

**THE ENGLISH TRANSLATION OF ARABIC SUFFIX PRONOUN *HĀ* IN  
*SŪRAH AL-SYAMS* 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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**YOGYAKARTA**

**2018**

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MUHAMMAD MUHSIN KHAN**

Ma'isah Nuha

**ABSTRACT**

This paper discusses the English translation of Arabic suffix pronoun *hā* 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 *hā* 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 *hā* in *sūrah al-Syamsu* of Abdullah Yusuf Ali; Tahereh Saffarzadeh; Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan according to Nida and Taber theory. The method used in this research is qualitative research. The theory of Arabic suffix pronoun *hā* 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 *hā* into English. The suffix pronoun *hā* in *sūrah al-Syamsu* are translated in various sense by their translations. There are 18 suffix pronoun *hā* 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 *hā* in Arabic are translated into English pronoun, noun, and adverb. In Ali's translation, all of suffix pronoun *hā* is translated into pronoun. In Tahereh's translation, suffix pronoun *hā* 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 *hā* are translated into pronoun in 17 case and adverb in one case.

**Keywords:** *equivalence, translation, suffix pronoun hā.*

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MUHAMMAD MUHSIN KHAN**

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**ABSTRAK**

Penelitian ini membahas tentang penerjemahan bahasa Arab kata ganti akhiran *hā* dalam *sūrah al-Syamsu* oleh Abdullah Yusuf Ali; Tahereh Saffarzadeh; dan dari Muhammad Taqiudin Al-Hilali dan Muhammad Muhsin Khan. Dalam penelitian ini terdapat dua rumusan masalah yaitu: (1) bagaimana kata ganti akhiran *hā* dalam *sūrah al-Syamsu* diterjemahkan dalam bahasa Inggris oleh Abdullah Yusuf Ali; Tahereh Saffarzadeh; Muhammad Taqiudin Al-Hilali dan Muhammad Muhsin Khan? (2) tipe padanan kata apa yang digunakan dalam penerjemahan kata ganti akhiran *hā* oleh Abdullah Yusuf Ali; Tahereh Saffarzadeh; Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan menurut teori Nida dan Taber?. Penelitian yang digunakan adalah metode kualitatif. Teori bahasa Arab digunakan untuk mengumpulkan data dan menganalisis bahasa sumber (SL). Penelitian ini juga menggunakan teori kelas kata bahasa Inggris oleh Quirk untuk menganalisis bahasa target (TL). Teori padanan kata Nida dan Taber digunakan untuk mengidentifikasi jenis padanan kata yang diadopsi oleh penerjemah ke dalam bahasa Inggris. Kata ganti akhiran *hā* dalam *sūrah al-Syamsu* diterjemahkan ke dalam berbagai bentuk oleh para penerjemah tersebut. Ada 18 kata ganti akhiran *hā* ditemukan didalam *sūrah al-Syamsu* beberapa yang diterjemahkan dengan studi yang sama dan berbeda oleh Abdullah Yusuf Ali, Tahereh Saffarzadeh, Muhammad Taqiuddin Al-Hilali, dan Muhammad Muhsin Khan. Kata ganti akhiran *hā* diterjemahkan ke dalam pronoun, noun, dan adverb. Didalam terjemahan Abdullah Yusuf Ali, semua kata ganti akhiran *hā* diterjemahkan ke dalam pronoun. Didalam terjemahan Tahereh Saffarzadeh, kata ganti akhiran *hā* diterjemahkan ke dalam 17 kasus pronoun dan 1 kasus noun. Lalu dalam terjemahan Muhammad Taqiuddin Al-Hilali dan Muhammad Muhsin Khan, kata akhiran *hā* diterjemahkan ke dalam 17 kasus pronoun dan 1 kasus adverb.

