

**AFFIXATION USED IN THE ENGLISH TRANSLATION OF
SAHIH BUKHARI BY MUHSIN KHAN**

THESIS

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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
FACULTY OF HUMANITIES AND CULTURE
THE STATE ISLAMIC UNIVERSITY OF MALANG**

2008

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Presented to

The State Islamic University of Malang

In Partial Fulfillment of the Requirement for Degree of Sarjana Sastra

(S.S)

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2008**

APPROVAL SHEET

This is to certify that the Sarjana's thesis of Emmy Heniva entitled "Affixation Used in the English Translation of Sahih Bukhari by Muhsin Khan" has been approved by the thesis advisor for further approval by the Board of Examiners

Malang, June 26th 2008

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MOTTO

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Not a word does He utter but there is a sentinel by him, ready (to note it). (Al-Qof: 18)

DEDICATION

This thesis is dedicated to:

Whom I love and who loves me

ℒ

Who loves knowledge

ACKNOWLEDGEMENT

Praise and gratitude always be to Allah Swt. having mercies upon all His creature, the Lord of universe who has given grace to the researcher, so she can finish her thesis. This thesis is intended to fulfill the requirement for achieving the degree of Sarjana in English Letters and Language Department/S1 at the State Islamic University of Malang.

Writing this thesis is not simple because the researcher definitely found her time for this. However, it has given her valuable experience. This study would not have been completed without contributions and supports from some peoples. Thus, the researcher's deepest gratitude is expressed to her advisor Galuh Nur Rohmah, M. Pd for his guidance as his constructive suggestions. She also wants to express her sincere to:

1. The rector of the State Islamic University of Malang, Prof. Dr. H. Imam Suprayogo.
2. The Dean of Faculty of Humanities and Culture, Dr. H. Dimjati Ahmadin, M. Pd.
3. The head of English Letters and Language Department, Dra. Hj. Syafiyah, MA.
4. All of the lecturers of the State Islamic University of Malang, especially English Letters and Language Department for being so kind and generous in giving her meaningful knowledge.

5. The head of Sabilurrosyad Islamic Boarding House Drs. KH. Marzuki Mustamar, Umi Sa'idatul Mustaghfiroh, and all teachers who have given her advice and beneficial knowledge for her life.
6. Her beloved father, mother and all of her family who have been giving her the opportunity to get the adequate education.
7. Her beloved friends in English Letters Department '04 and Sabilurrosyad Islamic Boarding House. You all are my inspiration to reach my dream.

Finally, the researcher truly realizes that this thesis still needs constructive criticism and suggestions from the readers in order to make it perfect and hopefully it can be useful, especially for the English Letters and Language Department students. The last, the researcher prays to Allah Swt. may this thesis is useful and may Allah bless us. Amin.

Malang, June 26th, 2008

The Writer

ABSTRACT

Heniva, Emmy. 2008. *Affixation Used in the Translation of Sahih Bukhari by Muhsin Khan*. Thesis, English Letters and Language Department, Faculty of Humanities and Culture, the State Islamic University of Malang.

Advisor: Galuh Nur Rohmah, M.Pd., M.Ed.

Key words: Affixation, English Translation of Sahih Bukhari.

Having knowledge about the process of affixation, which is one of the ways of forming new words, helps the readers of English text to guess the meaning of difficult words which involves the affixes. The meaning of the difficult words can be guessed through the change of part of speech, and the meaning of the difficult words as the effect of attaching those affixes to the base. By knowing the process of affixation, the readers will be able to separate the affixes from the base or the stem. The affixes and the base words have their own meaning. By understanding their meaning, each affixes and the base words, the meaning of the difficult words can be guessed.

This study aims at describing the affixation in the translation of Sahih Bukhari by Muhsin Khan. In particular, it describes kinds of affixes which are used in the sentences, the process of affixation, and kind of affixes which is mostly used.

This study employs the descriptive qualitative method. The data of this study are collected by scrutinizing the use of language in the translation of Sahih Bukhari by Muhsin Khan. The data of this study are in the form of words which contain affixes. The technique for collecting the data are by browsing the translation of Sahih Bukhari by Muhsin Khan on the internet, reading the translation text cautiously, and collecting the words which contain affixes. The data analysis is done by using the model which is proposed by Miles and Huberman, they are data reduction, data display, and drawing conclusion.

The result of this study shows that affixes are used in the translation text of Sahih Bukhari by Muhsin Khan. Two kinds of affixes are used. They are suffix and prefix. There is no infix is used. Kinds of suffix which are used, they are: *-ing, -ion, -er, -ly, -ful, -ory, -istic/-ic, -ice, -ive, -ist, -ize, -y, -age, -ness, -ism, -ance, -ment, -ous, -ure, and -able*. Meanwhile, prefixes which are used: *dis-, un-, il-, im-, re-, over-, and un-*. The mostly used of affix is suffix, it is the suffix *-ion*.

The conclusion is that the base to which affixes are attached can be originated from English and other languages, such as French, Latin, and Greek. Those affixes can derive new words with various kinds of part of speech and meaning. This will enrich the language source for English language users.

The suggestion is given to the readers of the translation of Sahih Bukhari Chapter II Belief. The readers are suggested, at least, to know and memorize well about 20 kinds of suffixes and 7 kinds of prefixes, which are used in the translation text of Sahih Bukhari by Muhsin Khan, including their function and their meaning. They can by knowing the difficult words through affixes, they can determine the part of speech of the words easily. Moreover, knowing the parts of speech of the words will help the readers to guess the meaning of the difficult words.

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CHAPTER I

INTRODUCTION

In this chapter, the background of the study, problems of the study, objectives of the study, scope and limitation of the study, significance of the study, and the definition of the key terms are discussed.

1.1 Background of the Study

One of the unique properties of language is productivity, creativity, or open-endedness. In every day life, new situations come up and new objects emerge in a row of the development of knowledge, science, and technology. Therefore, the need for new word increases day to day. The language-users need to manipulate their linguistic resources or extending their vocabulary to produce new expression and new word to describe those new situation and new objects (Yule, 2006).

According to Finegan (2004), languages have three principle ways to extend their vocabulary. These three ways are: 1) forming new words from the existing words and word parts by adding affixes, compounding, shortening, blending, reduplication process, conversion process, and semantic shift process, 2) borrowing from another language, for example, *alcohol* (Arabic), *boss* (Dutch), *piano* (Italian), *zebra* (Bantu), etc., 3) creating new words from scratch or inventing new words, for example, *Kodak*, *quark*, *zap*, etc.

Forming new words from the existing words by adding affixes is a common way of creating new words in any language especially in English.

English has added the agentive suffix-ER to the prepositions *up* and *down* to create the nouns *upper* and *downer* to refer to phenomena that lift or dampen your spirit. Commonly –ER is added to a verb (V) to create a word with the sense "one who V's": Singer "one who sings"; Writer "one who writes" and so on (Finegane, 2004:52).

Boey (1975) asserts that affixes may be classified as bound morphemes. It also classified as inflectional and derivational affixes. Inflectional affixes are affixes, which change neither part of speech nor meaning, but only refine and give extra grammatical information about the already existing meaning of word like the plural morpheme –s and past tense morpheme *-ed*. On the other hand, derivational affixes are affixes which derive new words by either changing meaning or the part of speech such as prefix *un-*, and *in-* (Manis, 1987:119).

Fromkin, Rodman, Hyams (2003:78-80) state that there are four kinds of affixes. They are prefixes, suffixes, infixes, and circumfixes. Prefixes occur before stems or roots (such as *il-*, *dis-*, *re-*), suffixes after stems or roots (such as –*ment*, –*ness*, –*ity*, *etc.*), infixes in the middle of stems or roots (such as *abso + bloomin + lutely*), and circumfixes around stems or roots (such as *ge + liebe + t* in German). The last two kinds of affixes are not normally found in English.

Either the speaker or the writer of the language user to extend their vocabulary for sharing information and ideas uses affixation. One example type of sharing information and idea is translation. In translation, the translator transfers the information or message from the source language to the target language. So the translator needs to extend their vocabulary in order to transfer the message

well. One of the examples of English translation text is the translation of Sahih Bukhari by Muhsin Khan.

This study uses the translation of Sahih Bukhari by Muhsin Khan as the object of the study. Since, Most Sunni Muslims view this as their most trusted collection of hadeeths and becomes the important source of Islamic law after holy Qur'an. It was published in the form of book and also published widely through the internet, so it has many readers in all over the world with different background of language.

This study discusses the affixation process in the translation of Sahih Bukhari by using the theory of affixes by Ingo Plag. Plag (2003:72) says that at least there are two major problems in affixes discussion. First, it is not always easy to say whether something is a bound morpheme or a free morpheme, and second, it is not always obvious whether something should be regarded as a base or an affix.

A study on affixation has been conducted by some researchers but in different object. The first, Nurhasanah (2002) has conducted a study on affixation in Tenggerese dialect, the second, Anggraeni (2006) studied affixation in the Lyrics of Glenn Fredly's "Selamat Pagi Dunia" album, and the third, Supriyanto (2006) studied affixation in Song of Songs Holy Bible. In line with the previous study, this study also discusses about affixation but in different object, it is the translation of Sahih Bukhari by Muhsin Khan. Therefore, this study is not the repetition of the previous studies since this study has different object and it need to be conducted.

This study is important because by knowing kinds of affix used in the translation of Sahih Bukhari by Muhsin Khan, it will help the readers to get the content of the translation. To get the content of the translation the readers need to read the text comprehensively by making meaning from the text at hand. Djiwandono (2002:1-2) says "the problem which is mostly faced by the readers of English text is unfamiliar word or difficult word and one of the way to solve this problem is by knowing the difficult word through affixes". To know the meaning of the difficult words the readers need to know the process of affixation. By knowing the process of affixation the readers will be able to separate the affixes from the base or the stem. Each affix and the base word have their own meaning. By understanding their meaning, each affix and the base words, the meaning of the completely difficult word can be guessed. In addition, knowing the process of affixation helps the reader to guess the meaning of the word, which involves the affixes through the change of part of speech, and the meaning as the effect of attaching those affixes to the base.

Based on the explanation above, this study is finally decided to be conducted entitled "The Affixation in the Translation of Shahih Bukhari by Muhsin Khan" in order to help the reader of the translation of Sahih Bukhari by Muhsin Khan to be able to have a good understanding on the content of the translation. Since, studying other languages in order to get a good understanding on a book which is written on such language was recommended by our prophet Muhammad S.A.W. He said:

عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَتَعَلَّمْتُ لَهُ كِتَابَ يَهُودَ، وَقَالَ: إِنِّي وَاللَّهِ مَا آمَنُوا يَهُودَ عَلَى كِتَابِي. فَتَعَلَّمْتُهُ، فَلَمْ يَمَرَّ بِي

إِلَّا نِصْفَ شَهْرٍ، حَتَّى حَذَقْتُهُ، فَكُنْتُ أَكْتُبُ لَهُ إِذَا كَتَبَ، وَأَقْرَأُ لَهُ إِذَا كُتِبَ
إِلَيْهِ. (رواه الترمذي)

"From Zaid bin Tsabit, He said: Rasulullah S.A.W recommended me to study the holy book of Jews (in Suryani language) for him. He said: "in the name of Allah, the Jews have not believed in my book (Al-Qur'an)", then I studied and mastered it (Suryani Language) well in a half of month. I wrote for him if he wanted to send a message and I read for the message came for him (from the Jews and others in Suryani language)" (Al-Albani, 2005:655)

This hadeets tells us that Zaid studied Suryani language, as recommended by Rasulullah S.A.W, to help Rasulullah S.A.W to understand the content of the holy book of the Jews. Instead of helping the reader of the English translation of Sahih Bukhari by Muhsin Khan to be able to have a good understanding on the content of the translation, this study is expected to give a better understanding about English affixation to the researcher since the researcher is an English language learner.

1.2 Problems of the Study

In line with the background of the study described above, the writer tries to analyze affixation in the translation of Sahih Bukhari by Muhsin Khan. The problems of the study are formulated as follow:

1. What kinds of affixes are used in the translation of Sahih Bukhari by M. Muhsin Khan?
2. How is the process of affixation in the translation of Sahih Bukhari by M. Muhsin Khan?
3. What kinds of affixes are mostly used in the translation of Sahih Bukhari by Muhsin Khan?

1.3 Objectives of the Study

This study is focused to answer the question of the problems of the study.

The objectives of the study are:

1. To find out the kinds of affixes used in the translation of Sahih Bukhari by M. Muhsin Khan.
2. To find out the process of affixation in the translation of Sahih Bukhari by M. Muhsin Khan.
3. To find out kinds of affixes are mostly used in the translation of Sahih Bukhari by Muhsin Khan.

