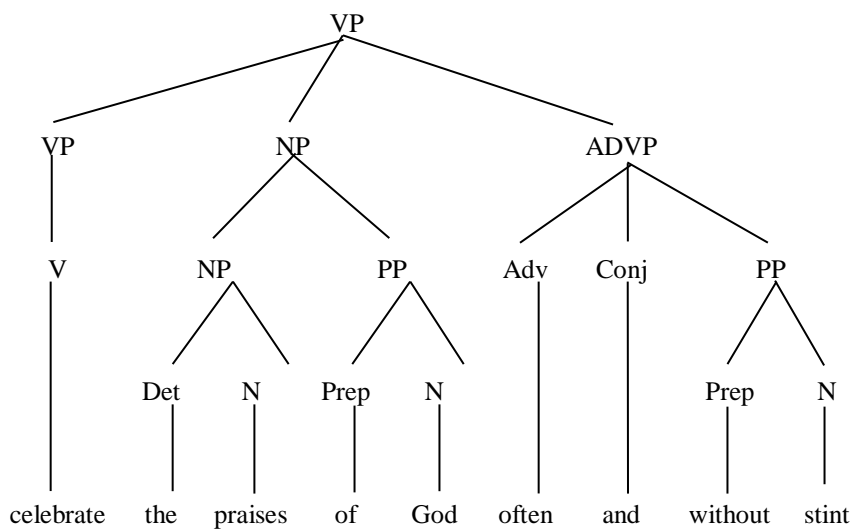
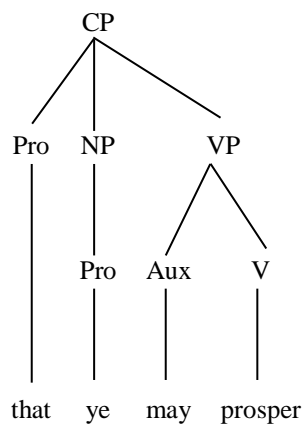
And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of God; and celebrate the Praises of God often (and without stint); that ye may prosper.

