

**A COMPARATIVE ANALYSIS OF THE TRANSLATION OF *ḤARF FI* IN
SURAH ALI ‘IMRĀN BY TALAL ITANI AND MUHAMMAD
MARMADUKE PICKTHALL**

A GRADUATING PAPER

**Submitted in Partial Fulfillment of the Requirements for Gaining the
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YOGYAKARTA
2019**

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.

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DEDICATION

I would like to dedicate this research to:

My Parents, *Mr. Amin Iskandar* and *Mrs. Umiyati*

My Parent in Law, *Mr. Ridhwan* and *Mrs. Musa'adah*

My beloved Husband, *Mr. Arif Budianto*

My Little Hero, *Muhammad Fairuz Rabbani* and Sibling want to be

My Grandmother

My Brother and My Sister

My Family in Islamic Boarding School: PP Al-Munawwir Komplek Q Karapyak
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Kediri

My University: Islamic State University Sunan Kalijaga Yogyakarta

MOTTO

تألمت, فتعلمت, فتغيرت

I Suffered, I Learned, I Changed



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Alhamdulillah rabbi 'alamin. I praise to the Almighty Allah SWT that has given me a chance to finish my graduation paper entitles "A Comparative Analysis of The Translation of *Harf Fī* in Surah Ali 'Imrān By Talal Itani and Muhammad Marmaduke Pickthall". This graduate paper is submitted to fulfill one of requirements to gain the Bachelor Degree in State Islamic University of Sunan Kalijaga Yogyakarta.

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Rilla Fadhilatul Mufidah

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'	ṯ
5.	ج	Jim	J
6.	ح	ha'	ḥ
7.	خ	kha'	Kh
8.	د	Dal	D
9.	ذ	Dzal	ḏ
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
اَ	<i>fatḥah</i>	A	فَاتَحَ / <i>fataḥa</i> /
اِ	<i>Kasrah</i>	I	اِفْتَحَ / <i>iftaḥ</i> /
اُ	<i>ḍamah</i>	U	يَفْتَحُ / <i>yaftaḥu</i> /

2. Long Vocal

Sign	Name	Latin	Example
اَآ	<i>fatḥah</i>	ā	قَالَ / <i>qāla</i> /
اِي	<i>fatḥah and ya</i>	ā	رَمَى / <i>ramā</i> /
اِي	<i>kasrah and ya'</i>	ī	قِيلَ / <i>qīla</i> /

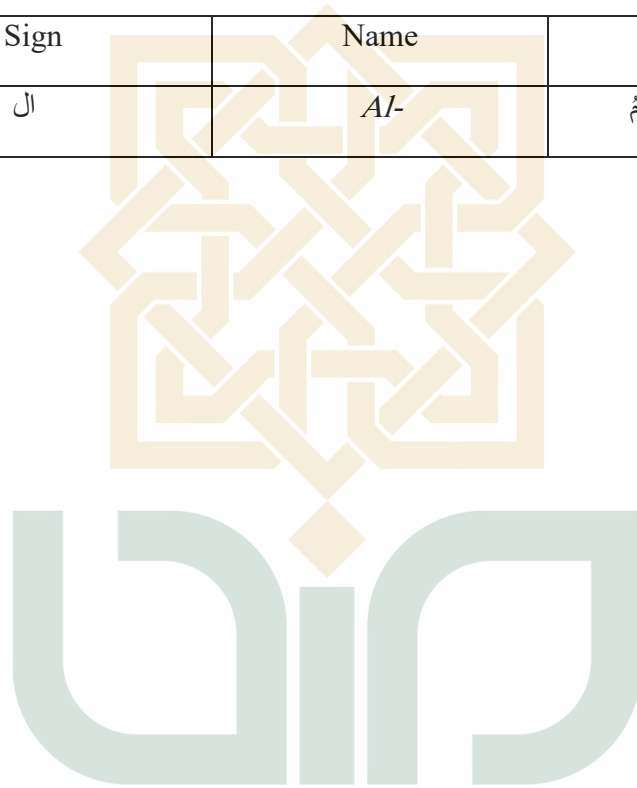
ئى	<i>fathah and wawu</i>	ū	يَقُولُ / <i>yaqūlu</i> /
----	------------------------	---	---------------------------

C. Double Consonant

Sign	Name	Latin	Example
ّ	<i>Syaddah or tasydīd</i>	ā	نَزَّلَ / <i>nazzala</i> /

D. Article

Sign	Name	Example
ال	<i>Al-</i>	الْقَلَمُ / <i>al-qalamu</i> /



**ANALISIS PERBANDINGAN PENERJEMAHAN *HURUF FI* DALAM
SURAH ALI ‘IMRĀN OLEH TALAL ITANI DAN MUHAMMAD
MARAMADUKE PICKTHALL**

ABSTRAK

Penelitian ini membahas penerjemahan *ḥarf fī* dalam surah Ali ‘Imrān oleh dua penerjemah yaitu Talal Itani dan Muhammad Marmaduke Pickthall. Huruf *fī* adalah sebuah kata depan dalam bahasa Arab yang memiliki banyak macam makna. Maka dari itu, penulis tertarik untuk meneliti bagaimana *ḥarf fī* diterjemahkan oleh kedua penerjemah dan bagaimanakah persamaan serta perbedaan penerjemahan tersebut. Untuk mendukung penelitian ini maka penulis menggunakan teori tata bahasa Arab, teori *ḥarf fī*, teori tata bahasa Inggris, teori *preposition* oleh Verspoor dan Sauter, teori prosedur oleh Newmark dan teori *equivalent* oleh Mona Baker. Metode yang digunakan dalam penelitian ini adalah kualitatif. Hasil penelitian ini yaitu dari limapuluhempat ayat *ḥarf fī* terdiri dari 34 *ḥarf fī ḥarfīyyah*, 1 *ḥarf fī ḥarfīyyah majazi*, 14 *ḥarf fī taḥkīd*, 3 *ḥarf fī* bermakna *إلى*, 2 *ḥarf fī* bermakna *من*. Dalam menerjemahkan *ḥarf fī* kedua penerjemah menggunakan empat macam prosedur yaitu *literal*, *shift*, *compensation* dan *paraphrase*. Akan tetapi presentasi penggunaan prosedur tersebut berbeda-beda. Berdasarkan prosedur yang digunakan, Pickthall memiliki variasi yang lebih banyak daripada Itani dalam menerjemahkan *ḥarf fī*.