1.4 Scope and Limitation of the Study

To be well focused, the scope and limitation of the study need to be clarified. This study is focused on discussing the affixation, one of the processes of word formation in English language, used in the translation of Sahih Bukhari by M. Muhsin Khan chapter II Belief which is published by <http://www.tanzeem.org/resources/hadithonline/Bukhari/Index.html>. This study includes the derivational affixes which are added to the base word to create new word with different meaning and part of speech. Since, Muslims view the translation of Sahih Bukhari as their most trusted collection; they call it "The most authentic book after the Holy Qur'an".

1.5 Significance of the Study

The result of the study is expected to give contributions to the related study both theoretically and practically. Theoretically, the result of the study is

expected for broadening knowledge about English affixation process. Practically, the result of the study is expected to be additional reference for other researcher in conducting the similar research, to be additional material for a teacher in teaching Morphology course and to help the reader of the translation of Sahih Bukhari by Muhsin Khan, in order to get a good understanding of the content of hadeets.

1.6 Definition of the Key Terms

To avoid misunderstanding about the concepts of the research, the definition of the key terms need to be stated.

1. Affixation is the process of adding affixes to the base word to form the new word with different parts of speech and or different meaning.
2. English Translation of Sahih Bukhari is an English translation of hadeets collections written by al-Bukhari which is translated from Arabic to English by Muhsin Khan.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter reviews the related literature of the study. The review includes linguistics, morphology, word formation, affixation, and the previous study.

2.1 Linguistics

The word linguistic is derived from Latin "Lingua" means language. There are various kinds of the definition of linguistics from the linguists (Chaer, 1994). Hornby (1994:494) defines linguistics as "the study of the human speech including the units, the nature, the structure, and the modification of language".

Widdowson (1996:3) gives very short definition. He says that linguistics is the discipline which studies human language. On the other hand, Montague (1987) as cited in Ahmad Zaki Mubarok (2006:30) asserts that linguistics is "the science of language, e.g. of its structure, acquisition, relationship in other forms of communication".

Soeparno (2002:21) has different opinion about the definition of linguistics. He says as follows:

Linguistics is the discipline of knowledge which studies language widely and generally. Widely means that it involves all of aspects and the components of language. Generally means it does not study only one language but all of language in the world. Linguistics has two scopes, they are micro linguistics and macro linguistics.

The conclusion that can be made from the explanation above is that linguistics is the scientific study of language which has two scopes; they are micro linguistics and macro linguistics.

2.1.1 Micro Linguistics

Soeparno (2002:21-22) argues that micro linguistics is the scope of linguistics which studies language without regarding its relationship to other discipline of knowledge. This micro linguistics includes some fields as follows :(1) linguistic theories (traditional theory, structural theory, transformational theory, and tagmemic theory), (2) historical linguistic/historical-comparative, (3) comparative linguistic, and (4) descriptive linguistic (phonology, morphology, syntax, semantic, etc.).

2.1.2 Macro linguistics

Macro linguistics is the scope of linguistics which studies language by regarding its relationships with other disciplines of knowledge (Soeparno, 2002:22). This macro linguistics includes: (1) Sociolinguistics, means a branch of linguistics which studies about the interrelationships of language and social culture, linguistics variation, and attitudes toward language, (2) Psycholinguistics, it is the study of the interrelationships of language and cognitive, structures, the acquisition of language, (3) Anthropolinguistics, refers to the study of the interrelationship between language and culture, (4) Applied linguistics, it is the study of the application of the methods and results of linguistics to such areas as language teaching, translation, etc.

This study focuses on discussing affixation. Affixation is the process of word formation or how to form a new word. The study of how to form word is discussed in Morphology one of the branches of linguistics which is included to micro linguistics. From the explanation above, it can be concluded that this study is included to micro linguistic study since this study does not have relationship with other discipline of knowledge.

2.2 Morphology

It has been stated that this study is a morphological study. In order to give more understanding about morphology, the definition of morphology is discussed in this section

There are many linguists who explain about morphology. One of them, Kridalaksana (1993:142) says that morphology is linguistic field which studies morpheme and its combination. While Gie (2001:307) asserts that morphology is brunch of scientific knowledge which studies form and structure. In linguistics, morphology refers to the form and formation of word.

Soeparno (2002:7) has different definition of morphology. He says "morfologi adalah subdisiplin linguistik yang menelaah bentuk, proses, dan prosede pembentukan kata".

In addition, Fromkin et. al. (2003:76) asserts that morphology is "the study of the internal structure of words, and the study of the rules by which words are formed. The word "morphology" itself consists of two morphemes, *morph* + *ology*. The suffix *-ology* means *science of* or *branch of knowledge concerning*. Thus the meaning of morphology is "the science of word forms."

By discussing some definitions which are given by some linguists, it can be concluded that all of the definitions are quite similar. It can be concluded that morphology is one of the branches of linguistics which study about words and how to construct it. This conclusion strengthens the idea that this study is a morphological study. Since, this study discusses one of way how to construct word, namely, affixation process.

2.3 English Word Formation

Plag (2003:9) says that the term 'word formation' deals with the formation of words or how to form a word.

In this case, Crystal (1987: 90) says that there are four normal process of word formation in English, they are: prefixation, suffixation, conversion, compounding. There are also some other processes which are unusual ways of making words, such as reduplication, clippings, acronyms, and blending.

In general English employs two ways to create new word. The first is by putting together the morphemes or words by derivational processes and compounding and the second is creating new word by putting together, sometimes, parts of a morpheme or not morphemes at all by using the process of acronyms, back formation, blending, clipping, coinage, functional shift, morphological misanalysis, and proper names (Manis: 1987: 133-134).

Brinton in her book *The Structure of Modern English* (2000: 85-100) mentions a number of process of forming new word in English. She says that among those process only two process of word creation that give a significant numbers of new words. They are derivation (the addition of a derivational affix)

and compounding (the combination of two or more free roots plus associated affixes). The other processes are: reduplication, conversion or functional shift, blends, back formation, shortening (acronyms, initialisms, and clipped form), root creations.

Related to the term 'word formation', Plag (2003:13) gives opinion that the study of word-formation can be defined as the study of the ways in which new complex words are built on the basis of other words or morphemes. According to him there are three ways to create new words from the existing words: by affixational process, by non-affixational process, and compounding.

According to Yule (2006:52-59) there are eleven basic processes to create new words, they are:

- a. Etymology, it occurs when the old words are used as the reassuring sign of vitality and creativeness in the way a language is shaped by the needs of its users (for example: the word *handbook* and *aviation*).
- b. Coinage or the invention of totally new terms (for example: nylon, xerox, zipper, etc.).
- c. Borrowing, it is taking over of words from other languages (for example: *croissant* (French), *dope* (Dutch), *lilac* (Persian), etc.).
- d. Compounding, it means joining to two separate words to create a single form (for example: the word *wallpaper*, *wastebasket*, *waterbed*, *textbook*, *good-looking*, *fast-food*, etc.).
- e. Blending, it is the combination of two separate words to create a new word but it is typically accomplished by taking only the beginning of one word and

joining it to the end of the other word (for example: *smog* (*smoke* + *fog*), *motel* (*motor* + *hotel*), *telecast* (*television* + *broadcast*), etc.).

- f. Clipping, it occurs by making shorter a word of more than one syllable (Such as: *facsimile* becomes *fax*, *condominium* becomes *condo*, *Sue* from *Susan*, etc.).
- g. Backformation, it means reducing a word of one type (usually a noun) to form a word of another type (usually a verb). For example, *donate* from *donation*, *emote* from *emotion*, *babysit* from *babysitter*, etc.
- h. Conversion or a change in the function of a word without any reduction (for example: *bottle* as a noun becomes a verb "we bottled the home-brew last night")
- i. Acronyms, it means forming new words from the initial letters of a set of other words (for example: *CD/Compact Disk*, *UNESCO*, *radar/radio detecting and ranging*, etc.).
- j. Derivation, it is accomplished by means of a large number of small 'bits' of the English language which are not usually given a separate listings in dictionaries. These small bits are known as affixes (for example: *foolishness* from *fool* + *ish* + *ness*).
- k. Multiple processes or using more than one process to create new word. For example, the word *dell* from American English expression derived from borrowing *delicatessen* (from German) and then clipping that borrowed form.

While Finegane (2004:52) argues that languages, including English, have three principle ways to derive new words. These three ways are: 1) forming new words from existing words and word parts by adding affixes, compounding,

shortening, blending, reduplication process, conversion process, and semantic shift process, 2) borrowing from another language, for example, *alcohol* (Arabic), *boss* (Dutch), *piano* (Italian), *zebra* (Bantu), etc., 3) creating new words from scratch or inventing new words, for example, *Kodak*, *quark*, *zap*, etc.

From the explanation above the researcher makes a conclusion that in general the way to create a new English word can be divided into three ways. The first is deriving new words from the existing words and word parts. The second way is deriving new words by borrowing from another language. The last way is deriving new words from the scratch or inventing totally new words.

Related to this study, affixation is included one of ways for deriving new words and it is categorized as the way of deriving new words from the existing words. The explanation above tells us that there is a difference among some linguists in naming the process of affixation. Yule (2006) and Brinton (2000) call this process as derivational process. While others such as Manis (1987) and Plag (2003) they call this process as affixation process.

2.4 Affixation

Manis (1987:130) defines affixation as the process of adding bound morphemes to free morphemes. There are basically three kinds of affixes: prefixes (added to the beginning of free morphemes), suffixes (added to the end of free morphemes), and infixes (inserted into a morpheme).

While Finegane (2004:52) says that affixation is the process of adding affixes to the morphemes. It is the common way of creating new words. In this study, the researcher used the theory of affixation by Plag (2003).

2.5 Theory of Affixation by Plag

In this section, the theory of affixation by plag which is used to analyze the data is discussed. Affixation is the process of deriving new words on the basis of the existing words by the help of affixes (Plag, 2003:107). In this case, affixes refer to derivational affixes. The characteristics of this kind of affix are: encodes lexical meaning, is not syntactically relevant, can occur inside derivation, often changes the part of speech, is often semantically unclear, is often restricted in its productivity, and is not restricted to suffixation. The affixes can be categorized into three: suffixes, prefixes, and infixes.

2.5.1 Suffixes

It means some bound morphemes which are must be added before the central meaningful element of the words (Plag, 2003:10). There are four kinds of suffixes: nominal suffixes, verbal suffixes, adjectival affixes, and adverbial affixes.

2.5.1.1 Nominal Suffixes

Nominal suffixes are suffixes which are used to derive abstract nouns from verbs, adjectives, and nouns. Such abstract nouns can denote actions, results of actions, or other related concept, but also properties, qualities, and the like (Plag, 2003:86-92). It kinds are:

-age

This suffix derives nouns that express an activity or its result as in *coverage, leakage, spillage*, and derives nouns that denote a collective entity or quantity, as in *acreage, voltage, and yardage*.

-al

-al is used to form abstract nouns that denote an action or the result of action, such as *arrival, overthrowal, recital, referral, and renewal*.

-ance (with its variants –ence/-ancy/-ency)

A number of verbs take –ance to create action nouns such as *absorbance, riddance, retardance*. The suffix is closely related to –ce/-cy, which attaches productively to adjectives ending in the suffix –ant/-ent such as *dependency*.

-ant

This suffix forms count nouns that refer to persons, often in technical or legal discourse, such as *applicant, defendant, disclaimant*, etc., or to substances involved in biological, chemical, or physical processes (for example: *attractant, dispersant, etchnat, suppressant*, etc.)

-ce/-cy

This suffix is added productively to adjectives in –ant/-ent (for example: *convergence, efficiency, emergence*, etc.) and also to nouns ending in the string as in *agency, presidency, regency*, and so on.

-dom

The suffix –dom is semantically closely related to –hood and –ship. Its functions are: 1) to form nominals which can be paraphrased as 'state of being X' as in *apedom, clerkdom, slumdom*, etc., 2) to refer to collective entities, such as

professor^{dom}, student^{dom}, 3) to denote domains, realms or territories as in *kingdom, cameldom, maoridom, etc.*.

-ee

It derives nouns denoting sentient entities that are involved in an event as non-volitional participants. For example, *employee* denotes someone who is employed, a *biographee* is someone who is the subject of a biography, and a *standee* is someone who is forced to stand.

-eer

This suffix also used as person-noun-forming suffix, whose meaning can be paraphrased as 'person who deals in, is concerned with, or has to do with X, for example, the word such as *auctioneer, budgeter, mountaineer, etc.*

-er (and its orthographic variant -or)

Its functions are: 1) signify entities that are active or volitional participants in an event (e.g. *teacher, singer, writer, etc.*), 2) denotes instrument nouns (e.g. *blender, mixer, toaster, etc.*), 3) denotes noun entities which are associated with an activity such as *diner, lounge, trainer, winner, etc.*, 4) creates person nouns indicating place of origin or residence (e.g. *Londoner, New Yorker, New Englander*). The orthographic variant *-or* occurs mainly with Latinate bases ending in /s/ or /t/ as *conductor, oscillator, compressor*.