**Kata Kunci:** *padanan kata, penerjemahan, kata ganti akhiran hā*

## MOTTO

فَارْفَعْ بِضَمٍّ وَانْصِبْ فَتْحًا وَجُرْ # كَسْرًا كَذِكْرِ اللَّهِ عَبْدُهُ يَسُرْ

*/farfa'biḍammin wa insiban faṭhan wajur # kasrōn kaẓikrullahi 'abdahu yasur/*

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

(Alfiyyah Ibnu Mālik)

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## 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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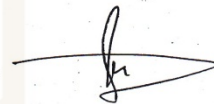
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## ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religious Affairs Ministry and Educational and Cultural  
Ministry

Number: 158/1987 and 0543b/ U/ 1987

### A. CONSONANT

Arabic Letters	Name	Latin Letters
ا	alif	-
ب	ba'	<i>b</i>
ت	ta'	<i>t</i>
ث	tsa'	<i>ś</i>
ج	jim	<i>j</i>
ح	ha'	<i>h</i>
خ	kha'	<i>kh</i>
د	dal	<i>d</i>
ذ	dzal	<i>ž</i>
ر	ra'	<i>r</i>
ز	Zai	<i>z</i>
س	sin	<i>s</i>
ش	syin	<i>sy</i>
ص	shad	<i>š</i>
ض	dhad	<i>ḍ</i>

ط	tha'	<i>t</i>
ظ	za	<i>z</i>
ع	'ain	<i>'</i>
غ	ghain	<i>g</i>
ف	fa	<i>f</i>
ق	qaf	<i>q</i>
ك	kaf	<i>k</i>
ل	lam	<i>l</i>
م	mim	<i>m</i>
ن	nun	<i>n</i>
و	wawu	<i>w</i>
هـ	ha	<i>h</i>
ء	hamzah	<i>.</i>
ي	ya'	<i>y</i>

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## B. VOCAL

### 1. Low Vocal

Vocal Signs	Name	Latin Letters	Example
ـَ	<i>fathah</i>	<i>a</i>	فَتَحَ / <i>fataha</i>
ـِ	<i>kasroh</i>	<i>i</i>	كَتَبَ / <i>kutiba</i>
ـُ	<i>damah</i>	<i>u</i>	يَقْرَأَ / <i>yaqro'u</i>

### 2. Long Vocal (*Maddah*)

Vocal Signs	Name	Latin Letters	Example
ـَا	<i>fathah</i> dan <i>alif</i>	<i>ā</i>	قَالَ / <i>qāla</i>
ـَايَ	<i>fathah</i> dan <i>ya'</i>	<i>ā</i>	رَمَى / <i>ramā</i>
ـَايِ	<i>kasroh</i> dan <i>ya'</i>	<i>ī</i>	قِيلَ / <i>qīla</i>
ـَاوُ	<i>damamah</i> dan <i>wāwu</i>	<i>ū</i>	يَقُولُ / <i>yaqūlu</i>

### 3. Diphthong

Vocal Signs	Name	Latin Letters	Example
أَيِ	<i>alif</i> dan <i>ya' sukun</i>	<i>ai</i>	أَيْنَ / <i>aina</i>
أَوْ	<i>alif</i> dan <i>wāwu sukun</i>	<i>au</i>	فَوْقَ / <i>fauqo</i>

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## LIST OF ABBREVIATIONS

No	Abbreviation	Meaning
1	CALD3	Cambridge Advanced Learner's Dictionary
2	DE	Dynamic Equivalence
3	FC	Formal Correspondence
4	Pers-Pron	Personal Pronoun
5	Poss-Pron	Possessive Pronoun
6	SL	Source Language
7	TL	Target Language

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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 *sūrah al-Qomar* (54): 17:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

*/wa laqod yassarnā al-qur'āna li al-żikri fahal min mużakkir/*

“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 *sūrah 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 (الضمائر المتصلة) *hā* (ها) in *sūrah al-Syamsu* by Abdullah Yusuf; Tahereh Saffarzadeh; and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan because there are many *harf Hā* found in this *sūrah*. This research finds many different meanings between Arabic language (TL) into English language (SL) of suffix pronoun *hā* in this *sūrah*. Therefore, in the glorious Qur'an which is the suffix pronoun (الضمائر المتصلة) *hā* (ها) that has many purposes, sense, and meaning in *sūrah al-Syamsu*, there are different ways to translate by different translators in this *sūrah*. For example this verse below is in *sūrah al-Syamsu* [91]:7.

