A COMPARATIVE STUDY OF TRANSLATION PROCEDURE TOWARD شَهِدَ /*SYAHIDA*/ NOUN DERIVATION FOUND IN ENGLISH QURAN TRANSLATION BY TAQIYUDDIN AL-HILALI & MUHSIN KHAN AND MARMADUKE PICKTHALL

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirements for Gaining the Bachelor Degree in English Literature

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YOGYAKARTA
2018

A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other researcher's opinions or findings included in the thesis are quoted or cited in accordance ethical standards.

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Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatiannya, kami ucapkan terima kasih.

Wassalamualaikum Wr. Wb.

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DEDICATION

I Would like to dedicate this research to :

My Parent *:*
Drs. Putut Handoko M.Pd & Dra. Jasmiati

My Sisters :
Qurrotul A'yun, Ilfikrotut Tamiyah, Akrim Manarila Ulfa

My Family in Islamic Boarding School :

PP. Al-Munawwir Komplek Q, Krapyak, Yogyakarta

KOPONTREN Al-Munawwir

My Big Family in :

English Department of UIN Sunan Kalijaga Yogyakarta

MOTTO

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

'Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.'

(Al-Mujadilah :11)

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best among you is the man who learns Al-Quran and teach it to others"

(HR. Bukhori)

'Anything is not seen from the result but from the process'

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Assalamu'alaikum Wr. Wb.

Alhamdulillahi rabbil 'alamin. I praise to the Almighty Allah SWT that has given me a chance to finish my graduation paper entitles "A Comparative Study Of Translation Procedure Toward *Syahida* Noun Derivation Found In English Quran Translation By Taqiyuddin Al-Hilali & Muhsin Khan And Marmaduke Pickthall". This graduating paper is submitted to fulfill one of requirements to gain the Bachelor Degree in State Islamic University of Sunan Kalijaga Yogyakarta.

This graduation paper will not be finished without supports and motivations from all people who always give their time to help me in finishing this graduation paper. I would like say thank you for :
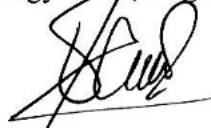
1. KH. Ahmad Warson, Nyai Khusnul Khotimah Warson, KH. Muhammad Fairuz Warson and KH Muhammad Zaky Hasbullah who always give the prayer and the advice for me.

2. My beloved parents, Drs. Putut Handoko, M.Pd and Dra. Jasmiati. They always support me in everything. Thank you for your love, prayer, supports, and advices. I can not repay all your kindness. For my sisters : Qurrotul A'yun, Ilfikrotut Tamiyah, Akrim Manarila Ulfa, thanks for all happiness which is always given for me.

3. My academic advisor, Mr. Danial Hidayatullah. Thanks for your supports.

4. My advisor, Mr. Ubaidillah. Thank you for your time, advices, and suggestions.

5. All of English lecturers who always care and give knowledge, experience, and supports. Especially for Mrs. Rosiana who always helps me in finshing this research, thanks for all your time and your help.

6. My best friends, Ummu, Norie, Nisa, Ibbah, Biah, Fikri, Malpha, Nasyir, Salma, Hafidoh, Dodi, and Umar, thanks for the supports and the prayer. All of you always bring happiness in my life.

7. My family in Al-Munawwir Islamic Boarding School especially Q6A, Q6D, Q4E, Q8, and *Kopontren* family.

8. All of my friends in English Department chapter 2014. Thanks for all your supports and helps.

9. My big family in IKAPAMANDIGA *Joglosemar*

I also would like to say a million thanks for all people who can not be mentioned here. I realize that this research is not the perfect research. Therefore, any commands, suggestions, and critics are needed to make this research better. I also hope that this research can help the others who read.

Wassalamu'alaikum Wr. Wb.

Yogyakarta, August 2018

Izzati Karimah

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ARABIC-LATIN TRANSLITERATION GUIDELINES
Common Decision of Religion Affairs Ministry and Educational and Cultural Ministry
No:158 Year 1987-No:0543 b/u 1987

A. Consonant

No.	Arabic	Name	Latin
1.	ا	Alif	-
2.	ب	ba'	b
3.	ت	ta'	t
4.	ث	tsa'	ṡ
5.	ج	Jim	j
6.	ح	ha'	ḥ
7.	خ	kha'	kh
8.	د	Dal	d
9.	ذ	dzal	ż
10.	ر	ra'	r
11.	ز	Zai	z
12.	س	Sin	s
13.	ش	Syin	sy
14.	ص	shad	ṣ
15.	ض	dhad	ḍ
16.	ط	tha'	ṭ
17.	ظ	Za	ẓ
18	ع	'ain	'
19.	غ	ghain	g
20.	ف	Fa	f

21.	ق	Qaf	q
22.	ك	Kaf	k
23.	ل	Lam	l
24.	م	Mim	m
25.	ن	Nun	n
26.	و	Wawu	w
27.	ه	Ha	h
28.	ء	hamzah	'
29.	ي	ya'	y

B. Vocal

1. Low Vocal

Sign	Name	Latin	Example
◌َ	*fatḥah*	A	فَتَحَ /*fataha*/
◌ِ	*Kasrah*	I	اِفْتَحْ /*iftaḥ*/
◌ُ	*ḍamah*	U	يَفْتَحُ /*yaftaḥu*/

2. Long Vocal

Sign	Name	Latin	Example
◌َا	*fatḥah*	ā	قَالَ /*qāla*/
◌َي	*fatḥah* and *ya*	ā	رَمَى /*ramā*/
◌ِى	*kasrah* and *ya'*	ī	قِيلَ /*qīla*/
◌ُى	*fatḥah* and *wawu*	ū	يَقُولُ / *yaqūlu*/

C. Double Consonant

Sign	Name	Latin	Example
ـّ	*Syaddah* or *tsaydīd*	ā	نَزَّلَ /*nazzala*/

D. Article

Sign	Name	Example
ال	*Al-*	الْقَلَمُ /*al-qalamu*/

KAJIAN PERBANDINGAN PROSEDUR PENERJEMAHAN PADA DERIVASI KATA BENDA *SYAHIDA* DALAM TERJEMAHAN QURAN BERBAHASA INGGRIS OLEH TAQIYUDDIN AL-HILALI & MUHSIN KHAN DAN MARMADUKE PICKTHALL