- (e)ry

Formations in *-(e)ry* refers to a place where a specific activity is carried out or place where a specific article or service is available that could be postulated such as *bakery, brewery, fishery, pottery, etc.*

-ess

This kind of suffix derives a comparatively small number of mostly established nouns referring to female humans and animals as in *princess*, *stewardess*, *lioness*, etc.

-ful

-ful derives measure partitive nouns from nominal base words that can be construed as containers. It is similar to expression such as *a lot of*, *a bunch of*, etc.. for example, the word *cupful*, *handful*, *tumblerful*, etc.

-hood

This suffix has similar meaning to *-dom*. The word that is attached to this suffix expresses concepts such as state (as in *adulthood*, *childhood*, *farmerhood*, etc.), and collectivity (as in *beggarhood*, *Christianhood*, *companionhood*, etc.)

-(i) an (and its variant -ean)

Formations in *-(i)an* seem to have the general meaning as: 1) person having to do with X (as in *technician*, *historian*, *Utopian*, etc.), 2) person being from X (as in *Bostonian*, *Mongolian*, *Scandinavian*, etc.), 3) person being the follower or supporter of X (as in *Anglican*, *Chomskyan*, etc.)

-ing

Derivatives with this suffix denote the processes (*begging*, *running*, *sleeping*, etc) or results (*building*, *rapping*, *stuffing*, etc.)

-ion

-ion denotes events or results of processes which are primarily found in scientific discourse such as *epoxidation* and *sedimentation*.

-ism

Its function is to form abstract nouns from other nouns and adjectives.

The word with this suffix denotes the related concepts state, condition, attitude, system of beliefs or theory, as in *blondism, fantasist, Parkinsonisms, conservatism racism, revisionism, Marxism, etc.*

-ist

This suffix derives nouns referring to persons, mostly from nominal and adjectival bases such as *balloonist, careerist, fantasist, minimalist, etc.*

-ity

The words, which are derived by attaching this suffix, denote qualities, states, or properties that are usually derived from Latin adjectives (e.g. *curiosity, productivity, solidity, etc.*)

-ment

This suffix derives action nouns denoting processes or results from the mainly verbs. It is usually attached to monosyllables or disyllabic base words with have stress on the last syllable (e.g. *assessment, endorsement, involvement, treatment, etc.*)

-ness

It is considered as the most productive suffix of English. It has a close semantic relative with *-ity* (e.g. *thingness, kindness, etc.*)

-ship

This suffix forms nouns that denote state or condition. It has similar meaning with *-agI, -hood, and -dom*. Base words are mostly person nouns as in *clerkship, friendship, membership, etc.*

2.5.1.2 Verbal Suffixes

There are four suffixes which create verbs from other categories (mostly adjectives and nouns): *-ate*, *-en*, *-ify-*, and *-ize* (Plag, 2003:92-94).

-ate

Its functions are to derive verb with chemical substances as bases and its meanings are: 1) provide with X/ornative as in *fluorinate*, 2) make into X/resultative as in *methanate*. Sometimes this suffix does not conform to this pattern, but being apparently no more than an indicator of verbal status.

-en

The meaning of *-en* formations can be described as causative 'make (more) X.' It is mostly attached to adjectives (e.g. *blacken*, *broaden*, *quicken*, *ripen*, etc.)

-ify

Semantically, *-ify* shows the same range of meanings as *-ize*. This suffix is added to three kinds of base word: to monosyllabic word, to words stressed on the final syllable, and to words stressed on the penult followed by a final syllable ending in unstressed /i/ (e.g. *humidify*, *solidify*, etc.)

-ize

-ize expresses: 1) locatives/'put into X' as in *computerize*, *hospitalize*, 2) ornative/'provide with X' as in *patinate* and *flouridize*, 3) causative/'make (more) X' as in *randomize* and *functionalize*, 4) resultative/'make into X' as in *carbonize* and *itemize*, 5) inchoative/'become X' as in *aerosolize*, 6) performative/'perform X' as in *anthropologize*, 7) similitative/'act like X' as in *cannibalize* and *vampirize*.

2.5.1.3 Adjectival Suffixes

The English adjectival suffixes can be divided into two groups. The first is relational adjectives. It is adjectival suffixes whose role is to relate the noun the adjective qualifies to the base word of derived adjective. For example, algebraic mind means 'a mind having to do with algebra, referring algebra, characterized by algebra. The second group is qualitative adjective. This adjective can adopt qualitative meanings as in she is a grammatical genius and it can adopt a qualitative sense (Plag, 2003:

94-97). Their kinds are:

-able/-ible

-able/-ible has two meanings: 1) capable of being Xed as in *breakable*, *readable*, and *deterrable*, 2) liable or disposed to X as in *agreeable*, *perishable*, *variable*, etc.

-al

This suffix attaches mostly to Latinate bases as in *accidental*, *colonial*, *cultural*, *federal*, *institutional*, *modal*, etc.

-ary

-ary usually attaches to nouns as in *complementary*, *evolutionary*, *fragmentary*, *precautionary*, etc.

-ed

This suffix create adjective with general meaning 'having X and being provided with X.' For example: *broad-minded*, *pig-headed*, *wooded*, etc.

-esque

-esque is added to both common and proper nouns to convey the notion of 'in the manner or style of X' as in *Chaplinesque, Hemingwayesque, picturesque*, etc.

-ful

The suffix –ful has the meaning 'having X and being characterized by X' as in, *beautiful, purposeful, tactful*, etc. It is typically attached to abstract nouns.

-ic/-ical

This suffix sometimes is clearly distinguished in meaning (e.g. *economic* means profitable vs. *economical* means money-saving).

-ing

It functions primarily to form present participle which can be used as adjectives in attributive positions.

-ish

This kind of suffix is attached to adjective (e.g. *freeish, clearish, sharpish*, etc.), numerals (e.g. *fourteenish, threehundredfortyish*), adverbs (e.g. *soonish, uppish*), and syntactic phrases (e.g. *stick-in-the-muddish, out-of-the-wayish, silly-little-me-late-again-ish*) to convey the concept of 'somewhat X' and vaguely X.'

-ive

-ive forms adjective mostly from Latin such as *connective, receptive, explosive, fricative, offensive*, etc.

-less

The meaning of –less can be seen as antonymic to –ful, it is without X as in *expressionless, hopeless, speechless, thankless*, etc.

-ous

This suffix derives adjectives from nouns and bound roots, for example: curious, famous, synonymous, etc. It has some variants: -eous (e.g. *erroneous*, *homogenous*), -ious (e.g. *gracious*, *prestigious*), and -uous (e.g. *ambiguous*, *continuous*).

2.5.1.4 Adverbial Suffixes

Plag in his book *Word-Formation in English* (2003:97-98)

-ly

In some formations there is a difference in meaning between the adjective and the adverb derived by -ly. For example, *shortly*, *hardly*, and *dryly* are semantically differ with their base words.

-wise

-wise creates adverbs from nouns, with two distinguishable groups. The first is adverbs which indicate manner/dimension adverbs whose meaning is 'in the manner of X' as in *the towel wound sarongwise about his middle* or indicate a spatial arrangement or movement as in *the cone can be sliced lengthwise*. The second group is adverbs which are made up of adverb whose meaning can be rendered as 'with respect to , in regard to, concerning X.' as in they make no special demands food-wise.

2.5.2 Prefixes

Plag (2003:98-101) argues that English prefixes can be classified, by considering their semantic meanings, into four groups. The first is a group that quantify over their base words' meaning, for example, 'one' (e.g. uni- in *unilateral* and *unification*), 'twice or two' (e.g. bi- in *bilateral* and di- in *disyllabic* and *ditransitive*), 'many' (e.g. multi- in *multi-purpose* or *multi-lateral*, and poly- in *polysyllabic* and *polyclinic*), 'half' (semi- in *semi-conscious*), 'all' (e.g. omni- in *omnipotent*), 'small' (e.g. micro- in *micro-surgical* and *microwave*), 'large' (macro- in *macro-economics*), 'to excess' (hyper- and over in *hyperactive* and *overestimate*), and 'not sufficiently' (e.g. Under- in *undernourish*).

The second group consists of a number of locative prefixes such as circum- means 'around' (e.g. *circumnavigate*, *circumscribe*, etc.), counter- means 'against' (e.g. *counterbalance* and *counterexample*), endo- means 'internal to X' (e.g. *endocentric* and *endocrinology*), epi- means 'on or over' (e.g. *epiglottis* and *epicentral*), inter- means 'between' (e.g. *interbreed*), intra- means 'inside' (e.g. *intramuscular*), para means 'along with' (e.g. *paramedic*, *paranormal*, etc.), retro- means 'back or backwards' (e.g. *retroflex*), trans- means 'across' (e.g. *transcontinental*, *transmigrate*, etc.).

The third group is temporal prefixes expressing notions like 'before' (ante-, pre-, and fore-, as in *antedate*, *preconcert*, *foresee*), 'after' (post-, as in *poststructuralism*, *postmodern*, *postmodify*, etc.), or 'new' (neo-, as in *neoclassical*, *Neo-Latin*). The last group consists prefixes which express negation. They are: 1) a(n)-, this suffix occurs only in Latinate adjectives. Its meaning can either be paraphrased as 'without what is referred to by the nominal

base', as in *achromatic* and *asexual*, or as 'not X' as in *ahistorical* and *asymmetrical*, 2) anti-, this prefix can express 'against or opposing' with denominal, deadjectival and deverbal derivatives behaving like adjectives (e.g. *anti-war*, *an anti-freeze liquid*, etc.) and expresses 'the opposite of an X' or 'not having the proper characteristics of an X' (e.g. *anti-hero*, *anti-particle*, *anti professor*), 3) de-, this prefix is added to verbs and nouns to form reversative or privative verbs: *decolonize*, *decaffeinate*, *deflea*, *depollute*, *dethrone*, etc., 4) dis-, it has meaning closely related to un-, and de-, this prefix forms reversative verbs from foreign verbal bases, for example, *disassemble*, *disassociate*, *discharge*, etc. There are also some prefixes which do not fit into any of the four groups, such as 'wrong or evil' (mal-, as in *malfunction* and *malnutrition*), 'badly or wrongly' (mis-, *misinterpret*, and *mistrial*), 'false or deceptive' (pseudo-), 'together or jointly' (co-), 'in place of' (vice-), etc., 5) in-, this prefix is found with Latinate adjectives and the general negative meaning 'not': *incomprehensible*, *inactive*, *intolerable*, *implausible*, *illegal*, *irregular*, etc., 6) mis-, it conveys the meaning of 'inaccurate(ly), wrongly', as in *mispronounce*, *misreport*, *misdemeanor*, *mistrial*, etc., 7) non-, this prefix has the general meaning of 'not X', for example; *non-biological*, *non-commercial*, *non-returnable*, etc., 8) un-, adjectival un- is used to denote a reversative or privative means 'remove X' (as in *unbind*, *uncork*, *unleash*, *unsaddle*, *unwrap*, etc.), denote 'absence of X' (e.g. *unease*, *unbelief*, *uneducation*, etc.), and denote the meaning of 'not having the proper characteristics of X' (e.g. *uncelebrat*, *unevent*, *un-Hollywood*, etc.).

2.5.3 Infixation

Plag (2003:101) says that Morphologists usually agree that English has no infixes. However, there is the possibility of inserting expletives in the middle of words to derive new words (e.g. *kanga-bloody-roo* and *abso-blooming-lutely*). Therefore, we could say that English has a process of infixation of words, but there are no bound morphemes that can be classified as infixes.

2.6 Biography of Muhsin Khan

Muhammad Muhsin Khan: محمد محسن خان ; born 1927 is a contemporary Ahlus-Sunnah Wal Jamaa'h Islamic scholar of Afghan Origin, most notable for his renowned English translations of Sahih Bukhari and the Qur'an, entitled *The Noble Qur'an*. His works: *The Translation of the Meanings Of Sahih Al-Bukhari*, *Summarized Sahih Al-Bukhari*, *Noble Qur'an*, and *Understanding Ramadan* (<http://www.dar-us-salam.com/authors/muhsin-khan.htm>).