Kata kunci: *ḥarf fī*, *terjemahan*, *prosedur*

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ABSTRACT

This research discusses the translation of *ḥarf fī* in surah Ali ‘Imrān by Talal Itani and Muhammad Marmaduke Pickthall. *Ḥarf fī* is an Arabic preposition which has some types and characteristic. Therefore, the writer interest to find out the translation of *ḥarf fī* and it equivalent; and explain the differences and similarities of the translation. To support this research, the writer uses the theory of Arabic word classes, the theory of *ḥarf fī*, the theory of English word classes, the theory of prepositions by Verspoor and Sauter, and theory equivalent by Mona Baker. This researches uses qualitative methods. The result in this research are: they are fifty four verse of *ḥarf fī ḥarf fīyyah* divided into 34 *ḥarf fī ḥarf fīyyah*, 1 *ḥarf fī ḥarf fīyyah majazi*, 14 *ḥarf fī taḥkīd*, 3 *ḥarf fī* means الى, 2 *ḥarf fī* means من. Second, the translator used four procedure to translate the *ḥarf fī*, they are literal procedure, shift procedure, compensation procedure, and paraphrase procedure. However, the percentage of using the procedure by translator are different. Based on the procedure are used, Pickthall are various than Itani in translating the *ḥarf fī*.

Key words: *ḥarf fī, translation, procedure*

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LIST OF ABBREVIATIONS

No.	Abbreviations	Meaning
1.	TI	Talal Itani
2.	MMP	Muhammad Marmaduke Pickthall
3.	SL	Source Language
4.	TL	Target Language
5.	OLD	Oxford Learn's Dictionary



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CHAPTER I

INTRODUCTION

1.1 Background of Study

Al-Quran is the holy book for Muslims. It is miraculous word of Allah revealed to Prophet Muhammad through the angel Jibreel. Therefore, Al-Quran is a Wahyu or divine revelation that has reached us through or a holy connection starting from Allah to the angel Jibreel to the prophet Muhammad. The Wahyu or Quranic revelation is regarded by Muslims as the exact words of Allah. The Quran is made of 30 part and 114 suwar (chapters). Each surah of Al-Quran is made of few or many Ayah, or verses (islamicknock.blogspot.co.id/). The Holy Quran is a treasure of our knowledge and learning that man may need till end of time. Therefore, Moslems should learn the Quran because it is the basic truth of Islamic doctrine of knowledge. It is stated in the Holy Quran surah Ali 'Imrān Verse 3:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

/nazzala 'alaika al-kitāba bi al-ḥaqqi muṣaddiqan limā baina yadaihi wa anzala al-taurāta wa al-injīl/

“He sent down to you the Book with the Truth, confirming what came before it; and he sent down the Torah and the Gospel” (Itani, 2009: 24).

Arabic is the main version of the Quran, because the Prophet Muhammad is born in western Arabian. At that time, the morals of Jahiliah Arabic nation are the most dissolved from the others. The fact of the matter is that Allah (SWT) has chosen the best, most loved, and most sincere person to Him to convey His Message and He the Almighty knows best what's in the hearts. As He (SWT) says in the Qur'an:

“Allah chooses for Himself whom He pleases, and guides to Himself those who turn (to Him)” (Asy-Syura: 13) (www.quora.com).

This case, the translation of the Quran in other languages is needed, to understand the content meanings of Quran.

“Translation is an operation other language performed on languages: a process of substituting a text in one language for text in another”. (Catford, 1964: 1). According to Munday, the meanings of translation can refer to the general subject field, the product (the text that has been translated) or the process (the act of producing the translation, otherwise known as translating) (2008: 5). In process of translating, the translator should consider as the intended meaning of Source Language (SL) into the Target Language (TL) such as culture and equivalent meaning.

Comparing product of translation will be interested to find the equivalence of translation of *ḥarf fī* in surah Ali ‘Imrān. The translator have different ways to translate the *ḥarf fī*, it can be seen in the example below (surah Ali ‘Imrān verse 46):

SL:

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

/wa yukallimu an-nāsa fī al-mahdi wa kahlan wa mina al-ṣāliḥīn/

TL:

TI: “He will speak to the people **from** the crib, and in adulthood, and will be one of the righteous” (Itani, 2012: 27).

MMP: “He will speak to the people **in** his cradle and in his manhood, and he is of the righteous” (Marmaduke, 2011: 55).

There are similarities and differences of translation *ḥarf fī* above. Talal Itani and Muhammad Marmaduke Pickthall have the different way to translate the *ḥarf fī* in the first sentence. Talal Itani translates *ḥarf fī* into “from”. In contrast, Muhammad Marmaduke Pickthall translates *ḥarf fī* into “in”. The translators produce different translation using similar and different produce which depend on their background.

Both of translator above have good ability in translating Al-Quran. Their different background of family, and educational backgrounds may affect the different interpretation or different style in their translation.

The first translator is Talal Itani. He is born in 1961, in Beirut Lebanon. He immigrates to the United States when he is 18, seeking education and peace. He is an electronics engineer, software developer, and writer. In 1983, he

graduates with a Master's degree in Electrical Engineering. After a few years of employment, he founds a research and development company, which quickly became successful and renowned in the field of telecommunication. Talal first encounters the Holy Quran in 1992. He studies and researches the Quran for 15 years, then decides to translate it himself, into clear and easy-to-read modern English. The translation, published in 2012, is praised as pure, clear, and very faithful to the Arabic Original. Talal currently develops software and maintains the Quran translation. He lives in the United States, is married, and has two adult daughters (www.goodreads.com).

The second translator Muhammad Marmaduke Pickthall (1875–1936) is a British Muslim who is best remembered as one of the earliest translators of the Holy Quran in English. His first translation is published in 1930.

He is born William Pickthall in 1875 in London, to an Anglican clergyman, and spent his formative years in rural Suffolk. He is contemporary of Winston Churchill at Harrow, the famous private school. During intervals from living a sedentary life in Suffolk, Pickthall travels extensively in the Arab world and Turkey. In 1917, Pickthall reverted to Islam and soon became a leader among the emerging group of British Muslims.

