

Appendix 1 : Translitory List

No	Page	Surah	Verse	Translation
1	6	<i>Al Baqarah</i>	2	<i>Kitab (Al Qur'an) ini tidak ada keraguan padanya; petunjuk bagi mereka yang bertakwa.</i> This is the Book about which there is no doubt, a guidance for those conscious of Allah.
2	9	<i>Al Mujadilah</i>	11	<i>Allah akan meninggikan orang-orang yang beriman di antaramudan orang-orang yang diberi ilmu pengetahuan beberapa derajat. Dan Allah Maha Mengetahui apa yang kamu kerjakan.</i> Allah will raise those who have believed among you and those who were given knowledge by degrees. And Allah is Acquainted with what you do.

Appendix 2: : T.B Irving's English Translation of *surah Al Qiyamah*

75:1	I do swear by Resurrection Day,
75:2	as I swear by the rebuking soul,
75:3	does man reckon We shall never gather his bones together [again]?
75:4	Of course We are Capable of reshaping even his fingertips.
75:5	Yet man wants to carouse right out in the open.
75:6	He asks: "When will Resurrection Day be ?"
75:7	When one's sight is dazzled,
75:8	and the moon is eclipsed,
75:9	as the sun and moon are brought together,
75:10	on that day (every)man will say: Where is there any escape?
75:11	Of course there will be no sanctuary;
75:12	recourse will be only with your Lord on that day.
75:13	Man will be notified that day about anything he has sent on ahead or else held back.
75:14	Indeed man holds evidence even against himself
75:15	although he may proffer his excuses.
75:16	Do not try to hurry it up with your tongue;
75:17	it is up to Us to collect it, as well as [to know how] to recite it.
75:18	So whenever We do read it, follow in its reading;
75:19	it is then We Who must explain it!
75:20	Indeed how you (all) love the fleeting present
75:21	while you neglect the Hereafter!
75:22	Some faces will be radiant on that day,
75:23	looking toward their Lord;
75:24	while other faces will be scowling on that day,
75:25	thinking that some impoverishing blow will be dealt them.
75:26	Indeed when it reaches as high as one's collarbone
75:27	and someone says: "Who is such a wizard?",
75:28	he will suppose that it means leave-taking
75:29	while one shin will twist around the other shin [to keep it from moving];
75:30	towards your Lord will the Drive be on that day!

<u>75:31</u>	He was not trusting and did not pray,
<u>75:32</u>	but said: "No!" and turned away.
<u>75:33</u>	Then he stalked off haughtily to his family,
<u>75:34</u>	[though] closer to you and even closer!
<u>75:35</u>	Then closer to you [lies your doom] and still closer!
<u>75:36</u>	Does man reckon he'll be left forlorn?
<u>75:37</u>	Was he not once a drop of ejected semen?
<u>75:38</u>	Then he became a clot, so [God] created and fashioned [him]
<u>75:39</u>	and made him into two sexes, male and female.
<u>75:40</u>	Is such a Being not Able to revive the dead?

Appendix 3: : Biography of Thomas Ballantyne Irving

Prolific writer and translator of the Quran, Dr Thomas Ballantine Irving (Al-Hajj Ta'lim Ali) passed away in the morning of September 24, 2002 in his Mississippi home. He was eighty eight years old and was suffering from Alzheimer' s disease.

Born in Cambridge,Ontario (Canada) in 1914, Dr.Irving was educated in Toronto,Montreal and Princeton University from where he obtained a Ph.D in Near Eastern Studies. He embraced Islam in 1930' s in Toronto.

In a 1992 interview to Sheila Musaji of The American Muslim, Dr Irving said: "I am an 'old timer' because I became a Muslim (never changed, never was anything else, just as the prophet (PBUH) says) in the 1930's at Toronto. Please don't call me a 'convert' because that implies change and what did I change from? I 'became' a Muslim only in the sense that at a point in time I realized that was what I was. I personally feel that I am not a convert and not an 'indigenous' as opposed to an immigrant Muslim. I have met very few American Indians who were Muslim. The Blacks often call themselves this, but they are indigenous to Africa (look this word up in a good dictionary). I think what they mean is nativeborn Muslims. I am a native-born Muslim, except that I come from Canada, and my family was indigenous to Scotland."

In a distinguished career spanning several decades Dr.Irving had served as an instructor in Spanish at Berkeley; Director of Colegio Nueva Granada in Bogota, Columbia; Assistant Professor at Wells College, Aurora, N.Y.; Instructor at University de San Carlos, Guatemala; Professor of Spanish and Arabic at the University of Minnesota; Fulbright Research Grant receipient, Baghdad, Iraq; Visiting Professor, University of Texas, Austin; Profesor of Foreign Languages, North Central College, Naperville, IL; Professor of Spanish, Guelph University, Ontario, Canada and at University of Tennessee, Knoxville; Professor Emeritus at University of Tennessee; Trustee of the American Islamic College, Chicago.