Muhammad Muhsin Khan translated Sahih Bukhari which is one of the Sunni six major Hadith (Hadith are oral traditions recounting events in the lives of the Islamic prophet Muhammad) collections written by al-Bukhari from Arabic into English. Sahih Bukhari is divided into nine volumes, each of which has several books. Ash-shiddieqy (1999) states that it contains 9082 hadeeth marfu' and some hadeeths mauquf and maqthu'. Each book contains many ahadeeth. The ahadeeth are numbered consecutively per *volume*. The books really only serve to group ahadeeth together, but the volumes impose the numbering. (<http://www.muslimaccess.com/sunnah/hadeeth/bukhari/Sahih-al-Bukhari.html>)

2.6 Previous Studies

Some researches on affixation were conducted by some other researchers before. Setia (2005) conducted a research on affixation in his thesis entitled *A Morphological Study on the Suffixation of Verbs Used in President George W. Bush's Speech in Cincinnati, Ohio, October, 7, 2002*. In his study, he did not analyze all kinds of affix and he just analyzed one kind of affix, it was suffixes. He analyzed about kinds and functions of the suffixes used in President George W. Bush's Speech in Cincinnati, Ohio, October, 7, 2002. He found four kinds of suffixes were used in his study.

The other researcher who studied affixation was Suprayanto (2006). She conducted a research on affixation entitled *A Morphological Study on Affixations Used in Song of Songs Holy Bible*. In her study, she analyzed kinds of affixes and the process of affixation that were used in Song of Songs holy bible. She found there were only two kinds of affixes were used. They were prefixes, suffixes, and there were no infixes.

Related to this study, there is a difference between this study and those previous studies. The difference is in the object of the study. The object of this study is the translation of sahih hadeets by Muhsin Khan.

CHAPTER III

RESEARCH METHOD

This chapter presents the research method and the procedures designed to answer the research problems. The discussion includes: the research design, data sources, research instrument, data collection, data analysis.

3.1 Research Design

In order to find the answer of the research problems, the descriptive qualitative method is used in this study. One of the reasons for using this method is because the data of this research is in the form of words that is not statistically analyzed but the data will be classified into some groups based on a certain standard or norm. The data of this research are the words which contain affixes that are collected from the translation of Sahih Bukhari by Muhsin Khan. Those words than will be collected and classified based on kind of affixes that they have into some groups. The classification is done based on the theory of kind of affixes which is determined before; it is the theory of affixes by Plag (2003). Based on the form of data and what is done to the data, this research is included to the descriptive qualitative research.

3.2 Data Sources

The data source of this research is the English translation of Sahih Bukhari by Muhsin Khan Chapter II entitled Belief. This chapter contains of forty two

hadeets. The data of this research are in the form of English words which involve affixation as the result of translating Sahih Bukhari that is done by Muhsin Khan.

3.3 Research Instrument

Research instrument is very important to collect the data.. The main instrument of this study is the writer herself. To collect the data to be analyzed, the writer read the translation of Shahih Bukhari by Muhsin Khan Chapter II Belief which consists of forty two hadeeths.

3.4 Data Collection

The method of data collection in this research is scrutinizing method (Indonesian: *menyimak*), because the data are collected by scrutinizing the use of language. Mahsun (2005:90-91) states that the term scrutinizing does not only relate to the spoken language but also written language, such as old literature, narration text, language used in mass media, etc.

The data of this study were collected by using the following steps. The first step was browsing the translation of Sahih Bukhari on the internet. The second step was reading the translation carefully to find the words which contain affixes. Next, the third step was collecting the words which contain affixes. These activities were continually done until the end of hadeets in translation of Sahih Bukhari Chapter II "Belief" (starting from hadeets number 7 until number 55).

3.4 Data Analysis

Miles et.al. (1984) related to the data analysis in qualitative research, says that there are three steps of data analysis. The first is data reduction. It means the process of selecting, simplifying, and transforming the raw data. The second is data display which refers to organized information which allows the researcher to draw the conclusion. The last step is drawing conclusion as the result of research.

In this research, the data were analyzed by using those three steps. In the first step or data reduction, the words which contained affixes were selected and classified based on the affixes that they have into three groups. They were suffix, prefix, and infix. In the second step or data display, the affixes which were found were counted to find out which one are the mostly used and then a table chart are made. This table helps the researcher draw the conclusion. The last step is drawing conclusion. The conclusion was drawn based on the result of the two steps before.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

This chapter presents the research findings and discussion. The data are classified based on the research problems. They are: 1) kinds of affixes which are used in the translation of Sahih Bukhari by Muhsin Khan, 2) the process of affixation, 3) kinds of affixes which are mostly used in the translation of Sahih Bukhari by Muhsin Khan.

4.1 Research Findings

The findings of this research are based on some facts found in the data. They cover kinds of affixes which are used in the translation of Sahih Bukhari by Muhsin Khan, the process of affixation, and kinds of affixes which are mostly used in the translation of Sahih Bukhari by Muhsin Khan.

This section is divided into two points. The first point presents the data of the word which involve affixes and the description of the affixation process. The second is the presentation of the number of the affixes used to find which affixes are the mostly used in the translation of Sahih Hadits by Muhsin Khan.

4.1.1 Kinds of Affixes and Process of Affixation

This section presents the words which involve affixes in the translation of Sahih Hadits by Muhsin Khan started from text of translation of hadeets number 7 until number 55. Afterwards, the process of affixation is described directly.

After the text of the translation of Sahih Bukhari is read carefully, some words which involve affixes are found. The data are as follows:

Volume 1, Book 2, Number 7:

"Narrated Ibn 'Umar: Allah's Apostle said: Islam is based on (the **following**) five (principles): 1. To **testify** that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. 2. To offer the (compulsory **congregational**) **prayers dutifully** and **perfectly**. 3. To pay Zakat (i.e. **obligatory** charity). 4. To perform Hajj. (i.e. **Pilgrimage** to Mecca) 5. To observe fast during the month of Ramadan."

There are 8 words which involve affixes are found in hadeets number 7 above. They are *following, testify, congregational, dutifully, perfectly, charity, pilgrimage*. The process of affixation is as follows:

1. following

The suffix *-ing* is added to the base *follow* (V). This suffix commonly used as verbal inflectional suffix primarily forms present participles but it also used as adjectives in attributive positions. In this case, the word *following* is used in attributive positions. The word *following* placed directly before noun phrase (*five principles*). So it can be decided that the word *following* is an adjective. This affixation process change the part of speech of the word *follow* as a verb becomes an adjective. The meaning changes from 'come or go after' become 'next'.

2. congregational

This word is derived by adding two suffixes to the base *congregate*. The suffixes are *-ion* and *-al*. The adding of *-ion* to the base *congregate* changes the part of speech of the base from a verb becomes a noun. It also change the

meaning becomes 'events of congregating' and change the consonant sound from /t/ to /ʃ/. After the word *congregation* is formed, the suffix *-al* is added and becomes *congregational* as an adjective. The suffix *-al* attached mostly to Latinate bases. Here, the word *congregate* is borrowed in 1300 A.D from Anglo French which is originated from Latin. So it is true that *-al* is mostly attached to Latinate bases.

3. dutifully

There is two process of affixation is done to form the word *dutifully*. The first process is the adding of the suffix *-ful* to the base *duty*. In this process the final consonant *-y-* is changed to be *-i-*. This process of affixation causes the change of the part of speech of the base (*duty*) from a noun to be an adjective. The meaning of derived word becomes 'having a lot of duty'. The suffix *-ful* is typically attached to abstract nouns, the word *duty* also an abstract noun. It can be concluded that to form an adjective from an abstract noun which means 'having a lot of duty' we can use *-ful*. The second process is adding the suffix *-ly* to the base *dutiful*. The word *dutifully* is derived from this second process. The part of speech of the word *dutiful* becomes an adverb and the meaning becomes 'doing in dutiful way'.

4. perfectly

The suffix found in this word is *-ly*. This suffix is attached to the base *perfect* which is an adjective. This suffix changes the part of speech of the base from an adjective to an adverb. The meaning of the word becomes 'doing in perfect way'.

5. obligatory

In this word, the suffix *-ory* is attached to the base *obligate* (loan word from Latin). The suffix *-ory* is an adjective-forming suffix which is joined to the base of Latin origin. This suffix change the part of the speech of the base from verb becomes an adjective.

6. charity

The suffix *-y* is added to the base *charite* to form this word. The base of this word is loan word from Old French. The suffix *-y* forms action nouns from verb. In this affixation process the final consonant *e* is omitted.

7. pilgrimage

The process of affixation of this word is by adding *-age* to the base *pilgrim*. The part of speech of the word does not change. It is still a noun but the meaning of the word changes from 'the performer of holy journey' to be 'an event of holy journey'.

Volume 1, Book 2, Number 8:

"Narrated Abu Huraira: The Prophet said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, **modesty**, **bashfulness**, and scruple, etc.) is a part of faith."

The word which is identified to have affix in the translation text above is *modesty* and *bashfulness*.

1. modesty

The suffix *-y* is added to the adjective *modest*. In this case, the suffix *-y* is a noun-forming suffix which added to monosyllabic bases. The meaning of the

derived word denotes the exemplary of modest.

2. bashfulness

The base of this word is *bash* (verb) and the affix which is attached to this word is the suffix *-ful* and *-ness*. The new word which is derived by adding the suffix *-ful* is *bashful*. The part of speech of the base form changes from a verb becomes an adjective. Then the suffix *-ness* is added to the base *bashful* and the base becomes *bashfulness*. The suffix *-ness* change the part of speech from an adjective to a noun. In this case, this suffix is used to form an abstract noun denoting quality and state from adjective.

Volume 1, Book 2, Number 9:

"Narrated 'Abdullah bin 'Amr: The Prophet said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden."

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 10:

"Narrated Abu Musa: Some people asked Allah's Apostle, "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 11:

"Narrated 'Abdullah bin 'Amr: A man asked the Prophet , "What sort of deeds or (what qualities of) Islam are good?" The Prophet replied, "To feed (the poor) and greet those whom you know and those whom you do

not know (See Hadith No. 27).

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 12:

Narrated Anas: The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 13:

"Narrated Abu Huraira: "Allah's Apostle said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 14:

"Narrated Anas: The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind."

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 15:

"Narrated Anas: The Prophet said, "Whoever possesses the **following** three qualities will have the **sweetness** (delight) of faith: 1. The one to whom Allah and His Apostle becomes dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to **Atheism (disbelief)** as he hates to be thrown into the fire."

There four words which involve affixes. They are *following*, *sweetness*,

Atheism, disbelief. The processes of affixation as follows:

1. following

The explanation of affixation process to form this word can be read in the explanation of the same word in hadeets number 7.

2. sweetness

To form this word the suffix *-ness* is added to the base *sweet*. After the process of affixation, the part of speech changes from an adjective becomes a noun. Here, the suffix *-ness* is used to form a noun from an adjective as in the word *bashfulness*.

3. Atheism

This word is formed by adding the suffix *-ism* to the base *athe* (means Godless). The base form is borrowed from Greek. The part of speech of the derived word is different from the part of speech of the base word. The derived word is a noun which means doctrine of Godless, while the base word is an adjective.

Volume 1, Book 2, Number 16:

"Narrated Anas: The Prophet said, "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy."

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 17:

"Narrated 'Ubada bin As-Samit: who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of

Al-'Aqaba pledge: Allah's Apostle said while a group of his companions were around him, "Swear **allegiance** to me for: 1. Not to join anything in worship along with Allah, 2. Not to steal, 3. Not to commit **illegal** sexual **intercourse**, 4. Not to kill your children, 5. Not to accuse an **innocent** person (to spread such an **accusation** among people), 6. Not to be **disobedient** (when ordered) to do good deed. "The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the **ascription** of partners to Allah) and gets the **punishment** in this world, that **punishment** will be an **expiation** for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore **allegiance** for these." (points to Allah's Apostle)."

Nine words which contain affixes are found in the text above. They are *allegiance, illegal, intercourse, innocent, accusation, disobedient, ascription, punishment, and expiation*. It can be seen that the suffix which is added to the word *accusation, ascription, expiation*. The affixation processes of those words are as follows:

1. allegiance

The process of affixation is *a* (varian of *ad*) + *liege* + *ance*. The base *liege* is borrowed from French which means faithful. This affixation process derives a noun.

2. illegal

The suffix *il-* is added to the base *legal*. Actually, *il-* is varian of *in-* changes by assimilation before *l*. This affixation process does not change the part of speech but it change the meaning of the base. The part of speech is still an adjective and the meaning becomes 'not legal'.

3. accusation

This word is derived by adding the suffix *-ation* (the allomorph of the suffix *-ion*) to the base *accuse*. In this affixation process the final vowel *e* is omitted.

This affixation process changes the part of the speech of the base from a verb to be a noun.

4. disobedient

The prefix *dis-* is added to the base *obedient* to form the word disobedient.

This affixation process does not change the part of the speech but change the meaning of the base. The part of speech of the base and the derived word is just the same it is an adjective. The meaning becomes 'not obedient'.

5. ascription

The affixation process to form this word is by adding the suffix *-tion* (the allomorph of the suffix *-ion*) to the base *ascribe*. In this affixation process sound /b/ is assimilated with /t/ and becomes /p/. This affixation process changes the part of speech of the base from a verb to be a noun.