**Diagram 4.10:1**

**Tree diagram of tenth verse**



**Diagram 4.10:2****Diagram 4.10:3**

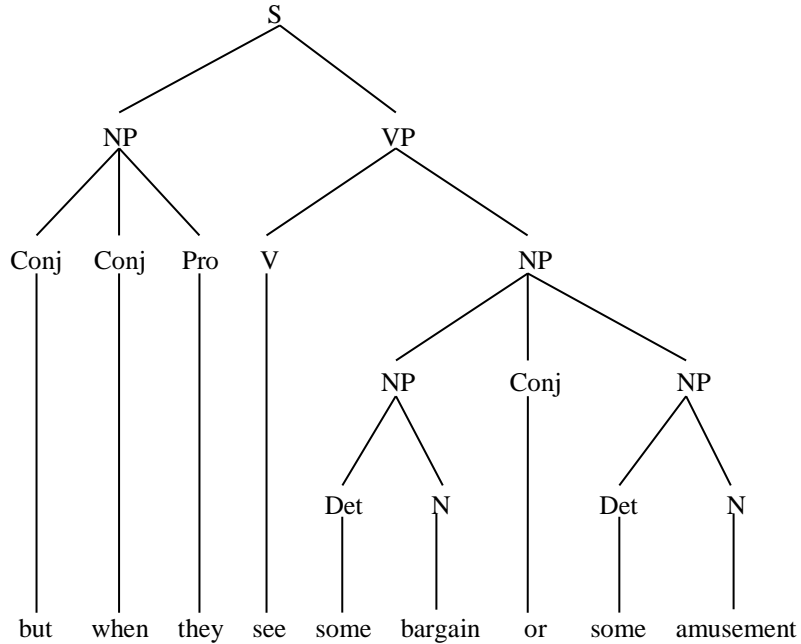
**Diagram 4.10:4****Diagram 4.10:5**

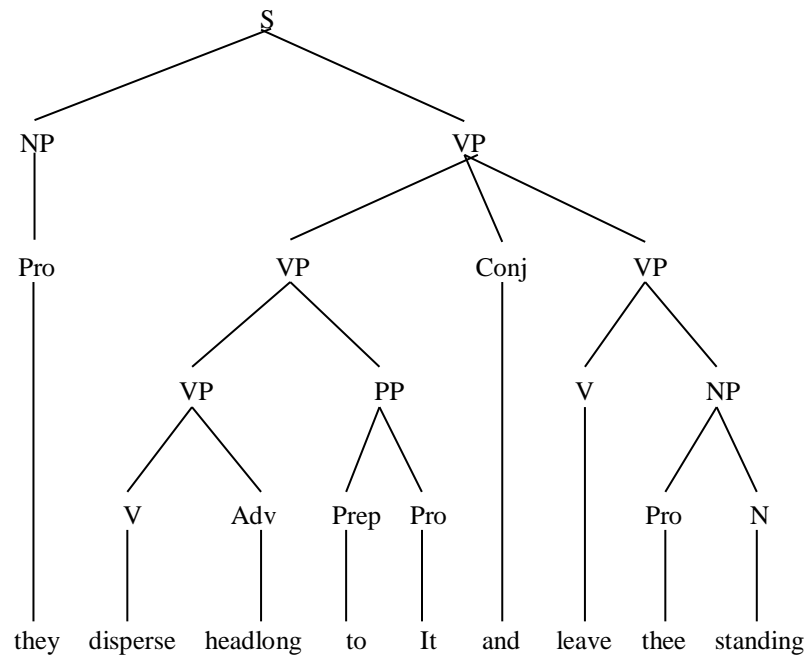
Datum 11 (Verse 11):

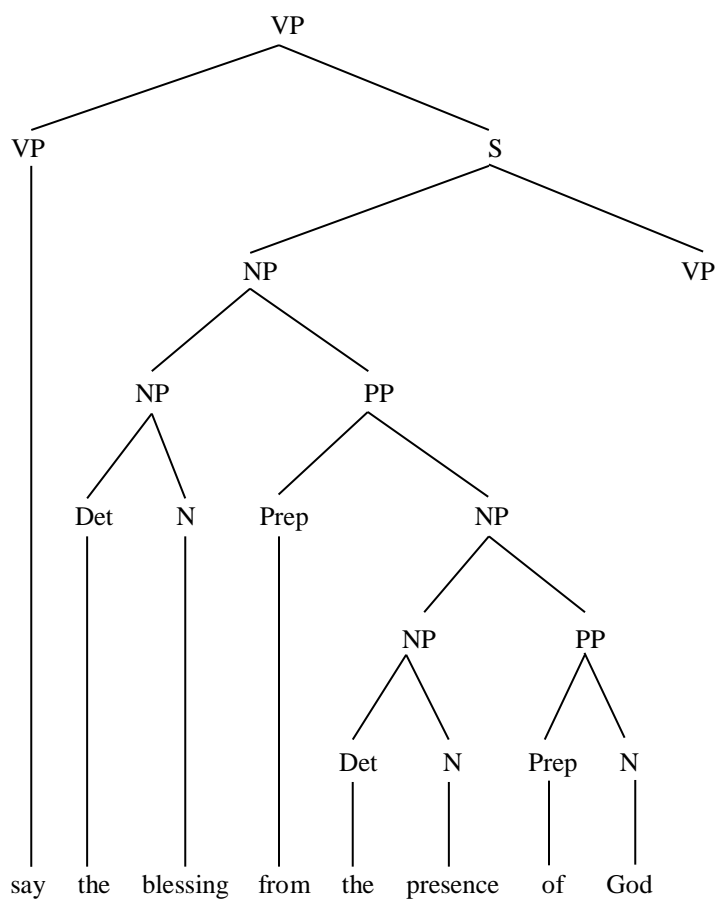
وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنْ  
 اللَّهُ وَمِنَ النَّجْرَةِ وَاللَّهُ خَيْرُ الرَّزُقِينَ