ABSTRAK

Quran adalah mukjizat yang diwahyukan kepada Nabi Muhammad. Quran menjadi petunjuk bagi umat Muslim di seluruh dunia. Quran diturunkan menggunakan bahasa Arab sehingga Quran diterjemahkan kedalam beberapa bahasa untuk memudahkan umat Muslim dalam memahaminya. Dalam menerjemahkan Quran, setiap penerjemah memiliki cara masing-masing. Hal ini mengakibatkan adanya beberapa perbedaan yang bisa ditemukan di beberapa terjemahan Quran. Penelitian ini menganalisis perbandingan prosedur penerjemahan pada derivasi kata benda *syahida* dalam terjemahan Quran berbahasa Inggris oleh Taqiyuddin Al-Hilali & Muhsin Khan dan Marmaduke Pickthall. Tujuan dari penelitian ini adalah untuk menemukan perbedaan derivasi kata benda *syahida* dan untuk menemukan prosedur penerjemahan yang digunakan dalam terjemahan derivasi kata benda *syahida* oleh Taqiyuddin Al-Hilali & Muhsin Khan dan Marmaduke Pickthall. Teori yang digunakan dalam menganalisis data adalah teori prosedur penerjamahan oleh Newmark. Penelitian ini menggunakan metode deskriptif-kualitatif. Pada hasilnya, peneliti menemukan ada delapan derivasi benda kata *syahida* yang ditemukan dalam 36 ayat di dalam Quran. Perbedaan pada kedua terjemahan menggunakan tiga prosedur penerjemaahan. Ada 17 data yang dikategorikan dalam analisis penerjemahan literal. Kemudian delapan data dikategorikan kedalam analisis prosedur literal – deskripsi dan 11 data menggunakan prosedur penerjemahan literal – pergeseran atau transposisi. Dilihat dari pilihan kata dan bahasa yang digunakan dari kedua penerjemah, terjemahan Al-Hilali & Khan lebih menjaga struktur grammatikal bahasa dibandingkan dengan terjemahan Pickthall. Pilihan kata yang digunakan biasanya dalam bersifat umum dan tidak formal sedangkan Pickthall biasanya menggunakan pilihan kata yang lebih khusus dan formal di dalam penerjemahannya. Kemudian, Al-Hilali & Khan sering menambahkan beberapa keterangan di dalam terjemahan mereka. Bahasa yang digunakan oleh Pickthall masih menggunakan bahasa Inggris lama.

Kata kunci : *terjemahan, prosedur penerjemahan, derivasi, derivasi benda*

A COMPARATIVE STUDY OF TRANSLATION PROCEDURE TOWARD *SYAHIDA* NOUN DERIVATION FOUND IN ENGLISH QURAN TRANSLATION BY TAQIYUDDIN AL-HILALI & MUHSIN KHAN AND MARMADUKE PICKTHALL

ABSTRACT

Quran is the everlasting miracle which is revealed to Muhammad. It becomes a guidance for Muslim around the world. Al-Qur'an is delivered in Arabic language. Therefore, it is translated to some languages to facilitate Muslims in understanding it. In translating the Quran, every translators has their own ways. It conduces some differences that can be found in several Quran translations. This research analyses comparative study of translation procedure toward *syahida* noun derivation found in English Quran translation of Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall. The purposes of this research are to find out differences of *syahida* noun derivation in English Quran translation and to find the translation procedure used in the translation of *syahida* noun derivations by Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall. The theory used in analyzing the data is the theory of Translation Procedure by Newmark. This research uses the descriptive-qualitative method. In result, the researcher found that there are eight of *syahida* noun derivations found in 36 verses in the Quran. The differences both of translation use three translation procedure. 17 data are categorized in the analyzing of literal translation. Then, the eight data are included into the procedure of literal translation – descriptive equivalent. 11 data use the procedure of literal translation – shift or transposition. Seen from the the diction and the language used both of translation, Al-Hilali & Khan's translation is more faithful than Pickthall's translation. The dictions are usually used in general and informal. Pickthall usually uses specific and formal diction in his translation. Meanwhile, Al-Hilali & Khan often add some description in their translation. The language used by Pickthall is still in old English.

Keywords : *translation, translation procedure, derivation, noun derivation*

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LIST OF ABBREVIATIONS

No.	Abbreviation	Meaning
1.	SL	Source Language
2.	TL	Target Language
3.	MSA	Modern Standard Arabic

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CHAPTER I
INTRODUCTION

1.1 Background of Study

Islam is the religion relegated to the Prophet Muhammad. It is delivered to

be a guide for human life. In guiding human life, it is completed with the decline of

the Quran. Al-Qathan defines the Quran as "the everlasting miracle which always

strengthened by the advancement of knowledge. It is revealed to Rasulullah, the

prophet Muhammad, to remove the human from the dark towards the light and

guide them to the right way (2006:1)." The Quran becomes a guidance in Islam. It

is said in Al-Jāsiyah verse 20:

هٰذا بَصائِرُ لِلنّاسِ وَهُدًى وَرَحمَةٌ لِقَومٍ يوقِنونَ

/hāzā baṣāiru li al-nāsi wahudan wa raḥmatun li qaumin yūqinūn/

"This (Quran) is a clear insight and evidence for mankind, and a guidance

and a mercy for people who have Faith with certainty (Al-Hilali, 2011:845-

846)."

The Quran is divided into 30 parts *(juz)* and 114 chapters *(surah)*. The Quran

consists of the existence of God, truth laws, commands, prohibitions, social practice

and historical events. The Quran teaches every Muslims to live in peace and has

tolerance each other. It also teaches Muslims to follow in the right way. For this

reason, every Muslims has a responsibility to read, learn, and understand it.

The Quran is the literal word of Allah that revealed to Prophet Muhammad

by Jibril. It is delivered into Arabic language. However it doesn't mean that it is

just for Muslims in Arab. The Quran becomes the foundation for all of Muslims in

the world. Therefore, the translation of the Quran into some languages is needed to facilitate the understanding of Muslims, so that Muslims can know the meanings of the Quran deeply. It is stated in the Quran Surah Yusuf verse 2:

إِنَّا أَنزَلْناهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُم تَعقِلونَ

/*innā anzalnāhu qur'ānan 'arabiyyan la'allakum ta'qilūn*/

"Verily, we have sent it down as an Arabic Quran in order that you may understand" (Al-Hilali & Khan, 2011:388).

Translation is "the expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalence" (Bell, 1991:5). In the beginning of translation process, the translators choose what method will be used. When translation occurs in whole text, it is included in the discussion of translation method. While, if the translation is used for sentences and the smaller units of language, it will use translation procedure. (Newmark, 1988:81). In this research, the discussion will be focused on the translation procedure used in the object of the research because the research does not analyze a whole text.

Besides paying attention to the translation procedure used, the translator also has to consider the linguistic aspect like grammar, and then the other elements like the socio-culture and the equivalent meaning in the target language. It is needed for translator in delivering the text from Source Language (SL) into Target Language (TL) well. To get the equivalent meaning usually the translator have to look the context of the word.

One word can have various meaning and it depends on the context of the text. We can also get the various meaning when one word gets affix. According to Chaer, affixation is a process of giving affixes to a basic from of word (2012:177). Affix is the process of word formation which is divided into two parts those are inflection and derivation. Inflection is "a change in the form of a word, especially in the ending, according to its grammatical function in a sentence" (Hornby, 2010:797). The conversion in the inflection does not change the word classes but it changes the grammatical function. For the example, it comes from word 'sing', form of present or Verb 1, and sang, form of past or Verb 2.

Derivation is "the origin or development of something especially a word" (Hornby, 2010:409). In derivation a word or thing is developed from another word. For example, the word 'happiness' is derived from 'happy' (adjective) and –suffix 'ness'. In derivation, the conversion of one word to the other word change its position in the word classes. 'Happy' that is adjective changes to be noun with adding –ness in its end. In Arabic, derivation is also called *isytiqāq*. Owens states that "*isytiqāq*" is 'derivation of one word (of any class) from another, where the derivation involves both a change in form and meaning' (1988:106). The change in form can be explained in this example. The word شَهِدَ /*syahida*/ is the form of verb. It can be modified into noun class, شَاهِدٌ /*syāhidun*/ which is included in the categorize of active participle. The change in meaning is the case of derivation which is the class of word is still in the same class but it has different meaning. For the example is the word ضَرَبَ /*ḍaraba*/ that means hit. It adds with pattern ء (*hamzah*) to be ضَارَبَ /*ḍāraba*/ that means fight. Both *ḍaraba* and *ḍāraba* are

included in class of verb. It is the change of verb to verb. The change is still in same class, but it has different meaning. To limit the analysis, the study will be focused just on the noun derivation specifically in the change of verb to noun.