6. punishment

The suffix *-ment* is added to the base *punish*. This affixation process changes the part of speech of the base from a verb becomes a noun. The derived word shows a process of the mainly verb.

7. expiation

The word expiation is formed by adding the suffix *-ion* to the base *expiate*.

This affixation process causes a changing of the part of the speech of the mainly verb from a verb to be a noun It also change the meaning becomes 'proses of congregating' and change the consonant sound from /t/ to /ʃ/.

Volume 1, Book 2, Number 18:

"Narrated Abu Said Al-Khudri: Allah's Apostle said, "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from **afflictions**."

There is only one verb which contains affix is found. It is afflictions. This word is formed by adding two kinds of affix. They are derivational and inflectional. Here the research only focuses on the discussion of the derivational affix. The derivational affix which is *-tion* (the allomorph of *-ion*). The suffix *-tion* is attached to the base afflict. The derived word shows the result of afflicting. This suffix changes the part of the speech of the base word to be a noun.

Volume 1, Book 2, Number 19:

"Narrated 'Aisha: Whenever Allah's Apostle ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength **endurance**). They said, "O Allah's Apostle! We are not like you. Allah has forgiven your past and future sins." So Allah's Apostle became angry and it was apparent on his face. He said, "I am the most Allah fearing, and know Allah better than all of you do."

The word which is identified to have affix is *endurance*. To form this word, the suffix *-ance* is added to the base endure. The suffix *-ance* changes the part of the speech of the base. The part of the speech of the base changes from a verb to be a noun.

Volume 1, Book 2, Number 20:

"Narrated Anas: The Prophet said, "Whoever possesses the **following** three qualities will taste the **sweetness** of faith: 1. The one to whom Allah and His Apostle become dearer than anything else, 2. Who loves a person and he loves him only for Allah's sake, 3. Who hates to revert to **disbelief** (**Atheism**) after Allah has brought (saved) him out from it, as he hates to be thrown in fire."

There are four words which involve affix. They are following, sweetness,

disbelief, and atheism. The processes of the affixation of those words are as follows:

1. following

The explanation of affixation process to form this word can be read in the explanation of the same word in hadeets number 7.

2. sweetness

The explanation of affixation process to form this word can be read in the explanation of the same word in hadeets number 15.

3. disbelief

The word disbelief is formed by adding the prefix *dis-* to the base *belief*. This affixation process does not change the part of the speech of the word but change the meaning of the word. The part of the speech is still the same as before. It is a noun. In the other hand, the meaning changes to be the opposite of the meaning of the base word. The meaning becomes 'not belief.'

4. atheism

The explanation of affixation process to form this word can be read in the explanation of the same word in hadeets number 15.

Volume 1, Book 2, Number 21:

"Narrated Abu Said Al-Khudri: The Prophet said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Haya' (rain) or Hayat (life) (the **Narrator** is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted"

There is only one word is identified to involve affix, it is the word *narrator*. The affix which is added to form this word is the suffix *-or* (the orthographic variant of *-er*). *-or* is used because the base word ends with sound /t/. This suffix changes the part of the speech of the base word from a verb to be a noun. The meaning of the word is 'the performer of the base or 'the performer of pray'.

Volume 1, Book 2, Number 22:

"Narrated Abu Said Al-Khudri: Allah's Apostle said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its **interpretation**) O Allah's Apostle?" He (the Prophet) replied, "It is the Religion."

The word which involve affix is only one in the text above, it is interpretation. The suffix *-ion* is added to the base *interpret*. This affixation process changes the part of the speech from a verb to be a noun.

Volume 1, Book 2, Number 23:

"Narrated 'Abdullah (bin 'Umar): Once Allah's Apostle passed by an Ansari (man) who was admonishing to his brother regarding Haya'. On that Allah's Apostle said, "Leave him as Haya' is a part of faith." (See Hadith No. 8)"

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 24:

"Narrated Ibn 'Umar: Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the **prayers perfectly** and give the obligatory charity, so if they perform a that, then they save their lives an property from me except for Islamic laws and then their **reckoning** (accounts) will be done by Allah."

There is three words are found to involve affix. Those three words are *prayers, perfectly, reckoning*. For the description of the affixation process of the word *prayers* and *perfectly* can be found in the explanation of their affixation process in translation text hadeets number 7. In the word *reckoning*, there is one kind of suffix is found. The suffix is *-ing*. This suffix changes the part of the speech of the base word (*reckon*) from a verb to be a noun.

Volume 1, Book 2, Number 25:

"Narrated Abu Huraira: Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The **questioner** then asked, "What is the next (in **goodness**)? He replied, "To participate in Jihad (**religious fighting**) in Allah's Cause." The **questioner** again asked, "What is the next (in **goodness**)?" He replied, "To perform Hajj (**Pilgrimage** to Mecca) 'Mubrur, (which is accepted by Allah and is performed with the **intention** of **seeking** Allah's **pleasure** only and not to show off and without **committing** a sin and in **accordance** with the **traditions** of the Prophet)."

There are eleven words are identified to have affixes. They are *questioner, goodness, religious, fighting, pilgrimage, intention, seeking, pleasure, accordance, traditions*. The description of the affixation processes are as follows:

1. questioner

This word is formed by adding the suffix *-er* to the base *question*. This affixation process changes the part of the speech of the base from a verb to be a noun. The meaning of the word is 'who gives question'.

2. goodness

The suffix *-ness* is attached to the base *good*. The part of the speech of the base changes from an adjective to be a noun.

3. religious

The suffix *-ous* is added to the base *religio*. The base of this word is borrowed from Latin *religio*. This affixation process changes the part of the speech from a noun to be an adjective. The meaning of the verb becomes 'possessing religion'.

4. fighting

This word is derived by adding the suffix *-ing* to the base *fight*. The part of the speech of the base changes from a verb to be a noun. The suffix *-ing* denotes the process of the base verb.

5. pilgrimage

The description of the affixation process of the word can be seen in the explanation of hadeets number 7.

6. intention

The affixation process to derived this word is by adding the suffix *-ion*. The suffix *-ion* denotes the result of the base word. Because of the affixation process, the part of the speech of the word becomes a noun.

7. seeking

The word seeking is formed by adding the suffix *-ing* to the base *seek*. The suffix *-ing* changes the part of the speech of the base word from a verb to be a noun and it shows the meaning of process.

8. pleasure

The suffix *-ure* is added to the base *pleasure*. This suffix forms an abstract

noun as the result of the base word. The suffix *-ure* changes the part of the speech of the base word from a verb to be a noun.

9. *accordance*

The suffix *-ance* is attached to the base *accord*. This suffix creates an action noun. The suffix *-ance* changes the part of the speech of the base from a verb to be a noun. The word means 'agreeing with something'.

10. *tradition*

This word is derived by adding the suffix *-ion* to the base *traditio*. The base of the word is borrowed from Latin *traditio* (means handing over). The affixation process changes the part of the speech of the base from a verb to be a noun.

Volume 1, Book 2, Number 26:

"Narrated Sa'd: Allah's Apostle distributed (Zakat) amongst (a group of) people while I was sitting there but Allah's Apostle left a man whom I thought the best of the lot. I asked, "O Allah's Apostle! Why have you left that person? By Allah I regard him as a **faithful believer**." The Prophet commented: "Or **merely** a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allah's Apostle, "Why have you left so and so? By Allah! He is a **faithful believer**." The Prophet again said, "Or **merely** a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

The words which are involving the affixation process are *faithful*, *believer*, *merely*. The processes of affixation of those words are as follows:

1. *faithful*

The suffix which is attached to the base is *-ful*. This suffix derives a partitive noun (similar to expression such as a lot of). The affixation process changes the part of the speech of the base from a noun to be an adjective. The meaning

of the derived word is 'having a lot of faith'.

2. believer

This word is created by adding the suffix *-er* to the base *believe*. This suffix changes the part of the speech of the base from a verb to a noun. The word denotes the meaning of 'the performer of believing'.

3. merely

This word is formed by adding the suffix *-ly* to the base *mere*. The affixation process changes the part of the speech of the base from an adjective to be adverb.

Volume 1, Book 2, Number 27:

Narrated 'Abdullah bin 'Amr: A person asked Allah's Apostle . "What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know."

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 28:

"Narrated Ibn 'Abbas: The Prophet said: "I was shown the Hell-fire and that the **majority** of its **dwellers** were women who were **ungrateful**." It was asked, "Do they **disbelieve** in Allah?" (or are they **ungrateful** to Allah?) He replied, "They are **ungrateful** to their husbands and are **ungrateful** for the favors and the good (**charitable** deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her **liking**), she will say, 'I have never received any good from you.'"

The words which involve affixation are *majority*, *dwellers*, *ungrateful*, *charitable*, and *liking*. The processes of affixation are as follow:

1. majority

The suffix *-ity* is added to the base *major*. This suffix causes the change of

the part of the speech from an adjective to be a noun.

2. dwellers

There are two kinds of affixes to the base *dwell* . They are the derivational and inflectional affix. The discussion is focused on the derivational one. The derivational affix which is added is *-er* . This suffix changes the part of the speech from a verb to be a noun. The meaning of the derived word is who perform of dwell.

3. ungrateful

There is two kinds of affix are added to the base *grate* in order to create this word. They are the prefix *-un* and the suffix *-ful* . When the prefix *-un* is added to the word *grate* , the meaning of the adjective *grate* becomes 'not grate'. Then the suffix *-ful* is added to the base *ungrate* to create another adjective with the opposite meaning of the base word. The word becomes *ungrateful* .

4. charitable

This word is created by adding the suffix *-able* to the base *charite* . The base form of this word is borrowed from old French. In this affixation process */e/* is omitted. This affixation process changes the part of the speech of the base from a verb to be an adjective. *-able* denotes the meaning of 'capable of being charity'.

5. liking

The process of affixation to derive this word is by adding the suffix *-ing* to the base *like* . This affixation process changes the part of the speech from a verb

to be a noun. The suffix *-ing* denotes the meaning of result.

Volume 1, Book 2, Number 29:

"Narrated Al-Ma'rur: At Ar-Rabadha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names You still have some **characteristics** of **ignorance**. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.' "

There are the word *characteristics* and *ignorance* which are involving affixes. The processes of affixation are:

1. characteristics

Adding the suffix *-istic* and *-s* (the variant of *-ic*) to the base character which is a loan word from Latin *charakter* (means its mark). The discussion is focused on *-istic*. This suffix changes the part of the speech from a noun to be an adjective. The meaning of the word is 'having some character'.

2. ignorance

Adding the suffix *-ance* to the base *ignore*. This affixation process changes the part of the speech from a verb to be a noun.

Volume 1, Book 2, Number 30:

"Narrated Al-Ahnaf bin Qais: While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakra met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allah's Apostle saying, 'When two Muslims fight (meet) each other with their swords, both the **murderer** as well as the murdered will go to the Hell-fire.' I said, 'O Allah's Apostle! It is all right for the **murderer** but what about the murdered one?' Allah's Apostle replied, "He **surely** had the **intention** to kill his companion."

There are three words which contains affix. They are *murderer*, *surely*,

and *intention*. The affixation processes are as follows:

1. murderer

The suffix *-er* is added to the base *murder*. This suffix changes the part of the speech from a verb to be a noun. The meaning of the word is someone who murder.

2. surely

The suffix *-ly* is added to the base *sure*. This suffix changes the part of the speech from an adjective to be an adverb. The meaning of the word becomes 'doing in surely way'.

3. intention

The suffix *-ion* is added to the base *intend*. This suffix changes the part of the speech from a verb to be a noun. The meaning of the word becomes 'the process of intending to something'.

Volume 1, Book 2, Number 31:

"Narrated 'Abdullah: When the **following** Verse was revealed: "It is those who believe and confuse not their belief with wrong (worshipping others besides Allah.)" (6:83), the companions of Allah's Apostle asked, "Who is amongst us who had not done injustice (wrong)?" Allah revealed: "No doubt, joining others in worship with Allah is a great **injustice** (wrong) indeed." (31.13)"

The word which involves affix in the text above is *following* and *injustice*.

The description of the process of affixation can be seen in the explanation of hadeets number 7. While the affixation process of the word *injustice* is as follow: *in + just + ice*. The base of the word is *just* which is borrowed from Latin *Justus* (means lawful). The prefix *in-* + *just* derives *injustice* (means not lawful). The

prefix *in-* does not change the part of the speech. The part of the speech is still an adjective. The next affixation process in this word is the addition of the suffix – *ice* to the base *injust*. This suffix changes the part of the speech of the base from an adjective to be a noun. The meaning of the word is 'the condition of not just/lawful.