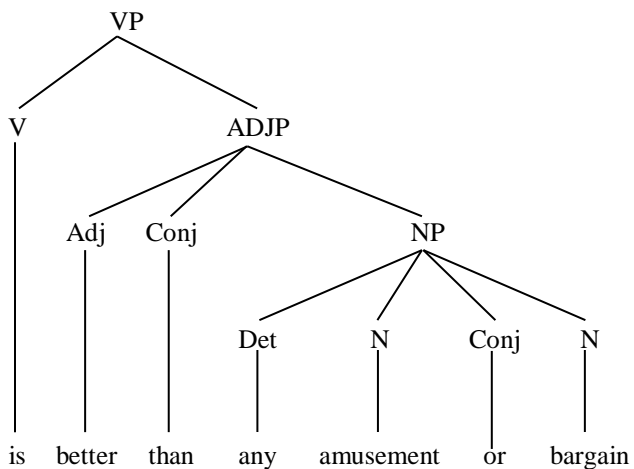
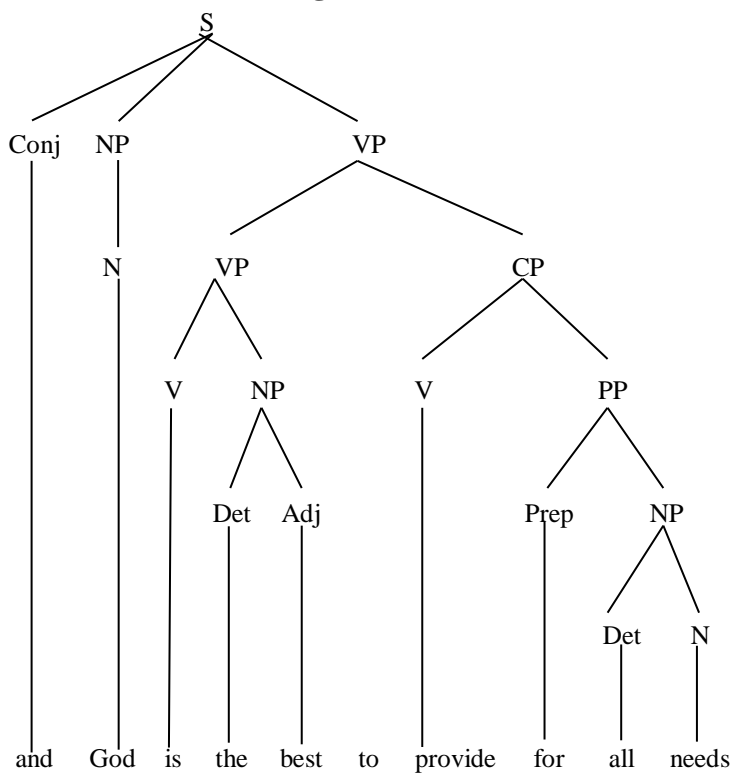
But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standig. Say; “The (blessing) from the Presence of God is better than any amusement or bargain! and God is the Best to provide (for all needs).

**Diagram 4.11:1**  
**Tree diagram of eleventh verse**



**Diagram 4.11:2**

**Diagram 4.11:3**

**Diagram 4.11:4****Diagram 4.11:5**



## B. Discussion

The first *ayah* consists of two sentences; the first sentence is “whatever is in the heavens and on earth”. The pattern of the first sentence is:

**S —————→ NP + VP**

The NP consists of pronoun (whatever), the VP consists of verb and prepositional phrase (PP); verb (is), preposition (in), determiner (the), noun (heavens), conjunction (and), preposition (on), noun (earth).

