THE ENGLISH TRANSLATION OF ARABIC SUFFIX PRONOUN \textit{Hā'īn}

\textit{Sūrah al-Syamsu} by Abdullah Yusuf Ali; Tahereh Saffarzadeh; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan

A GRADUATING PAPER

Submitted in Partial Fulfilment of the Requirements for Gaining

the Bachelor Degree in English Literature

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FACULTY OF ADAB AND CULTURAL SCIENCES

STATE ISLAMIC UNIVERSITY OF SUNAN KALIJAGA

YOGYAKARTA

2018
A FINAL PROJECT STATEMENT

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

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MUHAMMAD MUHSIN KHAN

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ABSTRACT

This paper discusses the English translation of Arabic suffix pronoun hāʾ in sūrah al-Syamsu by Abdullah Yusuf Ali; Tahereh Saffarzadeh; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan. There are two research questions in this research: (1) how are suffix pronoun hāʾ in sūrah al-Syamsu translated into English by Abdullah Yusuf Ali; Tahereh Saffarzadeh; Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan, and (2) what equivalence is used in the translation of suffix pronoun hāʾ in sūrah al-Syamsu of Abdullah Yusuf Ali; Tahereh Saffarzadeh; Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan according Nida and Taber theory. The method used in this research is qualitative research. The theory of Arabic suffix pronoun hāʾ is used to collect the data and identify the meaning of SL. This research also uses the theory of word classes by Quirk to explain the TL. Equivalence theory by Nida and Taber is used in this research to identify the type of equivalence that translators adopt in translating suffix pronoun hāʾ into English. The suffix pronoun hāʾ in sūrah al-Syamsu are translated in various sense by their translations. There are 18 suffix pronoun hāʾ found in sūrah al-Syamsu those are translated similarly and differently by Abdullah Yusuf Ali, Tahereh Saffarzadeh, Muhammad Taqiuddin Al-Hilali and Muhammad Muhsin Khan. The suffix pronoun hāʾ in Arabic are translated into English pronoun, noun, and adverb. In Ali’s translation, all of suffix pronoun hāʾ is translated into pronoun. In Tahereh’s translation, suffix pronoun hāʾ are translated into pronoun in 17 cases and noun in one case. Then in Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan’s translations, suffix pronoun hāʾ are translated into pronoun in 17 case and adverb in one case.

Keywords: equivalence, translation, suffix pronoun hāʾ
ABSTRAK


Kata Kunci: padanan kata, penerjemahan, kata ganti akhiran ḥā.
MOTTO

فارفعُ بَصَمَّمَ والْصِّمْنَ فَلْحَا وَحِزْ # كِسْسَا كَذَّرَّا اللَّهِ عِينَهُ وَسُرُّ

/farfa’bi’dammin wa insiban fathan wajur # kasro’n kazikrullahi ‘abduhu yasur/

Bercita-citalah setinggi langit, dan beretikalah yang mulya, serta rendahkanlah hatimu. insyaAllah dirimu akan mendapat kemudahan serta kebahagiaan dan mati dengan khusnul khotimah.

(Alfiyyah Ibnu Mâlik)
DEDICATION

This graduating paper, I dedicated to:

✔ My Better and Brighter Future

✔ My beloved husband and my charming child

✔ My beloved parents

✔ My lovely brother and sister

✔ My lovely lecturers

✔ My mayor, English Literature Department, State Islamic University Sunan Kalijaga
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The researcher,

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<td>ya’</td>
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<td>ــَ</td>
<td>fathah</td>
<td>a</td>
<td>فَتَخَ / fataha</td>
</tr>
<tr>
<td>ـَ</td>
<td>kasroh</td>
<td>i</td>
<td>كَتِبَ / kutiba</td>
</tr>
<tr>
<td>ـُ</td>
<td>damah</td>
<td>u</td>
<td>يَقُرَأ / yaqro’u</td>
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2. Long Vocal (Maddah)