In 1919, Pickthall works for the London-based Islamic Information Bureau that among other things published the weekly *Muslim Outlook*. After completing his last novel the *Early Hours* in 1920, he departs for his new assignment in India to serve as the editor of the *Bombay Chronicle*. Pickthall devotes

considerable interest in the independent Islamic empire of India that is gradually eroded through a string of British conspiracies. In 1927, Pickthall takes over as the editor of *Islamic Culture*, a new quarterly journal published under the patronage of the Nizam of Hyderabad. He gives eight lectures on several aspects of *Islamic civilization* at the invitation of The Committee of "*Madras Lectures on Islam*" in Madras, India. His lectures was published under the title "*The Cultural Side of Islam*" in 1961 by S.M. Ashraf Publishers, Lahore.

The mission of 'translating' the Qur'an had preoccupied Pickthall's mind since he reverts to Islam. He sees that there is an obligation for all Muslims to know the Qur'an intimately. In 1930, Pickthall publishes. *The Meaning of the Glorious Koran* (A. A. Knopf, New York). Pickthall maintains that the Qur'an being the word of Allah could not be translated. Pickthall returns to England in early 1935 and dies a year later on May 19 at St. Ives. He is buried in the Muslim cemetery at Brookwood, Surrey, near Woking (www.islamicity.org).

Surah Ali 'Imran is the third surah in the Holy Qur'an. This is a Madani surah consisting of 200 verses. The writer is interested to analyze the translation QS Surah Ali 'Imran because of some reason. First, this surah is revealed after the Hijrah. Some parts of it are revealed in the third year of Hijrah and some later. Ali 'Imrān means "the family of "Imrān". 'Imrān is the father of Prophets Musa and Haroon -peace be upon them. There are references in this Surah to these two great Prophets of Allah and then the story of Mary and birth of Jesus is mentioned. The main topics of this Surah are Tawhid, Prophet Hood and the truth of the Qur'an. As Surah Al-Baqarah discussed the issues relates to Bani Israel, this Surah

discusses some issues related to the Christian community and their religious positions. It also discusses the subjects of Hajj, Jihad, Zakat and Riba. It ends, like Surah Al-Baqarah, with a du'a. Second, this surah is a good source to analyze the translation of *ḥarf fī*. There are many *ḥarf fī* in this surah. Third, the writer is interested to find the differences and similarities of the translation of *ḥarf fī* in this surah by the two translator whether it will produce the different meaning of the authentic meaning from SL in the TL and how their makes different ways to translate *ḥarf fī* in surah Ali 'Imrān. The comparison will give more insight on various ways the *ḥarf fī* can be translated.

Based that, the writer aims to explore the translation of equivalence of *ḥarf fī* in surah Ali 'Imrān because the differences of translating the word become unique case to be researched. The *ḥarf fī* is a simple Arabic preposition which has famous meaning is “in”, but Talal Itani and Muhammad Marmaduke Pickthall translated the *ḥarf fī* not only into the common translation “in” but also into another word *from, to, that, etc.*

Ḥarf fī is the most commonly used word in Arabic is the preposition “*Fī*”(www.systemoflife.com/). In this research, the writer finds how the translator translate *ḥarf fī* into English. The writer is interested to find similarities and differences of the translation of *ḥarf fī* in surah Ali 'Imrān by Talal Itani and Muhammad Marmaduke Pickthall.

In conclusion, this qualitative research explores the translation of *ḥarf fī* in surah Ali 'Imrān translation by two different translator, Talal Itani and

Muhammad Marmaduke Pickthall. The writer compares both of the translator's work because they have good ability in translating Al-Quran. The differences of family and educational background of the translator may produce different language choices to translate SL into TL. Their ways in translating the *ḥarf fī* can be new insight for translator in general.

1.2 Research Question

Based on background of study, the writer has two question.

1. How are *ḥarf fī* in surah Ali 'Imrān translated by Talal Itani and Muhammad Marmaduke Pickthall?
2. a. Why do their makes different ways to translate *ḥarf fī* in surah Ali 'Imrān?
- b. How are the translation procedures of *ḥarf fī* in surah Ali 'Imrān by Talal Itani and Muhammad Marmaduke Pickthall?

1.3 Objectives Study

Based on the problems of study, the objective of the study are to find out the different of *ḥarf fī* in surah Ali 'Imrān by Talal Itani and Muhammad Marmaduke Pickthall and explain their equivalence of the translation. Moreover, this research also aims to find the translation procedure used in the translation of *ḥarf fī*, and explain differences and similarities of the translation of *ḥarf fī* in surah Ali 'Imrān by Talal Itani and Muhammad Marmaduke Pickthall.

1.4 Significances of Study

This research only focused on the translation *ḥarf fī* in surah Ali ‘Imrān by Talal Itani’s and Muhammad Marmaduke Pickthall’s translation. Furthermore, the researcher finds the differences and similarities of *ḥarf fī*. The researcher also discusses about the translation procedure used by both of translation.

1.5 Literature Review

After looking for the same research about translation of Arabic preposition, the writer finds two graduating papers and two journals have similarities to support this paper.

The first this paper is a graduating paper entitled “A comparative analysis of the translation of *ḥarf Al-wawu* in surah Maryam verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh” it is written by Intan Nurjannah, a literature student of English Department Sunan Kalijaga University (2015). The SL in this research is Arabic, and the TL is English. In this research Intan compares and contrast the English translation of *ḥarf al-wawu* in surah Maryam verse 1-40 between Abdullah Yusuf Ali and Tahereh Saffarzadeh. She discusses the differences and similarities and differences of them. The result of this research are *ḥarf al-wawu* in surah Maryam verse 1-40 appears into eight times in surah Maryam 1-40. Ali and Saffarzadeh translate the similar ways and procedure in three case. First, the translators translate it into *when* using literal procedure two times. Second, the *ḥarf al-wawu* translated into *and* using shift procedure. Furthermore, the translators translate the *ḥarf al-wawu al-ḥal* differently in four case. Firstly, Ali

translates the *ḥarf al-wawu* into *colon (:)*. In contrast, Saffarzadeh translates it into *and*. Secondly, Ali translates it into *seeing that*. The procedure used is shift procedure. In the other hand, Saffarzadeh translates into *when* using shift procedure. Thirdly, Ali translates the *ḥarf al-wawu* into *when* whereas Saffarzadeh translates it into *while*. The procedure used is literal procedure. Fourthly, Ali translates the *ḥarf al-wawu* into *for* using literal translation. On the other hand, Saffarzadeh translates it into *since* using class shift procedure.