A dedicated Muslim, he worked tirelessly to promote Islam in the West. He founded Arabic and Islamic studies departments at Universities of Minnesota, Texas at Austin and Tennessee.

In 1985 he published a translation of the holy Quran in American English to make it accessible to a wider audience, especially the youth. In the introduction to his translation he wrote: "There is a necessity,almost an urgency now for an American version in contemporary English. Our Holy Book should be recited on solemn occasions,both public and private,for comfort,morality and guidance. This must begin in childhood in order for it to become familiar, for it is every Muslim' s duty to read the Quran and try to understand it. However, the duty has become a problem for those who no longer know any Arabic. A new generation of English speaking Muslims has grown up in North America which must use our scripture

differently than their fathers would have done. Their thinking roots have become distinct on a new continent without the familiar use of our holy tongue, and a great difference has developed between their customs and their ancestral faith.”

The translation was duly recognized by several Islamic scholars including the late Dr. Ismail Raji al Faruqi who wrote regarding Dr. Irving' s translation: “It makes refreshing reading even after all the other translations have been read.”

During the annual convention of Islamic Society of North America some years ago in Chicago I met Dr. Irving for the first time having read his book, Tide of Islam. When asked as to why the latest edition of his translation has been published without the Arabic text he replied that the money donated for it had been stolen by some unscrupulous Muslim businessmen. In the interview to The American Muslim, Dr Irving said that his commentary and the Arabic text were not published because Mrs. Irving and he could not afford to print it. They had to pay themselves for the typesetting to the current edition after the money that was donated for this purpose “simply disappeared as Argentine dissidents did.”

Dr Irving's other books include: Falcon of Spain; Growing Up In Islam; The Quran: Basic Teachings; which he co-authored with Dr. Khurshid Ahmad and Muhammad Manazir Ahsan; Had You Been Born a Muslim; Religion and Social Responsibility; Tide of Islam; Islam Resurgent; Islam in its Essence; Polished Jade; Stories of Kalila and Dimna and The Mayas Own Words.

In 1983 he was awarded the prestigious Sitara-e-Imtiaz by President Zia ul Haq of Pakistan for his service to Islam.

He had been living in relative obscurity for some years now. Muslim activist Dr. Abdul Malik Mujahid had visited him last year and was the only one keeping others informed about his condition. Dr. Irving' s son, Nicholas, moved from Guatemala to take care of his ailing father. During his visit Dr. Mujahid recited the Shahadah, standing next to his bed, and he reportedly moved as though he was trying to respond to it.

During the 1992 interview with The American Muslim Dr Irving was asked if he had any regrets after so many years of service to the Muslim community in America. He responded: “In July I was 77 years old and have given almost sixty years of service to Islam in North America and elsewhere. At my age and after the contributions which I have made, I would like to receive a little respect as a scholar with a PhD acquired over fifty years ago (1940) in one of the only two centers (Princeton) where training could be secured in Near Eastern studies, as they called it in those days (the other place was Chicago). I would also like for some ‘Muslim’ businessmen to ‘fess up’ as to what happened to the money they raised abroad to publish my translation.

CURRICULUM VITAE

1. Name : Alfini Iasya Putri
2. Place and date of birth : Banjarmasin, February 22nd, 1994
3. Gender : Female
4. Religion : Islam
5. Nationality : Indonesia
6. Status : Single
7. Adress : Jl. AMD Raya XII No.3 RT. 21 RW.002
kel. Tanjung Pagar, Banjarmasin, 70247, Kalsel
8. Education : a. Aisyiah Kindergarten Banjarmasin 2000
b. SDN Kebun Bunga 4 Banjarmasin 2006
c. SMP Darul Hijrah Puteri Martapura 2009
d. SMA Darul Hijrah Puteri Martapura 2012
e. S1 English Department of Tarbiyah and
Techers Training Faculty of IAIN
Antasari Academic Year 2012/2013
9. Organization : a. Himpunan Mahasiswa Jurusan TBI
b. Linguistics and Debating Society (LiDS)
Educia
10. Parents
 - a. Father's name : Drs.H. Sarkati, M.Ag
 - b. Mother's name : Dra.Hj. Norbaiti
11. Siblings
 - a. Artini Ariani, S.Th.I
 - b. Elma Norhasma Dilla
 - c. Najwa Yanaira
 - d. Zainal Hakim, S.Th.I

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