Volume 1, Book 2, Number 32:

"Narrated Abu Huraira: The Prophet said, "The signs of a hypocrite are three: 1. whenever he speaks, he tells a lie, 2. whenever he promises, he always breaks it (his promise), 3. If you trust him, he proves to be **dishonest**. (If you keep something as a trust with him, he will not return it.)"

The word dishonest is created by adding the prefix *dis-* to the base honest.

The prefix *dis-* does not change the part of the speech of the base word but it changes the meaning of the word. The meaning of the word becomes the opposite of the meaning of the base word. The word means 'not honest'.

Volume 1, Book 2, Number 33:

"Narrated 'Abdullah bin 'Amr: The Prophet said, "Whoever has the **following** four (**characteristics**) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. 1. Whenever he is entrusted, he betrays 2. Whenever he speaks, he tells a lie, 3. Whenever he makes a covenant, he proves **treacherous**, 4. Whenever he quarrels, he behaves in a very **imprudent**, evil and **insulting** manner."

There are three words which contain affix in the translation text above.

They are *following*, *characteristics*, and *covenant*. The process of affixation of the word following can be seen in hadeets number 7, while the word characteristics can be seen in hadeets number 29. For the affixation process of the other words are as follows:

1. treacherous

The suffix *-ous* is added to the base *treach* of *trechur* which means to deceive.

This suffix changes the part of the speech of the word from a verb to be an adjective.

2. imprudent

The prefix *im-* is added to the base *prudent*. Actually, *im-* is variant of *in-* changes by assimilation before /p/. This affixation process does not change the part of speech but it changes the meaning of the base. The part of the speech does not change, it is still an adjective. While the meaning changes become the opposite of the base. The meaning is 'not prudent'.

3. insulting

The suffix *-ing* is added to the verb *insult*. This suffix changes the part of the speech of the base word from a verb to be an adjective.

Volume 1, Book 2, Number 34:

"Narrated Abu Huraira: Allah's Apostle said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven."

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 35:

"Narrated Abu Huraira: The Prophet said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be **recompensed** by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my **followers**, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then

again martyred in His cause."

There are two words which are identified to have affixes. Those two words are *recompensed* and *followers*. The process of affixation:

1. *recompensed*

The suffix *re-* is added to the base *compensed*. This prefix does not change the part of the speech. The part of the speech is still a verb. The prefix *re* denotes the meaning 'doing again'. The meaning of the word is 'compensate again'.

2. *followers*

The derivational affix which is found is the suffix *-er*. This suffix derives a noun which means the performer. The word *followers* means 'who follows'.

Volume 1, Book 2, Number 36:

"Narrated Abu Huraira: Allah's Apostle said: "Whoever establishes prayers during the nights of Ramadan **faithfully** out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

The words which contain affix is *faithfully*. The processes of affixation are:

1. *faithfully*

There are two suffixes are added to the base *faith* to form this word. They are the suffix *-ful* and *-ly*. The word *faith + ful* derives an adjective *faithful*.

Then the suffix *-ly* is attached to the base *faithful* to derive an adverb *faithfully*.

The suffix *-ly* shows the meaning of way or manner of doing something in the base form. The meaning of this word is doing in faithful way.

Volume 1, Book 2, Number 37:

"Narrated Abu Huraira: Allah's Apostle said, "Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven."

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 38:

"Narrated Abu Huraira: The Prophet said, "Religion is very easy and whoever **overburdens** himself in his religion will not be able to continue in that way. So you should not be **extremists**, but try to be near to **perfection** and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights." (See Fath-ul-Bari, Page 102, Vol 1).

The words which involve affixes are *overburdens*, *extremists*, *perfection*.

The affixation processes are:

1. overburdens

The prefix *over-* is added to the base *burden*. This prefix does not change the part of the speech of the base word. The part of the speech is still a verb.

While the meaning of the word changes. The suffix *over* denotes the meaning too much. The meaning of the word is too much burdening.

2. extremists

The suffix *-ist* is added to the base *extreme*. This suffix changes the part of the speech of the base word from an adjective to be a noun. This suffix derives nouns denoting persons. The meaning of this word is person who is extreme.

3. perfection

The suffix *-ion* is added to the base *perfect*. The part of speech of the base then

changes from an adjective to be a noun. This suffix denotes a noun as the result of the base word

Volume 1, Book 2, Number 39:

"Narrated Al-Bara' (bin 'Azib): When the Prophet came to Medina, he stayed first with his grandfathers or **maternal** uncles from Ansar. He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Mecca). The first prayer which he offered facing the Ka'ba was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said **addressing** them, "By Allah, I testify that I have prayed with Allah's Apostle facing Mecca (Ka'ba).' Hearing that, those people changed their **direction** towards the Ka'ba **immediately**. Jews and the people of the **scriptures** used to be pleased to see the Prophet facing Jerusalem in prayers but when he changed his **direction** towards the Ka'ba, during the prayers, they disapproved of it. Al-Bara' added, "Before we changed our **direction** towards the Ka'ba (Mecca) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed: And Allah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid).' " (2:143).

In the text above, the words which contain affix are *maternal*, *immediately*, and *direction*. The affixation processes of those words are:

1. maternal

The suffix *-al* is added to the base *mater*. The base word is borrowed from Latin which means mother. The part of the speech of the base word is a noun and the part of the speech of the derived word is an adjective.

2. immediately

The suffix *-ly* is added to an adjective *immediate*. This suffix derives an adverb *immediately*. The meaning of this word is doing in immediate way.

3. direction

This word is formed by adding the suffix *-ion* to the base *direct*. The derived word is a noun as the result of directing to something.

Volume 1, Book 2, Number 40:

"Narrated Abu Huraira: Allah's Apostle said, "If any one of you improve (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

The word which involve affix is *strictly*. This word is formed by adding the suffix *-ly* to the base *strict*. The part of the speech of the word *strict* changes from an adjective to be an adverb. The meaning of the derived word is doing in strict way.

Volume 1, Book 2, Number 41:

"Narrated 'Aisha: Once the Prophet came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (**excessive**) **praying**. He said **disapprovingly**, "Do (good) deeds which is within your capacity (without being **overtaxed**) as Allah does not get tired (of giving rewards) but (**surely**) you will get tired and the best deed (act of Worship) in the sight of Allah is that which is done **regularly**."

The words which contain affix in the text above are *excessive*, *praying*, *disapprovingly*, *overtaxed*, *surely*, *regularly*. The processes of the affixation are as follow:

1. excessive

The suffix *-ive* is added to the base excess (noun). The derived word is an adjective. The meaning of the derived word is the tendency of excess.

2. praying

The suffix *-ing* is added to form this word. This suffix changes the part of the speech of the base from a verb to be a noun. The suffix *-ing* in this word denotes process. The meaning of the derived word is the process of pray.

3. disapprovingly

The base of this word is *approve* (verb). The affixes which are added to the base are the prefix *dis-* and the suffix *-ing* and *-ly*. There are three process of affixation. The first is adding the prefix *-dis* to the base *approve*. The derived word is *disapprove*. It is a verb too. The meaning of this word is the opposite of the base. It means does not approve. The second process is adding the suffix *-ing* to the base *disapprove*. This suffix changes the part of the speech of the base from a verb to be an adjective. The last affixation process is the addition of *-ly* to derive an adverb. The derived word is *disapprovingly*. The meaning of this word is doing in disapproving way.

4. overtaxed

This word is derived by adding the prefix *over-* to the base *taxed*. This affixation process does not change the part of the speech of the base but change the meaning of the base. The meaning of the derived word is taxed in across or above.

5. surely

The suffix *-ly* is added to the base *sure* (an adjective). The derived word is an adverb which means doing in sure way.

6. regularly

The suffix *-ly* is attached to the base *regular* (an adjective). The derived word is an adverb which means doing in regular way.

Volume 1, Book 2, Number 42:

"Narrated Anas: The Prophet said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And

whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

There is no word which involves affixes is found in the translation text above.

Volume 1, Book 2, Number 43:

"Narrated 'Umar bin Al-Khattab: Once a Jew said to me, "O the chief of **believers!** There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of **celebration.**" 'Umar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion For you, completed My favor upon you, And have chosen for you Islam as your religion." (5:3) 'Umar replied,"No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet was standing at 'Arafat (i.e. the Day of Hajj)"

The words which involve the derivational affix are *believers* and *celebration*. The affixation processes are as follows:

1. believers

The affixation process of this word can be found in the explanation in hadeets number 26.

2. celebration

The suffix *-ion* is added to the verb *celebrate*. This suffix changes the part of the speech and the meaning of the base. The part of the speech of the derived word is a noun. The part of the speech of the base word is a noun. The meaning of the derived word is the result of celebrating.

Volume 1, Book 2, Number 44:

"Narrated Talha bin 'Ubaidullah: A man from Najd with **unkempt** hair came to Allah's Apostle and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Apostle said, "You have to offer prayers **perfectly** five times in a day and night (24 hours)." The man asked, "Is there any more (**praying**)?" Allah's Apostle replied, "No, but if

you want to offer the Nawafil prayers (you can)." Allah's Apostle further said to him: "You have to observe fasts during the month of Ramadan." The man asked, "Is there any more **fasting**?" Allah's Apostle replied, "No, but if you want to observe the Nawafil fasts (you can.)" Then Allah's Apostle further said to him, "You have to pay the Zakat (obligatory charity)." The man asked, "Is there any thing other than the Zakat for me to pay?" Allah's Apostle replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this." Allah's Apostle said, "If what he said is true, then he will be **successful** (i.e. he will be granted Paradise)."

There are five words which involve derivational affix. They are *perfectly*, *praying*, *fasting*, *successful*. The affixation processes are:

1. perfectly

The affixation process of this word has been explained in hadeets number 7.

2. praying

The suffix *-ing* is added to the verb *fast*. The derived word is a noun which means process.

3. fasting

The suffix *-ing* is added to the verb *fast*. The derived word is a noun which means process.

4. successful

The suffix *-ful* is added to the base *success*. This process changes the part of the speech of the base from a noun to be an adjective. The meaning of the derived word is having success.

Volume 1, Book 2, Number 45:

"Narrated Abu Huraira: Allah's Apostle said, "(A **believer**) who accompanies the funeral **procession** of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral only and returns before the **burial**, will return with the reward of one Qirat only."

The words which contain affix are believer, procession, prayer, burial.

The affixation processes are:

1. believer

The explanation of the affixation process of this word has been stated in hadeets number 26.

2. procession

The suffix *-ion* is added to a verb *process*. The derived word is a noun. The meaning of the derived word is process of processing.

3. burial

The suffix *-al* is added to the verb *bury*. The derived word is a noun. The meaning of the derived word is an action burying.

Volume 1, Book 2, Number 46:

"Narrated 'Abdullah: The Prophet said, "Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (**disbelief**)." Narrated 'Ubada bin As-Samit: "Allah's Apostle went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)."

To derive the word *disbelief* above, the prefix *dis* is added to the base *belief*. This affixation process does not change the part of the speech of the word. The part of the speech is still an adjective. There is the changing of the meaning of the word. The meaning of the derived word becomes the opposite of the base. The meaning of the word is not belief.

Volume 1, Book 2, Number 47:

"Narrated Abu Huraira: One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is

faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) **meeting** with Him, His Apostles, and to believe in **Resurrection**.' Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers **perfectly** to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (**perfection**)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of **devotion** then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Apostle replied, "The **answerer** has no better knowledge than the **questioner**. But I will inform you about its portents. 1. When a slave (lady) gives birth to her master, 2. When the shepherds of black camels start boasting and competing with others in the **questioner** of higher **buildings**. And the Hour is one of five things which nobody knows except Allah. The Prophet then recited: "**Verily**, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

The words which involve affix are *meeting, resurrection, prayers, perfectly, perfection, devotion, answerer, questioner, buildings, verily*. The affixation processes are as follows:

1. meeting

The suffix *-ing* is added to the base *meet*. The suffix *-ing* denotes a process.

This affixation process forms a noun from a verb.

2. resurrection

The suffix *-ion* is added to the base *resurrect*. The suffix *-ion* denotes process. This affixation process forms a noun from a verb.

3. perfectly

The description of the affixation process is the same with this word which is found in hedeets number 7.

4. perfection

The suffix *-ion* is added to the base *perfect*. The suffix *-ion* denotes process.

This affixation process forms a noun from an adjective.

5. devotion

The suffix *-ion* is added to the base *devote*. The suffix *-ion* denotes process.

This affixation process forms a noun from a verb.

6. answerer

The suffix *-er* is added to the base *answer*. The suffix *-er* denotes the meaning of performer of the base. The meaning of the word is who answers.

This affixation process forms a noun from a verb.

7. questioner

The suffix *-er* is added to the base *answer*. The suffix *-er* denotes the meaning of performer of the base. The meaning of the word is who questions.

This affixation process forms a noun from a verb.