The second prior research is a thesis that discusses the equivalence analysis in the translation by Erlya Hafidzotul Masykuroh, a student of English Literature from State Islamic University of Sunan Kalijaga Yogyakarta (2015). Her graduating paper entitles “The English Translation of Arabic Preposition *Bi* in *Surah Yusuf* by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan”. The conclusion of this research factor causes the translator in choosing different ways in translating preposition *bi*. Firstly, there are 47 preposition *bi* found in surah Yusuf some of which are translated differently by Ali and Hilal-Khan. Secondly, Ali and Hila-Khan use both formal corespondence and dynamic equivalence.

The prior research above discusses about translation of preposition and connector. The similarities and the difference with the research are the first research is *ḥarf al-wawu* in surah Maryam and *ḥarf bi* in surah Yusuf but in this research is *ḥarf fi* in surah Ali ‘Imran. Although the subject is different, the writer uses the same theory about translation procedure. Second, the research has same

subject about English preposition *in* and Arabic preposition *fī*, but the research compares and contrasts *in* and *ḥarf fī* in surah Ali ‘Imrān. The third research has the same object about *ḥarf fī*, but it is of juz 30 and this research uses surah Ali ‘Imrān as the data source.

The third prior research is taken from journal. It is written by Azman Che Mat and Ahmad Zulfadhli bin Nokman. They are from Academy of Language studies, University Technology Mara, Campus Dungun, Terengganu, Malaysia. Their Journal entitles “Translation of Rhetoric in Arabic Preposition in The Text of al-Qur’an”. In this paper they aim to give every Arabic preposition an implicit meaning based on position within a paragraph. They conclude that the use of prepositions *فى* and *على* in partial phrases that previously discussed have a special beauty. In fact, this selection is very appropriate to the context of the story in the topics presented. Therefore, the literal equivalence may only be viewed from the aspect of syntax and semantic.

However, this research is different from the researches describe above either in the theory or in the object of study. This research will be focused in the translation of *ḥarf fī*. The purpose of this research are to find the differences and similarities of *ḥarf fī* in English Quran Translation and to know how *ḥarf fī* translated in English Quran translation by Talal Itani and Muhammad Marmaduke Pickthall.

The last prior is taken from the journal. It is written by Mohammed Modhaffer and C. V. Sivaramakhrisna. They are from Central Institute of Indian

Languages. Their journal entitles “Prepositional Verb in Arabic: A Corpus-based Study.” In this paper, they aim to investigate the contraction of verb + *ḥarf fi* ‘in’ which is an instance of prepositional verbs in Modern standard Arabic (MSA). They conclude that the prepositional verbs investigated in this journal are easily translated into English, in which translation the preposition *ḥarf fi* ‘in’ is the same, some of them do not have exact match in the TL translation. This phenomenon can be regarded as specificity of TL. Therefore, examined the prepositional verbs in Modern standard Arabic with a focus on those verbs which *ḥarf fi* ‘in’.

However, this research is almost the same as the researches described above either, but different in the object of study. This research will be focused on the translation of *ḥarf fi*. The purpose of this research is to find the differences and similarities in the translation of *ḥarf fi* in English Quran Translation and to know how *ḥarf fi* is translated in English Quran translation by Talal Itani and Muhammad Marmaduke Pickthall.

1.6 Theoretical Approach

In this research, the writer uses the theory of *ḥarf fi* by Muhammad Sholihuddin Shofwan, the theory of translation procedure by Newmark, the theory of preposition by Verspoor and Sauter.

First is the theory of *ḥarf fi* by Muhammad Sholihuddin Shofwan in his book *Maqāsidu An-Nahwiyyah*. This theory is used to classify the kinds of *ḥarf fi*

in surah Ali ‘Imrān. Shofwan divides *ḥarf fī* into two classifications. They are *fī ḥarfīyyah ḥaqīqat– ḥarfīyyah majāzī* which has *intrinsic* meaning and *figure of speech, sababiyah* which has meaning of *reason* (Shofwan, 2006:206-207).

Second, the theory translation procedure by Newmark is used to analyze what procedures it used by the translator to translate the *ḥarf fī* into English. In his book *A Textbook of Translation*, Newmark classifies procedures to same categories, they are transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent synonymy, through-translation, shift or transposition, modulation, recognized translation, translation label, compensation, componential analysis, reduction and expansion, paraphrase, couplets, notes, additions, and glosses (1988: 81-91).

Third, the theory of English word classes by Verspoor and Sauter. The *ḥarf fī* in the SL is translated into English as a preposition. Preposition usually used to introduce the relation of word and sentence. It is function to introduce dependent noun phrase. The example: *in, on, at about, with, of to, by beside, before, and After* (Verspoor and Sauter, 2000: 109).

Fourth, the theory equivalence by Mona Baker is used to find the equivalency of the translation of *ḥarf fī* in the TL. Baker divides it into five classifications: Equivalence at word level, Equivalence above word level, grammatical equivalence, Textual equivalence, Pragmatic equivalence (Baker, 2001: vii-viii).

According to the theories above, the writer compares and contrasts the translation of *ḥarf fī* in surah Ali ‘Imrān by Talal Itani and Muhammad Marmaduke Pickthall from Arabic as the Source Language (SL) into English as the Target Language (TL).

1.7 Method of Research

1.7.1 Type of Research

The writer uses a qualitative in this research method. Cresswell states that “Qualitative research is a means for exploring and understanding the meaning individuals or groups to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry. The final written report has a flexible writing structure” (2007: 37).

It is a case study illustrating how translator usually translates the *ḥarf fī* in the surah Ali ‘Imrān. The writes uses the qualitative research by doing library method that gets some data from library and internet.