٧. وَنَفْسٍ وَمَا سَوَّاهَا

- a. By the Soul, and the proportion and order given to it: (Abdullah Yusuf Ali's Translation)
- b. And by the soul and the One Who Created it and gave order and perfection To it. (Tahereh Saffarzadeh)
- c. By nafs (Adam or a person or a soul), and Him who perfected him in proportion; (Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan's translation)

The translators translated the seventh verses of *sūrah al-Syamsu* differently. Abdullah Yusuf Ali and Tahereh Saffarzadeh translated *hā* into ‘it’, while Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan translated *hā* into ‘him’. It seems that they have their own reason in choosing their diction.

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

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 *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 *tafsiric* 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-Munawwaroh. 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 *tafsīr*. 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 *hā* 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 Taqiudin 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 *sūrah 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 *sūrah Yūsuf* by Abdullah Yusuf Ali; and by Muhammad Taqiudin 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 *sūrah 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 *sūrah 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-Galāyainīy.

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 Ergiwati 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 Ergiwati’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 Taqiudin Al-Hilali and Muhammad Muhsin Khan. Besides that, between Ergiwati’s paper and this research have same source and target language. The differences object between of this research and object of Ergiwati’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 *Sūrah Yāsīn*: A Comparative Study of Muhammad Marmaduke Pickthall’s and Abdullah Yusuf Ali’s Translation” that has been done by Lisda Farikhatunnisak, 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 Pitckthall’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 Pickthall and Abdullah Yusuf Ali in *harf min* of *sūrah Yāsīn*. Her research explained the differences and similarities of Pickthall and Abdullah Yusuf Ali's translations of *harf min* in *sūrah Yāsīn*. But different from this paper, this paper studies the English translation of Arabic suffix pronoun *hā* in *sūrah al-Syamsu* between three translators. They are Abdullah Yusuf Ali, Tahereh Saffarzadeh, Muhammad Taqiudin 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 *harf 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 Muṣṭafā Al-Galāyainīy (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 *hā* by Muṣṭafā Al-Galāyainīy in his book *Jamī'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 *hā* theory proposed by Muṣṭafā Al-Galāyainīy. This theory is used to identify the meaning of suffix pronoun *hā*.

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 *hā*.

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 *hā* 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 *hā* in *sūrah al-Syamsu* by Abdullah Yusuf Ali Tahereh Saffarzedah, 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 *hā* in *sūrah al-Syamsu* by Abdullah Yusuf Ali as well as Tahereh Saffarzadeh, Muhammada 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 Mustafā Al-Galāyainīy. 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 *hā* in *sūrah 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 *hā*. From the analysis, this research concludes the following conclusion:

Firstly, there are 18 suffix pronoun *hā* found in *sūrah al-Syamsu* those are translated in similar and different by Ali, Tahereh, and Hilali-Khan. The suffix pronoun *hā* are translated into pronoun, noun, and adverb. In Ali's translation, all of suffix pronoun *hā* are translated into pronoun. In Tahereh's translation, suffix pronoun *hā* are translated into pronoun in 17 cases and noun in a case. Then in Hilali-Khan's translations, suffix pronoun *hā* are translated into pronoun in 17 cases and adverb in one case. Most of the translations above, the translators translated suffix pronoun *hā* 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 *hā* by adopting formal correspondence in 14 cases and dynamic equivalence in 4 cases.

Different from Ali and Tahereh, Hilali-Khan translates suffix pronoun *hā* 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 *hā* 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 *hā*. 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 *hā* 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.