In this research, the researcher will analyze the noun derivation of word *syahida.* The word *syahida* has several derivational words. In each words, it has different meaning and use. In the Quran translation, this word has several meaning depending by its derivational words. For the example is the word *syahadah*. It is the fundamental and important word in Islam. The first requirement to become a Muslim is by reciting *syahadah*. *Syahadah* is the declaration of believing in the oneness of Allah and Muhammad is as the messenger of Allah. Another example is the word *syahīd*. In Arabic dictionary it can be meant as 'one killed in battle with the infidels' or 'one killed in action'(Wehr, 1976:489). For this explanation, knowing the derivational words and its meaning is perceived important.

The researcher finds several different meanings of *syahida* noun derivation in the Quran translation. The verse below is the example of *syahida* noun derivation found in Surah Al-Jumu'ah verse 8 from Taqiyuddin Al-Hilali & Muhsin Khan's and Marmaduke Pickthall's translation:

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٨

/qul inna al-mauta al-lażī tafirrūna minhu fainnahū mulāqīkum ṡumma turaddūna ilā 'ālimi al-gaibi wa al-syahādati fayunabbiukum bimā kuntum ta'lamūn/

Al-Hilali & Khan : "Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and t**he seen**, and He will tell you what you used to do"" (Al-Hilali & Khan, 2011:944).

Pickthall : "Say (unto them, O Muhammad): Lo!the death from which ye shrink will surely meet you, and afterward ye will be returned unto the Knower of the Invisible and **the Visible**, and He will tell you what ye used to do" (Pickthall, 1953:399).

In both of translations, Taqiyuddin Al-Hilali & Muhsin Khan's and Marmaduke Pickthall's translation, the word شَهَٰدَة /syahādah/ has different meaning. Al-Hilali and Khan translate that word to be the seen. In other hand, Marmaduke Pickthall translates that word to be the visible. The researcher attempts to find the meaning of 'the seen' and 'the visible' in Cambridge dictionary to know the differences. Both of them have appropriate meaning but the word 'the visible' is more specific than word 'the seen'. The different dictions used by the translators interest the researcher to study it deeply

The main data in this research is all of surah in the Quran. The researcher chooses all of surah to be the source data because if the researcher just chooses from one surah, the data found will not be varied. The source data are begun from Surah al-Fatihah until surah an-Naas. To help in collecting the data, the researcher uses Fathur Rahman book. It is written by Alhasani and published by Diponegoro Publisher. Fathur Rahman is the book that has a function to look up the verses in the Quran. This book is very helpful to find the verses which the *syahida* noun

derivations are contained. The way to find the surah and verses containing *syahida* noun derivations is easy enough. It just looks up a word *syahida* in that book then the book will give all of *syahida* noun inflections and derivations.

The Quran translation that will be used in this research is the English Quran translation by Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall. Taqiyuddin Al-Hilali and Muhsin Khan are famous translators in the English Quran translation. Their translation is approved by the University of Medina and the Saudi Dar al-Ifta (Fatwa Department). The opening of the book "Interpretation of the Meanings of the Nobel Quran in The English Language", explaines about the biography of authors, Muhsin Khan. He is born in 1354 AH/1935 CE. He is born from a Muslim family that can be traced back to Bani Muhammad, one of the Azd tribes that settled in the Qafs and Akhwash area of Kirman, Pakistan. They also have other famous translations, the translation of the meaning of the Ahadith of the Book Sahih Al-Bukhori and the Book Al-Lulu wal Marjan (www.dar-us-salam.com).

Marmaduke Pickthall is born in Suffolk in 1875. When he is five years old, he moves to London (Nash, 2017:2). He is a Christian. Then he converts to Islam in November 1912. He is an oriental fiction writer. Between 1990 until 1922, he writes three volume of short stories, fourteen novels, and fictionalised memoir (Nash, 2017:9). He also writes the English Quran Translation which is published in 1930. In his book, Nash explaines that Pickthall's renditions into English of verses from the Quran, began before his conversion and carried on for a decade

after, until he considers publishing a complete English version of the holy book (2017:3).

The researcher is interested with both of translation seen from the different background of the translators. Seen from the times, Marmaduke Pickthall is older than Taqiyuddin Al-Hilali and Muhsin Khan. It affects the language used both of translations. Pickthall's translation still uses old English. In the other hand, the religious background both of translators are also interesting. Marmaduke Pickthall is sill a Christian when he starts writing the English Quran translation. In the middle of translating, he converts to Islam. While Taqiyuddin Al-Hilali and Muhsin Khan are a Muslim and they study Islam from childhood. The different times, origin, and religion of translators affect the ideology of the translators. It is the one reason why every translators has his own ways to translate some text.

In conclusion, this research will analyze about the translation of *syahida* noun derivations in English Quran translation by Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall. The source data used are all of surah in the Quran. Those are 114 surah began with surah al-Fatihah and ended with surah an-Naas.

1.2 Research Questions

Based on the background of study above, the research questions are:

1. What are differences of *syahida* noun derivation in English Quran translation by Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall?

2.   What are translation procedure used in the translation of *syahida* noun derivation by Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall?

1.3 Objective of Study

Based on the problems of study, the objective of the study are to find out the differences of *syahida* noun derivation in English Quran translation of Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall. Moreover, this research also aims to find the translation procedure used in the translation of *syahida* noun derivation by Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall.

1.4 Scope of Study

This research is only focused on the translation *syahida* noun derivation in the Taqiyuddin Al-Hilali & Muhsin Khan's and Marmaduke Pickthall's translation. Furthermore, the researcher finds the differences of *syahida* noun derivation. The researcher also discusses about the translation procedure used by both of translations.

1.5 Significance of Study

The significance of study in this research is to understand more about how *syahida* derivations are translated into English. This research provides some theories and analyses about the different translation in English Quran translation so, it can give contributions or references to the study of translation especially in the translation of the Quran from Arabic into English. Hopefully, this research can

interest the reader to learn more about the Quran translation especially in English translation.

1.6 Literature Review

The prior research is from Usep Muttaqin, a student of Linguistic from Gajah Mada University (2016). His thesis paper entitles "Penerjemahan Taqwa dan Derivasinya ke dalam Bahasa Inggris oleh Marmaduke Pickthall dalam The Meaning of The Glorious Koran". In this research, Usep states three research questions those are: (1) How *taqwa* and its derivation are translated into English by Marmaduke Pickthall in The Meaning of The Glorious Koran? (2) What are the technique and the method used in translating *taqwa* and its derivation into English by Marmaduke Pickthall in The Meaning of The Glorious Koran? (3) What factors that affect the selection of different words in translating *taqwa* and its derivation into English by Marmaduke Pickthall in The Meaning of The Glorious Koran?