1.7.2 Data source

In qualitative research, there are two kinds of data; the main data and supporting data. The main data are words or actions whereas the supporting data are additional data such as documents and previous research (Moleong, 2008:157). The main data of this research are taken from the sentences containing of translation *ḥarf fī* in surah Ali ‘Imrān by Talal Itani and Muhammad Marmaduke Pickthall. The research also uses some supporting data from books, in the form of Tafsir of the sentence in *Tafsīr Qur’ani Al-dhīm Jūz Tsānī* by

Muhammad Husain Syamsudin. The SL in this research is Arabic, and the TL is English.

1.7.3 Data Collection

An explanation this research uses the type of document in collecting the data. The writer does the documentation technique to collect the data. The data in this research is taken from internet. Both of the SL and TL of surah Ali ‘Imran are read intensively. The SL is Arabic version in the Holy Qur’an, and the TL are the translation of surah Ali ‘Imrān by Talal Itani and Muhammad Marmaduke Pickthall. Then, the writer finds and marks the *ḥarf fī* in SL and TL. After that, the writer makes table to write the of *ḥarf fī* translation by Talal Itani and Muhammad Marmaduke Pickthall. After that, the writer collects the sentence with *ḥarf fī* and the translation.

1.7.4 Data Analysis Technique

According to Wahyuni, data analysis technique is “that research fails to develop an in depth-analysis of the data and interpret the meaning of the rich data they have collected” (2012:48).

The writer analyzes the data by objective approach. First, the data are classified based on types of the *ḥarf fī* in each data. Second, they are classified based data on the dictions and procedure used by translator. Third, the translation of *ḥarf fī* in QS Ali ‘Imrān by Talal Itani and Muhammad Marmaduke Pickthall are compared and contrasted. Fourth, the translation of *ḥarf fī* by both are

determined either they use the different or similar meaning. Last, when the analysis is completed, the conclusions are drawn.

1.8 Paper Organization

This research consists of four chapters. The first chapter is an introduction. The writer gives information about background of study, research study, significances of study, literature review, theoretical approach, method of research, and paper organization. In the second chapter, the writer explains and discusses the theories that relevant to the analysis. In third chapter, the writer discusses the finding and discusses of the analysis. In the fourth chapter, the writer gives the conclusion and suggestion of this research.



CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

According to the discussion in the previous chapter, writer draws two general conclusion in this chapter. First, based on the verse the writer finds fifty four *ḥarf fī* which consist of the five different kinds of *ḥarf fī*. Second, there are similarities and differences ways in translating the *ḥarf fī* by the translators.

The *ḥarf fī ẓarfīyyah* appears thirtieth four verse in surah Ali ‘Imrān. There are 28 data translated in the similar ways and 6 data are translated in the different ways by translators. Itani and Pickthall translate the *ḥarf fī ẓarfīyyah* in the similar ways into *in* and *therein*. The procedures used by the translators are literal procedure and shift or transposition procedure. Besides, the translators translate the *ḥarf fī ẓarfīyyah* in the different ways. Itani translates the *ḥarf fī ẓarfīyyah* into *in*, *upon*, *through* and *that*. Pickthall translates it into the *ḥarf fī ẓarfīyyah* *for*, *consider*, *wasted*, and *of*.

The *ḥarf fī majazi* appears one times in surah Ali ‘Imrān . Itani and Pickthall translate the *ḥarf fī majazi* in the similar ways and procedure.

The third *ḥarf fī* in surah Ali ‘Imrān is *ḥarf fī* means *taukīd* (confirmation). There are 14 *ḥarf fī taukīd* that appear in the verse above. Itani and Pickthall

translates *ḥarf fī taūkīd* in the similar ways using shift procedure five times. Besides that, the translators translate the *ḥarf fī taūkīd* differently. Itani translates the *ḥarf fī taūkīd* into *that, where, in, and among*. On the other hand, Pickthall translate it into *of, into and unto*. The procedure used by the translators are same. Itani and Pickthall use the literal procedure and class shift procedure.

The fourth *ḥarf fī* in surah Ali ‘Imrān *ḥarf fī* means الى (to). There are 3 verse *ḥarf fī* means الى (to) that appear in the verse above. The translator translates the *ḥarf fī* means الى (to) into “to” and them using class compensation procedure.

The fifth *ḥarf fī* in surah Ali ‘Imrān *ḥarf fī* means من (from). There are two verses of *ḥarf fī* means من (from) that appears in the verse above. The translators translate it into *from and in* and them using class shift procedure.

4.2 Suggestion

The translation *ḥarf fī* in surah Ali ‘Imrān is the object that analyzed in this research. However, this research can analysis other research on Arabic preposition. The research can be more specific to find the translation of particular Arabic preposition. The source also can be taken from the other surah in the Quran or the other source of Arabic books.

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APPENDICES

No	Verse	Source Language	Target Language	Procedure
Similarities				
1.	5	إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ	TI: Nothing is hidden from God, on earth or in the heaven.	Literal Translation
			MMP: Lo! nothing in the earth or in the heavens is hidden from Allah.	Literal Translation
2.	6	هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ	TI: It is He who forms you in the wombs as He wills. There is no god except He, the Almighty, the Wise.	Literal Translation
			MMP: He it is Who fashioneth you in the wombs as pleaseth Him. There is no God save Him, the Almighty, the Wise.	Literal Translation

3.	7	<p>هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرٌ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ</p>	<p>TI: It is He who revealed to you the Book. Some of its verses are definitive; they are the foundation of the Book, and others are unspecific. As for those in whose hearts is deviation, they follow the unspecific part, seeking descent, and seeking to derive an interpretation. But none knows its interpretation except God and those firmly rooted in knowledge say, “We believe in it; all is from our Lord.” But none recollects except those with understanding.</p>	<p>Literal Translation</p>
			<p>MMP: He it is Who hath revealed unto thee (Muhammad) the Scripture</p>	<p>Literal Translation,</p>

			<p>wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knowledge its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.</p>	Shift
4.	9	رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ	<p>TI: “Our Lord, You will gather the people for a Day in which there is no doubt.” God will never break His</p>	Shift

			promise.	
			MMP: Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the tryst.	Shift
5.	13	<p>قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ</p>	<p>TI: There was a sign for you in the two parties that met. One party fighting in the way of God, and the other was disbelieving. They saw them with their own eyes twice their number. But God supports with His help whomever He wills. In that is a lesson for those with insight.</p>	<p>Literal Translation</p>