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<td>ـَـا</td>
<td>fathah dan alif</td>
<td>ā</td>
<td>قَالَ / qala</td>
</tr>
<tr>
<td>ـَـى</td>
<td>fathah dan ya’</td>
<td>ā</td>
<td>رَمَى / ramā</td>
</tr>
<tr>
<td>ـِـى</td>
<td>kasroh dan ya’</td>
<td>i</td>
<td>قِيْلَ / qila</td>
</tr>
<tr>
<td>ـُـو</td>
<td>dammah dan wāwu</td>
<td>ū</td>
<td>يَقُولُ / yaqūlu</td>
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3. Diphthong

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<td>alif dan ya’ sukun</td>
<td>ai</td>
<td>أَيْنَ / aina</td>
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<td>alif dan wāwu sukun</td>
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<td>3</td>
<td>FC</td>
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<td>SL</td>
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CHAPTER I

INTRODUCTION

1.1. Background of Study

Every religious human being in this world has guidance in their life, including the religion of Islam. In Islam, Qur’an is the key of life. Quran is the holy book that is revealed to the Prophet Muhammad through Jibril. It is a letter from Allah to all mankind. Allah sends the Qur’an to mankind through the Prophet Muhammad SAW in Arabic Language. As a guide, the Qur’an is very necessary to be read. The writer has to remember certainly, understand and apply it in daily life as Allah says in sûrah al-Qomar (54): 17:

وَلَقَدْ يُسْرَنَا الْقُرْآنَ لِلْذَّكِرِ فَهَلُّ مِنْ مُذَكِّرٍ

/wa laqod yassarna al-qur‘ana li al-zikri fahal min mu’azzkir/

“And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?”(Ali, 2000: 271)

Qur’an also needs to be translated into various languages in order to be understood easily by the Muslims in any country. Therefore, the translation of the Quran becomes one of the goals for people to be able to read and to understand the Qur’an from original language, namely Arabic.
Translation of the Qur’an in language has variations for each the translators, because the language of translation has explanation and description that is meaningful, and the term of translation meaningfully sentences to express other languages. The translation of the Qur’an has been done since the period of Rasulullah by Salman Al-Farisi who translated surah al-Fātihah for Muslim in Persia. As the time goes by, the Qur’an has been translated into many languages including English language. The first English translation of the Qur’an was done by Alexander Ross in 1649 by adopting from the French translation L’Alcoran de Mahomet. (http://www.republika.co.id/)

Translating the Qur’an from Arabic language as source language (SL) into English language as target language (TL) is not easy, considering that there are some problems of Arabic language (SL). N. J. Dawood said (2009: 20):

“Some of the problems impeding understanding are inherent in the Arabic source language, which is notoriously difficult to learn, highly condensed, and complex. The fact that Arabic can be written without any punctuation, capitalization, or vowel points may create confusion or ambiguity. Particular stylistic convention governs the use of pronouns and verb tenses. There are many disputed morphological equivalents and syntactical issues with English as a TL; translating even a simple text from Arabic is hard to do without glosses or additions.” https://mafiadoc.com/

Actually, Arabic and English language have different rule of structures. Therefore, it is important to master both languages to translate the Qur’an.

Every translator has their own style in translating the Qur’an. According to Catford, translation is concerned with a certain type of relation between languages
and is consequently a branch of comparative linguistics (1978: 20). This study also is an effort to find that there is any relation between religious knowledge of translator and eschatological terms in the Holy Quran. Their translation will be reviewed and compared based on the equivalence Theory by Nida and Taber (1982).