This research uses several theories those are derivation theory in Arabic for knowing the derivation of *taqwa,* translation theory including definition, method, ant translation technique, and theory of co-tex and context. The type of this research is qualitative. The conclusion of this research is there are eight derivations of *taqwā* that appear in the Marmaduke's English Quran translation. Those are *waqā, ittaqā, taqwā, muttaqin, atqā, tuqāt, taqiyy,* dan *wāqin*. In the English Quran translation *taqwa* and its derivation are translated variously because it is affected by many factors as translation method, cotex, context, and special word in English. Then, the differences between English and Arabic make the translator using the contextual meaning that is the nearest meaning with the Source Language.

The second prior research is from Marfu'atus Sholikhah from State Islamic University of Sunan Kalijaga Yogyakarta (2015). Her graduating paper entitles "Transitive Verbs of Surah An-Nisa' and Its English Translation". In this research Marfu'atus states two research questions those are: (1) How are the transitive verbs *translated* into English by Abdul Haleem (2) How is the grammatical equivalence of translation of the tense grammatical category of the verb?

The theory used in this research is the theory of translation equivalence by Catford. Type of this research is qualitative. The conclusion of this research is there are twenty one Arabic transitive verbs of *al-fi'lu al-mazīd*. Those are twelve cases of the translation of *al-fi'lu al-muḍōri'* into simple present tense, two cases which *al-fi'lu al-muḍōri'* is translated into simple future tense, one case in which *al-fi'lu al-māḍi* is translated into simple past tense, two cases in which *al-fi'lu al-māḍi* is translated into simple past future tense, and four cases in which *al-fi'lu al-māḍi* is translated into simple present tense.

The third prior research is from Fauzi Ahmad from State Islamic University of Syarif Hidayatullah Jakarta (2011). His graduating paper entitles "Analisis Homonimi kata Nafs dalam Al-Quran terjemahan Hamka" In this research Fauzi states two research questions those are: (1) Is the translation of *nafs* in Hamka's Quran translation right? (2) What are the homonym of *nafs* in Hamka's Quran translation?

The theory used in this research is Lyons theory of homonym. Type of this research is qualitative research. The conclusion of this research is in its translation, Hamka divides nafs into three meaning *Qalb, Ruh,* and *'Aql.* The meanings of each

homonym relate with the context of the word. So, we have to look the context of the whole verse to understand the meaning.

The next prior research is from Ismiyati Nur 'Azizah, a student from State Islamic University of Syarif Hidayatullah Jakarta (2011). Her graduating paper entitles "Polisemi Kata Wali dalam Al-Quran: Studi Kasus Terjemahan Hamka dan Qurais Shihab". In this research, Ismiyati states two research questions those are: (1) What is the translation of *walī* and *auliya* in the Quran and does it have a different meaning? (2) How do Hamka and Qurais Shihab translate the words *wali* and *auliya* in the Quran? Is there any different translation between them?

In her research, Ismiyati uses the theory homonym that relates with theory of semantics. This research uses qualitative method. The conclusion of this research is the translation patterns between Hamka and Quraish Shihab are different because both of them have their own style. The translation of *wali* in the tafsir Al-Misbah, Qurais Shihab translation, is faithful. But, in the translation of Hamka, he uses the usual meaning. It means that *wali* is translated as same as its language structure.

The last prior research is taken from the Journal. It is written by Mr. Abobaker Ali, M. Alsaleh Brakhw, and Dr. Munif Zariruddin Fikri Nordin. They are from University Utara Malaysia. Their journal entitles "Transferring Polysemic Words from Arabic into English: A Comparative Study of Some Samples from the Holy Quran." In this paper, they aim to highlight shadow on the polysemy in the Holy Quran and to test in term how far the translators of the Quran succeed to render the intended meaning according to the context of the original text. They conclude that there are many ambiguous words in the translation of the Holy Quran.

Therefore, the translators should establish and develop the workable method to overcome the problem of polysemy in Quran.

However, this research is different from the researches described above either in the theory or in the object of study. This research will be focused in the translation of noun derivation of *syahida*. The puposes of this research are to find the differences of *syahida* noun derivation in English Quran translation and to know how *syahida* noun derivations translated in English Quran translation by Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall. Therefore, the analysis will describe about the differences and the translation procedure used in the translations.

1.7 Theoretical Approach

This research analyzes the translation of *syahida* derivation in the English Quran translation. Therefore, the researcher needs some theories to analyze the data. The theory that relates with this case is the theory of translation procedure by Newmark. In the other hand, the theory of derivation is also needed to help in finding the data and analyzing them.

1.7.1 Translation Procedure

According to Newmark translation is "rendering the meaning of a text into another language in the way that author intended the text" (1988:3). While Catford states that translation can be defined as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (1965:20). From the definition above, it can be concluded that translation is an effort of changing the meaning of some text from SL into TL.

This research uses theory of translation procedure by Newmark. Translation procedure are used for sentences and the smaller units of language (Newmark, 1988:81). This research analysis about the translation of *syahida* derivation which can be found in some verses, sentences, in the Quran. The use of translation procedure in translating *syahida* derivation into English becomes one of reason of different translations. Furthermore, Newmark proposes the translation procedure into several types, those are literal translation, transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through-translation, shifts of transposition, modulation, recognised translation, translation label, compensation, componential analysis, reduction and expansion, paraphrase, couplets, and notes, additions, glosses (Newmark, 1998-80-91). In this research, there are three kinds of translation prosedure used by both of translators in translating *syahida* noun derivation those are literal translation, descriptive equivalent, and shift or transposition.

1.7.2 Derivation

Derivation is one of part of Affix. According to Ryding, derivation is "the process of creating words or lexical units". Based on Asma'i, "derivation simply means any relation between two words (of any class) based on the same root, where one can be said to be based on (derived from) the others" (1988:106). Owens also states that that derivation can be translated as *isytiqāq* (as cited in Owens, 1988:106).

Derivation is the process of forming a new word which has a change in form and meaning. Ryding states that derivation "deals extensively with the creation of

words from the lexical root system" (2005:45). He also states that Arabic consists primarily of a system of consonants roots which interlock with patterns of vowels to form words. This process is unknown in English (2005:45). For the example is the word *'kutiba'*. In Arabic, it is the derived form of *'kataba'*. The root of word '*kataba*' is consonants k-t-b. Its root word is added with patterns of vowels 'a' in every consonants. It forms a verb form. Then, it is modified into passive form with changing the patterns vowels 'u' after consonant 'k', 'i' after consonants 't', and 'a' after consonant 'b'.

1.8 Method of Research

1.8.1 Type of Research

There are two types of research: qualitative and quantitative research. "Qualitative methods are resource intensive from the point of view of the research time required not only in relation to fieldwork but the way in which qualitative data must be analyzed on" (Wahyuni, 2010:3). Relating to this, according to Yin "Qualitative researchers typically rely on four methods for gathering information: (1) participation in the setting, (2) direct observation, (3) in-depth interviews, and (4) analysis of documents and materials" (as cited in Wahyuni, 2012:7). While, based on Fraenkel & Wallen, " The data that emerge from a qualitative study are descriptive. That is, data are reported inwords (primarily the participant's words) or pictures, rather than in numbers" (as cited in Creswell, 2009:181). It can be concluded that this research uses method of descriptive-qualitative.