			<p>MMP: There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! Herein verily is a lesson for those who have eyes.</p>	<p>Literal Translation, shift</p>
6.	22	<p>أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ</p>	<p>TI: They are those whose deeds will come to nothing, in this world and in the Hereafter, and they will have no saviors.</p> <p>MMP: Those are they whose works</p>	<p>Literal Translation Literal</p>

			have failed in the world and the Hereafter; and they have no helpers.	Translation
7.	27	تَوَلَّجَ اللَّيْلَ فِي النَّهَارِ وَتَوَلَّجَ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ	TI: “You merge the night into the day, and You merge the day into the night; and you bring the living out of the dead, and You bring the dead out of the living; and you provide for whom you will without measure.”	Literal Translation
			MMP: Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance	Literal Transaltion

			to whom Thou choolest, without stint.	
8.	29	قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	TI: Say, “Whether you conceal what is in your hearts, or disclose it, God knows it.” He knows everything in the heavens and the earth. God is Powerful over everything.	Literal Translation
			MMP: Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.	Literal Translation
9.	35	إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي يَا سَمِيعُ الْعَلِيمِ	TI: The wife of Imran said, “My Lord, I have vowed to You what is in my	Literal Translation

			womb, dedicated, so accept from me; You are the Hearer and Knower.”	
			MMP: (Remember) when the wife of 'Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!	Literal Translation
10.	39	فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِحَيِّ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنْ الصَّالِحِينَ	TI: Then the angels called out to him, as he stood praying in the sanctuary: “God gives you good news of John; confirming a Word from God, and honorable, and moral, and a prophet;	Literal Translation

			one of the upright.”	
			MMP: And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, a prophet of the righteous.	Literal Translation
11.	49	<p>وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۖ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّجِرُونَ ۗ فَمِٰى يُؤْتِكُم ۗ إِن فِي ذَٰلِكَ لَآيَةٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ</p>	<p>TI: A messenger to the Children of Israel: “I have come to you with a sign from your Lord. I make for you out of clay the figure of a bird, then I breathe into it, and it becomes a bird by God’s leave. And I heal the blind and the leprous, and I revive the dead, by God’s</p>	Literal Translation

			<p>leave. And I inform you concerning what you eat, and what you store in your homes. In that is a sign for you, if you are believers.”</p>	
			<p>MMP: And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses.</p>	<p>Literal Translation</p>

			Lo! herein verily is a portent for you, if ye are to be believers.	
12.	55	<p>إِذْ قَالَ اللَّهُ يُعِيسِي إِيَّيْ مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ</p>	<p>TI: God said, “O Jesus, I am terminating your life, and raising you to Me, and clearing you of those who disbelieve. And I will make those who follow you superior to those who disbelieve, until the Day of Resurrection. Then to Me is your return; then I will judge between you regarding what you were disputing.</p>	Literal translation
			<p>MMP: (And remember) when Allah said: O Jesus! Lo! I am gathering thee</p>	Literal Translation

			and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.	
13.	56	فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَّبْنَاهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ	TI: As for those who disbelieve, I will punish them with a severe punishment, in this world and the next, and they will have no helpers.	Literal Translation

			MMP: And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, a prophet of the righteous.	Literal Translation,
14.	57	وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ	TI: And as for those who believe and do good works, He will give them their rewards in full. God does not love the un-just.”	Literal Translation
			MMP: And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers.	Literal Translation

15.	65	<p>يَاهِلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا بَعْدَهُ أَفَلَا تَعْقِلُونَ</p>	<p>TI: O People of the Book! Why do you argue about Abraham, when the Torah and the Gospel were not revealed until after him? Will you not reason?</p>	<p>Literal Translation</p>
			<p>MMP: O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him ? Have ye then no sense ?</p>	<p>Literal Translation</p>
16.	66	<p>هَآأَنَّتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ وَآنْتُمْ لَا تَعْلَمُونَ</p>	<p>TI: Here you are—you argue about things you know, but why do you argue about things you do not know? God knows, and you do not know.</p>	<p>Literal Translation</p>
			<p>MMP: Lo! ye are those who argue</p>	<p>Literal</p>

			<p>about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge ? Allah knoweth. Ye know not.</p>	Translation
17.	77	<p>إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ</p>	<p>TI: Those who exchange the covenant of God, and their vows, for a small price, will have no share in the Hereafter; and God will not speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them. They will have a painful punishment.</p>	<p>Literal</p> <p>Translation</p>
			<p>MMP: Lo! those who purchase a small</p>	Literal

			gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.	Translation
18.	83	عَيَّرَ دِينَ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهُ	TI: Do they desire other than the religion of God, when to Him has submitted everything in the heavens and the earth, willingly or unwillingly, and to Him they will be returned?	Literal Translation
			MMP: Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the	Literal Translation

			earth, willingly or unwillingly, and unto Him they will be returned.	
19.	85	وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ	TI: Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers.	Literal translation
			MMP: And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.	Literal Translation
20.	107	وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ	TI: But as for those whose faces are whitened, they are in God's mercy, remaining in it forever.	Literal Translation

			MMP: And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever	Literal Translation
21.	110	وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاللّٰهُ تَرْجَعُ الْاُمُوْرُ	TI: To God belongs everything in the heavens and everything on earth, and to God all events are referred.	Literal Translation
			MMP: Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.	Literal Translation
22.	116	اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَّ عَنْهُمْ اَمْوَالُهُمْ وَلَا اَوْلَادُهُمْ مِنَ اللّٰهِ شَيْءًا ۗ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۗ هُمْ فِيْهَا خٰلِدُوْنَ	TI: As for those who disbelieve, neither their possessions nor their children will avail them anything against God. These are the inhabitants of the Fire, abiding	Shift

			therein forever.	
			MMP: Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein .	Shift
23.	117	<p>مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ ۗ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ</p>	<p>TI: The parable of what they spend in this worldly life is that of a frosty wind that strikes the harvest of a people who have wronged their souls, and destroys it. God did not wrong them, but they wronged their own selves.</p>	<p>Literal</p> <p>Translation</p>
			MMP: The likeness of that which they spend in this life of the world is as the	<p>Literal</p> <p>Translation</p>

			likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged them not, but they do wrong themselves.	
24.	129	<p>وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُوْرٌ رَّحِيْمٌ</p>	<p>TI: To God belongs everything in the heavens and the earth. He forgives whom He wills, and He punishes whom He wills. God is Most Forgiving, Most Merciful.</p>	<p>Literal Translation</p>
			<p>MMP: Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He</p>	<p>Literal Translation</p>

			will. Allah is Forgiving, Merciful.	
25.	146	<p>وَكَايِنٍ مِّنْ نَّبِيِّ قَاتِلٌ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ</p>	<p>TI: How many a prophet fought alongside him numerous godly people? They did not waver for what afflicted them in the cause of God, nor did they weaken, nor did they give in. God loves those who endure.</p>	<p>Literal Translation</p>
			<p>MMP: And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.</p>	<p>Literal translation</p>