The second sentence is “doth declare the praises and glory of Allah, the sovereign, the holy one, the exalted in might, the wise”. The pattern of the sentence is:

**S —————→ NP + VP + ADJP**

The pattern of NP consists of pronoun (doth). The VP pattern consists of verb followed by NP; verb (declare), determiner (the), noun (praises), conjunction (and), noun (glory), preposition (of), noun (Allah). The pattern of ADJP consists of four noun phrases; determiner (the), adjective (sovereign), determiner (the), adjective (holy), noun (one), determiner (the),

adjective (exalted), preposition (in), noun (might), determiner (the), adjective (wise).

The second *ayah* “ It is who has sent amongst the unlettered a messenger from among themselves to rehearse them his signs to sanctify them and to instruct them in scripture and wisdom although they had been before in manifest error”. The pattern of the sentence is:

**S —————> NP + VP**

The pattern of NP consists of pronoun (it). The VP pattern consists of VP (is) followed by NP. The NP consists of NP; pronoun (he) and CP. The CP consists of NP; pronoun (who) and VP. The pattern of VP consists of VP followed by NP. The VP consists of VP and PP as follows; auxiliary (has), verb (sent), preposition (amongst), determiner (the) and adjective (unlettered). The NP consists of NP and CP. The NP consists of NP and PP as follows; determiner (a), noun (messenger), preposition (from), preposition (among), and pronoun (themselves). The rest of *ayah* is CP (Complement Phrases); infinitive (to), verb (rehearse), pronoun (them), determiner (his),

noun (signs), infinitive (to), verb (sanctify), pronoun (them), conjunction (and), infinitive (to), verb (instruct), pronoun (them), preposition (in), noun (scripture), conjunction (and), noun (wisdom), conjunction (although), pronoun (they), auxiliary (had), verb (been), adverb (before), preposition (in), adjective (manifest) and noun (error).

The third *ayah* “as well as to confer all these benefits upon others of them, who have not already joined them; and he is exalted in might, wise”. The formula of the sentence is as follow:

**S —————> VP + S**

The pattern of VP consists of VP followed by PP. The VP pattern consists of adverb (as), adjective (well), adverb (as) infinitive (to), verb (confer), determiner (all), determiner (these), noun (benefits). The PP pattern consists of preposition (upon), pronoun (others), preposition (of), pronoun (them), pronoun (who), auxiliary (have), adverb (not), adverb (already), verb (joined), pronoun (them).

The pattern of S consists of NP followed by VP. The NP consists of pronoun (he). The VP consists of verb (is), adjective (exalted), preposition (in), noun (might), adjective (wise).

The fourth *ayah* consists of two sentences; the first is “such is the bounty of Allah which he bestows on whom he will”.

The formula of the sentence is:

**S————→NP + VP**

The NP consists of pronoun (such). The VP consists of verb followed by NP, which the NP consists of NP and CP, the details as follows; verb (is), determiner (the), noun (bounty), preposition (of), noun (Allah), pronoun (which), pronoun (he), verb (bestows), preposition (on), pronoun (whom), pronoun (he), and verb (will).

The second sentence is “and Allah is the lord of the highest bounty”. The formula of the sentence is:

**S————→NP + VP**

The structure of the sentence is as follows; conjunction (and), noun (Allah), verb (is), determiner (the), noun (lord),

preposition (of), determiner (the), adjective (highest), noun (bounty).

The fifth sentence consists of three sentences. The first sentence is “the similitude of those who were charged with the obligation of the mosaic law, but who subsequently failed in those obligations, is that of a donkey whic carries huge tomes but understands them not”. The formula of the sentence is:

**S**—————>**NP + VP**

The pattern of NP consists of NP followed by PP. The NP consists of determiner (the) and noun (similitude). The PP consists of PP and CP as follows; preposition (of), pronoun (those), pronoun (who), auxiliary (were), verb (charged), preposition (with), determiner (the), noun (obligation), preposition (of), determiner (the), adjective (mosaic), noun (law), conjunction (but), pronoun (who), adverb (subsequently), verb (failed), preposition (in), determiner (those), noun (obligation).