1.8.2 Data Sources

According to Sedarmayanti and Syarifudin, "data are information either qualitative or quantitative which show facts" (2011:72). There are two types of data, those are main data and supporting data. Main data are "data collected by the first party (usually from questionnaire, interview, and etc.)" (Sedarmayanti and Syarifudin, 2011:73). The party in that explanation refers to the writer. The main data are obtained from original source. While supporting data or secondary data are "data collected by the second party (usually obtained from institute which are related with data collection)" (Sedarmayanti and Syarifudin, 2011:73). It means that supporting data are the data obtained from the other party. Those are not obtained directly from the subject of the research. The main data in this research are the English Quran translation by Taqiuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall. In this research, there is no supporting data used by the researcher.

1.8.3 Data Collection Technique

According to Nazir, "data collection is the process of collecting main data for the research requirement" (2011:174). Creswell states that there are four types of data collection technique in qualitative research those are observation, interview, document, and audio-visual material (2009:167-168). As an explanation above, this research uses the type of document in collecting the data needed.

The data of this research are obtained from Fathur Rahman book and the English Quran translations of Taqiyuddin Al-Hilali & Muhsin Khan's and Marmaduke Pickthall. In this research, the researcher collects the data with several steps. Firstly, the researcher makes a list of *syahida* derivation in Arabic. Then, the

researcher looks for the derivation in the Fathur Rahman book. After getting the data from Fathur Rahman about which surah and which verse containing the noun derivations, the researcher looks the verses in Taqiyuddin Al-Hilali & Muhsin Khan's and Marmaduke Pickthall's translation. The next steps is the researcher makes a draft for verses that have different meaning of *syahida* noun derivation from both of translations. After that, the researcher analyzes the data.

1.8.4 Data Analysis Technique

According to Sedarmayanti and Syarifudin, data analysis technique is "the process of selecting from several sources or problems which are appropriate with the research" (2011:166). In the qualitative research, the analyzing data is "that researchers fail to develop an in depth-analysis of the data and interpret the meaning of the rich data they have collected" (Wahyuni, 2012:48). The researcher uses several steps to analyze the data. First, the researcher finds the differences of *syahida* derivation. Secondly, the data are analyzed using Newmark's theory. His theory applying in this research is the theory of translation procedure. From the data, the researcher tries to adjust it with the procedure used both of translations. In adjusting the data with the theory, the researcher uses A Dictionary of Modern Written Arabic to know the meaning of the word. This dictionary is written by Hans Wehr. Then the researcher tries to know the meaning of the different words from Cambridge online dictionary. It is used to get the meaning of the dictions from the formality, generality, and faithfulness.

1.9 Paper Organization

This paper is divided into four chapters. The first chapter describes the general information of the research including the background of study, research question, objective of study, significance of study, literature review, theoretical approach, method of research, and paper organization. The second chapter describes the theory used in the analysis. The third chapter provides findings and the data analysis and the last chapter is conclusion and suggestion.
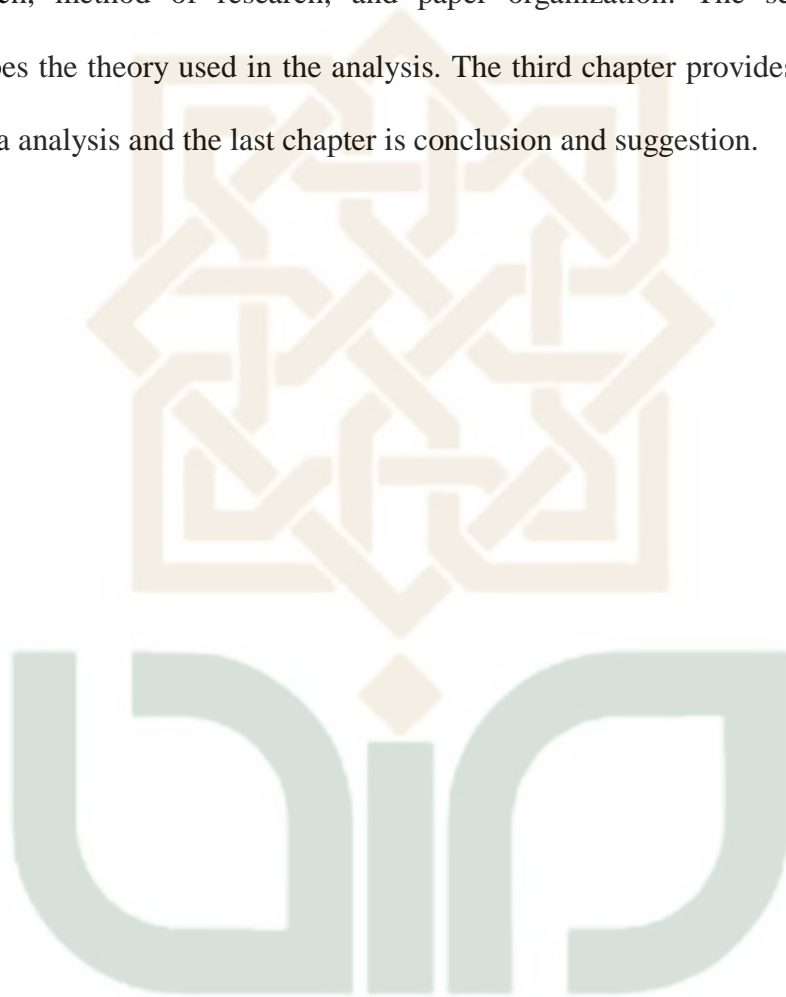
CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

This research analyses *syahida* noun derivation in English Quran translations of Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall. The purposes of this research are to find the differences of *syahida* noun derivation and to analyze translation procedure used in the translation of *syahida* noun derivations in English Quran translation by Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall. From the analysis, the researcher draws some conclusions:

There are eight of *syahida* noun derivations that can be found in the Quran. That nouns are found in the 36 verses. That verses are categorized in the three different analysis. The first analysis is the procedure of literal translation. There are 17 data use this procedure. Eight data are analyzes in the use of translation procedure of literal translation – descriptive equivalent. Then 11 data use the procedue of literal translation - shift or transposition.

In analzing some data, the researcher also looks from the language used both of translators especially in the analysis of the differences. The researcher tries to look the use of diction of *syahida* noun derivations in both of translation. In summary, Al-Hilali & Khan often use the informal and general dictions. In using general diction, Al-Hilali & Khan usually add the information with some descriptions. Therefore Pickthall's translation is more formal and more specific than the translation of Al-Hilali & Khan. Then, seen from the faithfulness in the use

of grammatical structure, the translation of Al-Hilali & Khan is more faithful than Pickthall's translation. Besides that, generally the use of English language both of translations is also different. In Pickthall's translation, many words are found still using old English. For the example are words 'ye', 'thou', 'art', 'wast', 'Lo!', 'hath', 'saith', and many others.

4.2 **Suggestion**

In translation, the translator is expected to master and understand both of source language and target language. It is intended to create a good translation. The good translation will be seen from the precise equivalent which are contained in the translation. The equivalence in the translation will help people to understand the essential message in the text.

This research analyses about two languages those are Englsih and Arabic. In this research, the discussion is just focused on the analysis of *syahida* noun derivation in English Quran translations of Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall. For the next researcher or who is interested in translation, they are expected to analyze more specific research or analyze the other derivation as *fi'il* derivation, inflection, and any others. The kind of this research can be analyzed further with the different object or theory.