26.	151	<p>سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ</p>	<p>TI: We will throw terror into the hearts of those who disbelieve, because they attribute to God partners for which He revealed no sanction. Their lodging is the Fire. Miserable is the lodging of the evildoers.</p>	<p>Literal Translation</p>
			<p>MMP: We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers.</p>	<p>Literal Translation</p>
27.	154	<p>ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ</p>	<p>TI: Then after the setback, He sent down security upon you. Slumber</p>	<p>Literal Translation</p>

	<p>هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ</p>	<p>overcame some of you, while others cared only for themselves, thinking of God thoughts that were untrue— thoughts of ignorance— saying, “Is anything up to us?” Say, “Everything is up to God.” They conceal within themselves what they do not reveal to you. They say, “If it was up to us, none of us would have been killed here.” Say, “Even if you Had stayed in your homes, those destined to be killed would have marched into their death beds.” God thus tests what is in your minds, and purifies what is in your hearts. God</p>	Shift
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			<p>knows what the hearts contain.</p>	
			<p>MMP: Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause ? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though</p>	<p>Shift Literal Translation</p>

			<p>ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).</p>	
28.	156	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحِبُّ وَالْيَمِينُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ</p>	<p>TI: O you who believe! Do not be like those who disbelieved, and said of their brethren who marched in the land, or went on the offensive, “Had they stayed with us, they would not have died or been killed.” So that God may make it a</p>	<p>Literal Translation</p>

			cause of regret in their hearts. God gives life and causes death. God is Seeing of what you do.	
			MMP: O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed: that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.	Literal Translation
29.	157	وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتْتِمَّ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَكْفُرُونَ	TI: If you are killed in the cause of God, or die—forgiveness and mercy from	Literal Translation

			God are better than what they hoard.	
			MMP: And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.	Literal Translation
30.	167	<p>وَلِيَعْلَمَ الَّذِينَ نَافَقُوا^٤ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا^٥ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَتَّبِعُنَاكُمْ^٦ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ^٧ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ^٨ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ</p>	<p>TI: And that He may know the hypocrites. And it was said to them, “Come, fight in the cause of God, or contribute.” They said, “If we knew how to fight, we would have followed you.” On that day they were closer to infidelity than they were to faith. They say with their mouths what is not in their hearts; but God knows what they</p>	Literal Translation

			hide.	
			MMP: And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is Best Aware of what they hide.	Literal Translation
31.	176	وَلَا يَحْزَنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْبًا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ	TI: And do not be saddened by those who rush into disbelief. They will not harm God in the least. God desires to	Literal Translation,

			give them no share in the Hereafter. A terrible torment awaits them.	
			MMP: Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's Will to assign them no portion in the Hereafter, and theirs will be an awful doom.	Literal translation
32.	190	إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ لِّأُولِي الْأَبْصَارِ	TI: In the creation of the heavens and the earth, and in the alternation of night and day, are signs for people of understanding.	Literal Translation
			MMP: Lo! In the creation of the	Literal

			heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding,	Translation
33.	196	لا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ	TI: Do not be impressed by the disbelievers' movements in the land.	Literal Translation
			MMP: Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).	Literal Translation
34.	198	لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ	TI: As for those who feared their Lord, for them will be gardens beneath which rivers flow, wherein they will abide forever— hospitality from God. What	Shift

			God possesses is best for the just.	
			MMP: But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.	Shift

مؤمن

Differences				
1.	15	<p>قُلْ أُو۟نِب۟نُكُم۟ بِخَی۟رٍ مِّنۢ ذَٰلِكُمْ ۚ لِّلَّذِی۟نَ اتَّقَو۟ا عِن۟دَ رَبِّهِم۟ جَنَّٰتٌ تَج۟رِی۟ مِنۡ تَح۟تِهَا ٱل۟أَن۟هَٰرُ خَالِدِی۟نَ فِی۟هَا وَأَز۟وَٰجٌ مُّطَهَّرَةٌ وَرِض۟وَانٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بِٱل۟عِبَادِ</p>	<p>TI: Say, “Shall I inform you of something better than that? For those who are righteous, with their Lord are Gardens beneath which rivers flow, where they will remain forever, and purified spouses, and acceptance from God.” God is Observant of the servants</p>	Shift
			<p>MMP: Say: Shall I inform you of something better than that ? For those who keep from evil, with</p>	Shift

			<p>their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,</p>	
2.	24	<p>ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ ۗ^ط وَعَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ</p>	<p>TI: That is because they said, “The Fire will not touch us except for a limited number of days.”</p> <p>They have been misled in their religion by the lies they fabricated.</p>	Literal Translation
			<p>MMP: That is because they say: The Fire will not touch us save for</p>	Shift

			a certain number of days. That which they used to invent hath deceived them regarding their religion.	
3.	25	فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	TI: How about when We gather them for a Day in which there is no doubt, and each soul will be paid in full for what it has earned, and they will not be wronged?	Literal Translation
			MMP: How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath earned,	Shift

			and they will not be wronged.	
4.	46	وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ	TI: He will speak to the people from the crib, and in adulthood, and will be one of the righteous	Shift
			MMP: He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.	Literal Translation
5.	75	وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بدينارٍ أَلَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِينِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ	TI: Among the People of the Book is he, who, if you entrust him with a heap of gold, he will give it back to you. And among them is he, who, if you entrust him with a single coin, he will not	Shift