This research is going to analyze English translation of Arabic suffix pronoun "لا (for the opposition) in surah al-Syams by Abdullah Yusuf; Tahereh Saffarzadeh; and Muhammad Taquidin Al-Hilali and Muhammad Muhsin Khan because there are many "الضمائر المفصلة (hā) found in this surah. This research finds many different meanings between Arabic language (TL) into English language (SL) of suffix pronoun " in this surah. Therefore, in the glorious Qur’an which is the suffix pronoun " (الضمائر المفصلة (hā) that has many purposes, sense, and meaning in surah al-Syams, there are different ways to translate by different translators in this surah. For example this verse below is in surah al-Syams [91]:7.

\[
a. \text{By the Soul, and the proportion and order given to } it: \text{ (Abdullah Yusuf Ali’s Translation) }
\]

\[
b. \text{And by the soul and the One Who Created it and gave order and perfection to } it\text{ (Tahereh Saffarzadeh) }
\]

\[
c. \text{By nafs (Adam or a person or a soul), and Him who perfected him in proportion; (Muhammad Taquidin Al-Hilali and Muhammad Muhsin Khan’s translation) }
\]
The translators translated the seventh verses of \textit{sūrah al-Syamsu} differently. Abdullah Yusuf Ali and Tahereh Saffarzadeh translated \textit{ḥā} into ‘it’, while Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan translated \textit{ḥā} into ‘him’. It seems that they have their own reason in choosing their diction.

Not only comparing the translation of this \textit{sūrah}, this research also analyze Arabic Suffix Pronoun \textit{ḥā} to find the equivalence of \textit{sūrah al-Syamsu}. \textit{Sūrah al-Syamsu} is 91th \textit{sūrah} of 114 \textit{sūrah} in the Qur’an. The translator has different ways to translate suffix pronoun \textit{ḥā}.

This research analyzes translation of Abdullah Yusuf Ali; Tahereh Saffarzadeh; and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan’s translation to be compared. They have good ability in translating Qur’an. The differences of sex, education, social, and culture background will give different interpretation or different style in their translation. The four translators are from Islamic family and they get Islamic education in their life.

This research explains some opinion about three versions of four translators above. First, Abdullah Yusuf Ali is an Indian scholar who translated and published the Qur’an in 1938 by the title \textit{The Holy Qur’an: Text, Translation and Commentary}. He has good quality in Qur’an translation because he has memorized Qur’an from his childhood. He studied English literature and studied in several European Universities. He concentrated his study on the Qur’anic commentaries of Islamic history.
The second translator is Tahereh Saffarzadeh, who is the distinguished Iranian Lady who translated the Holy Qur’an into poetical English. She is interested in the gist of her tafṣīr knowledge and information related to each sūrah. New equivalents for Qur’anic terms and expressions which she has found and presented receive sound judgment only by comparing them with other translation. She translated and published Qur’an in 2007 by the title *The Holy Qur’an Translation with Commentary*.

Afterwards, Muhammad Taqiudin Al-Hilali is a scholar from Morocco and Muhammad Muhsin Khan is a scholar from Pakistan. Al-Hilali and Muhammad Muhsin Khan met in Al-Madinah Al-Munawaroh. They have different translation of some Islamic books, such as the interpretation of Al-Qur’an, Sahih Albukhari, and Al-Lu’lu’ wa Al-Marjan into English. Then they translated the Qur’an and published it together in 1996 by the title *The Noble Qur’an*.

This research is very important because it usually the translation shift is from the source language to the target language often have different meaning from tafṣīr. Therefore, this research explain and compare some versions of language translation from three versions above which are Abdullah Yusuf Ali, Tahereh Saffarzadeh, Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan.

In conclusion, this qualitative research explores the translation of suffix pronoun ḥā in sūrah al-Syamsu verse 1-15 translated by four famous of qur’an translation book translators, Abdullah Yusuf Ali; Tahereh Saffarzadeh; and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan. This research
compares their translations because they have good ability in translating Qur’an. The differences of educational background and period in English language of the translators may produce different language choices to translate SL into TL. Their ways in translating the suffix pronoun *hā* can be new insights for translators in general.

### 1.2. Research Questions

Based on the background of the study that has been explained earlier, this research has two research questions.

1. How are suffix pronouns *hā* in *sūrah al-Syamsu* translated into English by Abdullah Yusuf Ali; Tahereh Saffarzadeh; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan?