8. buildings

The suffix *-ing* is added to the base *build*. The suffix *-ing* denotes a result.

This affixation process forms a noun from a verb.

9. verily

The suffix *-ly* is added to the base *very*. The suffix *-ly* denotes the way of doing something. The meaning of the word is doing in very way. This

affixation process forms an adverb from an adjective.

Volume 1, Book 2, Number 48:

"Narrated 'Abdullah bin 'Abbas: I was informed by Abu Sufyan that Heraclius said to him, "I asked you whether they (**followers** of Muhammad) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after

embracing his (the Prophets) religion (Islam) became **displeased** and **discarded** it. You replied in the negative, and in fact, this is (a sign of) true faith. When its delight enters the heart and mixes with them **completely**, nobody can be **displeased** with it."

The words which involve affix are *followers*, *displeased*, *discarded*, *completely*. The affixation processes are as follows:

1. followers

The description of the affixation process is the same with this word which is found in hedeets number 35.

2. displeased

The derivational affix which attached to form this word is the prefix *dis-*. This affixation process does not change the part of the speech but change the meaning. The part of the speech of the derived word is still the same as the part of the speech of the base, it is a verb. The menaing of the derived word is the opposite of the base. The meaning of this word is 'is not pleased'.

3. discarded

The derivational affix which attached to form this word is the prefix *dis-*. This affixation process does not change the part of the speech but change the meaning. The part of the speech of the derived word is still the same as the part of the speech of the base, it is a verb. The meaning of the derived word is the opposite of the base. The meaning of this word is 'is not carded'.

4. completely

The suffix *-ly* is added to the base *complete*. The suffix *-ly* denotes the meaning of way of doing something. The meaning of the word is doing in

complete way. This affixation process forms an adverb from an adjective.

Volume 1, Book 2, Number 49:

"Narrated An-Nu'man bin Bashir: I heard Allah's Apostle saying, 'Both legal and **illegal** things are evident but in between them there are **doubtful** (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

There are two words which are identified to have affix. They are *illegal* and *doubtful*. The affixation processes are as follows:

1. illegal

The derivational affix which attached to form this word is the prefix *il-*. This affixation process does not change the part of the speech but change the meaning. The part of the speech of the derived word is still the same as the part of the speech of the base, it is an adjective. The meaning of the derived word is the opposite of the base. The meaning of this word is 'is not legal'.

2. doubtful

The suffix *-ful* is added to the base *doubt*. The suffix *-ly* denotes the meaning of having the base. The meaning of the word is having doubt. This affixation process forms an adjective from a noun.

Volume 1, Book 2, Number 50:

"Narrated Abu Jamra: I used to sit with Ibn 'Abbas and he made me sit on his **sitting** place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the **delegation** of the tribe of 'Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O

delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Apostle! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (**religious** deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is **illegal**). The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "It means: 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle, 2. To offer prayers **perfectly**, 3. To pay the Zakat (**obligatory charity**), 4. To observe fast during the month of Ramadan, 5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause). Then he forbade them four things, **namely**, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which **Alcoholic** drinks were prepared) (The Prophet mentioned the **container** of wine and he meant the wine itself). The Prophet further said (to them): "Memorize them (these **instructions**) and convey them to the people whom you have left behind."

The words which involve affix are *sitting*, *delegation*, *intervening*, *religious*, *illegal*, *prayers*, *perfectly*, *obligatory*, *charity*, *namely*, *alcoholic*, *container*, *instructions*. The affixation processes are as follows:

1. sitting

The suffix *-ing* is added to the base *sit*. This affixation process forms an adjective from a verb. In this case, the word *intervening* is used in attributive positions. The word *intervening* is placed directly before noun (*place*).

2. delegation

The suffix *-ion* is added to a verb *delegate*. The derived word is a noun. The meaning of the derived word is group of delegates.

3. religious

The affixation process to create this word is by adding the suffix *-ous* to the base *religio* (loan word from Latin). The part of the speech of the derived word is different to the base. The derived word is an adjective, while the base

is a noun. The meaning of the derived word is the quality of having religion.

4. illegal

The explanation of the affixation process of this word has been stated in hadeets number 49.

5. perfectly

The explanation of the affixation process of this word has been stated in hadeets number 7.

6. obligatory

The explanation of the affixation process of this word has been stated in hadeets number 7.

7. charity

The explanation of the affixation process of this word has been stated in hadeets number 7.

8. namely

The suffix *-ly* is added to the base *name*. The suffix *-ly* denotes the meaning of way of doing something. The meaning of the word is the way of stating in the name. This affixation process forms an adverb from a noun.

9. alcoholic

The suffix *-ic* is added to the base *alcohol*. This suffix *-ly* denotes the meaning of having characteristic of the base. The meaning of the word is having characteristic of alcohol. This affixation process forms an adjective from a noun.

10. container

The suffix *-er* is added to the base *contain*. This affixation process derives a noun from a verb. The derived word means what contains.

11. instructions

The derivational affix which is added to create this word is the suffix *-ion*.

The base of this word is the verb *instruct*. The suffix *-ion* derives a noun which denotes the process.

Volume 1, Book 2, Number 51:

"Narrated 'Umar bin Al-Khattab: Allah's Apostle said, "The reward of deeds depends upon the **intention** and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his **emigration** was for Allah and His Apostle. And whoever emigrated for **worldly** benefits or for a woman to marry, his emigration was for what he emigrated for."

The words which involve affix are *intention*, *emigration*, *worldly*. The affixation processes are as follows:

1. intention

The explanation of the affixation process of this word has been stated in hadeets number 25.

2. emigration

The suffix *-ion* is added to a verb *emigrate*. The derived word is a noun. The meaning of the derived word is process of emigrating.

3. worldly

The suffix *-ly* is added to the base *world*. The suffix *-ly* denotes the meaning of like the base word. The meaning of the word is like a world. This

affixation process forms an adverb from a noun.

Volume 1, Book 2, Number 52:

"Narrated Abu Mas'ud: The Prophet said, "If a man spends on his family (with the **intention** of having a reward from Allah) **sincerely** for Allah's sake then it is a (kind of) alms-giving in reward for him."

The words which are identified to have affix are:

1. intention

The explanation of the affixation process of this word has been stated in hadeets number 25.

2. sincerely

The suffix *-ly* is added to the base *sincere*. This affixation process forms an adverb from an adjective.

Volume 1, Book 2, Number 53:

"Narrated Sa'd bin Abi Waqqas: Allah's Apostle said, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth."

There is no word which are involving affix in the translation text above.

Volume 1, Book 2, Number 54:

"Narrated Jarir bin Abdullah: I gave the pledge of allegiance to Allah's Apostle for the following: 1. offer prayers perfectly, 2. pay the Zakat (obligatory charity), 3. and be sincere and true to every Muslim.

The words which involve affix are *allegiance*, *following*, *prayers*, *perfectly*, *obligatory*, and *charity*. The affixation processes are as follows:

1. allegiance

The explanation of the affixation process of this word has been stated in hadeets number 17.

2. following

The explanation of the affixation process of this word has been stated in hadeets number 15.

3. perfectly

The explanation of the affixation process of this word has been stated in hadeets number 7.

4. obligatory

The explanation of the affixation process of this word has been stated in hadeets number 7.

5. charity

The explanation of the affixation process of this word has been stated in hadeets number 7.

Volume 1, Book 2, Number 55:

"Narrated Ziyad bin'Ilaqa: I heard Jarir bin 'Abdullah (Praising Allah). On the day when Al-Mughira bin Shu'ba died, he (Jarir) got up (on the pulpit) and thanked and praised Allah and said, "Be afraid of Allah alone Who has none along with Him to be worshipped.(You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allah's **forgiveness** for your (late) chief because he himself loved to forgive others." Jarir added, "Amma badu (now then), I went to the Prophet and said, 'I give my pledge of **allegiance** to you for Islam.'" The Prophet conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allah's **forgiveness** and came down (from the pulpit).

The words which involve affix are forgiveness and allegiance. The affixation processes are as follows:

1. forgiveness

The suffix *-ness* is added to a verb *forgive*. The derived word is a noun. The

meaning of the derived word is the result of forgiving.

2. allegiance

The explanation of the affixation process of this word has been stated in hadeets number 54.

4.1 Discussion

To make easy in discussing the findings of the research, data are presented in the form of table below:

No	Kinds of affix		Number
1	Suffix	-ing (adjective forming suffix)	14
		-ion (noun forming suffix)	18
		-er (noun forming suffix)	8
		-ly (adverb forming suffix)	15
		-ful (adjective forming suffix)	6
		-ory (adjective forming suffix)	1
		-istic = -ic (adjective forming suffix)	2
		-ice (noun forming suffix)	1
		-ive (adjective forming suffix)	1
		-ist (noun forming suffix)	1
		-ize (verb forming suffix)	1
		-y (noun forming suffix)	2
		-age (noun forming suffix)	1
		-ness (noun forming suffix)	4

		-ism (noun forming suffix)	1
		-ance (noun forming suffix)	4
		-ment (noun forming suffix)	1
		-ous (adjective forming suffix)	2
		-ure (noun forming suffix)	2
		-able (adjective forming suffix)	1
2	Prefix	dis-	7
		un-	1
		il-	1
		im-	1
		re-	1
		over-	2
		un-	1
3	Infix	-	0

The data in the table shows that there are two kinds of affix which are used in the translation of Sahih Bukhari by Muhsin Khan. Those kinds of affix are Suffix and prefix. There is no infix is used in the translation of Sahih Bukhari by Muhsin Khan. Kinds of suffix which are used: *-ing, -ion, -er, -ly, -ful, -ory, -istic = -ic, -ice, -ive, -ist, -ize, -y, -age, -ness, -ism, -ance, -ment, -ous, -ure, and -able*. Suffixes that are found can be divided into four based on what kind of new words they form, they are: (1) noun forming suffix that includes *-ion, -er, -ice, -ist, -y, -age, -ness, -ism, -ance, -ment, and -ure*, (2) adjective forming suffix that involves *-ing, -ful, -ory, -istic, -ive, -ous, and -able*, (3) verb forming suffix that includes –

ize, (4) adverb forming suffix *-ly*. Knowing kinds and functions of those suffix will help the reader of the English translation of Sahih Bukhari by Muhsin Khan to know the meaning of words to which those suffixes are added. While, kinds of prefix which are used, they are: *dis-*, *un-*, *il-*, *im-*, *re-*, *over-*, and *un-*.

The affixation process is by adding those kinds of affix to the base. Suffix is added to the back part of the base, while prefix is added to the front part of the base. There are also some words which are created by adding suffix and prefix together, such as *ungrateful* and *disapprovingly*. The process sometimes changes the phonological aspect of the word. For example, the word *illegal* is formed by adding *in-* to the base *legal*. This process changes *in-* to be *il-* by assimilation. Assimilation occurs when two sound segments are in sequence and some aspects of one segment is taken or copied by the other.

The base of the word can be originated from English and also from another language (loan word from Latin, French, Greek, etc.). For example, the word *religious* it is borrowed from Latin *religio*, the word *atheism* is borrowed from Greek *athe*, and the word *charitable* is borrowed from French *charite*.

It is known from the table above that the most common used of affixes is suffix, especially, the suffix *-ion* which is used to derive a noun word. There are 18 words which contain suffix *-ion*. The conclusion that can be made from the data is that suffix *-ion* is the most productive nominal suffix. There are many other kinds of nominal suffix such as: *-age*, *-al*, *-ance* (with its variants *-ancel-ancy/-ency*), *-ant*, *-cel/-cy*, *-dom*, *-ee*, *-eer*, *-er* (and its orthographic variant *-or*), *(e)ry*, *-ess*, etc. but the mostly used is suffix *-ion*. It can be said that suffix *-ion* give many contributions in deriving English noun words.

This research found that suffix that are used to form noun are: , affixes that are found can be classified as follows:

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusion and suggestion dealing with the findings of this research.

5.1 Conclusion

As the conclusion of this study is that the affixation process becomes one of the productive ways in forming English words. The base to which affixes are attached can be originated from English and other language. Those affixes can derive new words with various kinds of part of speech and meaning. This will enrich the language source for English language users.

The result of this study shows that affixes are used in the translation text of Sahih Bukhari by Muhsin Khan. There are two kinds of affix is used. They are suffix and prefix. There is no infix is used. Kinds of suffix which are used, they are: *-ing, -ion, -er, -ly, -ful, -ory, -istic/-ic, -ice, -ive, -ist, -ize, -y, -age, -ness, -ism, -ance, -ment, -ous, -ure, and -able*. While, prefixes which are used: *dis-, un-, il-, im-, re-, over-, and un-*. The mostly used of affix is suffix, it is the suffix *-ion*.

The conclusion is that the base to which affixes are attached can be originated from English and other languages, such as French, Latin, and Greek. Those affixes can derive new words with various kinds of part of speech and meaning. This will enrich the language source for English language users.