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APPENDICES

No	Source Language	Taqiyuddin Al-Hilali & Muhsin Khan	Marmaduke Pickthall	Translation Procedure
		Differences		
1.	قُل أَيُّ شَيءٍ أَكبَرُ شَهادَةً ۖ قُلِ اللَّهُ ۖ شَهيدٌ بَيني وَبَينَكُم ۚ وَأوحِيَ إِلَيَّ هٰذَا القُرآنُ لِأُنذِرَكُم بِهِ وَمَن بَلَغَ ۚ أَئِنَّكُم لَتَشهَدونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخرىٰ ۚ قُل لا أَشهَدُ ۚ قُل إِنَّما هُوَ إِلٰهٌ واحِدٌ وَإِنَّني بَريءٌ مِمّا تُشرِكونَ Al-Anʿām : 19	Say (O Muhammad): "What thing is the most great **in witness**?" Say: "Allah (the Most Great!) is Witness between me and you; this Quran has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allah there are other *aliha* (gods)?" Say "I bear no (such) witness!" Say: "But in truth He (Allah) is the only one *Ilah* (God). And truly I am innocent of what you join in worship with Him."	Say (O Muhammad): What thing is of most weight **in testimony** ? Say: Allah is Witness between me and you. And this Quran hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah ? Say: I bear no such witness. Say: He is only One	Literal Translation

			God. Lo! I am innocent of that which ye associate (with Him).	
2.	إِن يَمسَسكُم قَرحٌ فَقَد مَسَّ القَومَ قَرحٌ مِثلُهُ ۚ وَتِلكَ الأَيّامُ نُداوِلُها بَينَ النّاسِ وَلِيَعلَمَ اللَّهُ الَّذينَ آمَنوا وَيَتَّخِذَ مِنكُم **شُهَداءَ** ۗ وَاللَّهُ لا يُحِبُّ الظّالِمينَ Al-'Imrān : 140	If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take **martyrs** from among you. And Allah likes not the *Zalimun* (polytheists and wrong-doers).	If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose **witnesses** from among you; and Allah	Literal Translation

			loveth not wrong-doers.	
3.	ذٰلِكَ أَدنىٰ أَن يَأتوا **بِالشَّهادَةِ** عَلىٰ وَجهِها أَو يَخافوا أَن تُرَدَّ أَيمانٌ بَعدَ أَيمانِهِم ۗ وَاتَّقُوا اللَّهَ وَاسمَعوا ۗ وَاللَّهُ لا يَهدِي القَومَ الفاسِقينَ Al-Māidah : 108	That should make it closer (to the fact) that their **testimony** would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allah and listen (with obedience to Him). And Allah guides not the people who are *Al-Fasiqun* (the rebellious and disobedient).	Thus it is more likely that they will bear true **witness** or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk.	Literal Translation
4.	۞ وَإِن كُنتُم عَلىٰ سَفَرٍ وَلَم تَجِدوا كاتِبًا فَرِهانٌ مَقبوضَةٌ ۖ فَإِن أَمِنَ بَعضُكُم بَعضًا فَليُؤَدِّ الَّذِي اؤتُمِنَ أَمانَتَهُ وَليَتَّقِ اللَّهَ رَبَّهُ ۗ وَلا تَكتُموا **الشَّهادَةَ** ۚ وَمَن	And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully),	If ye be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusteth to another let	Literal Translation

	يَكْتُمها فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ وَاللَّهُ بِما تَعمَلونَ عَليمٌ Al-Baqarah : 283	and let him be afraid of Allah, his Lord. And conceal not **the evidence** for he, who hides it, surely his heart is sinful. And Allah is All-Knower of what you do.	him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah his Lord. Hide not **testimony**. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.	
5.	فَإِذا بَلَغنَ أَجَلَهُنَّ فَأَمسِكوهُنَّ بِمَعروفٍ أَو فارِقوهُنَّ بِمَعروفٍ وَأَشهِدوا ذَوَي عَدلٍ مِنكُم وَأَقيمُوا **الشَّهادَةَ** لِلَّهِ ۚ ذٰلِكُم يوعَظُ بِهِ مَن كانَ يُؤمِنُ بِاللَّهِ وَاليَومِ الآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجعَل لَهُ مَخرَجًا	Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish **the witness** for Allah. That will be	Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you,	Literal Translation

	At-Ṭalāq : 2	an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).	and keep your **testimony** upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him,	
6.	فَإِن عُثِرَ عَلَىٰ أَنَّهُمَا استَحَقّا إِثمًا فَآخَرانِ يَقومانِ مَقامَهُما مِنَ الَّذينَ استَحَقَّ عَلَيهِمُ الأَولَيانِ فَيُقسِمانِ بِاللَّهِ لَشَهادَتُنا أَحَقُّ مِن **شَهادَتِهِما** وَمَا اعتَدَينا إِنّا إِذًا لَمِنَ الظّالِمينَ Al-Māidah : 107	If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allah (saying): "We affirm that our testimony is truer than that **of both of them**, and that we have not trespassed	But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying):	Literal Translation

		(the truth), for then indeed we should be of the wrong-doers."	Verily our testimony is truer than **their testimony** and we have not transgressed (the bounds of duty), for them indeed we should be of the evil-doers.	
7.	وَجَعَلُوا المَلائِكَةَ الَّذينَ هُم عِبادُ الرَّحمٰنِ إِناثًا ۚ أَشَهِدوا خَلقَهُم ۚ **سَتُكَتَبُ شَهادَتُهُم** وَيُسأَلونَ Az-Zukhruf : 19	And they make the angels who themselves are slaves to the Most Beneficent (Allah) females. Did they witness their creation? **Their evidence** will be recorded, and they will be questioned!	And they make the angels, who are the slaves of the Beneficent, females. Did they witness their creation ? **Their testimony** will be recorded and they will be questioned.	Literal Translation
8.	إِنَّ في ذٰلِكَ لَذِكرىٰ لِمَن كانَ لَهُ قَلبٌ أَو	Verily, therein is indeed a reminder for him who has a heart or	Lo! therein verily is a reminder for him who hath a	Literal translation

		gives ear while he is **heedful.**	heart, or giveth ear **with full intelligence.**	
	أَلْقَى السَّمعَ وَهُوَ شَهِيدٌ Qaf : 37			
9.	قُلِ اللَّهُمَّ فاطِرَ السَّماواتِ وَالأرضِ عالِمَ الغَيبِ **وَالشَّهادَةِ** أَنتَ تَحكُمُ بَينَ عِبادِكَ في ما كانوا فيهِ يَختَلِفونَ Al-Zumar : 46	Say (O Muhammad): "O Allah! Creator of the heavens and the earth! All-Knower of the *Ghaib* (unseen) and **the seen**. You will judge between your slaves about that wherein they used to differ."	Say: O Allah! Creator of the heavens and the earth! Knower of the Invisible **and the Visible**! Thou wilt judge between Thy slaves concerning that wherein they used to differ.	Literal Translation
10.	وَهُوَ الَّذي خَلَقَ السَّماواتِ وَالأرضَ بِالحَقِّ ۖ وَيَومَ يَقولُ كُن فَيَكونُ ۚ قَولُهُ الحَقُّ ۚ وَلَهُ المُلكُ يَومَ يُنفَخُ فِي الصّورِ ۚ عالِمُ الغَيبِ **وَالشَّهادَةِ** ۚ وَهُوَ الحَكيمُ الخَبيرُ Al-An'ām : 73	It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", - and it shall become. His Word is the truth. His will be the dominion on the Day when the trumpet	He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth, and His will be the Sovereignty on	Literal Translation