			<p>give it back to you, unless you keep after him. That is because they say, “We are under no obligation towards the gentiles.” They tell lies about God, and they know it.</p>	
			<p>MMP: Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over</p>	Shift

			him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.	
6.	88	خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ	TI: Remaining in it eternally, without their punishment being eased from them, and without being reprieved.	Literal Translation
			MMP: They will abide therein . Their doom will not be lightened, neither will they be reprieved	Shift
7.	97	فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا بَرَّاهِيمَ ءَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ	TI: In it are evident signs; the Station of Abraham. Whoever enters it attains security.	Literal Translation

			<p>Pilgrimage to the House is a duty to God for all who can make the journey. But as for those who refuse—God is Independent of the worlds.</p>	
			<p>MMP: Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that)</p>	Shift

			lo! Allah is Independent of (all) creatures.	
8.	101	<p>وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ</p> <p>وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ</p>	<p>TI: And how could you disbelieve, when God's revelations are being recited to you, and among you is His Messenger? Whoever cleaves to God has been guided to a straight path.</p>	Literal Translation
			<p>MMP: How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst ? He who holdeth fast to Allah, he</p>	Literal Translation

			indeed is guided unto a right path.	
9.	114	يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ	<p>TI: They believe in God and the Last Day, and advocate righteousness and forbid evil, and are quick to do good deeds. These are among the righteous.</p> <p>MMP: They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.</p>	<p>Compensation</p> <p>Literal Translation</p>
10.	134	الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ	<p>TI: Those who give in prosperity and adversity, and those who restrain anger, and those who</p>	Literal Translation

			<p>forgive people. God loves the doers of good.</p>	
			<p>MMP: And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth sins save Allah only ? - and will not knowingly repeat (the wrong) they did.</p>	Compensation
11.	136	<p>أُولَئِكَ جَزَاءُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ فِيهَا فِيهَا خَالِدِينَ فِيهَا ۚ وَنَعْمَ أَجْرُ الْعَامِلِينَ</p>	<p>TI: Those—their reward is forgiveness from their Lord, and gardens beneath which rivers flow, abiding therein forever. How excellent is the reward of the</p>	Shift

			workers.	
			MMP: The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever - a bountiful reward for workers!	Shift
12.	137	<p>قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ</p>	<p>TI: Many societies have passed away before you. So travel the earth and note the fate of the deniers.</p>	Compensation
			MMP: Systems have passed away before you. Do but travel in the land and see the nature of the	Literal Translation

			consequence for those who did deny (the messengers).	
			MMP: And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.	Literal translation
13.	147	<p>وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ</p>	<p>TI: Their only words were, “Our Lord, forgive us our offences, and our excesses in our conduct, and strengthen our foothold, and help</p>	Literal Translation

			us against the disbelieving people.	
			MMP: Their cry was only that they said: Our Lord! Forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.	Compensation
14.	152	<p>وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۗ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا أَرَاكُمْ مَا تُحِبُّونَ ۗ مَن يَرِيدُ الدُّنْيَا وَمَن يَرِيدُ الْآخِرَةَ ۗ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَىٰ الْمُؤْمِنِينَ</p>	<p>TI: God has fulfilled His promise to you, and you defeated them by His leave; until when you faltered, and disputed the command, and disobeyed after He had shown you what you like. Some of you want this world, and some of you want</p>	Compensation

			<p>the next. Then He turned you away from them, to test you, but He pardoned you. God is Gracious towards the believers.</p>	
			<p>MMP: Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter.</p>	<p>Literal Translation</p>

			Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers.	
15.	153	<p>إِذْ تَصْعَدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَغِمْتُمْ لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ</p>	<p>TI: Remember when you fled, not caring for anyone, even though the Messenger was calling you from your rear. Then He repaid you with sorrow upon sorrow, so that you would not grieve over what you missed, or for what afflicted you. God is Informed of what you do.</p>	Compensation
			MMP: When ye climbed (the hill)	Literal Translation

			and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefore He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do.	
16.	159	<p>فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ</p>	<p>TI: It is by of grace from God that you were gentle with them. Had you been harsh, hardhearted, they would have dispersed from around you. So pardon them, and</p>	Literal Translation

			<p>ask forgiveness for them, and consult them in the conduct of affairs. And when you make a decision, put your trust in God; God loves the trusting.</p>	
			<p>MMP: It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou</p>	<p>Literal Translation</p>

			art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).	
17.	164	لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ	TI: God has blessed the believers, as He raised up among them a messenger from among themselves, who recites to them His revelations, and purifies them, and teaches them the Scripture and wisdom; although before that they were in evident error.	Literal Translation
			MMP: Allah verily hath shown grace to the believers by sending unto them a messenger of their	Literal Translation

			own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error.	
18.	186	<p>أَتُبَلَّوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۗ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ</p>	<p>TI: You will be tested through your possessions and your persons, and you will hear from those who received the Scripture before you, and from the idol worshipers, much abuse. But if you persevere and lead a righteous life—that indeed is a mark of</p>	Literal Translation

			great determination.	
			MMP: Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the steadfast heart of things.	Literal Translation
19.	191	<p>الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ</p>	<p>TI: Those who remember God while standing, and sitting, and on their sides, and they reflect upon the creation of the heavens and the earth: “Our Lord, You did not</p>	Literal Translation

			<p>create this in vain. Glory to You!</p> <p>So protect us from the punishment of the Fire.”</p>	
			<p>MMP: Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say):</p> <p>Our Lord! Thou createdst not this in vain. Glory be to Thee!</p> <p>Preserve us from the doom of Fire.</p>	Shift
20.	195	<p>فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ بَعْضُكُمْ مِّنْ بَعْضٍ ۗ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا</p>	<p>TI: And so their Lord answered them: “I will not waste the work of any worker among you,</p>	Compensation

		<p>لَا كُوزَنٌ عَنْهُمْ سِيئاتِهِمْ وَلَا دُخْلُنَّهُمْ جَناتٍ تَجْرِي مِنْ تَحْتِهَا الأنهارُ ثوابًا مِنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوابِ</p>	<p>whether male or female. You are one of another. For those who emigrated, and were expelled from their homes, and were persecuted because of Me, and fought and were killed—I will remit for them their sin;s, and will admit them into gardens beneath which rivers flow—a reward from God. With God is the ultimate reward.”</p>	
			<p>MMP: And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male</p>	<p>Compensation</p>

			<p>or female, to be lost. Ye proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards.</p>	
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