The suggestion is given to the readers of the translation of Sahih Bukhari Chapter II Belief. The reader is suggested, at least, to know and memorize well about 20 kinds of suffix and 7 kinds of prefix, which are used in the translation

text of Sahih Bukhari by Muhsin Khan, including their function and their meaning. It is useful for the readers when they encounter the words which have the same affix to determine the part of speech of the words easily. Knowing the parts of speech of the words will help the readers to guess the meaning of the difficult words.

5.2 Suggestion

Based on the significance of the study, this study aims to give a beneficial confirmation to the reader of the translation of Sahih Bukhari by Muhsin Khan about affixes which are used in the translation text. The readers of the translation of Sahih Bukhari Chapter II Belief, at least, has to know and memorize well about 20 kinds of suffix and 7 kinds of prefix including their function and their meaning. It is useful for the readers when they encounter the words which have the same affix to determine the part of speech of the words easily. Knowing the parts of speech of the words will help the reader to guess the meaning of the difficult words.

This study is restricted in discussing the affixation process in the translation of Sahih Bukhari by Muhsin Khan Chapter II Belief. It is expected for the other researcher to continue this study for the next chapter to help the reader understanding the content of hadeets in the next chapter of the translation text. Instead of that, doing the same study on affixation is suggested in order to find a large new kind of affixes.

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Appendix 1

Volume 1, Book 2, Number 7:

“Narrated Ibn 'Umar: Allah's Apostle said: Islam is based on (the following) five (principles): 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. 2. To offer the (compulsory congregational) prayers dutifully and perfectly. 3. To pay Zakat (i.e. obligatory charity) . 4. To perform Hajj. (i.e. Pilgrimage to Mecca) 5. To observe fast during the month of Ramadan.”

Volume 1, Book 2, Number 8:

‘Narrated Abu Huraira: The Prophet said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith.”’

Volume 1, Book 2, Number 9:

“Narrated 'Abdullah bin 'Amr: The Prophet said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden.”’

Volume 1, Book 2, Number 10:

“Narrated Abu Musa: Some people asked Allah's Apostle, "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands.”’

Volume 1, Book 2, Number 11:

“Narrated 'Abdullah bin 'Amr: A man asked the Prophet , "What sort of deeds or (what qualities of) Islam are good?" The Prophet replied, "To feed (the poor) and greet those whom you know and those whom you do not Know (See Hadith No. 27).”

Volume 1, Book 2, Number 12:

“Narrated Anas: The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself.”’

Volume 1, Book 2, Number 13:

“Narrated Abu Huraira: "Allah's Apostle said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.””

Volume 1, Book 2, Number 14:

“Narrated Anas: The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind.””

Volume 1, Book 2, Number 15:

“Narrated Anas: The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: 1. The one to whom Allah and His Apostle becomes dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire.””

Volume 1, Book 2, Number 16:

“Narrated Anas: The Prophet said, "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy.””

Volume 1, Book 2, Number 17:

“Narrated 'Ubada bin As-Samit: who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of Al-'Aqaba pledge: Allah's Apostle said while a group of his companions were around him, "Swear allegiance to me for: 1. Not to join anything in worship along with Allah. 2. Not to steal. 3. Not to commit illegal sexual intercourse. 4. Not to kill your children. 5. Not to accuse an innocent person (to spread such an accusation among people). 6. Not to be disobedient (when ordered) to do good deed." The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore allegiance for these." (points to Allah's Apostle).”

Volume 1, Book 2, Number 18:

“Narrated Abu Said Al-Khudri: Allah's Apostle said, "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions.””

Volume 1, Book 2, Number 19:

“Narrated 'Aisha: Whenever Allah's Apostle ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength endurance). They said, "O Allah's Apostle! We are not like you. Allah has forgiven your past and future sins." So Allah's Apostle became angry and it was apparent on his face. He said, "I am the most Allah fearing, and know Allah better than all of you do.””

Volume 1, Book 2, Number 20:

“Narrated Anas: The Prophet said, "Whoever possesses the following three qualities will taste the sweetness of faith: 1. The one to whom Allah and His Apostle become dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.””

Volume 1, Book 2, Number 21:

“Narrated Abu Said Al-Khudri: The Prophet said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted”.”

Volume 1, Book 2, Number 22:

“Narrated Abu Said Al-Khudri: Allah's Apostle said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allah's Apostle?" He (the Prophet) replied, "It is the Religion.””

Volume 1, Book 2, Number 23:

“Narrated 'Abdullah (bin 'Umar): Once Allah's Apostle passed by an Ansari (man) who was admonishing to his brother regarding Haya'. On that Allah's Apostle said, "Leave him as Haya' is a part of faith." (See Hadith No. 8)”

Volume 1, Book 2, Number 24:

“Narrated Ibn 'Umar: Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah.””

Volume 1, Book 2, Number 25:

“Narrated Abu Huraira: Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet).””

Volume 1, Book 2, Number 26:

“Narrated Sa'd: Allah's Apostle distributed (Zakat) amongst (a group of) people while I was sitting there but Allah's Apostle left a man whom I thought the best of the lot. I asked, "O Allah's Apostle! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allah's Apostle, "Why have you left so and so? By Allah! He is a faithful believer." The Prophet again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah.””

Volume 1, Book 2, Number 27:

“Narrated 'Abdullah bin 'Amr: A person asked Allah's Apostle . "What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know."”

Volume 1, Book 2, Number 28:

“Narrated Ibn 'Abbas: The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'”

Volume 1, Book 2, Number 29:

“Narrated Al-Ma'rur: At Ar-Rabadha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.'”

Volume 1, Book 2, Number 30:

“Narrated Al-Ahnaf bin Qais: While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakra met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allah's Apostle saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allah's Apostle! It is all right for the murderer but what about the murdered one?' Allah's Apostle replied, "He surely had the intention to kill his companion."”

Volume 1, Book 2, Number 31:

“Narrated 'Abdullah: When the following Verse was revealed: "It is those who believe and confuse not their belief with wrong (worshipping others besides Allah.)" (6:83), the companions of Allah's Apostle asked, "Who is amongst us who had not done injustice (wrong)?" Allah revealed: "No doubt, joining others in worship with Allah is a great injustice (wrong) indeed." (31.13)”

Volume 1, Book 2, Number 32:

“Narrated Abu Huraira: The Prophet said, "The signs of a hypocrite are three: 1. Whenever he speaks, he tells a lie. 2. Whenever he promises, he always breaks it (his promise). 3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)”

Volume 1, Book 2, Number 33:

“Narrated 'Abdullah bin 'Amr: The Prophet said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. 1. Whenever he is entrusted, he betrays. 2. Whenever he speaks, he tells a lie. 3. Whenever he makes a covenant, he proves treacherous. 4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.”

Volume 1, Book 2, Number 34:

“Narrated Abu Huraira: Allah's Apostle said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven.”

Volume 1, Book 2, Number 35:

“Narrated Abu Huraira: The Prophet said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.”

Volume 1, Book 2, Number 36:

“Narrated Abu Huraira: Allah's Apostle said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven.””

Volume 1, Book 2, Number 37:

“Narrated Abu Huraira: Allah's Apostle said, "Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven.””

Volume 1, Book 2, Number 38:

“Narrated Abu Huraira: The Prophet said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights." (See Fath-ul-Bari, Page 102, Vol 1).”

Volume 1, Book 2, Number 39:

“Narrated Al-Bara' (bin 'Azib): When the Prophet came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Mecca). The first prayer which he offered facing the Ka'ba was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them, "By Allah, I testify that I have prayed with Allah's Apostle facing Mecca (Ka'ba)." Hearing that, those people changed their direction towards the Ka'ba immediately. Jews and the people of the scriptures used to be pleased to see the Prophet facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it. Al-Bara' added, "Before we changed our direction towards the Ka'ba (Mecca) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed: And Allah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid)." (2:143).”

Volume 1, Book 2, Number 40:

“Narrated Abu Huraira: Allah's Apostle said, "If any one of you improve (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is.””

Volume 1, Book 2, Number 41:

“Narrated 'Aisha: Once the Prophet came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allah is that which is done regularly.””

Volume 1, Book 2, Number 42:

“Narrated Anas: The Prophet said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell.””

Volume 1, Book 2, Number 43:

“Narrated 'Umar bin Al-Khattab: Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration." 'Umar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion For you, completed My favor upon you, And have chosen for you Islam as your religion." (5:3) 'Umar replied, "No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet was standing at 'Arafat (i.e. the Day of Hajj)””

Volume 1, Book 2, Number 44:

“Narrated Talha bin 'Ubaidullah: A man from Najd with unkempt hair came to Allah's Apostle and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Apostle said, "You have to offer prayers perfectly five times in a day and night (24 hours)." The man asked, "Is there any more (praying)?" Allah's Apostle replied, "No, but if you want to offer the Nawafil prayers (you can)." Allah's Apostle further said to him: "You have to observe fasts during the month of Ramad, an." The man asked, "Is there any more fasting?" Allah's Apostle replied, "No, but if you want to observe the Nawafil fasts (you can.)" Then Allah's Apostle further said to him, "You have to pay the Zakat (obligatory charity)." The man asked, "Is there any thing other than the Zakat for me to pay?" Allah's Apostle replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this." Allah's Apostle said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise).””

Volume 1, Book 2, Number 45:

“Narrated Abu Huraira: Allah's Apostle said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only.””

Volume 1, Book 2, Number 46:

“Narrated 'Abdullah: The Prophet said, "Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief)." Narrated 'Ubada bin As-Samit: "Allah's Apostle went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan).””

Volume 1, Book 2, Number 47:

“Narrated Abu Huraira: One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, "Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection." Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further

asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents. 1. When a slave (lady) gives birth to her master. 2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah. The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour-- ." (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith."

Volume 1, Book 2, Number 48:

"Narrated 'Abdullah bin 'Abbas: I was informed by Abu Sufyan that Heraclius said to him, "I asked you whether they (followers of Muhammad) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophets) religion (Islam) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) true faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it.""

Volume 1, Book 2, Number 49:

"Narrated An-Nu'man bin Bashir: I heard Allah's Apostle saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart."

Volume 1, Book 2, Number 50:

"Narrated Abu Jamra: I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Apostle! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please

order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "It means: 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. 2. To offer prayers perfectly 3. To pay the Zakat (obligatory charity) 4. To observe fast during the month of Ramadan. 5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause). Then he forbade them four things, namely, Hantam, Dubba, 'Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet mentioned the container of wine and he meant the wine itself). The Prophet further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind.""

Volume 1, Book 2, Number 51:

“Narrated 'Umar bin Al-Khattab: Allah's Apostle said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.""

Volume 1, Book 2, Number 52:

“Narrated Abu Mas'ud: The Prophet said, "If a man spends on his family (with the intention of having a reward from Allah) sincerely for Allah's sake then it is a (kind of) alms-giving in reward for him.”

Volume 1, Book 2, Number 53:

“Narrated Sa'd bin Abi Waqqas: Allah's Apostle said, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth.""

Volume 1, Book 2, Number 54:

“Narrated Jarir bin Abdullah: I gave the pledge of allegiance to Allah's Apostle for the following: 1. offer prayers perfectly 2. pay the Zakat (obligatory charity) 3. and be sincere and true to every Muslim.”

Volume 1, Book 2, Number 55:

“Narrated Ziyad bin'Ilaqa: I heard Jarir bin 'Abdullah (Praising Allah). On the day when Al-Mughira bin Shu'ba died, he (Jarir) got up (on the pulpit) and thanked and praised Allah and said, "Be afraid of Allah alone Who has none along with Him to be worshipped.(You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allah's forgiveness for your (late) chief because he himself loved to forgive others." Jarir added, "Amma badu (now then), I went to the Prophet and said, 'I give my pledge of allegiance to you for Islam.'" The Prophet conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allah's forgiveness and came down (from the pulpit).”



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Bukhari by Muhsin Khan

No	Materi Konsultasi	Tanggal	Tanda Tangan
1	Proposal Skripsi	02-04-2008	
2	Seminar Proposal	11-04-2008	
3	Revisi Proposal	14-05-2008	
4	Revisi Bab I, II, III	21-05-2008	
5	Acc Bab I, II, III	07-06-2008	
6	Konsultasi Bab IV dan V	24-06-2008	
7	Acc Bab I, II, III, IV, dan V	26-06-2008	

Malang, 26 Juni 2008

Mengetahui,
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2. Elementary School : SDN II Margoagung (1992-1998)
3. Junior High School : MTs At-Tanwir Bojonegoro (1998-2001)
4. Senior High School : MAI At-Tanwir Bojonegoro (2001-2004)
5. University Level : The State Islamic University of Malang
(2004-2008)