2. What the equivalence is used in the translation of suffix pronoun *hā* in *sūrah al-Syamsu* translated into English by Abdullah Yusuf Ali; Tahereh Saffarzadeh; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan?

### 1.3. Objectives of the Study

The objectives of study are:

1. to describe suffix pronoun *hā* in *sūrah al-Syamsu* translated into English by Abdullah Yusuf Ali; Tahereh Saffarzadeh; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan.

2. to know about equivalence in the translation of suffix pronoun *hā* in *sūrah al-Syamsu* translated into English by Abdullah Yusuf Ali; Tahereh...
Saffarzadeh; and by Muhammad Taqiqudin Al-Hilali and Muhammad Muhsin Khan.

1.4. Significances of Study

The results of this research are expected to give benefit both academic significance and practical significance.

Academically, the result of this paper aims to provide the reader with a better understanding about the important of equivalence in translation, especially for suffix pronouns $hā$ in surah al-Syamsu.

Practically, the result of this research could be one of the references for readers who are interested in analyzing and selecting appropriate Qur’anic translations.

1.5. Literature Review

This literature review consists of some studies related to this research. First, entitled “English translation of Arabic preposition $bi$ in surah Yusuf by Abdullah Yusuf Ali; and by Muhammad Taqiqudin Al-Hilali and Muhammad Muhsin Khan”. It was done by Erlya Hafidzotul Masykuroh, a student from English Department of State Islamic University (UIN) Sunan Kalijaga Yogyakarta (2015). The method of this research is descriptive analysis method. It discusses to find how the preposition $bi$ in surah Yusuf are translated into English and to identify the type of equivalence they adopt in translating preposition $bi$. Then, this paper also focuses on comparative translation, but translation of Arabic suffix pronoun $hā$ in surah al-Syamsu by three translators, and different theory of Arabic
translation. If her paper used theory by Al-Anṣāriy, and this paper used theory by Muṣṭafā Al-Galāyainy.

The second research is a study of methods and procedures of English translation in sūrah al-Qāri’ah by Abdullah Yusuf Ali that has been done by Ergiawati Natalena, a student from English Department of State Islamic University (UIN) Sunan Kalijaga Yogyakarta (2014). In her paper, the research Question are: 1) what is the method and procedure used in the English translation of sūrah al-Qāri’ah? 2) How is the quality of the English translation of sūrah al-Qāri’ah?. The similarities of Ergiawati’s paper with this paper have the same topic that is studying about translation shifts of equivalence by Abdullah Yusuf Ali but my paper will have added by Tahereh Saffarzadeh; and by Muhammad Taqiuadin Al-Hilali and Muhammad Muhsin Khan. Besides that, between Ergiawati’s paper and this research have same source and target language. The differences object between of this research and object of Ergiawati’s paper in sūrah al-Qāri’ah by one translator, meanwhile the object in this research is comparison of suffix pronoun hā in sūrah al-Syamsu by three translators.

The third research is a graduating paper entitled “English Translation of Harf Min in Surah Yāsīn: A Comparative Study of Muhammad Marmaduke Pickthall’s and Abdullah Yusuf Ali’s Translation” that has been done by Lisda Farikhahatunnisak, a Literature student from English Department of state Islamic University (UIN) Sunan Kalijaga (2013). This research is comparing and contrasting the English translation of harf min in sūrah Yāsīn between Muhammad Marmaduke Pitchthall’s and Abdullah Yusuf Ali’s. It discusses the
translation of harf min which is based on the meaning is translated into a word, a phrase and untranslated. Her paper focuses on the theory of reference that is used by Marmaduke Pitchhall and Abdullah Yusuf Ali in *harf min* of *sūrah Yāsîn*. Her research explained the differences and similarities of Pitchhall and Abdullah Yusuf Ali is translations of *harf min* in *sūrah Yāsîn*. But different from this paper, this paper studies is English translation of Arabic suffix pronoun *hā* in *sūrah al-Syamsu* between three translators. They are Abdullah Yusuf Ali, Tahereh Saffarzadeh, Muhammad Taqiqdin Al-Hilali and Muhammad Muhsin Khan.