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## APPENDICES

No	SL	TL (Ali)		TL (Tahereh)		TL (Hilali-Khan)	
		Translation	Analysis	Translation	Analysis	Translation	Analysis
1.	وَالشَّمْسِ تَرْفَعُهَا / <i>wal-syamsi wa duḥāḥā</i>	By the Sun	FC	By the Sun	FC	By the sun	FC
	<i>Mudāf ilaih</i>	and <b>his</b> [glorious] splendour	Poss-Pron	and <b>its</b> spreading light	Poss-Pron	and <b>its</b> brightness	Poss-Pron
2.	وَالْقَمَرِ إِذَا تَلَاهَا / <i>wal-qamari izā talāḥā</i>	By the Moon	FC	And by the	FC	By the moon	FC
	<i>Maf'ūl bih</i>	as she follows <b>him</b> ;	Pers-Pron	Moon which follows <b>the</b> <b>Sun</b> ;	Noun as Pers-Pron	as it follows <b>it</b> (the sun)	Pers-Pron
3.	وَالنَّهَارِ إِذَا جَلَاهَا / <i>wal-nahāri izā jallāḥā</i>	By the Day as	FC	And by the	FC	By the day as	FC
	<i>Maf'ūl bih</i>	it shows up <b>[the Sun's]</b> glory;	Noun as Pers-Pron	Day when it manifests The light of <b>the Sun</b> ;	Noun as Pers-Pron	it shows up <b>(the sun's)</b> brightness.	Noun as Pers-Pron
4.	وَاللَّيْلِ إِذَا يَغْشَاهَا / <i>wal-laili izā yaghsyāḥā</i>	By the Night	FC	And by the	FC	By the night	FC
	<i>Maf'ūl bih</i>	as it conceals <b>it</b> ;	Pers-Pron	Night when it covers <b>The</b> <b>day</b> ;	Noun as Pers-Pron	as it conceals <b>it</b> (the sun).	Pers-Pron

5.	وَالسَّمَاءِ وَمَا بَيْنَهُمَا	By the	DE	And by the	FC	By the heaven	FC
	/wal-samā'i	Firmament	Poss-Pron	Sky and the	Pers-Pron	and Him Who	Pers-Pron
	wa mā	and <u>its</u>		One Who has		built <u>it</u> ;	
	banāhā	[wonderful]		Built <u>it</u> ;			
	Maf'ūl bih	structure;					
6.	وَالْأَرْضِ	By the Earth	DE	And by the	FC	By the earth	FC
	وَمَاطَحَاهَا	and <u>its</u> [wide]	Poss-Pron	Earth and the	Pers-Pron	and Him Who	Pers-Pron
	/wal-arḍi wa	expanse;		One Who has		spread <u>it</u>	
	mā taḥāhā			Expanded <u>it</u> ;			
	Maf'ūl bih						
7.	وَنَفْسٍ وَمَا سَوَّاهَا	By the Soul,	FC	And by the	FC	By Nafs	FC
	/wa	and	Pers-Pron	Soul and the	Pers-Pron	(Adam or a	Pers-Pron
	nafsiwwamā	proportion		One Who		person or a	
	sawwāhā	and order		Created it		soul), and	
	Maf'ūl bih	given to <u>it</u> ;		and gave		Him Who	
				order and		perfected <u>him</u>	
				perfection To		in proportion;	
				<u>it</u> ;			
8.	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا	And <u>its</u>	DE	And inspired	FC	Then He	FC
	/fā al-	enlightenment	FC	to <u>it</u> worth <u>its</u>	FC	showed <u>him</u>	DE
	hamahā	as to <u>its</u>	FC	wrong and <u>its</u>	FC	what is wrong	DE
	fujūrahā wa	wrong and <u>its</u>	Poss-Pron	Right;	Pers-Pron	for <u>him</u> and	Pers-Pron
	taqwāhā	right;-	Poss-Pron		Poss-Pron	what is right	Pers-Pron