The VP pattern consists of verb (is) followed by CP; conjunction (that), preposition (of), determiner (a), noun (donkey), pronoun (which), verb (carries), adjective (huge), noun

(tomes), conjunction (but), verb (understands), pronoun (them), adverb (not).

The next sentence is “evil is the similitude of people who falsify the signs of Allah”. The formula of the sentence is:

**S —————> NP + VP**

The pattern of NP consists of noun (evil). The VP consists of verb (is) followed by NP; determiner (the), noun (similitude), preposition (of), noun (people), pronoun (who), verb (falsify), determiner (the), noun (signs), preposition (of), and noun (Allah).

The last sentence is “and Allah guides not people who do wrong”. The formula of the sentence is:

**S —————> NP + VP**

The pattern of NP consists of noun (Allah). The VP consists of verb (guides), adverb (not), noun (people), pronoun (who), verb (do), and noun (wrong).

The sixth *ayah* is “say o ye that stand on Judaism! If ye think that ye are friends to Allah, to the exclusion of other men,

then express your desire for death, if ye are truthful". The *ayah* consists of two imperative sentences, which the formula is:

**S** —————> **VP + VP**

The first VP consists of VP and NP; verb (say), pronoun (o ye), conjunction (that), verb (stand), preposition (on), noun (judaism), conjunction (if), pronoun (ye), verb (think), conjunction (that), pronoun (ye), verb (are), noun (friends), preposition (to), noun (Allah), preposition (to), determiner (the), noun (exclusion), preposition (of), adjective (other), and noun (men).

The second VP consists of VP followed by NP and CP. The VP consists of adverb (then), and verb (express). The NP consists of determiner (your), noun (desire), preposition (for), and noun (death). The CP consists of conjunction (if), pronoun (ye), verb (are) and adjective (truthful).

The seventh *ayah* consists of two sentences. The first sentence is "but never will they express their desire for death, because of the deeds their hands have sent on before them". The formula of the sentence is:

**S-Inv —→ VP + NP + VP**

The pattern of VP consists of; conjunction (but), adverb (never), and verb (will). The NP consists of; pronoun (they). The VP consists of verb followed by NP and CP as follow; verb (express), determiner (their), noun (desire), preposition (for), noun (death), conjunction (because), preposition (of), determiner (the), noun (deeds), determiner (their), noun (hands), auxiliary (have), verb (sent), preposition (on), preposition (before) and pronoun (them).

The second sentence is “and Allah knows well those that do wrong”. The formula of the sentence is:

**S —→ NP + VP**

The pattern of NP consists of noun (Allah). The pattern of VP consists of VP followed by NP and CP; verb (knows), adverb (well), pronoun (those), conjunction (that), verb (do), and noun (wrong).

The eighth *ayah* begun with an imperative sentence “say the death from which ye flee will truly overtake you”. The formula of the sentence is:



**VP**————→ **VP + NP + VP**

Verb (say), determiner (the), noun (death), preposition (from), complement (which), pronoun (ye), verb (flee), auxiliary (will), adverb (truly), verb (overtake) and pronoun (you).

The sentence followed by an inversion sentence “then will ye be sent back to the knower of things secret and open”. The formula of the sentence is:

**S-Inv**————→ **VP + NP + VP**

The detail of the formula is; adverb (then), auxiliary (will), pronoun (ye), auxiliary (be), verb (sent), adverb (back), preposition (to), determiner (the), noun (knower), preposition (of), noun (things), adjective (secret) conjunction (and), adjective (open).