The fourth research is a journal paper entitled “*Dynamic Equivalence and Formal Correspondence in Translation between Chinese and English*” that has been done by LIU Dayan, school of Foreign Language Chongqing Jiaotong University (2012). The journal explained about dynamic equivalence and formal correspondence in translation between Chinese and English language and this journal discusses about Nida’s dynamic equivalence contributes a remarkable insight into translating and helps to create an atmosphere of treating different languages and cultures from entirely new perspective in order to promote interlingual communication and understanding among people. It is similar of this paper that focus on the theory by Nida and Taber but different objective case in analysis and the objective case is formal correspondence and dynamic equivalence in translation between Arabic and English language.

The fifth research is graduating paper entitled “A Comparative Analysis of the Translation of *Harf al-Wāwu* in *Surah Maryam* Verse 1-40 by Abdullah Yusuf Ali and Tahereh Saffarzadeh” that has been done by Intan Nurjannah, a Literature
student of English Department Sunan Kalijaga University (2015). Her research is comparing and contrasting the English translation of *harf al-wāwu* in *sūrah Maryam* verse 1-40 between Abdullah Yusuf Ali and Tahereh Saffarzadeh. It discusses about 58 *harf al-wāwu* which consist of five different kinds of *har al-wāwu*. Then, there are similarities and differences ways in translating the *harf al-wāwu* by the translators. Her paper focuses on the theory of reference that is used by Abdullah Yusuf Ali and Tahereh Saffarzadeh in *harf al-wawu* of *sūrah Maryam* verse 1-40. Her research explained the differences and similarities Abdullah Yusuf Ali and Tahereh Saffarzadeh in translating *harf al-wawu* in *sūrah Maryam* verse 1-40. Different from this paper, this studies English translation of Arabic suffix pronoun *hā* in *sūrah al-Syamsu* between four translators in three version. They are Abdullah Yusuf Ali, Tahereh Saffarzadeh, Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan.

1.6. Theoretical Approach

This research uses the theory and practice of translation by Nida and Taber. It tells about the differences of the translation of suffix Pronoun *hā* in *sūrah al-Syamsu* by Abdullah Yusuf Ali, Tahereh Saffarzadeh, and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan.

To conduct this research, this paper uses the theory of Arabic suffix pronouns *hā* in *sūrah al-Syamsu* by Musṭafā Al-Galāyainī (2005), the theory of equivalence procedures by Nida and Taber (1982), the theory of word classes by Quirk (1985).
First is the theory of Arabic Suffix Pronoun ْhaa by Muṣṭafā Al-Galāyainyi in his book Jami’u Al-Durus Al-‘Arabiyyah of first chapter. Considering that translation is changeable between two languages which are source language (SL) changed into target language (TL), this paper uses theory of both Arabic and English. About problem discussed in this research, this research uses suffix pronoun ْhaa theory proposed by Muṣṭafā Al-Galāyainyi. This theory is used to identify the meaning of suffix pronoun ْhaa.

The second theory used in this research is equivalence theory by Nida and Taber. They stated that there are two types of equivalence. Those are formal correspondence and dynamic equivalence. This theory will be used to identify the type of equivalence adopted in English translation of suffix pronoun ْhaa.

The English word class theory which is proposed by Quirk is also used in this research. This theory will be used to explain the translation of suffix pronoun ْhaa in English. This theory will be the device to identify the type of equivalence used in the translation. Afterwards, the writer explains some word classes which occur in the data.

1.7. Method of Research

Kothari states that Research methods may be understood as all those methods or techniques that are used for conduction of research (2004: 8).

This chapter discusses about the research method that used in graduating paper, it relates to type of research, data source, data collecting technique, and data analysis technique.
1.7.1. Type of Research

These two types of research method and data are classified as quantitative and qualitative. “Qualitative research is for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of this research involves procedures is like collecting data in the participants setting, analyzing the data inductively, building from particulars to general themes, and making interpretation of the meaning of the data” (Cresswell, 2009: 232).