	<i>Maf'ūl bih</i> <i>Muḍaf ilaih</i> <i>Muḍaf ilaih</i>		Poss-Pron		Poss-Pron	for <b>him</b> ;	Pers-Pron
9.	قَدْ أَفْلَحَ مَنْ زَكَّاهَا / <i>qad</i> <i>aflaha man</i> <i>zakkāhā</i> <i>Maf'ūl bih</i>	Truly he succeeds that purifies <b>it</b> ,	FC Pers-Pron	[By all these oaths] That the one who Purified <b>it</b> , received salvation,	FC Pers-Pron	Indeed he succeeds who purifies <b>his</b> ownself	DE Poss-Pron
10.	وَقَدْ خَابَ مَنْ دَسَّاهَا / <i>wa qad</i> <i>khāba man</i> <i>dassāhā</i> <i>Maf'ūl bih</i>	And he fails that corrupt <b>it</b> !	FC Pers-Pron	But the one who polluted <b>it</b> with sin and corruption Became the hopeless failure;	FC Pers-Pron	And indeed he fails who corrupts <b>his</b> ownself.	DE Poss-Pron
11.	كَذَّبَتْ ثَمُودُ بِطْغَوَاهَا / <i>kazzabat</i> <i>tsamūdu bi</i> <i>taghwāhā</i>	The <i>Tsamūd</i> [people] rejected [their prophet] through <b>their</b>	DE Poss-Pron	[Such as] The people of <i>Thamūd</i> who by Denying	FC Pers-Pron	<i>Thamūd</i> (people) denied (their Prophet) through <b>their</b>	DE Poss-Pron

	<i>Maf'ūl bih</i>	inordinate wrongdoing,		Salih, <b><u>They</u></b> rebelled,		transgression (by rejecting the true faith of Islamic Monotehism, and by following polytheism, and by committing every kind of sin)	
12.	إِذْ أَنْبَعَثَ أَشْقَاهَا <i>izi inba'atsa asyqāhā</i> <i>Mudāf ilaih</i>	Behold, the most wicked man among <b><u>them</u></b> was deputed [for impiety],	DE Pers-Pron	When the most rascal of <b><u>them</u></b> stood for committing crime,	DE Pers-Pron	When the most wicked man among <b><u>them</u></b> went forth (to kill the she-camel)	DE Pers-Pron
13.	فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا <i>/faqāla</i>	But the Messenger of Allah said to them: "It is a	FC Poss-Pron	Then Salih the Messenger of Allah said To	FC Poss-Pron	But the Messenger of Allah [Salih 'alaihissalam]	FC Poss-Pron

	<i>lahum</i> <i>rasūlullahi</i> <i>nāqotallahi</i> <i>wa suqyā<sup>hā</sup></i> <i>Muḍāf ilaiḥ</i>	She-camel of Allah! And [bar her not from] having <u>her</u> drink!"		them: "This is a she- camel of Allah And let her have <u>her</u> turn of The drinking- place to drink water."		said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allah! (Do not harm it) and bar it not from having <u>its</u> drink!"	
14.	فَكَذَّبُوهُ فَعَقَرُوهَا، فَذَمَدَمَ عَلَيْهِمْ رَبُّهُمْ يَنْبِئُهُمْ فَسَوَّاهَا / fakazzabūhu fa'aqarū <sup>hā</sup> , fadamdama 'alaihim rabbuhum biẓanbihim fasawwa <sup>hā</sup> Maḥ'ūl biḥ	Then they rejected <u>him</u> [as a false prophet], and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made	FC FC Pers-Pron	They rejected their Messenger and Hamstrung <u>her</u> , so their Creator Crushed them with a thunderbolt as Recompense for their sins	FC FC Pers-Pron	Then they denied him and they killed <u>it</u> . So, their Lord destroyed them because of their sin, and made <u>them</u> equal in destruction!	FC FC Pers-Pron

		<b>them</b> equal!		and made them leveled with the <b>earth:</b>			
15.	وَلَا يَخَافُ عِقَابَهَا  <i>/walā yakhōfu 'uqbāḥā</i>  <i>Mudāf ilaih</i>	And for Him  is no fear of <b>its</b> consequences	FC  Poss-Pron	And Allah  did not fear  The consequences of what <b>He</b> did,	DE  Pers-Pron	And He  (Allah) feared  not the consequences <b>thereof.</b>	DE  Pers-Pron

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