The last sentence in this *ayah* is “and he will tell you the truth of the things that ye did”. The formula of the sentence is:

**S**————→ **NP + VP**

The pattern of NP consists of; pronoun (he). The VP consists of; auxiliary (will), verb (tell), pronoun (you), determiner

(the), noun (truth), preposition (of), determiner (the), noun (things), conjunction (that), pronoun (ye), and verb (did).

The ninth *ayah* consists of two sentences. The first sentence is “O ye who believe! When the call is proclaimed to prayer on Friday (the day of assembly), hasten earnestly to the remembrance of Allah and leave off business and traffic”. The formula of the sentence is:

**S —————> NP + VP + VP**

The pattern of NP consists of NP and CP; pronoun (ye), pronoun (who), verb (believe), conjunction (when), determiner (the), noun (call), auxiliary (is), verb (proclaimed), preposition (to), noun (prayer), preposition (on), noun (Friday), determiner (the), noun (day), preposition (of), noun (assembly). The first VP consists of VP followed by PP; verb (hasten), adverb (earnestly), preposition (to), determiner (the), noun (remembrance), preposition (of), noun (Allah). The second VP consists of; conjunction (and), verb (leave), adverb (off), noun (business), conjunction (and), noun (traffic).

The second sentence in this *ayah* is “that is best for you if ye but know”. The formula of the sentence is:

**S —————> NP + VP**

The pattern of NP consists of pronoun (that). The VP pattern consists of VP followed by ADJP and CP; verb (is), adjective (best), preposition (for), noun (you), conjunction (if), pronoun (ye), conjunction (but), and verb (knew).

The tenth *ayah* consists of two sentences. The first sentence is “and when the prayer is finished”. The formula of the sentence is:

**S —————> NP + VP**

The pattern of NP consists of conjunction (and), conjunction (when), determiner (the), and noun (prayer). The VP consists of auxiliary (is) and verb (finished).

The second sentence is “then may ye disperse through the land and seek of the bounty of Allah often and without stint that ye may prosper”. This sentence is an inversion, the formula is:

**S-Inv —————> VP + NP + VP + CP**

The detail of the formula is; adverb (then), verb (may), pronoun (ye), verb (disperse), preposition (through), determiner (the), noun (land), conjunction (and), verb (seek), preposition (of), determiner (the), noun (bounty), preposition (of), noun (Allah), conjunction (and), verb (celebrate)), determiner (the), noun (praises), preposition (of), noun (Allah), adverb (often), conjunction (and), preposition (without), noun (stint), pronoun (that), pronoun (ye), auxiliary (may), verb (prosper).

The last *ayah* consists of three sentences and a verb phrase. The first sentence is “but when they see some bargain or some amusement”. The formula of the sentence is:

**S → NP + VP**

The pattern of NP consists of conjunction (but), conjunction (when), and pronoun (they). The VP consists of verb (see), determiner (some), noun (bargain), conjunction (or), determiner (some), and noun (amusement).

The other sentence is “they disperse headlong to it and leave thee standing”. The formula of the sentence is:

**S → NP + VP**

The pattern of NP consists of pronoun (they). The VP consists of two verb phrases joined by a conjunction; verb (disperse), adverb (headlong), preposition (to), pronoun (it), conjunction (and), verb (leave), pronoun (thee), noun (standing).

The sentence above followed by a verb phrase “say the blessing from the presence of Allah is better than any amusement or bargain”. The formula of the verb phrase is:

**VP** → **V + S, which S** → **NP + VP**

The detail of the formula is; verb (say), determiner (the), noun (blessing), preposition (from), determiner (the), noun (presence), preposition (of), noun (Allah), verb (is), adjective (better), conjunction (than), determiner (any), noun (amusement), conjunction (or), noun (bargain).

The last sentence is “and Allah is the best to provide for all needs”. The formula of the sentence is:

**S** → **NP + VP**

The pattern of NP consists of pronoun (Allah). The VP consists of verb (is), determiner (the), adjective (best), verb (to provide), preposition (for), determiner (all), and noun (needs).