The type of research method of this study is descriptive qualitative. This research uses a descriptive qualitative method to describe English translation of Arabic suffix pronouns ُه in سُرَاح ال-ْسَمْسَع by Abdullah Yusuf Ali Tahereh Saffarzadeh, Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan.

1.7.2. Data Sources

According to MacDonald and Headlam, “a Survey data is the question answers, such as ‘yes’ or ‘no’ or perhaps a number, where a person has ranked a question on a scale” (2008: 17). Hence, data source is the primary location from where data comes. The data source can be a database, a dataset, a spreadsheet or even hard-coded data. When data are displayed in a web page or application, in a column-row format or other formats, the data are retrieved from its data source and presented in the format defined in the code.

The data of this research are suffix pronouns ُه in سُرَاح ال-ْسَمْسَع by Abdullah Yusuf Ali as well as Tahereh Saffarzadeh, Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan as the main data. Therefore, the sources are
The Glorious Qur’an by Abdullah Yusuf Ali, Tahereh Saffarzadeh, Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan. This paper also taken the data from library and internet.

1.7.3. Data Collection Technique

According to Yvonne and Dorothy, being flexible in data collection is to be tailored to the needs and capacity of each participant (2002: 105).

This research uses documentation techniques because the data are collected from books. The steps used by this paper are: reading closely the Qur’an by Abdullah Yusuf Ali, Tahereh Saffarzadeh, and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan, they find the translation suffix pronoun *hā* in *sūrah al-Syamsu*.

1.7.4. Data Analysis Technique

After the data collected through documentation technique, the data will be analyzed in detail. This method contains some technique. This research is gathered from the Qur’an, and its English translation by three versions translation. The meaning of source language (SL) will be identified by using theory of Suffix Pronoun *hā* by Mustafâ Al-Galayaini. After the meaning of SL was identified and explained, the writer will explain how translator translated suffix pronoun *hā* into target language (TL). Since the TL is English, the theory of English word class by Quirk is used to explain the English translation of suffix pronoun *hā*. Then the next step is identifying the type of equivalence theory suffix pronoun by Nida and Taber. This paper also taken the data from internet The last step is conclusion.
1.8. Paper Organization

This paper contains four chapters. Chapter one is introduction that gives information about background of study, research question, objectives of the study, significances of study, literature review, theoretical approach, methods of research, and paper organization. In chapter two, this paper discusses the theories that relevant to the analysis, that are equivalence theory, suffix pronoun *hā* of Arabic language, and English word class theory. Chapter three provides the analysis of the data while chapter four is the conclusion and suggestion.
CHAPTER IV

CONCLUSION AND SUGGESTION

4.1. Conclusion

This purpose of this paper are to find how the suffix pronoun َهَا in سُرَاح al-Syamsu are translated into English by Abdullah Yusuf Ali, Tahereh Saffarzadeh, Muhammad Taqiuddin Al-Hilali and Muhammad Muhsin Khan. Then, this research wants to identify the type of equivalence they adopt in translating suffix pronoun َهَا. From the analysis, this research concludes the following conclusion:

Firstly, there are 18 suffix pronoun َهَا found in سُرَاح al-Syamsu those are translated in similar and different by Ali, Tahereh, and Hilali-Khan. The suffix pronoun َهَا are translated into pronoun, noun, and adverb. In Ali’s translation, all of suffix pronoun َهَا are translated into pronoun. In Tahereh”s translation, suffix pronoun َهَا are translated into pronoun in 17 cases and noun in a case. Then in Hilali-Khan’s translations, suffix pronoun َهَا are translated into pronoun in 17 cases and adverb in one case. Most of the translations above, the translators translated suffix pronoun َهَا into pronoun, but in pronoun, it has different objective case of personal pronouns.