		will be blown. All-Knower of the unseen **and the seen**. He is the All-Wise, Well-Aware (of all things).	the day when the trumpet is blown. Knower of the Invisible **and the Visible**, He is the Wise, the Aware.	
11.	عالِمُ الغَيبِ وَالشَّهادَةِ الكَبِيرُ المُتَعالِ Al-Ra'd : 9	All-Knower of the unseen **and the seen**, the Most Great, the Most High.	He is the Knower of the Invisible **and the Visible**, the Great, the High Exalted.	Literal Translation
12.	ذٰلِكَ عالِمُ الغَيبِ **وَالشَّهادَةِ** العَزِيزُ الرَّحِيمُ Al-Sajdah : 6	That is He, the All-Knower of the unseen **and the seen**, the All-Mighty, the Most Merciful.	Such is the Knower of the Invisible **and the Visible**, the Mighty, the Merciful,	Literal Translation
13.	هُوَ اللَّهُ الَّذي لا إِلٰهَ إِلّا هُوَ ۖ عالِمُ الغَيبِ **وَالشَّهادَةِ** ۖ هُوَ الرَّحمٰنُ الرَّحيمُ Al-Ḥasyr : 22	He is Allah, than Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen **and the seen**	He is Allah, than Whom there is no other God, the Knower of the Invisible **and the Visible**. He	Literal Translation

		(open). He is the Most Beneficent, the Most Merciful.	is the Beneficent, Merciful.	
14.	عالِمُ الغَيبِ وَالشَّهادَةِ العَزِيزُ الحَكِيمُ Al-Tagābun : 18	All-Knower of the unseen and **seen**, the All-Mighty, the All-Wise.	Knower of the Invisible and **the Visible**, the Mighty, the Wise.	Literal Translation
15.	يَعتَذِرونَ إِلَيكُم إِذا رَجَعتُم إِلَيهِم ۚ قُل لا تَعتَذِروا لَن نُؤمِنَ لَكُم قَد نَبَّأَنَا اللَّهُ مِن أَخبارِكُم ۚ وَسَيَرَى اللَّهُ عَمَلَكُم وَرَسولُهُ ثُمَّ تُرَدّونَ إِلىٰ عالِمِ الغَيبِ **وَالشَّهادَةِ** فَيُنَبِّئُكُم بِما كُنتُم تَعمَلونَ Al-Taubah : 94	They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad) "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and **the seen**, then He (Allah) will inform you of what	They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knoweth the Invisible as	Literal Translation

		you used to do." [*Tafsir At-Tabari*]	well as **the Visible,** and He will tell you what ye used to do	
16.	عالِمِ الغَيبِ وَالشَّهادَةِ فَتَعالىٰ عَمّا يُشرِكونَ Al-Mu'minūn : 92	All-Knower of the unseen **and the seen**! Exalted be He over all that they associate as partners to Him!	Knower of the Invisible **and the Visible**! and Exalted be He over all that they ascribe as partners (unto Him)!	Literal Translation
17.	قُل إِنَّ المَوتَ الَّذي تَفِرّونَ مِنهُ فَإِنَّهُ مُلاقيكُم ۖ ثُمَّ تُرَدّونَ إِلىٰ عالِمِ الغَيبِ وَالشَّهادَةِ فَيُنَبِّئُكُم بِما كُنتُم تَعمَلونَ Al-Jumu'ah : 8	Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and **the seen**, and He will tell you what you used to do."	Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto the Knower of the Invisible **and the Visible**, and	Literal Translation

			He will tell you what ye used to do.	
18.	وَيَومَ نَبَعَثُ مِن كُلِّ أُمَّةٍ شَهيدًا ثُمَّ لا يُؤذَنُ لِلَّذينَ كَفَروا وَلا هُم يُستَعتَبونَ Al-Naḥl : 84	And (remember) the Day when We shall raise up from each nation **a witness (their Messenger)**, then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allah's Forgiveness (of their sins, etc.).	And (bethink you of) the day when We raise up of every nation **a witness**, then there is no leave for disbelievers, nor are they allowed to make amends.	Literal Translation – Descriptive Equivalent
19.	ما قُلتُ لَهُم إِلّا ما أَمَرتَني بِهِ أَنِ اعبُدُوا اللَّهَ رَبّي وَرَبَّكُم ۚ وَكُنتُ عَلَيهِم شَهيدًا ما دُمتُ فيهِم ۖ فَلَمّا تَوَفَّيتَني كُنتَ أَنتَ الرَّقيبَ عَلَيهِم ۚ وَأَنتَ عَلىٰ كُلِّ شَيءٍ **شَهيدٌ** Al-Māidah : 117	"Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are **a Witness to all things. (This is a**	I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among	Literal Translation – Descriptive Equivalent

		great admonition and warning to the Christians of the whole world).	them, and when Thou tookest me Thou wast the Watcher over them. Thou art **Witness** over all things.	
20.	أَفَمَن كانَ عَلىٰ بَيِّنَةٍ مِن رَبِّهِ وَيَتلوهُ **شاهِدٌ** مِنهُ وَمِن قَبلِهِ كِتابُ موسىٰ إِمامًا وَرَحمَةً ۚ أُولٰئِكَ يُؤمِنونَ بِهِ ۚ وَمَن يَكفُر بِهِ مِنَ الأَحزابِ فَالنّارُ مَوعِدُهُ ۚ فَلا تَكُ في مِريَةٍ مِنهُ ۚ إِنَّهُ الحَقُّ مِن رَبِّكَ وَلٰكِنَّ أَكثَرَ النّاسِ لا يُؤمِنونَ Hud : 17	Can they (Muslims) who rely on a clear proof (the Quran) from their Lord, and whom **a witness [Prophet Muhammad through Jibrael (Gabriel)]** from Him follows it (can they be equal with the disbelievers); and before it, came the Book of Musa (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Quran), the Fire will be their	Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and **a witness** from Him reciteth it, and before it was the Book of Moses, an example and a mercy ? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed	Literal Translation – Descriptive Equivalent

		promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad and also denied all that which he brought from Allah, surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not .	place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not.	
21.	قُل أَرَأَيْتُم إِن كانَ مِن عِندِ اللَّهِ وَكَفَرْتُم بِهِ وَشَهِدَ **شاهِدٌ** مِن بَني إِسرائيلَ عَلىٰ مِثلِهِ فَآمَنَ وَاستَكبَرتُم ۖ إِنَّ اللَّهَ لا يَهدِي القَومَ الظّالِمينَ Al-Aḥqāf : 10	Say: "Tell me! If this (Quran) is from Allah, and you deny it, and **a witness from among the Children of Israel ('Abdullah bin Salam)** testifies that this Quran is from Allah [like the Taurat (Torah)], so he believed (embraced Islam) while you are too proud (to believe)." Verily! Allah guides not the people who are *Zalimun* (polytheists,	Bethink you: If it is from Allah and ye disbelieve therein, and **a witness** of the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours) ? Lo! Allah	Literal Translation – Descriptive Equivalent