Secondly, Ali, Tahereh, and Hilali-Khan use both formal correspondence and Dynamic equivalence. Ali and Tahereh translate suffix pronoun َهَا by adopting formal correspondence in 14 cases and dynamic equivalence in 4 cases.
Different from Ali and Tahereh, Hilali-Khan translates suffix pronoun ḥā by adopting formal correspondence in 11 cases and dynamic equivalence in 7 cases. They adopt the formal correspondence and dynamic equivalence in translating suffix pronoun ḥā some in similar diction and some in different diction.

Additionally, there are some factors causing the translators in choosing different ways in translating suffix pronoun ḥā. There are different co-text of the TL, and the different interpretation or to adjust the context of the SL.

4.2. **Suggestion**

Translating the language from SL to TL is not an easy issue for translators. Especially for the translation of the Qur'an which have many versions in interpreting the meaning of the content of Qur'an. Abdullah Yusuf Ali, Tahereh Saffarzadeh, Muhammad Taqiuddin Al-Hilali, and Muhammad Muhsin Khan have known much about linguistic knowledge to translate source language into the target language. From both languages the translators must already know the linguistic studies from SL to TL. Translators can produce closest equivalence translation with the target language. With a good translation, the essential meaning of the Qur'an as guidance for Muslims can be understood by many people around the world.

This research only focuses on how the translator translates suffix pronoun ḥā and what type of equivalence is translated by four translators in three versions translation. For the next researcher, hopefully they can analyze it more specific to the factors that the writer has not analyze yet in this paper. Various kinds of this research can also be analyzed more widely with different objects and
theories. In addition, this study concentrates only on suffix pronoun ha translation in the *al-Syamsu* letters. The next researcher can retrieve another letter with more data or the other suffix pronoun in Arabic which has many versions of meaning and function. It also can be analyzed by other theories such as translation procedure, and so on.
REFERENCES


**INTERNET REFERENCES**


http://www.republika.co.id/
<table>
<thead>
<tr>
<th>No</th>
<th>SL</th>
<th>TL (Ali)</th>
<th>TL (Tahereh)</th>
<th>TL (Hilali-Khan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>والشمس وضحاها / wal-syamsi wa duḥāhā</td>
<td>By the Sun and his [glorious] splendour</td>
<td>By the Sun and its spreading light</td>
<td>By the sun and its brightness</td>
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<td>2.</td>
<td>والقمر إذا تلاها / wal-qamari izā talāhā</td>
<td>By the Moon as she follows him</td>
<td>And by the Moon which follows the Sun</td>
<td>By the moon as it follows it (the sun)</td>
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<td>3.</td>
<td>والنهر إذا أ جلاها / wal-nahāri izā jallāhā</td>
<td>By the Day as it shows up its glory</td>
<td>And by the Day when it manifests the light of the Sun</td>
<td>By the day as it shows up (the sun’s) brightness.</td>
</tr>
<tr>
<td>4.</td>
<td>والليل إذا يغشها / wal-laili izā yaghsyōhā</td>
<td>By the Night as it conceals it</td>
<td>And by the Night when it covers The day</td>
<td>By the night as it conceals it (the sun).</td>
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<td>5.</td>
<td>السماوات وما بناها</td>
<td>By the Firmament and its [wonderful] structure;</td>
<td>And by the Sky and the One Who has Built it;</td>
<td>By the heaven and Him Who built it;</td>
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<td>6.</td>
<td>الأرض وما بناها</td>
<td>By the Earth and its wide expanse;</td>
<td>And by the Earth and the One Who has Expanded it;</td>
<td>By the earth and Him Who spread it</td>
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<td>7.</td>
<td>النفس وما سِّمِّي بِها</td>
<td>By the Soul, and its proportion and order given to it;</td>
<td>And by the Soul and the One Who Created it and gave order and perfection to it;</td>
<td>By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion;</td>
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<td>8.</td>
<td>فَإِلَّا هَمْهَا وَقَوْنَاها</td>
<td>And its enlightenment as to its wrong and its right;</td>
<td>And inspired to it worth its wrong and its Right;</td>
<td>Then He showed him what is wrong for him and what is right</td>
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<td>Part of Speech</td>
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<td>مَافْعَلَ بِهِ مَعْامَلَ يَلِإِّه</td>
<td>Truly he succeeds</td>
<td>Poss-Pron</td>
<td>مَافْعَلَ بِهِ لِلَّلَّهِ</td>
<td>Indeed he succeeds who</td>
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<td>مَعْامَلَ يَلِإِّه</td>
<td>that purifies it</td>
<td></td>
<td>مَعْامَلَ يَلِإِّه</td>
<td>purifies his ownself</td>
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<tr>
<td>9. قَدْ أَفْلَحَ مَنْ زَكَّاهَا</td>
<td>[By all these</td>
<td>FC</td>
<td>قَدْ أَفْلَحَ مَنْ زَكَّاهَا</td>
<td>That the one who</td>
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<td>aflahā man zakka&gt;hā</td>
<td>fortunes] That</td>
<td></td>
<td>aflahā man zakka&gt;hā</td>
<td>Purified it, received</td>
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<td>مَافْعَلَ بِهِ Luli bih</td>
<td>purifies it</td>
<td></td>
<td>مَافْعَلَ بِهِ Luli bih</td>
<td>salvation,</td>
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<td>10. وَقَدْ خَابَ مَنْ دَسَّاهَا</td>
<td>And he fails that</td>
<td>FC</td>
<td>وَقَدْ خَابَ مَنْ دَسَّاهَا</td>
<td>But the one who</td>
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<td>wa qad khāba man dassahā</td>
<td>corrupts it!</td>
<td></td>
<td>wa qad khāba man dassahā</td>
<td>who polluted it with sin</td>
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<tr>
<td>مَافْعَلَ بِهِ Luli bih</td>
<td>with sin and</td>
<td></td>
<td>مَافْعَلَ بِهِ Luli bih</td>
<td>corruption</td>
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<td>11. كَذَبْتُمْ نَمَّؤُدْ</td>
<td>The Tsamūd</td>
<td>DE</td>
<td>كَذَبْتُمْ Nammād&gt;</td>
<td>[Such as] The people</td>
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<td>بَطْغَاوَهَا</td>
<td>[people] rejected</td>
<td>Poss-Pron</td>
<td>بَطْغَاوَهَا</td>
<td>of Thamūd who by</td>
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<td>każzabat tsamūdu bi taghwahā</td>
<td>[their prophet]</td>
<td></td>
<td>każzabat tsamūdu bi</td>
<td>Denying</td>
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<td></td>
<td>through their</td>
<td></td>
<td>taghwahā</td>
<td>through their</td>
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<tr>
<td>Maťul bih</td>
<td>inordinate wrongdoing, Salih, They rebelled, transgression (by rejecting the true faith of Islamic Monotehism, and by following polytheism, and by committing every kind of sin)</td>
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<td>12.</td>
<td>Behold, the most wicked man among them was deputed [for impiety],</td>
<td>When the most rascal of them stood for committing crime,</td>
<td>When the most wicked man among them went forth (to kill the she-camel)</td>
<td></td>
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<tr>
<td>13.</td>
<td>But the Messenger of Allah said to them: “It is a</td>
<td>Then Salih the Messenger of Allah said To</td>
<td>But the Messenger of Allah [Salih ‘alaihissalam]</td>
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<td>Arabic</td>
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<td><em>lahum rasūlullahi nāqotallahi wa suqyāhā</em></td>
<td>She-camel of Allah! And [bar her not from] having her drink!</td>
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<tr>
<td><em>Muḍāf ilāih</em></td>
<td>They rejected their Messenger and hamstrung her. So their Lord, on account of their crime, obliterated their traces and made void their deeds</td>
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</table>

Then they rejected him [as a false prophet], and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made void their deeds.

They rejected their Messenger and hamstrung her, so their Creator crushed them with a thunderbolt as recompense for their sins.
And for Him is no fear of its consequences. And Allah did not fear the consequences of what He did. And He feared not the consequences thereof.
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