		disbelievers and wrong-doing).	guideth not wrong-doing folk.	
22.	وَالَّذينَ يَرمونَ أَزواجَهُم وَلَم يَكُن لَهُم شُهَداءُ إِلّا أَنفُسُهُم فَشَهادَةُ أَحَدِهِم أَربَعُ **شَهاداتٍ** بِاللَّهِ ۙ إِنَّهُ لَمِنَ الصّادِقينَ Al-Nūr : 6	And for those who accuse their wives, but have no witnesses except themselves, let **the testimony of one of them be four testimonies (i.e. testifies four times)** by Allah that he is one of those who speak the truth.	As for those who accuse their wives but have no witnesses except themselves; let **the testimony** of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;	Literal Translation – Descriptive Equivalent
23.	أَقِمِ الصَّلاةَ لِدُلوكِ الشَّمسِ إِلىٰ غَسَقِ اللَّيلِ وَقُرآنَ الفَجرِ ۖ إِنَّ قُرآنَ الفَجرِ كانَ **مَشهودًا** Al-Isrā' : 78	Perform *As-Salat* (*Iqamat-as-Salat*) from mid-day till the darkness of the night (i.e. the *Zuhr, 'Asr, Maghrib,* and *'Isha'* prayers), and recite the Quran in the early dawn (i.e. the morning prayer). Verily, the recitation of the Quran	Establish worship at the going down of the sun until the dark of night, and (the recital of) the Quran at dawn. Lo! (the recital of) the Quran	Literal Translation – Descriptive Equivalent

		in the early dawn **is ever witnessed (attended by the angels in charge of mankind of the day and the night).**	at dawn **is ever witnessed.**	
24.	فَاخْتَلَفَ الأَحْزابُ مِن بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَروا مِن مَشْهَدِ يَوْمٍ عَظِيمٍ Maryam : 37	Then the sects differed [i.e. the Christians about 'Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allah] from **the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).**	The sects among them differ: but woe unto the disbelievers from **the meeting** of an awful Day.	Literal Translation – Descriptive Equivalent
25.	إِنَّ فِي ذٰلِكَ لَآيَةً لِّمَن خافَ عَذابَ الآخِرَةِ ۚ ذٰلِكَ يَوْمٌ مَجموعٌ لَهُ النّاسُ وَذٰلِكَ يَوْمٌ **مَشهودٌ** Hud : 103	Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day **when all (the dwellers of the**	Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will	Literal Translation – Descriptive Equivalent

		heavens and the earth) will be present.	be gathered, and that is a day **that will be witnessed.**	
26.	قالَ بَل رَبُّكُم رَبُّ السَّماواتِ وَالأَرضِ الَّذي فَطَرَهُنَّ وَأَنا عَلىٰ ذٰلِكُم مِنَ **الشّاهِدينَ** Al-Anbiyā' : 56	He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that I am one **of the witnesses.**	He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those **who testify** unto that.	Literal Translation - Shift or transposition
27.	وَجاءَت كُلُّ نَفسٍ مَعَها سائِقٌ **وَشَهيدٌ** Qaf : 21	And every person will come forth along with an (angel) to drive (him), **and an (angel) to bear witness.**	And every soul cometh, along with it a driver **and a witness**	Literal Translation - Shift or transposition
28.	وَإِنَّهُ عَلىٰ ذٰلِكَ **لَشَهيدٌ** Al-'Ādiyāt : 7	And to that fact **he bears witness (by his deeds);**	And lo! he is a **witness** unto that;	Literal Translation - Shift or transposition
29.	وَهُم عَلىٰ ما يَفعَلونَ بِالمُؤمِنينَ شُهودٌ	**And they witnessed** what they were doing	And were themselves **the witnesses** of	Literal Translation - Shift or transposition

	Al-Burūj : 7	against the believers (i.e. burning them).	what they did to the believers.	
30.	الَّذِي لَهُ مُلكُ السَّماواتِ وَالأَرضِ ۚ وَاللَّهُ عَلىٰ كُلِّ شَيءٍ شَهيدٌ Al-Burūj:9	Who, to Whom belongs the dominion of the heavens and the earth! And Allah is **Witness** over everything.	Him unto Whom belongeth the Sovereignty of the heavens and the earth; and Allah is of all things **the Witness**.	Literal Translation - Shift or transposition
31.	وَإِن كُنتُم في رَيبٍ مِمّا نَزَّلنا عَلىٰ عَبدِنا فَأتوا بِسورَةٍ مِن مِثلِهِ وَادعوا **شُهَداءَكُم** مِن دونِ اللَّهِ إِن كُنتُم صادِقينَ Al-Baqarah : 23	And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Quran) to Our slave (Muhammad Peace be upon him), then produce a *Surah* (chapter) of the like thereof and call **your witnesses** (supporters and helpers) besides	And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call **your witness** beside Allah if ye are truthful.	Literal Translation - Shift or transposition

		Allah, if you are truthful.		
32.	وَالَّذِينَ هُم بِشَهَادَاتِهِم قَائِمُونَ Al-Ma'ariij : 33	And those who stand firm **in their testimonies**	And those who stand **by their testimony**	Literal Translation - Shift or transposition
33.	أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ **شَهَادَةً** عِندَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ Al-Baqarah : 140	Or say you that Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob) and *Al-Asbat* [the twelve sons of Ya'qub (Jacob)] were Jews or Christians? Say, "Do you know better or does Allah (knows better...; that they all were Muslims)? And who is more unjust than he who conceals **the testimony** [i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books. (See Verse 7:157)] he has from Allah? And Allah is	Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians ? Say: Do ye know best, or doth Allah ? And who is more unjust than he who hideth **a testimony** which he hath received from Allah ? Allah is not unaware of what ye do.	Literal Translation - Shift or transposition

		not unaware of what you do."		
34.	وَشاهِدٍ وَمَشهودٍ Al-Burūj :3	**And by the witnessing day** (i.e. Friday), **and by the witnessed day** [i.e. the day of 'Arafat (*Hajj*) the ninth of Dhul-Hijjah];	**And by the witness and that whereunto he beareth testimony**	Literal Translation - Shift or transposition
35.	وَداوودَ وَسُلَيمانَ إِذ يَحكُمانِ فِي الحَرثِ إِذ نَفَشَت فيهِ غَنَمُ القَومِ وَكُنّا لِحُكمِهِم **شاهِدينَ** Al-Anbiyāʾ : 78	And (remember) Dawud (David) and Sulaiman (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were **witness** to their judgement.	And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were **witnesses** to their judgment.	Literal Translation - Shift or transposition
36.	وَإِذ أَخَذَ اللَّهُ ميثاقَ النَّبِيّينَ لَما آتَيتُكُم مِن كِتابٍ وَحِكمَةٍ ثُمَّ جاءَكُم رَسولٌ مُصَدِّقٌ	And (remember) when Allah took the Covenant of the Prophets, saying:	When Allah made (His) covenant with the prophets,	Literal Translation - Shift or transposition

لِما مَعَكُم لَتُؤمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ قالَ أَأَقرَرتُم وَأَخَذتُم عَلىٰ ذٰلِكُم إِصري ۖ قالوا أَقرَرنا ۚ قالَ فَاشهَدوا وَأَنا مَعَكُم مِنَ الشّاهِدينَ Al-'Imrān : 81	"Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among **the witnesses** (for this)."	(He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter) ? They answered: We agree. He said: Then bear ye witness. I will	

			be **a witness** with you.	

CURRICULUM VITAE

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